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Edifying as the Need May Be

BY A. B. LIPSCOMB

A Visit to Louisville, Ky.

The writer of this page spent Christmas day and the following Lord's day visiting relatives at Louisville, Ky. On Lord's-day morning it was his good pleasure to preach for the King's Hall congregation. These brethren and sisters will be obliged to select another name to identify their congregation, since they have moved from King's Hall and now worship in a new building all their own. While it is small and unpretentious in appearance from the outside, its interior is very convenient and reasonably commodious. Its erection is due to the unstinting sacrifices of its members, assisted by other congregations and individual Christians, who made an appreciable response to the appeal which was printed in the Gospel Advocate. It was indeed a painful experience for these faithful members to be driven from the Highland Church, which was started largely through their efforts, but they have shown both faith and courage in going forward. Now they have the credit of not only standing firm in their opposition to speculative teaching, but also of persevering in the face of mistreatment and misrepresentation. Really they seem so happy in their new environment that they are apt to forget their troubles. The prospect for greater growth seems very encouraging. These brethren are still in debt for their new house, and will appreciate any offering that may be sent to C. A. Taylor, 438 West Market Street, Louisville, Ky.

On Sunday evening the writer received a warm welcome from the Campbell Street congregation, with which his colaborer, Brother Kurfees, has been identified for, lo, these many years. Our beloved brother in his preaching shows how the vigor and enthusiasm of youth may be retained and combined with great sagacity and profound Bible knowledge which only age and experience can bring.

Good Prospects at New York City.

Reports that come to us from the great metropolis are bright. The little band of loyal disciples gathered together through the efforts of Brother Morgan H. Carter has never ceased to meet on Lord's days, and there have been several recruits. Brother W. S. Long, Jr., recently paid them a visit, and was favorably impressed with the outlook. He has also written me a letter relative to the situation. As this matter is one of widespread interest, I give it in part to our readers. Writing from New York under date of December 18, he says:

For several days I have been working with the church in New York, and, realizing the graveness of the cause of Christ here, I am writing you for a little help for them.

Here is the way the cause stands: There are about thirty members who are willing souls, and they feel that the cause needs attention. A good, live, hard-working man is needed here to work every day, and a good support can be easily raised to pay him two hundred or two hundred and fifty dollars per month. Several churches are sending ten dollars each month now, and there are some members here from Birmingham, England, and the church over there has been writing and offers to help. The Campbell Street Church, in Louisville, Ky., is sending ten dollars monthly. (I called on Mrs. R. J. Carpenter at 325 Lenox Road, Brooklyn, who was one of your members when you were in Louisville. She is true to the Book, and spoke so highly of you.)

It will be easy to support a good man here for one year beginning on January 1, 1921. Can you find a man? The members here asked me to write you and ask you to put a call in the Gospel Advocate and to help get a good man.

The most encouraging note in the above is that several congregations have already been impressed with the importance of carrying this work forward. Others, no doubt, will respond when the matter is called to their attention. It is something to be thankful for to know that there is a loyal congregation established in Washington, the nation's capital, and that another has been started under such favorable auspices in New York City. Surely there could be no mistake in sending a gospel herald to a place where there are more than a million souls in need of the Savior.

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What One Congregation Can Do.

It is not generally known that the congregation worshiping at David Lipscomb College is one of the most liberal supporters of missions in the land; but the financial reports attest this fact. Believing it would be a matter of public interest, Brother A. M. Burton asked the treasurer of the congregation to write a brief report covering its activities for the past six years. This report follows:

Dear Brother Burton: In reply to your request for a report as to what our congregation is doing for missions, I will say the church at David Lipscomb College believes that, to be apostolic in faith and practice, they must carry out the commission. A church without the *go* in it is not doing its duty. Our congregation is now supporting two missionaries, besides assisting five others in mission work.

I believe other congregations could do as much or more, if they realized the great need. The church is not fully awake to the immensity of the harvest and the need of laborers. When we honestly pray our Father to send laborers, as Christ taught his apostles and afterwards all twelve sent, we are to expect him to send us, circumstances permitting. If we cannot go, let us send some one else.

"'Go break to the needy sweet charity's bread;
For giving is living,' the angel said.
And must I be giving again and again?
'O, no,' said the angel, piercing me through,
'Just give till the Master stops giving to you.'"

As far back as my record as treasurer of this congregation I find the following: In 1915 we used for missions, $355; in 1916, $397; in 1917, $490; in 1918, $868; in 1919, $2,075; in 1920, $3,760. Yours respectfully,

R. S. KING, Treasurer.

In connection with this report it is fair to state that this congregation was one of the most liberal contributors to the building fund for the girls' new dormitory. Should this amount be added, it would bring the total to about six thousand dollars. Such a report should prove a stimulant to other congregations that are lagging behind and who need the force of a good example. It should be especially gratifying to those parents who have sent their children to this college. Among other things, they have been taught the great truth that "we only live when we give." And I must not fail to commend the careful, painstaking way in which Brother King has received and disbursed the funds. Note, if you please, in studying the report, that there has been no going backward, but an appreciable increase each successive year. It takes a live congregation to jump from three hundred and fifty-five dollars in 1915 to thirty-seven hundred and sixty dollars in 1920. A new year is now given to every congregation in the land. Let us make it the banner year for giving in the name of Jesus.

The Pen and the Sword.

BY MRS. NELLIE ELNORA SINGLETON.

"More mighty the pen than the sword" has been said,
More powerful for good or for woe—
For the hopes that have fled and the hearts that have bled,
And the tears that have been made to flow.

Just the stroke of a pen by a gambler's hand,
Bidding a mother good-by:
"I have played my last game, and must die in my shame;
And, mother, it's no use to cry."

Just the stroke of a pen in a young maiden's hand,
Who had trodden the dark ways of sin:
"Dear mother, forgive; I can no longer live!"
Yet 'twas only the stroke of a pen.

Just the stroke of a pen by a young mother's hand,
To the father far over the sea;
"All of life's joy has fled, for our baby is dead;
But heaven seems nearer to me."

Just the stroke of a pen in the letter that fell
From the hand of a noble young man;
For the letter had said, "For you my love's dead;"
And life seemed a vast desert land.

O, be not depressed by the sorrows of life,
When hope from you seems to have flown!
In the sweet by and by, may our Father on high
With his pen write, "Thy work is well done."

Thousands of people demand amusements. Thousands of dollars are spent in that behalf. But there is absence of plan, concert, and coöperation. The devil steps in and takes the profit. The people want but little here below, nor want that little long. Why may we not have more of the amusement which strengthens and enlightens? One rich man by his own unaided beneficence might provide healthful amusement for a whole city. Why does not benefaction turn in this direction?—Humphrey J. Desmond.

OUR CONTRIBUTORS

Troubles.

BY H. C. FLEMING.

In the history of man, his first trouble was his expulsion from the garden of Eden. The next was the curse upon Cain for slaying his brother, Abel. These were both caused by the violation of the commands of the Creator.

As we trace man's history from that time, we find his troubles are from the same kind of action. Notwithstanding this, he is still trying by his own inventions to end them, irrespective of the will of God. But what has been the result of his actions in this manner? Has he been able, in a single instance, to lessen his troubles? Has not this course always increased them and brought sufferings instead of reducing them?

Note the pitfalls and distress of such through this life. For instance, note the following: the building of the tower of Babel; the wandering of the Israelites for forty years in the wilderness; their determination to have a king; their worship of idols; their continual rebellions against the law of God; their extreme suffering from time to time; and their final overthrow.

Note also the schemes and failure of the world's great rulers to bring peace in their sinful state; the elaborate schemes and plans of the false teaching of all false religions and the corruption of the true; the falling away from the paths of virtue into those of vice; the wars and rumors of wars; famines, pestilences; the upheaval and commotion among the inhabitants of the earth; the thefts, murders, violence, outrage, rape, incest, white slavery, dens of degradation, and the destruction of all moral principles.

Since all such as these have all been failures and increased troubles, why follow a similar course to get rid of them? Why cannot men understand the folly of such?

If we will notice the workings of men's minds in their tendency to reject the counsel of God against themselves, we can understand why troubles increase and failures follow.

Upon a certain time in the life of Christ many of his disciples turned back and walked no more with him. "Then said Jesus unto the twelve, Will ye also go away? Then Simon Peter answered him, Lord, to whom shall we go? thou hast the words of eternal life." (John 6: 67, 68.)

A life of peace and happiness on this earth is the desire of men, but the majority want it in a sinful state; therefore they reject the counsel of God against themselves, thinking they can secure it by their own wisdom. But such actions always have been and always will be failures.

Yet we find them still turning away from the words of eternal life and happiness. And why? Because they inject into the words spoken by Peter thoughts and interpretations of their own, thereby rendering the word of God of none effect and causing more troubles.

Although many of these may be conscientious in their inferences, troubles follow just the same. Hence, parties, divisions, strifes, heresies, wrangles, and a war of words, to the destruction of their hearers.

Note the isms and schisms among men in the present age, and the thousands that are being led to ruin by them, all because of the turning away from the words of eternal life.

But listen to this: "Woe unto the world because of offenses! for it must needs be that offenses come; but woe to that man by whom the offense cometh!" (Matt. 18: 7.)

There are many woes pronounced upon sin and wickedness in the word of God; and these will be certainly the greatest of troubles.

What, then, is to be done? Will harsh words and vin-

dictive expressions from man to man turn men from their errors that produce trouble for this life and for that which is to come? "Offense" is an affront or an insult. If we insult our fellow man, we drive him away from us and make him an enemy.

It is an insult to God not to believe what he has spoken; yet he is long-suffering, not willing that any should perish. Why, then, not accept of his words without any of our inferences or modifications?

Accepting the word as stated above will end many troubles in this life and save us from the woes of destruction at the great judgment day.

There will be a time when our troubles will end or be increased in a fearful manner.

"Should sorrow o'er thy brow
Its darkened shadow fling,
And hopes that cheer thee now
Die in their early spring;
Should pleasure at its birth
Fade like the hues of even,
Turn then away from earth,
There's rest for thee in heaven."

Between the Extremes.

BY W. H. CARTER.

I have noticed what seemed to me to be a weakness in almost all men I have read after in discussing controverted questions; and that is, not to represent an opponent correctly and fairly. I may have been guilty myself, and some may think me somewhat afflicted with the malady before they get through reading what I shall say in this article. Just here I want to say that I have no desire to "butt in" or to become "a busybody in other men's matters;" nor is it my aim to criticize any one, but, rather, if I can, to point out "the more excellent way."

I have noticed, too, that, in my own judgment, men are not always misrepresented when they claim to be. It is wrong to misrepresent; it is also wrong to accuse one of misrepresenting when he is not guilty. Such charges are not pleasant to the one so charged, and do not have the best effect on the mind of the reader. Good, kind, brotherly criticism is beneficial to the one criticized and to the critic. Otherwise, "silence is golden." It has been said that consistency is a jewel. It is good to be consistent with one's self, but best of all to be consistent with the word of God. Paul says: "For I say, through the grace given unto me, to every man that is among you, not to think of himself more highly than he ought to think; but to think soberly, according as God hath dealt to every man the measure of faith." (Rom. 12: 3.) I have read from some who impressed me that they had an idea that, on account of their education, learning, logical skill, etc., no one should dare to call in question a position they take. But I have become convinced that the smartest of men can get wrong.

But what are the extremes? First. Speaking of those who go into denominations, one says: "When persons do what God has commanded them to do for that purpose, they enter into, and become a part of, his church." Again: "Whoever believes with all his heart that Jesus is the Christ, the Son of the living God, repents of his sins, and is baptized into the solemn name of Father, Son, and Holy Spirit, that one thereby becomes a member of this one church or one body of the Lord Jesus Christ." Again: "Whosoever it is and wherever he may be, the person who believes with all of his heart in Jesus the Christ, who repents of his sins and, in obedience to the command of Christ, is baptized into the name of the Father, Son, and Holy Spirit, he thereby becomes a member of the church of Christ."

But where is the extreme in this? Is this not a plain statement of truth? That depends upon our application of it. Speaking of certain characters, Paul said: "Who changed the truth of God into a lie," etc. (Rom. 1: 25.) Perhaps they did not intend to do it. Neither would we charge one with intentionally doing so. In New Testament times, when there was but the one church and no denominational preachers preaching some truth and some error to corrupt the faith and lead into denominations, the above statements might have been accepted without question. But is there not a difference now? How are we to determine when one is baptized to obey Christ, and for "the purpose?" What is the scripturally expressed purpose? Is there an assumption here, either expressed or implied? If so, then watch for the extreme.

But another extreme. Some teach that God has a people in Babylon, that denominationalism is this Babylon, and he is calling upon them to come out of her; and from this the conclusion is drawn that God has a people in the denominations who have been baptized into the one church, and it is not necessary for them to be baptized any more. But how do we know that denominationalism is the Babylon of Rev. 18: 1-4? How do we know that what was meant by John has not already come to pass or is yet to be fulfilled? Is there not too much assumption here to base an argument on? Is this not speculative?

But we must notice some extremes on the other side. One says: "No man can be a Christian and a Babylonian [denominationalist—W. H. C.] at the same time." "Out of the teaching Brother —— here sets forth has come the practice of receiving into the fellowship of the church people from the denominations without baptizing them." Where is the extreme? Is not the above true? It may be, and then it may not be. "For what man knoweth the things of a man, save the spirit of man which is in him?" (1 Cor. 2: 11.) My eyes are not keen enough, nor my perceptive powers strong enough, to enable me to look back and see what the thoughts and purposes of one's heart were when he was baptized. "Judge not, that ye be not judged." (Matt. 7: 1.) "Who art thou that judgest another man's servant?" (Rom. 14: 4; see, also, Rom. 2: 1.) Faith, repentance, confession, baptism, prayer, giving, loving, serving, worshiping, etc., are individual matters, and must be left to the individual and God. I do not know, neither do you, what the purpose in the heart was when one was baptized; but God knows, and the individual should know. "To his own master he standeth or falleth." One comes forward and says: "I believe that Jesus Christ is the Son of God." We take his word for it and baptize him. Another comes forward and says: "I have been baptized in obedience to the gospel." We discredit him and repudiate his baptism. We credit one and discredit the other. Is that right? Do we not become legislators in the church of God?

But where is the medium ground upon which one and all may safely stand? There is but one safe ground, or place, or thing, upon which we may stand, and that is the word of God. By it we are to be judged, and Jesus says it shall never fail. What saith the law? It says, "be baptized." Then, if one is baptized, has he not obeyed the law? Maybe so, and maybe not. There are preparations and purposes that all understand must go before and enter into baptism that it may be done in obedience to the law. On this men differ and go to extremes. Can I suggest a little here without danger of controversy? I will ask some questions and point to some truths that all will accept. Is there, or should there be, one leading purpose in the heart of the one baptized? If so, what is that purpose? How are we to determine what it is? Is to "obey God" that purpose, or is to "be baptized for the remission of sins" that purpose? What saith the law which is to be obeyed? Does it say "be baptized to obey God," or does it say "be baptized for the remission of sins?" Can you turn and read where it says "be baptized to obey God?" Can you turn and read where it says "be baptized for the remission

of sins?" If we find both, then both include a direct purpose. If we find only one, then does not that one include the direct purpose—or, we might say, rather, the leading purpose.

Let us not fly to extremes here. Do not all agree that, in the Law, baptism is for the remission of sins, and that when one is baptized for the remission of sins he obeys God? What does it take to constitute obedience to God, if it is not to obey his law, to do what he says for the purpose he says do it? If God says, "be baptized into Christ," and one is baptized into something else, does he not fail to obey God because of a wrong purpose? Did the Pentecostians understand that they were to be baptized "into Christ," "into his body," "into his death?" Possibly not. But did they not understand that they were baptized for the remission of sins? Is that not what they were told to do? Can we preach the gospel now and not preach the same thing? If people believe, as they are taught, that baptism has no place in the plan of salvation, that they are not "baptized for the remission of sins," but "because of remission," and confess before their baptism that they believe that "God for Christ's sake has pardoned their sins," how can they be baptized with the scriptural purpose? And if the purpose is wrong, is it obedience? The point is, if one does what "God commands for that purpose," what is "that purpose?" Do not all agree that "for the remission of sins" expresses a purpose, if not *the* purpose?

Do you ask me if I always demand that one be baptized for this purpose—for the remission of sins? In my teaching I do. But when one comes forward after hearing the teaching, and claims to have obeyed and is satisfied, I leave it with him and God, where it belongs. I warn him of the danger of deception, urge him to read the Word and pray that he may know and do God's will. I do not demand that he be baptized, lest he do it to please me. I recognize that it is possible that some, not all, have obeyed God in spite of erroneous teaching. I try to avoid extremes.

Now, brethren, my judgment is, if we will all "preach the word," "shun not to declare the whole counsel of God," "speak as the oracles of God," there will be less debating, less friction; but there will be more faith, love, obedience, fellowship, and souls saved. Let us not speculate nor preach our opinions, but the gospel, and leave results with the Lord. In this I may have failed of my purpose, and some may think I need to be gouged. If so, let them gouge. It will not hurt me, for I have been gouged before; and maybe I can survive it. But, as said in the outset, that has not been my purpose in writing.

"Judge Ye What I Say."

BY JOHN TAYLOR.

Brother Kurfees says that I failed to represent him correctly in my article in the Gospel Advocate of November 11; but if he will give due consideration to what I said, he will see that he is mistaken.

I will give that part of my article over which we differ, and I am sure it will be seen that he failed to get the thought which the language contains. It is as follows: "If he join the denomination in the same act that Brother Kurfees says makes him a member of the church of God," etc. Then he says: "But Brother Kurfees says no such thing." Why did he not quote all of my statement? What does that statement say Brother Kurfees says? I will give it in full so you may see what it says: "If he join the denomination in the same act that Brother Kurfees says makes him a member of the church of God, then in that act he sins, and can such be obedience to God? No." What does that say Brother Kurfees says? That some "act" makes a person a member of the church of God. Then "I" say: "If he join the denomination in 'the same act,' . . . then in that act he sins, and can such be obedience to God? No." I had just shown that baptism (?), according to the Baptist, makes one a member of the Baptist Church. Brother Kurfees and I believe that baptism is the "act" that makes one a member of the church of God. Therefore, if one is a member of a denomination and the church of God at the same time, "the same act" that made him a member of the one made him a member of the other. I do not believe a person can be a member of the church of God and a denomination at the same time; but if he is, as Brother Kurfees contends, then "the same act" that made him a member of the one made him a member of the other. And since it is a sin to join a denomination, and "the same act" that makes him a member of the denomination makes him a member of the church of God, then a sinful act makes him a member of the church of God. This shows that one cannot obey God and at the same time join a denomination. As I said in my former article: "If one could obey God and at the same time join a denomination—that is, be practicing sin, for it is a sin to join a denomination—he could become, and be, a member of the church of God and be a member of a denomination, too; but that is what he cannot do, for no man can obey God and at the same time be practicing sin." That is my statement in my other article which led up to the statement which my brother said misrepresented him. I urge that he turn and read that article again. It represents me. It misrepresents no one.

Again, Brother Kurfees says: "It is altogether unnecessary to reply to Brother Taylor's other misrepresentations of me as to whom I would or would not baptize, or to make any further reply at all to his irrelevant article." Those who read my article, as any article should be read before judgment is passed on it, will see that I did not misrepresent you, Brother Kurfees. As to whom you would or would not baptize, I simply pictured you or any other man who receives people from the denominations into the fellowship of the church without baptizing them. Answer these questions, and people can see whether or not I misrepresented you: (1) Would you baptize a person on the confession that a Baptist preacher demands? (2) Would you receive into the fellowship of the church one from the Baptist denomination baptized (?) upon the confession which a Baptist preacher demands? According to the Bible, you will have to answer "no" to the first question. According to your position in your articles on "Bible Things by Bible Names," you have to answer "yes" to the second. Therefore, I pictured you aright. There is no use in your saying "misrepresentation." People who read the article can see that there is no misrepresentation.

I respect great men and give due consideration to what they say, but I do not accept anything that any man says when I find it out of line with the teaching of God's word.

Christ's Presence Within.

Our immediate obligation is that of being witnesses for Jesus Christ. How many of us know him? How many of us have had a talk with him to-day? How many of us dare trust our future into his hands? How many are willing to take that pierced hand and walk by his side until he calls you up higher, going where he sends you, speaking what he gives you to speak, carrying the burden that he lays upon your shoulders, enduring the ache of heart if need be that should come, taking the providences of God as they come? "You are to be witnesses for me," he says. How many of us can certify in the presence of a congregation that there is such a person as Jesus Christ? When did he talk with you last? When did you realize, as the two disciples did who are spoken of in the story, that as you are walking in the pathway of life you have found that there was a silent Person walking by your side, and you discovered the Man of sorrows, the Man of Galilee, was with you?—Selected.

LOS ANGELES NOTES

By S. H. HALL,
2669 North Sichel Street.

House of worship, corner Altura and North Sichel Streets. Take North Broadway car to Sichel, then one block to left.

Then and Now—Should There Be a Difference?

While I have heard but little, if anything, about it, I feel sure that some of my writings have been disliked in some quarters just because I contend that we *can* do things if we will. Aggressive writing and working is not pleasant to people who dislike to exert themselves. I here freely confess that my conscience, at times, smites me, because it looks like I am not doing enough to save souls and extend the cause of Christ. If my insistence that we can and should do more is in the slightest degree unpleasant to any of our readers, let me beg them to be charitable, for it is a matter of life or death with me; I feel that I must do it.

I have been thinking seriously, of late, of the difference in the results obtained in the days of the apostles and now. That there is a difference, a very great difference, we must all admit. But I want to know, should there be a difference? If so, why? I am frank to confess that I am not satisfied with the results in the little I have tried to do during the whole of my ministry. It looks so little in comparison with the results obtained in the days of the apostles. Listen to the following: "And believers were the more added to the Lord, multitudes both of men and women." (Acts 5: 14.) So great was the success of the work of the early Christians that their enemies spoke of them as "these that have turned the world upside down." (Acts 17: 6.) Have we ever made such an impression?

Let me ask again: Should there be such a difference in results obtained then and the results that we obtain now? I must contend that there should not be. It would be a mistake to say that people then were less prejudiced than now, hence the difference. Never in the history of the church was a doctrine so intensely hated as then. Every apostle was put to death but one, and the last we hear of him he is on the isle of Patmos, banished by the enemies of the cause of Christ. Read the blood-stained pages of history, and it will be easy to see that progress then met the most bitter and determined opposition—more so than in our day. Then why the difference? Well, I think I can tell you why the difference; and in doing so I will call attention to another difference—viz., the difference in the love, zeal, and unlimited sacrifices made by those early workers and the little we do. Let us take a few descriptive statements. First, hear Paul as he talks to the elders of the church at Ephesus: "I shrank not from declaring unto you anything that was profitable, and teaching you publicly, and from house to house." (Acts 20: 20.) Again, he says: "By the space of three years I ceased not to admonish every one night and day with tears." (Verse 31.) This looks like continued work, does it not? We see too little of it to-day. But more. Please to note the wisdom of those early workers. "For though I was free from all men, I brought myself under bondage to all, that I might gain the more. And to the Jews I became as a Jew, that I might gain Jews; to them that are under the law, as under the law, not being myself under the law, that I might gain them that are under the law; to them that are without law, as without law, not being without law to God, but under law to Christ, that I might gain them that are without law. To the weak I became weak, that I might gain the weak: I am become all things to all men, that I may by all means save some. And I do all things for the gospel's sake, that I may be a joint partaker thereof." (1 Cor. 9: 19-23.) In what Paul here says he did, I understand he simply put into practice the saying of our Lord: "Be ye therefore wise as serpents, and harmless as doves." (Matt. 10: 16.)

Time and space forbid a full delineation of the character of those early workers from a standpoint of their aggressiveness and intense love and devotion to the cause that made them gladly make any kind of sacrifice. The fact in the case is that those men believed with their whole being what they preached, and knew that the salvation of the souls of the people depended on their getting the message to them. Their message and conduct were perfectly consistent.

Now, may I not ask if we cannot find just as great difference now in the way we go about things and the way we feel about things and that of the early workers as exists between the results they obtained and the results we now obtain? Think of it as much as you please, and produce the man who can show any greater difference in the results they obtained and ours than exists between their love and ours, their zeal and ours, their sacrifices and ours, the time they put into the work and the time we put into the work. Where is the man who could possibly believe Paul could preach two little sermons on Sunday and attend Wednesday-night prayer meeting and stop with this? No, the daily business of those early preachers was to win souls to Christ and extend the cause of our Lord and Savior.

Let others feel and do as they may; but for me, I will state that I am not satisfied with any work I have ever tried to do; in other words, after it was finished, I could not but feel that I should have done more. And may the Father who loved me, and gave Christ to die that I might live, keep me ever feeling thus, and let me live till with my own eyes I shall see "believers the more added to the Lord, multitudes both of men and women." And, somehow, I cannot keep from feeling that this prayer will be answered.

The Lord willing, this will be posted on my forty-third birthday. I am glad to say I have never felt more like work in my life. Here is my hand and heart to every disciple who will join me in the prayer that shall be put into action for 1921 to be the greatest year in the history of his church, especially in our own day, as we will have to grow more before we are good enough to duplicate the work of the early preachers.

"Ye Shall Find Rest."

By three chief ways, I think, peace comes to men from Him who lived and died to make it possible. By his example first. For his example ever holds before us that one manner of thought and speech, of acting and of suffering, in which peace is found. Not thinking of ourselves, refusing to attend to the thought when it arises; not troubling about our own rights, or wishes, or position; never fancying that we are slighted; not dwelling on our own success or failure, not even on our own mistakes and misdoings, save with the one thought of doing better in the future. . . . So shall we keep clear of vexing, miserable thoughts that wreck all inward peace whenever they prevail. And secondly, by the great disclosure that he came to make his peace is given. For he made men sure that God is love; and in his life and death we see how God loved and loves the world. As we watch him in the Gospels, we know whom we have believed; and we are certain that he never can betray us, or despise us, or be weary of us. . . . And lastly, by the forgiveness of our sins for his sake.—Francis Paget.

It matters not how strait the gate,
How charged with punishments the scroll;
I am the master of my fate;
I am the captain of my soul. —W. E. Henley.

Three Preachers Go From Pulpit to Plow, and Like the Change.

That preaching and plowing may go hand in hand to the advantage of both has been demonstrated by three stalwart preacher-plowmen in Pennsylvania. On a farm in Bucks County in that State these three men have raised a big crop of potatoes, wheat, and corn, besides chickens, pigs, and dairy products. There is a house on the place large enough to accommodate the families of all three. Their assets when they started, in addition to the farm, consisted of a few horses and cows, some farm implements, abundant enthusiasm, and an abiding faith in prayer. For six days each week they have labored mightily in the fields and on the seventh they have preached. Now at the end of their first season they appear to be more than satisfied. "This is the life," was, in effect, the litany they chanted, says Will R. Hammond, in the Philadelphia Public Ledger, when he asked them about their work the past summer and how they liked the change from pulpit to plow. To quote Mr. Hammond:

The three clergymen were engaged in bringing in "spuds" when our charioteer landed us in the heart of the spacious "ranch" out along the banks of the picturesque Neshaminy creek, just off the Doylestown-Newtown pike. Wagon loads of monster potatoes were being taken from mother earth and shunted into the cellar of the clergymen's community house—a cellar piled high with good old-fashioned "Irish fruit" that will grace many a Philadelphia table ere the next ides of March shall have rolled around.

"How do I like farming? I say its wonderful," was the smiling reply of the Rev. Samuel B. Booth, leader of the farm colony, a tall, upstanding figure of commanding prominence, athletic of build, with legs reminiscent of football days at old Harvard. He was wearing the puttees and khaki trousers that were part of the uniform he wore while serving as a Red-Cross chaplain behind the battle lines in France two summers ago. His black hair waved in the wind as he stood, a picture of outdoor health and happiness.

"What are you doing? Where is your harvest?" was asked of him. For answer he guided us out into the potato patch, where several other agrarians were filling baskets and dumping them into a wagon.

"Fine!" Our exclamation as we inspected several of the "murphies" was undeniable. "Like it out here?" we continued, addressing a young spectacled man who was toting along a half-bushel basket. He turned out to be the Rev. W. F. Allen, until recently stationed at the Naval Proving Ground, Indian Head, Md., but now a full-fledged son of the soil for six days and preacher over week-ends.

A broad grin and a one-eyed wink was the answer. Mr. Allen seemed to be very much at home in the potato patch.

Our next introduction was to the Rev. Joseph R. Baird, who is licensed to hold services by his church and is studying theology under the direction of his partners. Mr. Baird was hugely enjoying himself in the potato patch and graciously went out of his way to show us the mounds heaped high in the cellar of the farmhouse ready for the market.

The idea of the Bucks County farm experiment started with Mr. Booth, a Harvard graduate and formerly a preacher in Philadelphia. He was a chaplain in France during the war, and when that was over he had a desire to get away from the conventional. His move to the farm was the result. Further:

Remembering the parable of the sower, Mr. Booth sagaciously sought out good ground in which to sow his seed, and found it in the rich rolling Bucks County heath. Before long there came to him Mr. Allen, who had been reading much of the need of getting city folk back to the farm. Like Mr. Booth, this Maryland parson was sick of the crowded city and eager for the fresh air of the country. There they were joined by a third, who was seeking the pulpit by way of the plow—young Mr. Baird, a practical farmer of considerable experience.

They formed a partnership. Mr. Booth became general manager of the coöperative company. Mr. Allen was a handy man to have around, it developed, because he had at one time been a mechanic. With his inherent ingenuity, he became invaluable as the mender of "flivvers" and farm implements, and is proficient at carpentry and the like. To Mr. Baird were assigned the dairy and live stock and the bookkeeping, for formerly he had been a bank cashier. The three men had one thing in common: they were tired of the city and anxious to make good "out in God's free country." Also, they had abiding faith in the ways of God and nature.

Through the summer they toiled unceasingly—up every morning at five o'clock, feeding the cattle and milking the cows, carrying the milk to market, plowing, harrowing, planting, weeding, spraying, digging until now—the harvest. Nor was there any week-end rest, for these preacher-farmers are like city firemen—subject to call on a moment's notice. They may turn from the hayrake to go indoors to marry a blushing pair or drop out of the threshing to minister at the bedside of the dying. "I've just come back from such a trip," said Mr. Booth. "Took the milk to the depot this morning, dropped over to administer the sacrament to a dying woman, stopped at another farmside to baptize four children, and at another to confirm a new member."

"And on Sundays?"

"Sunday is our busiest day," volunteered the tall parson. "Our headquarters here is the center of the Bucks County mission district. There are eleven charges in all under our jurisdiction. Four of them have permanent resident clergy, but the other seven are administered by the three of us here. Every Sunday, Allen is at Southampton, Baird at Somerton, and I at Langhorne. We cover up the other four during a part of the day."

Six days of rising at five o'clock to work on the farm and Sunday divided between the obliging auto and the mission pulpit—and still they say: "This is the life."

It was tough sledding from the word "go." The farm had to be restocked. They started out with six head of horses, a herd of six young cows, some fine pigs that have since produced a litter of ten sturdy sucklings, chickens in plenty, and some sheep. Next year they hope to increase their live stock. The farm itself needed improvements. For one thing, water had to be carried from the well by bucket. That was hard work for women folks from the city, so the trio of parsons set about first the installation of a gasoline engine that pumped water in an unceasing flow and made possible the installation of bathrooms. With this same engine they stored batteries that in turn supplied electric lights through all the house and down in the barn, where the incandescent bulb supplanted the old-fashioned lantern for early-morning milking.

"Has it panned out good from a financial standpoint?" was asked.

"Well, this first year we shall make enough to pay all expenses. No deficit. I guess that is not so bad," was the smiling leader's answer.

"And the harvest—what have you produced?"

"Our potatoes will run around 1,200 bushels," was his reply. "They are retailing now for about $1.75. We sell them for a dollar a basket wholesale. There is five-eighths of a bushel to the basket, and at 1,200 bushels you can figure out our income there.

"Our wheat will run about three hundred bushels from a fifteen-acre planting. It did not pan out so well, but we expect to do better next year. Corn will give us a big yield. It is too early yet for figures, for the corn is still to come in. We sold hundreds of ears of sweet corn in season and found it profitable.

"Hay is fine. Look at those bulging barns. Somewhere around a hundred tons in there, of which we will be able to sell about eighty tons. It is worth thirty-two dollars a ton.

"Although we have only a small herd of young cows, we have been doing eighty dollars' worth of milk business monthly.

"Those apples over in the orchard are worth a lot of money if we can find the time to pick and market them. We live on apples out here—a wonderful crop of them. Apple pies, apple dumplings, apple sauce, and just plain apples. Help yourself."

When asked as to his inspiration for this experiment, Mr. Booth stated that one of the things that prompted him to take up farming, aside from his wish to get away from the conventional, was that he wanted to demonstrate that a preacher need not necessarily be a parasite. The account goes on:

"For my own part, I like the freedom of the farm and the country. Out here it is possible to get the viewpoint of the workingman. A preacher cannot hope to know expertly of producing, of buying and selling, of business, unless he has actually engaged in it for himself. Out here you will find out the truth of things for yourself.

"Furthermore, after working like this you can go to

people and talk to them in a practical way, and they must believe what you are talking about, for you know. Personally, I do not see how a preacher can be spiritually free when he is economically tied down. He has to preach to suit his parishioners: if they do not like his sermons, they soon tell him, and so often get rid of him. It so often happens that the congregation admires the pretty things said to them, but call for his resignation when he begins to tell the truth.

"Eventually we hope to make this a great colony for pastors," said Mr. Booth. "We expect to build cottages all over the place. They can come out here and become shareholders in our proposition and farm with us, or they can come week days and work out their own little garden patch. This will be a center for spiritual refreshment and physical strength for all those who feel oppressed with the cares of the world and who want quiet and freedom from the world for a while. We will have here such a retreat center as has been proved out in England."

Upon the estate stands an old-fashioned stone barn that is soon to be converted into a chapel that will become the center of the community church life. Plans have been made for remodeling and improving it with modern church appurtenances.

"All in all, we are a very happy family out here, striving to do our part in producing the essentials of life, and at the same time ministering to the spiritual welfare of mankind," said Mr. Booth. "We are independent, we are not parasites, and, although we have not yet got rightly started, we hope to do many more things by the end of another season."

"And you are quite satisfied with the results of the experiment?"

"Quite so; in fact, so much so," he replied, "that I would not change places with any man."

In fact, it was said by a friend that the stalwart parson-farmer had recently declined two invitations from city pulpits, as he prefers to stay on the farm with his cows and chickens.—Literary Digest.

A Happy Time.

BY W. L. KARNES.

Friday, December 3, was the birthday of Brother J. O. Blaine. On that day he had been in this world eighty-five years. The church at this place, together with a number of his close friends, gave him a surprise birthday dinner. The day was a very happy one indeed. The ladies served a fine dinner at the church house. We met at eleven o'clock, and had a number of short addresses before dinner. Brother Scobey, a former schoolmate of Brother Blaine's, was there, and made an inspiring talk. Brother David Lipscomb, of the Fanning Orphan School, was also present, and made a fine talk. The other talks were made by friends living in and about Portland. Brother Blaine thanked his friends for their kind remembrance of him in a very loving and tender way. He seemed as happy as a child at Christmas time. Everybody went away filled with dinner and with joy, happy because they had made some one else happy.

Brother Blaine in many respects is a wonderful man. While he is eighty-five years old, he is nevertheless full of life. He has been a useful man the whole of his long life. He is a close student of the Bible, and above everything else he loves to teach the sweet "old story" to others. Every one, so far as I know, loves Brother Blaine. He is a sweet, loving man of God. Every one is willing to trust him and confide in him. When he falls asleep, the church at this place will sorely miss him. I am sure it is the sincere wish and prayer of every member of the congregation at this place that he may live on as our teacher and as an example for both young and old in that which is pure and loving. Brother Blaine is in no respect a sectarian, but at the same time he does not compromise the truth of God.

Below is given a letter from Brother H. R. Moore, of Huntland, Tenn. Brother Moore was invited to the dinner, but could not come. The letter is self-explanatory.

Huntland, Tenn., December 2, 1920.—W. L. Karnes, Portland, Tenn.—Dear Friend: Your esteemed favor of recent date to hand, in which I am invited to attend a birthday celebration in honor of our mutual friend, James O. Blaine. Be assured it would afford me pleasure to attend and touch elbows with all concerned in the happy gathering of old friends. Prudence suggests that I deny myself of this pleasure, in view of the probability of bad weather and my feeble physical condition. Wife stresses these barriers.

Let me repeat, I appreciate the invitation and fully realize the appropriateness of the proposed tribute of respect to our grand old friend. The proposed surprise will afford him great pleasure. While waves of discontent and evil are sweeping over our great country, and so many are on lines of greed and graft, disregarding the nobler pursuits of life, it is eminently becoming in all who are imbued with the spirit of our progressive Christian civilization to give time and energy to the elevating impulses that characterize such meetings as you name.

It may not be out of place to say that my acquaintance with J. O. Blaine began when students at Franklin College, about the year 1855, and has never been lost sight of, though not often together since I left college in 1857. There happened to be some things in common with us that impressed me on our first acquaintance. In other words, there was something about him that drew him closer to me than others were drawn. He carried the distinct and prominent marks of a thoroughbred and well-kept rural production. His raiment from head to foot was of the comfortable homemade texture and style. His general demeanor presented a blending of the green and the shy; but, with all this, he was a model, aspiring college student. His respectful bearing, good nature, good common sense, studious habits, and inclination to conform to recognized customs and regulations showed improvement from moon to moon and from year to year. His native ability to laugh and sing was cultivated and enjoyed by himself and many others. He as leader, with some others as helpers, often rendered with much pathos old songs that were new then, such as "Old Kentucky Home," "Down on Suwanee River," "Nellie Bly," "Gentle Annie," "Old Black Joe," "Poor Uncle Ned," and others of the same style. These artists performed well at all religious services.

J. O. Blaine had the happy faculty of disseminating sunshine in his daily intercourse with others. He was a born leader among boys by continuous manifestations of kindness and respect for others. He was a ladies' man on the timid order, an ardent admirer of all, but, somehow, failed to capture one. After leaving college, he found a man's job from time to time amid the active doings and busy scenes of life.

As a citizen, as a teacher, as a church man, and as a man of affairs, he has maintained a place of prominence and efficiency in the front rank. But his shadow is now falling far to the east. He is nearing sunset in this transitory state of being. The trail he has made and left behind him is an open book, destined to be admired and utilized as the years come and go. May he live long to hold up a beacon light for the safe guidance of others, and may he be honored by many friends in celebrations like unto this.

Yours truly, sincerely, and fraternally,

H. R. MOORE.

About Our Missionaries.

BY NELLIE STRAITON.

Sister Sarah Andrews has been a missionary in Japan for about five years. The first three or four years were spent in Tokyo, where she helped in many ways, even while learning the language; but the past year has been especially fruitful. With a Japanese young lady as an assistant, she moved to Okitsu, where there were no other missionaries; and by means of a kindergarten, Sunday school, Bible classes, and much personal work, several have accepted Jesus Christ as their Savior, and others are almost ready to obey the gospel. Sister Andrews is very much in need of a complete rest from the strain and work to which she has been subjected since going to Japan. She plans to come to America in January for a visit to her home and the needed relaxation.

For many years Brother Sherriff, of South Africa, has worked and taught the story of Jesus and his message for sinners, and all this time has prayed that we might send others to his assistance; for he, one man alone, was able to touch only the very edge of the great work which is waiting to be done. When we pray earnestly and in Jesus'

name, God listens to our prayers; and when we work zealously, and pray as we work, God in due time and in his own way, which is always best, answers our prayers. And now Brother Sherriff's prayers are about to be answered; for not only one, or even two, but six—three married couples—have volunteered for missionary service in South Africa. These six—Mr. and Mrs. Max Langpaap, Mr. and Mrs. W. N. Short, Mr. and Mrs. Gibbs—are making all necessary arrangements and hope to sail as soon as their passports are issued. Funds for their traveling expenses or contributions toward their regular support may be sent to F. B. Shepherd, Amarillo, Texas, or to Z. C. Thompson, or L. W. Babcock, Harper, Kan.; or if you send to me, I will gladly forward your gift for you.

Jesus As a Well-Doer.

BY R. P. CUFF.

On the occasion of the deaf-mute cure (Mark 7: 31-37) those who were recipients of the Master's magnificent mercy, in their utter astonishment at his miracle-working power, said: "He hath done all things well." That but reminds us of a statement closely allied to this, made earlier in the Scriptures: "And God saw everything that he had made, and, behold, it was very good." (Gen. 1: 31.) The reason these people in Mark 7 give for their conclusion is: "He maketh even the deaf to hear, and the dumb to speak." Their attitude toward the Savior's work is striking and pleasing.

Sometimes those who fail to show an appreciation of the Christ are left by those who pose as friends to him and who have been befriended by him to be the first to acknowledge the greatness of his power. During the stay of Jesus in the world his enemies were sometimes constrained to speak in his praise. Two instances may be remarked here. The scribes and Pharisees said: "He saved others." They seem not to have understood the meaning of that judgment, however, for they followed it with a most unjust inference, couched in the statement: "Himself he cannot save." Pilate saw no way out but to say: "I find no crime in him."

In the opening of this deaf-mute's ears and in the destruction of the impediment in his speech we have an instance in which those who have been favored are apparently appreciative. Gratitude is always in order. It is acceptable on the sea and on the land. Ingratitude is always a bad symptom.

But had there been no voice that day to speak the praises of Him who ever did and ever does all things well, yet it is true that time, with its thousands of tongues, and eternity, with its own emphatic one, chime in to sing the strains of the ever-potent truth: "He hath done all things well." Myrials of witnesses attest the well-doing of Jesus. The many who were elevated by his miracles—the blind whose eyes were opened to look for the first time upon the stars of heaven and upon the flowers of earth; the deaf whose ears were unstopped that they might listen to the sweet songs sung to the glory of the Highest; the dead who were lifted from their tombs to the fervor of life as once possessed—all these and others, too, remind us that "he hath done all things well."

Jesus made the universe. "All things were made through him; and without him was not anything made that hath been made." (John 1: 3.) No star shines from the firmament above us but received its sparkle and its glow, all its resplendent beauty, from the Bright and Morning Star. No flower springs up to add luster and happiness to life on earth but that his breath give it fragrance and his touch its exquisite tints. No pebble on the shore, but that came "through him." He is the Maker of all; "and, behold, it was very good." He hath made all things well. Old age, heartaches, and all the pangs of this earthly life were not made by him primarily. These are the accouterments of sin. Sin came into the world, and by it death entered. One day the purging time will come. "No sin shall enter there." All the inhabitants of heaven would be justified in raising the happy anthem: "He hath done all things well."

Jesus is "Lord of all" to his people. In his capacity as Supreme Ruler he does all things well. Must we, according to his rule now, drink at times from bitter cups? Let us learn to be as truly grateful for those as for the cups that seem sweet to us. Let us learn that when he dries up the stream on the hillside, it is only that we may wander to the valley below and there in a sequestered glen find a fountain so deep that the wintry snows cannot freeze it; a fountain so overshadowed by the hills above that it cannot be dried up by heat from the summer sun.

It would be almost superogation to say as regards his redemptive work: "He hath done all things well."

Of the intercession that Jesus makes for his own; of his presence with his church; of his never leaving nor forsaking the child of God; and of his every action one might truly say: "He doeth all things well." "Let us not be weary in well-doing." (Gal. 6: 9.)

A Unique Meeting.

BY JOHN E. DUNN.

The elders and the preacher of the church at Madill, Okla., arranged what I consider one of the most pleasant and profitable meetings it has ever been my pleasure to attend. Twenty-one preachers from Arkansas, Oklahoma, and Texas attended the meeting, which began on December 6 and closed on December 10. There were three sessions a day of two hours each. Some preacher who had been assigned to a subject would lead out with a forty-five minutes' discussion, and after the leader had finished there would be a number of ten-minute speeches on the same subject. This was an educational and profitable meeting. The Madill church is one of the very best. The elders, M. E. Ewing, E. E. Ayers, and Dr. J. D. Hart, are efficient. O. M. Reynolds is one of the best men and one of our most active preachers in the West. Everybody who attended this meeting enjoyed it.

The Courage of Faith That Wins.

They had toiled all the night long for nothing. Their experience was an argument against further adventure. "What's the use?" They had tried and failed. Fishing had proven to be unprofitable business. Then the Master came on board the empty boat. Did he accept the verdict, based upon a night's fruitful toil? No, but into the deeper water he bade them go once more with their nets. "O ye of little faith!" How easily discouraged and depressed! How often driven to despair! Throughout a single night we, too, have toiled for naught, but with every vain effort we have allowed ourselves to drift nearer the shore. The Master's voice is heard on Galilee: "Out into the deep! To your oars and to your nets again!" Shall we not obey that challenge, even though last night's failure is written in statistics that cannot lie? Success lies in the way of all such obedience. Whatever the record of the past, the future holds rewards, for which we may be unprepared.—W. L. Goldsmith.

We shall awake from the dream presently to find that not pain, but sin, was the soul's menace, and that no true heart has ever lost its treasure. Ours is a troubled slumber; but let our eyes open for an instant to the glory about us, and all the terrors of the night are gone.—R. J. Campbell.

A Glad New Year.

BY MRS. T. L. POARCH.

With nineteen hundred and twenty gone,
To which we say farewell this morn,
With all its sorrows and its tears,
With all its hopes and all its fears,
With all the sunshine and the rain,
With all the anguish and the pain,
With all its days both good and bad,
With all the glad days and the sad;
But let us keep the good it brought,
And all the lessons it hath taught,
Through days three hundred and sixty-five
Till we shall fade and die likewise.

And now we must bid thee adieu
To welcome the glad year so new;
To welcome thee, O rising sun
Of nineteen hundred and twenty-one;
To welcome thee, O stars of night,
And thrice to welcome pale moonlight.
For when the dusky shadows creep,
And all the world is fast asleep,
How beautiful if then is seen
The glimmering of its silver sheen,
Which makes a world of darkness light
When clouds have vanished from our sight!

And now, O glad New Year, so great,
We trust that there will be no hate
Within the breast of any one
In nineteen hundred and twenty-one;
But that the breezes of the spring
Will blow sweet peace on zephyr wing,
And that the summer winds shall blow
Sweet peace as pure as crystal snow;
And that the chilly autumn weather
Will then have found the world made better,
So that the snowy frosts of winter
Shall find no footprint of a sinner.

But could this great, good work be done
In nineteen hundred and twenty-one,
This world would be a paradise
'Neath heaven and the starry skies,
Where all could in contentment dwell
Too sweet for mortal tongue to tell.
But—ah!—how sad, how sad the thought,
'Tis hard to live just as we ought!
But may we all more careful be
While sailing o'er life's rugged sea,
So that our frail boat drift no more,
But gently glide to heaven's shore.

And when the first glad rising sun
Of nineteen hundred and twenty-one
Shall fade behind the western sky,
O may our souls be wafted high
Upon the banner of our King,
Whose praises holy angels sing.
And may we to him daily pray
That he will lead us o'er life's way,
And that our frail boat he will guide
Until we reach death's riverside,
To there await the summons home
When he shall sweetly whisper, "Come."

And if life's short race should be run
In nineteen hundred and twenty-one,
O may there be sweet memories dear,
Like memories of the fading year,
To live and bloom somewhere within
Their hearts if we have made sweet friends
Along life's pathway here below,
Where chilly winds so oft do blow.
And if we should this year pass through
To nineteen hundred and twenty-two,
O may our few short days be spent
For Him whose peace brings sweet content.

If one is silent when he hears what he knows is not true; if he fails to contradict what he knows is false, he becomes to some extent responsible for the falsehood and helps to give it currency. His responsibility is increased if he is in a position where he is supposed to know the truth, for his silence is regarded as a confirmation of the falsehood.—Selected.

RELIEF FUND

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

Public school at Flintville, Tenn.	$ 10.00
A. Paden, Center, Ark.	5.00
R. P. Thurman, College Grove, Tenn.	10.00
"A Sister," Denton, Texas	5.00
"A Brother," Nashville, Tenn.	10.00
"A Sister," Waco, Texas	10.00
Miss Alice Medearis, Nashville, Tenn.	2.00
Mrs. J. C. Breeden, Bean's Creek, Tenn.	5.00
T. P. Priestley, Greenfield, Tenn.	10.00
J. W. White, Highlandville, Mo.	10.00
Mrs. C. R. Bethel, Franklin, Ky.	5.00
Church at Troy, Tenn.	25.00
Herbert E. Winkler, Nashville, Tenn.	10.00
J. Y. McQuigg, Abilene, Texas	2.50
Congregation at Lavergne, Tenn.	6.80
"A Sister," Little Mountain Church, Winchester, Tenn.	5.00
C. E. Jones, Mount Rainier, Md.	2.50
J. W. Hooper, Dickson, Tenn.	10.00
"Three Sisters," Slater, Mo.	150.00
Church at Smyrna, Tenn.	57.30
Church at Fargo, Texas	10.80
Helen E. Smith, St. Petersburg, Fla.	5.00
Miss Fanita Watkins, Fosterville, Tenn.	2.50
Miss Josie Means, Lebanon, Tenn.	5.00
Angie Church, R. 3, Columbia, Tenn.	3.00
Church at Florence, Tenn.	13.13
Miss Susie Hobbs, Lineville, Ala.	1.00
Mrs. Frances Scates, Bible Class, Martin, Tenn.	30.00
"Two Sisters," church at New Providence, Tenn.	6.50
"A Sister" and her Bible Class, Fountain Creek, Tenn.	2.10
Mr. and Mrs. J. E. Barbee, Yost, Ky.	6.00
G. W. Holley, Oakman, Ala.	3.00
Cash left at office	10.00

In sending contributions, be sure and state whether they are intended for the Home Orphans' Fund, the Armenian and Syrian Fund, or the Poland Fund. I should be glad if more of the contributions were designated for use in providing for orphans in this country, since there are constant appeals from destitute families close to us. Make all checks and money orders payable to A. B. Lipscomb, who will forward them to the proper commissioners.

The Great Moment.

There are many great and exultant moments in our lives—moments in which some new, heretofore unfelt motive takes us into its power, when some new work for us and some new power in us starts forth and makes life seem fresh and green, like a spring morning that forgets all the stains and storms that have gone before. But among all such moments there is none that can compare with that in which duty passes into love—when morality, reaching itself out into eternity, asserts its sameness of nature with the service that the glorified nature is to render to God in the heavenly city, so that the obligation of honesty in our bargains is seen to rest on the same sanctions and to be lustrous with the same beauty now that will belong to the singing and everlasting songs and the casting of the crowns before the Savior's feet—the moment when our life thus knows Christ and the power of his resurrection.—Phillips Brooks.

It never hurts to be called a fool; the sad thing is to deserve it.—Exchange.

The Christian Pilgrimage.

BY C. V. EVANS.

On a pilgrimage we journey
Through the wilderness of life
To those mansions Jesus promised
When we pass this world of strife.

On the way are rugged mountains
Over which our feet must tread;
Stormy seas must we sail over,
Fraught with Satan's snares to dread.

Should we sail into a tempest
Through the course, which Jesus made,
Jesus gives us strength and courage
In the words, "Be not afraid."

When we feel that we are weary,
Or the journey seems too long,
Thoughts like these are soon forgotten
In the joyous words of song.

So each day we journey nearer
To that blest eternal home
Where there's peace and joy forever,
Where we'll never need to roam.

"Did Jesus Ever Live?"

BY U. G. WILKINSON.

I have just been reading a little tract bearing the title, "Did Jesus Ever Live?" which purports to be a debate between John Haynes Holmes, a Unitarian preacher of New York City, and Prof. George W. Bowne, A.M., one of the editors of the Truth Seeker, a leading infidel paper of the country, also published in New York City, Professor Bowne being a genuine infidel of a very pronounced type. As I do not agree with either, it shall not be my purpose in this article to undertake to prove that Jesus ever lived (a question which, if not self-evident, is at least res adjudicata); but I shall only undertake to offer some criticisms and strictures on the methods of the men in their attempts to arrive at the truth of the matter. Both of them admit that the New Testament is an uninspired history, of no higher authority than any other human production; that it contains many faults and errors, many things that are unhistoric and untrue. They seem to differ only as to the degree of trustworthiness and reliable truth found in the Gospels. The Unitarian seems to accept the fact that Jesus is an historic character, although rejecting his divine character and much that is taught about him in the Gospels as untrustworthy and even untrue. The infidel rejects the whole thing as of no historic value, makes Jesus an unhistorical character, a myth, a creature of the imagination of his disciples. We shall see by what processes these self-exalted critics of things ancient, holy and divine, arrive at their conclusions, and if they can satisfactorily answer the question asked so long ago of good old Job: "Knowest thou it, because thou wast then born? or because the number of thy days is great?" (Job 38: 21.)

For illustration, Professor Bowne almost begins his argument with this astonishing statement: "Mark represents Jesus as being a mere man." The only thing necessary to show the utter falsity of this statement is to read the first verse of the Gospel of Mark, where is the very explicit statement that he is the Son of God. Then read the last two verses of the Gospel of Mark, in which he tells us explicitly, after giving a full and complete account of Jesus' resurrection from the dead, that he was carried up into heaven, and sat on the right hand of God. These two statements are an index to the teachings of the entire Gospel. But this infidel statement is about as reliable as any that I have ever seen them make. He says Mark represents him as a mere man. The facts are that Mark explicitly teaches from first to last just what all the New Testament teaches, that he is the Son of God, and as such is at the right hand of God, reigning as "King of kings, and Lord of lords."

But the infidel proceeds: "According to Matthew and Luke, he was a demigod." This means, of course, that Matthew and Luke give an account of his immaculate conception and birth. But as no other New Testament writer teaches anything in conflict with this fact, but all assume it as a conclusive fact, it must be that all taught it as well as these two. Professor Bowne continues: "John insists that he was God himself." Of course. But John, in perfect harmony with all the others, particularly shows that he is the Word, the Lamb, the Son of God—showing only that he is God in the same sense that any son is the same in nature, etc., as is his father.

But this infidel further states that "Paul . . . represents Jesus as little more than an idea." To show how utterly false is this statement again, numerous passages might be quoted from almost any page of Paul's Epistles. See 1 Cor. 15, where he argues so conclusively as to Jesus' resurrection from the dead as the very fundamental fact upon which all gospel truth depends—without which "our preaching [is] vain, and your faith is also vain;" "ye are yet in your sins;" "and we found false witnesses," etc. (Verses 14-17.) And as the strongest proof of this fact so real to him, he cites as witnesses the very men used as such in the Gospels, as well as the authors of the Gospels themselves. In fact, no truth seemed to be so evident to Paul, so absolutely true, as the fact that Jesus Christ, descended from Abraham through the royal line of David, born of a woman, virgin born, a real man, living as a man, dying for sin, raised from the dead the third day, just as recorded in the Gospels and as foretold by the older scriptures, was, is, and must ever be the highly exalted Son of God, "in whom dwelleth all the fullness of the Godhead bodily" (Col. 2: 9), given "a name above every name" (Phil. 2: 8, 9), who will come again to judge the world, to punish the wicked and reward the righteous (2 Thess. 1: 7-10), etc. This fact not only completely revolutionized his life to an extent unknown to the history of any other man, but as completely controlled him in every act and word of all his future long and most active life. To cite passages in proof of this would be to cite his entire writings and teaching, as well as the Acts of the Apostles, and especially the Gospel of Luke, both of which books he is undoubtedly the principal author of. As special passages, read Rom. 1: 1-4; 2 Tim. 2: 8; Gal. 3; and many others.

Again we quote Professor Bowne: "Now we assert, without fear of contradiction, that the Christ of Paul and the Jesus of the Gospels are two entirely different beings." How remarkable indeed! In fact, I would consider it a much easier task to prove that the Washington of the American Revolution and the Washington who was the first President of the United States were two entirely different beings. The historic criticism by which the last fact might be established would, as I conceive, be much more satisfactory. But this is as substantial as any claim of infidelity that I have ever had my attention directed to.

Another false claim of the infidel is that there is a conflict in the birthplace of Christ, because Matthew makes him to be born in Bethlehem, and yet he is called Jesus of Nazareth and was brought up in Nazareth. Both Matthew and Luke tell us that he was born in Bethlehem. Luke gives the details of his birth, and Matthew tells why he dwelt in Nazareth, in fulfillment of a prophecy, and also gives details. But could an infidel be expected to inform himself as to facts, or to state them if he knew them? A ten-year-old schoolboy could easily learn why he was born in Bethlehem and yet called "Jesus of Nazareth" from the simple statements of Matthew and Luke.

Professor Bowne several times refers to scholars and tells us they are not the least impressed by the wonderful character and matchless teachings of Jesus, etc. But it

should be understood that when Professor Bowne speaks of scholars he refers to those materialistic philosophers, so called, who have spent their time and studies in viewing the remains of ancient bone piles, studying "frogology," trying to learn how far back in history our ancestors were tadpoles, or trying to compute the probable length of star beams, etc.; who, perhaps, never gave five minutes of their life in trying to learn the relationship of man to an infinite Being, and his duty as such; disposing of matters of infinity in the realms of spirit, of faith, hope, love, with a sweep of the hand and a guess; making us the helpless puppets of inexorable law, no more responsible for rational conduct nor accountable for our actions, whether good or bad, than an orange is for being pleasant to the taste or a dead carcass for stinking.

But enough as to Professor Bowne; and now just a word as to Dr. Holmes. He makes the statement that what is said about Jesus by the writers of the Gospels "is what we have in every biography—a statement of what a certain writer thinks and believes about his hero." "Our Gospel writers were biographers, stating what they thought about a man named Jesus." Now the truth is that perhaps nothing could be further from the truth than these statements of Dr. Holmes concerning the writers of the Gospels. Instead of stating what they thought or believed about their hero, they state only facts in the most simple and childlike manner, making no comments, venturing no suggestions, deducing no inferences. They record the simple acts and statements of Jesus in the simplest possible manner, as if they were too astounding in their divine sublimity to need more than a simple narration. What human art could gild the refined gold or paint the lily? What art of human invention could garnish more gloriously the blue, star-spangled heavens, or improve by the touch of human hands the matchless jewels of the Pleiades? The parables are related in his own words without comment or attempt at explanation of the lesson intended to be taught, all the explanations given being his own. And with what matchless simplicity are we told of the raising of the daughter of Jairus, the widow's son, and Lazarus from the dead, the stilling of the tempest, the feeding of the five thousand, etc.! The history of that age records no such a character; nor the history of former ages, neither sacred nor secular; nor the history of subsequent ages. The character depicted in the Gospels stands alone. Attempts at comparison with any other history, with any other character in any age, are perhaps as ineffectual as to compare the glowworm to the sun at noonday. All exceptions prove the rule, and all rules prove the exceptions. If he ever for one moment doubted his divinity, the fact that he came from God and went to God, was the Son of God, the heir of all things, was with God in the making of worlds and would forever be with him as their Ruler and Governor—I say, if he ever doubted this overwhelmingly sublime truth for one instant, no act of his, no utterance of his as recorded by his biographers, ever betrayed the fact. He knew whence he came and whither he goeth. "He cannot deny himself." (2 Tim. 2: 13.) Nor is there one act or word that would for a single moment compromise the dignity and majesty of such a Being. "Come unto me, all ye that labor and are heavy laden, and I will give you rest." (Matt. 11: 28.) "All power is given unto me in heaven and in earth." (Matt. 28: 18.) What sublime, what awful pretensions! But who ever thinks of them as empty bombast, as an undignified boast, a blasphemous robbery of God? They fit in exactly with everything that is said by him, everything done by him, everything claimed for him in the Gospels—yea, in the entire New Testament. How would such utterances sound coming from Moses, Socrates, Paul, or Bonaparte—yea, or any other being in heaven or in earth, except God himself or his Son, Jesus Christ, of the seed of David, described and set forth in the New Testament as the Savior of men?

A New Missionary.

BY E. N. GLENN.

In 1911, while spending a few days in El Paso, Texas, I came in contact with a Mexican preacher who was at that time peddling fruit for a living; yet he and his wife were doing some missionary work among the Mexicans. I made a talk at their little meeting, and baptized three converts for him. When I returned to El Paso to live, two years ago, no trace of these people could be found. They had moved from their former residence, and I searched in vain for them till I discovered some information last month in some old city directories. I lost no time in following out the clue, and on Thanksgiving Day I found them out on a ranch a few miles from the city.

After a few-minutes' talk I said: "Martinez, the Lord needs you in the city to preach the gospel to your people, who are daily dying without God and without hope of salvation. The day is far spent, and the night will soon come, when no man can work." He said: "Brother, I have often thought of this, and I am ready to do all I can for the Lord."

He was at work in the field when I found him. We went by the house, and I saw his good wife, who recognized me. They treated me very courteously, and I arranged to return and conduct a little meeting at his house to-day (December 5). I saw "The Great Legacy," and "McGarvey's Sermons" in his library. He studied, when young, for the priesthood in the Catholic Church; but he finally learned the "way of the Lord," and says he is content to follow the word of God for his faith and practice.

Brethren, I consider this a rich find, and I want to share it with the Lord's people everywhere who wish to have fellowship in this great work. Can we not start a Mexican mission along the border of Mexico here in El Paso? The field is ready, and now is the time to sow the seed of the kingdom. After due consideration, I have decided to publish these facts to the brotherhood and with their cooperation arrange for Brother Martinez to open a Mexican mission at El Paso. I am ready to receive all funds sent here for this purpose. They will be deposited in the bank, and due acknowledgment will be made to the donors. A place for meetings must be rented, and a few leaflets should be printed at once in the Spanish language, to be used to good advantage in this good work. Brethren, let me hear from you at once concerning this work. I hope, with prayer, that your hearts will be stirred to action, causing you to write at least a word of encouragement, promising to help in a financial way according to your ability. My address is 2310 Pittsburg Avenue, El Paso, Texas.

Humility.

The beginning of strength is to know our weakness, and yet we must not dwell on it. The worst thing possible would be, of course, to hover over the thought, "How very weak I am! I am always going wrong;" to excuse ourselves because of it. "I cannot help this or that," or to moan over it. We thus let humbleness itself canker or choke like a weed the springs of life. Yet we must, from time to time, take one honest look at our weakness; we must have a solid, sensible conviction as to what it is or we shall not find the remedy for it; we must, on the other hand, never acquiesce in it as a necessity of our constitution. And then, if that Accusing Spirit taunt us with our weakness, as he will in order to keep us weak and low; if some of those who ought to strengthen us "cast the same in our teeth," as the sons of the prophets told Elisha that his influence was passing away from him with the departure of Elijah, . . . we have but to answer as he answered: "Yea, I know it, hold ye your peace. I know my weakness, but it concerns you not; me and my Lord it does concern; and he out of weakness will make me strong."—Selected.

MISCELLANY

Dave Wallace (for the elders) and A. L. Seymour (for the deacons), Amarillo, Texas, send for publication in the Gospel Advocate a report of funds collected and forwarded to the African mission. Addressing "the brethren in Christ," they say: "We certify that we have audited the accounts of Brother F. B. Shepherd's missionary funds sent to Brother Sherriff in Rhodesia, Africa, and we take pleasure in giving you the results of our examination—to wit: Amount received and sent, August 1, 1918, to July 15, 1920, $1,463.12; receipts from Brother Sherriff for above, $1,463.12; amount received and sent since July 15, 1920, for which receipts have not had time to return, $291.25; amount on hand in Amarillo National Bank to the credit of Forest Vale Mission, December 1, 1920, $39.86."

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A brother, B. M. Strother, of McAlester, Okla., sends one of the long imitation typewritten circular letters of Ashley S. Johnson, of Kimberlin Heights, Tenn., appealing to the churches of Christ and to Christians generally to feed some young preachers; and he asks that "the brotherhood" be advised from this office "on their duty herein," "or report facts pertaining thereto." If Brother Strother will carefully read the Johnson letter, he will find the following sentence: "I plead with you to read, or cause to be read, this epistle to all the holy brethren—church, Bible school, *and C. E.* [italics mine—Editor], and to bring it to the attention of the Christians generally." "C. E." is an abbreviation for "Christian Endeavor," and indicates where the writer of the letter stands in regard to that institution. The Gospel Advocate thinks Christians should studiously avoid supporting that institution or being supported by it, and should stand aloof from any association with it.

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A. O. Colley writes from Dallas, Texas, December 20: "This year closes, like others I have seen, with some regrets, but with many thanks and much praise to our Heavenly Father for his goodness toward us. We regret that we were not able to enter every open door and help every weak church to plant itself more firmly. We have not been able to do as much in helping others as we would like on account of our own expense in adding to our building. After a few more months we shall be much better equipped for our work than we have ever been. Our growth is quite gratifying and encouraging. There is scarcely a week that we do not have new recruits. Many are coming to this great city and joining hands with the faithful workers. There is also much to do to meet the demands of the hour. We are trying to give wholesome teaching to our young people, and we have a greater number of them here than any church of Christ I have ever seen. We have some good teachers in our Sunday-morning Bible classes, who delight the youngsters under their care with fresh and good lessons for them. I love the work here, and am well respected and sustained by the church as their servant, or evangelist. The elders are also respected for their good work of overseership, as are also the deacons in their work. There is a general good feeling among us, for which we are very thankful. We hope for greater things the coming year under our Father's care. Greetings to the faithful in Christ."

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The following note was addressed to Brother McQuiddy by E. S. Jelley, Kankhal, British India, under date of November 11: "I gratefully acknowledge receipt of your letter of September 27, inclosing a check. Most of us are fairly well. I have just returned from a trip to Bombay and the Ahmednagar District, distant some eleven hundred miles. There has been plenty of rain in the greater part of India, but there is famine in the Ahmednagar District, and hence most of the brethren have been compelled to go to Bombay and elsewhere to work. I visited many of them, and was truly impressed with the squalor of the places in Bombay where they are compelled to live. I am arranging for two preachers to systematically visit the brethren of the dispersion and break bread with them. On this trip I had the pleasure of bringing five persons to Christ, including a Hindu preacher of the Reformer sect named 'Vithoba.' I had been trying to win him since 1912. Also some brethren were reclaimed. A heathen monk visits us. He confesses Christ, and I have hopes that he will openly preach him even before he decides to be baptized. We are distributing many Scripture portions—mostly selling them at one-half cent per copy—of Matthew, Mark, Luke, and John. We make no profits; but I would rather sell them than to give them away, for a man will read what he buys. There is a Brahman resident of the same tenement with us, who is striving hard to get us driven out. He has not succeeded so far, but has made a lot of unpleasantness."

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Arthur B. Tenney, Harper, Kan., sends the following readable report of work being done in and around Harper, as well as abroad, by the brethren at that place: "It is to be hoped that Southern Kansas will soon be having more mission work done than is being done at present. The demand for preachers is supplied better than in most sections of the country, judging by reports in the papers. The first Sunday in each month I preach to the brethren and others at Amorita, Okla. A. E. Freeman did the preaching in their meeting in October. He is to return next year. On the second and fourth Sundays I preach at a mission point twenty-five miles from here. The prospects are encouraging. S. A. Bell has some mission work started at Rago, where he goes each Sunday evening. H. J. Sudbury assists the Rosedale brethren, near Waldron, each Lord's day. B. F. Rhodes does some preaching on Sundays. The Sunday-morning services at Harper are given to teaching the lessons in consecutive chapters, one each Sunday. Several good speeches are made by different members, and some one of the brethren preaches at the evening services. The church here has grown much, chiefly through the locating of brethren for the college. About twenty-five students of Harper College have obeyed the gospel this year thus far. The Harper church is assisting various mission enterprises, home and foreign. Harper College is constantly growing, and has a student body of around three hundred. Three new buildings are used this year for the first time. The endowment of the college is now considerably over two hundred thousand dollars, and the school is only about six years old. Bulletins are issued each quarter. Two literary societies furnish valuable training to the students. The church and school are in harmony, and the town is favorable to it. The faculty is strong in literary attainments and in devotion to Christian work."

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With pleasure we give to our readers the following commendatory note from Foy E. Wallace, Sr., sent from San Benito, Texas, December 14: "I have just read in the Gospel Advocate of December 9 an attack on the editor on his war record. I have been aggrieved for sometime at what seems to me to be an unholy war that is being waged in certain quarters on the Advocate, a paper that has stood for the defense of the gospel before these men were ever heard of. We owe much to the Advocate just at this time, because it appears that it is the only weekly that we have that is coming out boldly against this malignant form of materialism that is hurting the churches everywhere. We have a large sentiment of it in this Lower Rio Grande Valley. One who is not in touch with it cannot understand the undercurrent that goes with it. It is not only wrong, but the spirit of it is had wherever it gets a hold. I do not accuse the other papers of being converted to the false ideas, but that they seem to be under the influence of those men who do hold to it. Silence on these important things in these times of distress because of these false issues makes it just about as bad as if they did accept it. It appears now that any kind of a hold that can be gotten on the Advocate to break down its influence is the thing to do by this opposition. I do not say this because of any special hold the Advocate has on me. If it has ever spoken one word for me or to help me in the least way, I have never heard of it. I was never in the Advocate office but about twice in my life. I just met Brother McQuiddy, who was too busy to pay any attention to me at the time, and I do not know by his manner that he was even glad to have me in the office. Brother Sewell and our dear old Brother Lipscomb were exceedingly kind and courteous to me. I have never met any of the other men on the Advocate except my good old friend, F. W. Smith, who has helped me to make some hard fights for the cause in Texas. He is one of God's noblemen. So what I may say is not from selfish motives or because of any strings that the paper may have on me, but in pure love of the truth and for protection of the church against some false issues. It appears that we must turn to the Advocate for this defense. So far as I can see, and I am opposed to war, Brother McQuiddy took the only course during the war that any man could take and not be an anarchist or a Bolshevist. May the Advocate live long to battle for the truth in its plain defense of it. If it had not been for the Advocate, the cause of digression probably would have swept the State before the people knew of these fellows who are now fighting the paper."

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EDITORIAL

The Duty of Churches and Preachers.

BY J. C. M'Q.

On page 6 will be found an article copied from the Literary Digest, entitled "Three Preachers Go from Pulpit to Plow, and Like the Change." The article treats preaching simply as a profession, whereas, if I understand the Bible, every child of God is under obligation to teach the truth to the full extent of his ability. It is true that there are certain men who labor in word and doctrine and who are public proclaimers of the gospel, while others are not; yet the early disciples that were scattered abroad went everywhere preaching the word, announcing the glad tidings.

The Literary Digest writes as if it were something new for preachers to farm while preaching. It has been customary with the preachers of the church of Christ throughout the South to make a living with their own hands and then preach as the opportunity presented itself. I call to mind many preachers, such as John D. Floyd and W. H. Dixon, who labored on the farm, looked after the farm during the week, and then preached every Lord's day. They not only did this, but they preached funerals, married people, held protracted meetings, and did all that any regular preacher of the gospel does. I have in mind an insurance company that has in its employ some ten preachers, more or less, who labor during the week at the insurance business and then preach every Lord's day. Some of these preachers hold protracted meetings, conduct prayer meetings, preach funerals, and marry people.

I am satisfied that these preachers could do more if they were devoting all their time to teaching the truth, if they were visiting and teaching from house to house every day in the week. The most efficient teaching is the teaching that is done in a private way and that is done every day in the week, backed up by a consistent, Christian life. It is probable that some of these preachers are wronging the churches in failing to receive support from them, as did Paul the Corinthian church. "For what is there wherein ye were made inferior to the rest of the churches, except it be that I myself was not a burden to you? forgive me this wrong." (2 Cor. 12: 13.) The man who has the gift and the ability to preach the gospel should do so, and should not turn aside to some secular calling. No consecrated, faithful minister, thoroughly equipped to preach the word, will find it necessary to make tents, provided the church of God does its duty. The word of God is clear upon this subject. "Even so did the Lord ordain that they that proclaim the gospel should live of the gospel." (1 Cor. 9: 14.) It is true that Paul did not always avail himself of this means of support which the Lord had provided for the faithful minister. While he made tents in Corinth and was not a burden to the Corinthian church, he begged of the Corinthians to forgive him the wrong that he had done them. Whenever churches failed to support him, he labored with his own hands, ministering unto his own necessities and to the necessities of those that were with him. "I coveted no man's silver, or gold, or apparel. Ye yourselves know that these hands ministered unto my necessities, and to them that were with me. In all things I gave you an example, that so laboring ye ought to help the weak, and to remember the words of the Lord Jesus, that he himself said, It is more blessed to give than to receive." (Acts 20: 33-35.) He thus left us an example that we may do likewise. If churches fail to supply the necessities of the faithful minister, then he should, like Paul, support himself with his own hands, and do so without murmuring or complaining. Paul says: "Not that I speak in respect of want: for I have learned, in whatsoever state I am in, therein to be content. I know how to be abased, and I know also how to abound: in everything and in all things have I learned the secret both to be filled and to be hungry, both to abound and to be in want. I can do all things in him that strengtheneth me." (Phil. 4: 11-13.) We learn also that his labors in Thessalonica were arduous. "For ye remember, brethren, our labor and travail: working night and day, that we might not burden any of you, we preached unto you the gospel of God." (1 Thess. 2: 9.) But while Paul was thus toiling and laboring in Thessalonica, he was not forgotten by the Philippians, for he tells us: "And ye yourselves also know, ye Philippians, that in the beginning of the gospel, when I departed from Macedonia, no church had fellowship with me in the matter of giving and receiving but ye only; for even in Thessalonica ye sent once and again unto my need. Not that I seek for the gift; but I seek for the fruit that increaseth to your account." (Phil. 4: 15-18.) Churches should rejoice when they have an opportunity to coöperate with a faithful minister as he preaches "Jesus Christ, and him crucified," in a destitute field. No preacher who thus labors and toils should feel that he is a parasite and that he is not as independent as any other man simply because the churches support him while he is doing this work. He simply goes as one sent by the Lord Jesus Christ and as a messenger approved and indorsed by the churches that support him. We learn also that while Paul was making tents with Aquila and Priscilla in Corinth and

reasoning in the synagogue every Sabbath he was in want. This same Philippian church relieved his want, so that he began at once to devote all of his time to testifying to the Jews that Jesus was the Christ. He tells us in 2 Cor. 11: 9: "And when I was present with you and was in want, I was not a burden on any man; for the brethren, when they came from Macedonia, supplied the measure of my want; and in everything I kept myself from being burdensome unto you, and so will I keep myself." While he was thus laboring with his own hands making tents with Aquila and Priscilla at Corinth, the Philippian church sent unto him Silas and Timothy with a gift.

From such scriptures and examples it is evident that churches are under obligation to support the minister of the gospel, and that no minister of the gospel should consider himself a burden simply because he is receiving support in the way that God has ordained that he should receive it. The man who is able to do more good in preaching the gospel than in any other way and who is gifted in that respect has no right to turn from preaching the gospel to a secular calling; to do so is a prostitution of the talent that God has given him. A minister who is truly called of God to preach the gospel and who, with Paul, realizes that "woe is unto me, if I preach not the gospel," will never cease to proclaim it simply because Christians fail to do their duty. If the necessity is forced upon him of supporting himself, he will still preach the gospel as he has opportunity, being content in want as well as in abundance. Paul has left every minister of the gospel an example in this respect that is worthy of imitation. Every minister of the gospel should educate the churches to support those who proclaim the gospel, and should teach them this truth as clearly as they teach alien sinners, "He that believeth and is baptized shall be saved." No preacher should be so fearful and timid as to fail to teach Christians that the Lord has ordained that they who proclaim the gospel should live of the gospel. All ministers should say boldly and fearlessly to the church: "If I have sowed unto you spiritual things, is it a great matter if I shall reap your carnal things?" No one is fit to preach the gospel who feels that he can do more good in some other calling than in preaching Jesus Christ. A man who would preach simply for money is foolish and is not fit to preach the gospel of Christ. While it is the duty of the preacher to labor for the salvation of souls, so it is the duty of every Christian to work in that way in which he can do most for the honor and glory of God.

L. R. Burress, Again.

BY F. W. SMITH.

Continuing the notice of Brother Burress' kindly criticism, I call attention to the following: "There is no centralized church revealed in the Scriptures this side of heaven. Our Lord did not give to any one church, nor to all of the churches, the right to make control over each other." By "centralized church" he means, I presume, a religious body with localized headquarters presided over by some human head. Of course the New Testament knows nothing of such an institution, and he is quite right in saying "our Lord did not give to any one church, nor to all of the churches, the right to make control over each other." Each church or congregation was left free and independent of all others, bound together by no organic law. The only tie that was intended to bind them one to another was the law of Christian love.

Our friend is also right when he says the churches of the New Testament "did not legislate, but meditated upon the things taught by the holy Book;" *but that is not the way Baptist churches proceed.* They have legislated regarding a number of things. Take, for instance, their practice of requiring candidates for baptism to relate an experience before baptism in which they say: "I believe that God for Christ's sake has pardoned my sins." That is purely Baptist legislation in matters religious, for *not one word* of it can be found in the New Testament. Again, they require the church to vote on receiving members into its fellowship, which is nothing less than legislating—making a law that is wholly foreign to the New Testament.

Brother Burress shoots wide of the mark when he says of New Testament churches: "Majority rule was given to the churches." The passage he submits to prove this assertion places Baptist doctrine in a bad plight. The church at Corinth was *commanded* to withdraw fellowship from the man guilty of fornication. (1 Cor. 5: 1-5.) Because it is said, "Sufficient to such a man is this punishment, which was inflicted of many" (2 Cor. 2: 6), Brother Burress seems to think that the church at Corinth took a *vote* as to whether they would withdraw from the fornicator or not, and that the word "many" proves his "majority rule." In the first place, the word "many" does not necessarily mean a majority, and, in the second place, it has our friend's church voting as to whether it will *obey a command of God.*

Our friend also says: "Baptists make much of water." That is a fact, and yet, according to their "theory," it has nothing to do with one's salvation. I cannot see why so much should be made of a thing that plays no part in the salvation of a soul. Now, since it takes *water baptism* to make one a Baptist and a member of a Baptist church, we can understand why "Baptists make much of water;" but since they deny that it has anything to do with one's salvation, we are at a loss to understand why they want to be Baptists and members of the Baptist Church. They also lay great stress on the administrator of baptism, none being scripturally baptized except at the hands of a Baptist preacher. Why lay such stress on the administrator of an institution that is nonessential to salvation? After stating several things regarding baptism, Brother Burress says: "Hence the carefulness of Baptists concerning baptism." It is impossible to suppress the constant recurrence of the question, why such carefulness regarding a thing that cuts no figure in one's salvation? He says: "None but new creatures in Christ Jesus can be buried with him in baptism." If they "are new creatures in Christ Jesus" *before* baptism, why be so careful about baptism? The apostle Paul does not agree with our Baptist friend, for he says: "For as many of you as have been baptized into Christ have put on Christ." (Gal. 3: 27.) Brother Burress has people in Christ Jesus *before* baptism; while Paul has them in Christ Jesus *after* they are baptized, and not before. After mature consideration, I have decided to stand by the apostle Paul on this matter.

The practice of "majority rule" in religion is responsible for the doctrines and tribulations of men that have cursed the religious world for centuries. Where God speaks, man has no choice but to obey or disobey his Maker.

Are There No Christians in the Denominations?

BY M. C. K.

On page 4 of this issue of the Gospel Advocate, under the heading, "Judge Ye What I Say," the reader will find another article from Brother John Taylor criticizing the recent series of articles appearing in these columns on "Bible Things by Bible Names." From the original three who wrote near the same time—by oversight I gave the number incorrectly in our issue of December 9—my critics up to this time have increased to six in all, and I am glad to say that the most of their criticisms have been helpful, enabling me to make clearer some points of vital importance, for which I feel grateful. Although Brother Taylor's present effort, in part, is a repetition of what he had already said, nevertheless, in deference to his wish, we

gladly publish this additional article, in which the following points seem to call for attention:

1. Concerning the question whether a person can be a member of the church of God and of a denomination at the same time, he now says: "If he join the denomination in the same act that Brother Kurfees says makes him a member of the church of God, then in that act he sins, and can such be obedience to God? No." But "Brother Kurfees" most assuredly does not believe and has nowhere taught that anybody "joins the denomination in the same act that makes him a member of the church of God." The New Testament does not teach such a doctrine.

2. He says: "If one is a member of a denomination and the church of God at the same time, 'the same act' that made him a member of the one made him a member of the other." That does not by any means follow. Our brother is simply mistaken, and could just as consistently say: "If one is a member of a" business firm "and the church of God at the same time, 'the same act' that made him a member of the one made him a member of the other." If not, why not?

3. He further says: "I do not believe a person can be a member of the church of God and a denomination at the same time." There we have a plain categorical statement definitely locating Brother Taylor, and it shows that I did not misunderstand him on this point. I honor him for his frankness; but, according to him, there is not one solitary Christian, not a single child of God anywhere in any denomination on earth! What a sweeping statement! Of all the multiplied millions of men and women among Baptists, Catholics, the Christian Church, Congregationalists, Dunkards, Episcopalians, Lutherans, Methodists, and Presbyterians, who have believed in the Lord Jesus Christ, repented of their sins, and, upon acknowledging Jesus as their Lord, have been buried with him in baptism, *there is not a solitary Christian!* Away goes the plea of the Reformation of the nineteenth century inaugurated over a hundred years ago for the union of all Christians of all denominations, *for the simple reason that there are no Christians in any of the denominations!* Hence, the great reformers, Campbell, Stone, Scott, Johnson, and others, with all their illustrious successors, Fanning, Franklin, Lipscomb, McGarvey, and a host of others, were all wrong in calling upon all Christians in the denominational world to come out of it and be simply Christians, *because there were no Christians in it!* But, speaking historically, here is another fact which furnishes food for thought. Not a single editor of the Gospel Advocate throughout its history, from Tolbert Fanning and William and David Lipscomb down, ever believed such a doctrine; and while I thank Brother Taylor for his frankness, I am equally frank to say that I, too, do not believe it, and I do not think anybody else now connected with the Advocate believes it. There never has been a time, not excepting the time when Paul wrote, when men who obeyed the gospel and thereby entered the church of God did not, in some instances, become entangled in error. Hence, it is right now, just as it was right then and has always been right, to call upon such Christians, whether entangled in denominational errors or in any other kind of errors, to come out of them and to conform to nothing except a "Thus saith the Lord."

4. Again, he says: "Since it is a sin to join a denomination, and 'the same act' that makes him a member of a denomination makes him a member of the church of God, then a sinful act makes him a member of the church of God." But "'the same act' that makes him a member of a denomination" *does not* "make him a member of the church of God." I agree with Brother Taylor that it is wrong "to join a denomination;" but compliance with the conditions which God has appointed for that purpose makes one a member of the church of God, and not of a denomination; but compliance with the requisites of error in some form "makes one a member of a denomination."

5. He calls for an answer to two questions: (1) "Would you baptize a person on the confession that a Baptist preacher demands?" That depends on what "a Baptist preacher demands." I would not knowingly "baptize a person on" anything "that a Baptist preacher demands" unless I could read it in the New Testament. When I baptize persons, I do so upon their claim of penitence and belief that Jesus is the Christ, the Son of God. I have no theory about it that I cannot read in the New Testament. Hence, anything to which the Baptist denomination or anybody holds, which I cannot read in the New Testament, I not only oppose, but I call upon Baptists and all others to turn away from it and stand upon nothing that they cannot read therein. In short, among Baptists and all others alike, I indorse all that they do and teach which can be read in the New Testament, and I eschew and oppose everything else. Brother Taylor might do the thing better than I do, but I doubt if he could improve on this principle. (2) "Would you receive into the fellowship of the church one from the Baptist denomination baptized upon the confession which a Baptist preacher demands?" I do not "receive into the fellowship of the church" any "one from the Baptist denomination," nor from anywhere else. Brother Taylor should read the New Testament. According to it, persons are baptized "into the fellowship of the church." Paul expresses it by saying to the Corinthians that they were "all baptized into one body" (1 Cor. 12: 13); and hence, persons are baptized "into the fellowship of the church" and into everything else to which being in the church entitles them. When persons come to me "from the Baptist denomination," I accept and indorse all they bring with them that I can read in the New Testament; and, if they have not already done so, I teach them to turn away from everything else, whether taught them by the Baptists or anybody else. I know not how otherwise to follow the New Testament, which distinctly says: "Prove all things; hold fast that which is good." (1 Thess. 5: 21.)

6. And now, while this article is in course of preparation, Brother John T. Lewis, responding to my challenge in our issue of December 9 for a New Testament passage with any name of God's church which did not include all Christians or people of God "in the territory to which it was applied," sends in another question with a counter challenge as follows:

> I have never yet read where any one ever said that "the church of Christ" *did not* include *all Christians*. Did you? If so, where and by whom was it said or written?

I reply promptly that it has been "said or written" many times by different brethren at different times and in different places. For example, the Apostolic Review, as I understand, still has on sale a tract on the difference between "the church of Christ" and "the Christian Church," but some of God's people are in what is meant by the latter. Again, in the Gospel Advocate of October 14, 1920, Brother J. B. Nelson, reporting a successful meeting in Greenville, Texas, said: "The Greenville church has had a hard pull, as one of the strongest Christian churches is there. We let them know that the church of Christ is in the town." But to the extent that there are any Christians or people of God in the "Christian Church" there, to that extent a part of the "church of Christ" is in it. Again, Brother J. A. Collins, in the Apostolic Review of December 14, 1920, said: "The church of Christ is the only church, so far as I know, that does believe in doing mission work in the Bible way—through the church. . . . Most others believe in organizing missionary societies, Bible colleges, etc." But to the extent that there are any Christians or people of God in the "others," to that extent a part of the "church of Christ" is in them.

Again, in current and now popular parlance, brethren frequently speak of "the church of Christ in St. Louis," "the church of Christ in Washington City," "the church of Christ in New York City," etc., but those they include are only a part of the church of Christ in those cities. Such instances are now occurring in the papers almost weekly. Still again, Brother Lewis himself taught it sometime ago, unless he denies there are any Christians or people of God in the denominations. See the Gospel Advocate, July 26, 1917, and January 10, 1918. In the former issue, answering a question from him on the proper use of the term "church of Christ" and the unscripturalness of applying it to two local churches in Birmingham, Ala., as "the church of Christ in Birmingham," I said: "If our brother were called upon to speak of 'the church of Christ in Birmingham,' to whom would he apply the term? He could not apply it scripturally if he did not include in it all the people of God in Birmingham. He would not dare to apply it exclusively to the two mentioned local churches as 'the church of Christ in Birmingham,' for the simple reason that there are other people of God in Birmingham that do not belong to these two churches." On this, in the latter issue, Brother Lewis made the following comment:

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

He here acknowledged in so many words: "We use the term 'church of Christ' in an unscriptural sense to designate the two local churches." It was *I* who had taught that it was "unscriptural" to designate, as he acknowledged they were doing, the two churches as the "church of Christ" in Birmingham; and when Brother Lewis thus used it, he either "did not include all Christians" or people of God in Birmingham or there were no Christians or people of God in Birmingham outside of the two churches, one or the other. Possibly, like Brother Taylor, he believes this. By the way, his explanation that Christians moving to Birmingham "had evidently learned before they left their home congregations that there were other people of God in Birmingham that do not belong to the two mentioned churches" seems to imply that he really does not believe there are any people of God elsewhere in Birmingham. If he does, why does he ask: "What difference does it make as to where you are, just so you are with the people of God?" which, of course, implies either that there are no people of God in the denominations, or, if there are, then, according to him, it makes no difference whether you are with them *in a denomination* or anywhere else. I wonder if, in any of his meetings, Brother Lewis ever had immersed Methodists or immersed persons from any other denomination to come forward. If so, I wonder if he reimmersed them. If not, *where were they before they came forward?*

Finally, to speak as the Bible speaks, the "church of Christ" in Birmingham, Nashville, Louisville, New York City, or anywhere else, includes all the people of God in the city to which it is applied, no matter what denomination or how many denominations they are in. It is in point here to quote a paragraph from the article referred to in the issue of July 26, 1917: "We should recognize the fact that 'the church of Christ in Birmingham,' in Louisville, in Nashville, and in practically all other cities of modern times, is divided, and this recognition will very materially help us in the effort to restore the church to its ancient and original condition of unity and harmony; whereas to attempt to limit this church to those alone whose faith and practice are supposed to be wholly scriptural is virtually to say that we already have unity and harmony and that division in the church does not exist. Such a conclusion is contradicted by the plain facts in the case."

The Great Question to All.

BY E. A. E.

Am I Growing Better?

The question, "Is the world growing better?" is frequently asked, and is of very great importance. But there is a question of still greater importance, the settlement of which will help us to settle the one in regard to the world. This one is, *"Am I growing better?"*

As the old year, with its joys and sorrows, mistakes and misfortunes, disappointments and wrongs endured, lies buried in the grave of the past, and as the new year, with its aspirations and hopes, its work and responsibilities, dawns upon us, let us first settle this question before we sit on the case of others in particular or the world in general. This every one in the light of the Bible must do. What if the world, upon the whole, is growing better, and I am no better? Let us obey Christ: "Take heed unto yourselves." Am I more studious of the Bible; more prayerful; more dutiful; more forbearing; more long-suffering; more merciful; more forgiving; more charitable and more generous; less selfish; less egotistic; less worldly and ambitious of place and preëminence; gentler; kinder; meeker; humbler; more zealous; more conscientious; purer in heart; more practical and faithful in all relationships in life—as citizen, neighbor, friend, brother, son, husband, father, employer, employee; more godly; and more Christlike than I was last year at this time, or ten years ago? What progress have I made? Have I put on the whole armor of God, that I may be able to stand against all the wiles of Satan? Am I firmer in the faith and more determined to contend earnestly for it as it was once for all delivered to the saints? Am I fixed in my purpose to worship God "as it is written?" Have I wronged any one without trying to right it? Or have I in any way refused or failed to follow the Golden Rule? Really, am I growing better? How can I *grow better?* By *practicing* that which I teach others to do that *they* may grow better. I am commanded to "grow in the grace and knowledge of our Lord and Savior Jesus Christ;" to give diligence to make my own calling and election sure; to so live that I "may be found in peace, without spot and blameless" in Christ's sight; to study that *I* may "be approved unto God, a workman that needeth not to be ashamed, handling aright the word of truth;" and on and on, until I myself have escaped from the corruption that is in the world by lust, have the spirit of Christ and the mind of Jesus, have become a partaker of the divine nature, "have fought the good fight," "have finished the course," "have kept the faith," and am ready to receive "the crown of righteousness," which the Lord will give to all who "have loved his appearing." If I would devote more time to the study of the word of God in order to *practice* it myself; more time to building up my own uprightness and integrity; to my own rendering to all their dues; to my own owing no man anything except love; to my own taking thought for things honorable in the sight of all men, as well as in God's sight; to doing my own daily duties at home and meeting my own obligations away from home; to my own personal piety and godliness, I would have less time for faultfinding, theorizing, hairsplitting, and ungodly contentions. The Pharisees had more theories and display than any other sect, yet

there were no greater sinners in the world, and none more condemned by the Savior. They could teach more and do less than any people on earth.

Self-Examination.

Robert Burns wishes that we could see ourselves as others see us. This, indeed, would be a great help and free us from many a blunder. Oliver Wendell Holmes is one point ahead of Burns. He says there are three persons in one—John, for instance, as he sees himself, John as others see him, and John as God sees him. We see ourselves from our own viewpoint; others see us from theirs; but God alone sees us in the true light. Our greatest concern must be about how we appear in God's sight. Is this not our least concern? We should say with Hagar: "Thou God seest me." Many times while in school I heard our president quote this in order to impress his pupils with its truth. Realizing that God knows all our thoughts, hears all our words, and sees all our deeds, we will become purer, humbler, meeker, and will be governed the more by godly fear; we will more and more endeavor to do all we do in word and deed in the name of the Lord Jesus—that is, if we want hearts right before God. Do we really want this? Paul makes a clear and encouraging point on self-examination when he says to his critics at Corinth that with him it was "a *small thing*" that he should be judged ("examined"—margin) *by them*, or by *man's judgment;* that he knew nothing against himself, yet for that reason he was not justified, because he who judges all is God, and one stands or falls according to God's judgment. Let all read 1 Cor. 4: 1-5 in the Revised Version until all both see and feel the force of this truth, and the further statement that the Lord "will both bring to light the hidden things of darkness and make manifest the counsels of the heart," and that "then shall each man have his praise from God." The judgment of men cannot fix one's character or settle one's destiny. Neither the condemnation nor praise of men moved Paul, because both the judgement and praise of men are human and partial and partisan, and by such no one can be justified. The judgment and praise of God are the only judgment and praise which count. Even when Paul examined himself and found nothing against himself, he realized that he was not for that reason justified, because God is the Judge, and God knows all persons far better than they know themselves.

If we would see ourselves as God sees us, we must study his word more and more, and receive it, as it is indeed the word of God, and not the word of man. This means the word of God must be received in faith into good and honest hearts—hearts that will deal with it honestly and truly and be developed by it. Then, as seed in the ground, it will work effectually—that is, in all who believe it. (See 1 Thess. 2: 13.) We must study and practice the word of God until we drink in the very spirit of Christ—his humility, lowliness, meekness, forbearance, forgiveness, gentleness, quietness, gravity, genuine goodness, and implicit submission to God—and until we reflect "as in a mirror the glory of the Lord," and "are transformed into the same image from glory to glory, even as from the Lord the Spirit." (2 Cor. 3: 18.) The transformation of our impure hearts and imperfect characters into the image of our Lord's heart and character "from glory to glory" is the glory all must seek. If we would see ourselves as God sees us, we must exercise the courage to bring ourselves up squarely before the mirror of God—his word—with all our deformities of character, and view ourselves there. This is the way to "bring to light the hidden things of darkness" in our lives and "make manifest the counsels" of our hearts. Let us stand still! Let us not draw back! We may be frightened at our own spiritual deformity and horrible appearance, but this is our only salvation from ourselves and from our sins.

A Contrast.

What a contrast exists between that which seems right in our own eyes and that which is right in God's eyes!

There is a way which seemeth right unto a man; but the end thereof are the ways of death. (Prov. 14: 12.)

God forbids that we shall do "every man whatsoever is right in his own eyes." (Deut. 12: 8.) We must "do that only which" is "right in" God's eyes. (1 Kings 14: 8.) And let us not forget that

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

Left to ourselves and to our own logic (!), we can justify our own way and our own theories, at least, to our own satisfaction; but before God we stand or fall.

Doing as We Would be Done By.

On "Nobility" Alice Carey writes:

True worth is in being, not seeming;
In doing, each day that goes by,
Some little good, not in dreaming
Of great things to do by and by.
For whatever men say in blindness,
And spite of the fancies of youth,
There is nothing so kingly as kindness,
And nothing so royal as truth.

We get back our mete as we measure,
We cannot do wrong and feel right;
Nor can we give pain and gain pleasure,
For justice avenges each slight.
The air for the wing of the sparrow,
The bush for the robin and wren,
But always the path that is narrow
And straight for the children of men.

We cannot make bargains for blisses,
Nor catch them like fishes in nets,
And sometimes the thing our life misses
Helps more than the thing which it gets.
For good lieth not in pursuing,
Nor gain of great nor of small;
But just in doing—and doing
As we would be done by—is all.

Through envy, through malice, through hating,
Against the world early and late,
No jot of our courage abating,
Our part is to work and to wait;
And slight is the sting of his trouble
Whose winnings are less than his worth;
For he who is honest is noble,
Whatever his fortune or birth.

God Protects His Own.

Let us all strive to make this the best year of our lives by doing right under all circumstances and conditions, leaving the results with Him who takes account of even the sparrow, and in the end all will be well; for though

"Careless seems the great Avenger; history's pages but record
One death struggle in the darkness 'twixt old systems and the Word.
Truth forever on the scaffold, Wrong forever on the throne—
Yet that scaffold sways the future, and behind the dim unknown
Standeth God within the shadow, keeping watch above his own."

There is one way of regarding the smaller trials of patience, to which every one is subjected in his intercourse with others that may ennoble and dignify the work even to the most sensitive. It is to look upon each as it comes—not as one little provoking circumstance, not as an insignificant vexation to which an evil lot has exposed us, but as a part of the great work of life. Did we but always feel that God is with us ever; that it is his will that through patience we should be made perfect, how would each hour of our life be sanctified, and each trial of our patience become a glorious opportunity!—Selected.

Will Not Publish My Article.

BY J. C. M'Q.

Under the caption, "McQuiddy Quits Again," D. Austen Sommer says in the Apostolic Review of December 28, 1920: "He declines on a technicality." D. Austen Sommer may call his refusal to live up to the understanding that he would publish what I wrote in the Review and that I would publish what he wrote in the Gospel Advocate a "technicality," but, with me, his refusal to live up to his understanding and to allow his readers to see what I had to say is far more than a technicality. He charged me with being a "new digressive" simply because I would not act as a little pope and kick out a brother whom the church had selected to be an elder. He charged me with being a "new digressive" when I did no more than take the same position which Milligan took and which was published in the Millennial Harbinger of 1855 by Alexander Campbell without dissent. Because I exposed his errors in a manner that he did not relish, he declines to publish my article, and calls this a "technicality." "Technicality," indeed! Recently he wrote me to know if I intended to continue the discussion with him. To this I promptly replied as follows:

Dear Brother Sommer: Replying to yours of recent date, I must call your attention again to the fact that the article I published last August in reply to your attack on me, entitled "That Creed Again," has never been published by you. After declining its publication, contrary to established usage between publishers, I am not encouraged to continue to publish anything from you. If, however, you will publish the article, as it seems you are not satisfied with our discussion of my affirmation that it is scriptural to teach the Bible everywhere, while I am perfectly satisfied with what has been accomplished in the discussion for the truth, yet if you wish to continue to deny this proposition and will publish what I say on the subject in your paper, I will consider favorably a continuation of the discussion. Yours fraternally, J. C. McQuiddy.

This shows that I intended to continue the discussion with him, which he very well knows, provided I could get a hearing before his readers. Why should he demand of me to carry on a one-sided discussion? So, rather than let his readers see what I said last August, exposing his unjust charge that I was a "new digressive," etc., he says: "We shall consider the debate closed." Since he calls his refusal to give his opponent a hearing before his readers a "technicality," and further says of me, "He tried to lead us away from the discussion of the college question, but we would not lead; and he refuses to now go on with the college question on this technicality, though he has printed an article from us since we refused to be led off into his bypaths, thus giving the lie to his present technical excuse," I must ask to be excused from discussing religious questions with such a man. Whenever he is ready to treat an opponent with fairness and justice and to treat him as honest and as his equal, desiring to know the truth, I am ready to defend the Christian's right to teach the word of God anywhere and everywhere. I lived up to the Bible teaching that "if a man compel you to go with him one mile, go with him twain." While he had refused to publish my article, I even published one of his written afterwards, in the hope that he would repent of the wrong he had done and give my article to his readers. I still call upon him to repent of his wrong and let his readers see my article of last August, and also this brief article showing how I quit the discussion.

Our prayers for restored health, for safety from impending danger, for relief in famine or other distress, are in line with the divine will; for they are the heart's hurry call for heavenly aid from Him who has promised all things needful to those who sorely need His aid, and His word stands that He "will never leave nor forsake thee." —Exchange.

Work Will Bring Results.

A number of our old subscribers are inclosing subscriptions with their renewals. Recently we sent out renewal blanks, and requested old subscribers to send at least one or two new subscriptions with their renewal. We have been very much gratified to receive a number of new subscribers during the last week. If every preacher in the brotherhood who is interested in the Gospel Advocate would only speak to the people at his appointments about taking the paper, and would urge them to do so, our list would soon be doubled. Preachers who know the value of a good religious paper in the congregation certainly should work to increase the circulation of the paper. Often preachers and others tell us that wherever the Advocate is read there is good interest in church work. The salvation of souls is more important than any other thing, and it does seem strange that a great many people professing to be Christians take absolutely no interest in extending the circulation of our religious papers. We wish to urge upon every subscriber the importance of continuing his subscription to the paper. This is the first issue for 1921. Let each one of us determine to do our very best to make this the best year in the history of the paper. In closing, I wish to remind our readers that a copy of the Teachers' New Testament will be given to every one who sends us two yearly subscriptions. Will you be one of the number to secure a copy?

A Solid Carload of Presents to the Tennessee Orphan Home.

Probably it would have taken a railroad car to have held all of the presents that were sent to the Tennessee Orphan Home. The children were literally deluged with gifts, not only from the people here, but from elsewhere. There were several wagon loads of gifts that came by express and parcel post, and an entire room set apart for the reception of the gifts was filled to the ceiling.

There were toys and clothing for every one of the sixty-five children. There were old hams and chickens and sausage and fruits and nuts sent in by the wholesale. Churches and organizations and individuals in all parts of the State remembered the Home. A church at Martin, in West Tennessee, sent a present for each one of the sixty-five little ones.

The Girls' Civic Welfare League, of Nashville, headed by Mrs. Luke Lea and the Big Brothers, of Nashville, sent boxes of useful articles as well as toys to each of the children. Money was telegraphed from McMinnville, and eighty dollars came by wire from Santa Claus as far off as Shreveport, La., with instructions to give each child one dollar to spend just as he or she desired to expend it.

The presents were distributed to the children on Christmas morning at ten o'clock in the presence of all the children and a large number of friends. Prayer was offered by Elder F. C. Sowell, who expressed appreciation for the fellowship and friendship that had been shown to the children of the Home. It was a great sight to see the pleasure in the faces of the youngsters as their names were called and the gifts distributed. Not a single one was overlooked.—Columbia Daily Herald.

Consider how the conscious possession of that higher life in Christ brings with it an absolute incapacity of believing that what men call "death" can affect it. "Christ in us" is the "hope of glory." The true evidence for immortality lies in the deep experience of the Christian spirit. It is when a man can say, "Thou art the strength of my heart," that the conviction springs up inevitable and triumphant that such a union can no more be severed by the physical accident of death than a spirit can be wounded by a sword, and that, therefore, he has the right to say further: "And my portion forever."—A. Maclaren.

HOME READING

A Fellow's Mother.

"A fellow's mother," said Fred the wise,
With his rosy cheeks and merry blue eyes,
"Knows what to do if a fellow gets hurt
By a thump or bruise or a fall in the dirt.

"A fellow's mother has bags and strings—
Bags and buttons and lots of things;
No matter how busy she is, she'll stop
To see how well you can spin your top.

"She does not care—not much, I mean—
If a fellow's face is not quite clean;
And if your trousers are torn at the knee,
She can put in a patch you'd never see.

"A fellow's mother is never mad,
And only sorry if you are bad;
And I'll tell you this, if you are only true,
She'll always forgive you, whatever you do.

"A fellow's mean who would never try
To keep the tears from her loving eye;
And the fellow's worse who sees it not,
That his mother's the truest friend he's got!"

—Margaret E. Sangster.

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The Kitchen Beautiful.

What sort of a place is your kitchen? Is it a room where you endure the ugly and the routine for a while until you can escape to the pleasanter parts of the house, or is it a place which you have made pleasant and artistic in a way consistent with its utility?

When I was buying a bowl the other day, I asked if it were possible to get a blue one instead of the brownish yellow which is the characteristic color of mixing bowls. The face of the woman who served me lit up. "I try to keep everything blue in my kitchen, too," she said. "I don't see why a kitchen shouldn't be pretty just as much as other parts of the house."

Why not, indeed? This clerk was evidently a married woman of limited means, but she evidently had imagination and a love for the beautiful.

I would like to go into her kitchen. I love any kitchen in which the desire to do away with unnecessary ugliness manifests itself. And there are so many ways in which this can be done.

I know one woman, who loves old things, who has fitted her quaint little kitchen in her old-fashioned house entirely with copper utensils. I have not yet seen it, but I know just how beautiful they must look (although I must say I should think they might be a bit unwieldy).

In another little cottage kitchen, curtains of blue-checked gingham and a red geranium on the sill between have given a touch of color that has made the kitchen twice as livable a place as it was before.

Another kitchen, a dark northern room, has been made much more cheerful by bright-yellow curtains. The owner of this kitchen had some unbleached cotton on hand; she dyed it the desired yellow with a good cotton dye, and now she has some imitation sunshine in her room. She has heightened the effect by using one or two bits of yellow pottery that she happened to have on hand, and has asked her family to give her more at Christmas and birthdays. She has also brightened up her pantry by doing away with all paper bags and such slovenly arrangements and putting in their places glass jars with bright-yellow labels.

Since kitchen things became so costly it has been the style to give showers of kitchen utensils as well as linen and china, and these occasions can be made even more auspicious where the bride-to-be is consulted on the color scheme of her kitchen and an effort made to produce a harmonious whole.

Of course, one cannot have an ideal kitchen unless one can build it oneself with a view to having everything as convenient and attractive as possible, but one can add some feature at no great cost that will transform an impossible room into a possible one—a window over the sink at which the housewife must stand so many hours (or sit—the new housewife knows that she can save herself this way) is one feature.

Perhaps some of my reader friends will want to tell the rest of them, through me, of some small ways in which they have made their kitchens more useful and more beautiful. I hope so.—Ruth Cameron.

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The New Dress.

"But I don't want to be 'tried on,'" Marcy pouted. "I just promised Dot I'd be out to play in a minute!"

"It will take only a few minutes, dear. I want to see about the length of your arm. The dress is all finished except the sleeves, and I have one sleeve basted in, ready to try on."

Marcy sighed deeply.

"O, well, if I must!" she said, crossly. She took off her play dress and stood up on the stool while her mother tried on the new dress. Of course it was pretty and Marcy really liked it, but it certainly was a nuisance to be "tried on."

It seemed to take mother very long, and Marcy grew impatient. "I wish I never had to have a new dress," she complained, "especially one with long sleeves." The little girl regarded the arm with the sleeve on it unhappily. "I—I don't like long sleeves! I—"

But the look on mother's sweet, tired face kept Marcy from finishing her sentence.

Mother took the dress off, and the child hurried into her play dress and out of doors

Two days later Dot, one of Marcy's friends, had a party. After luncheon, mother laid out all the clean clothes on the bed, as usual—white shoes, clean stockings, clean everything, and a dress which was clean, too, but rather shabby.

Marcy looked puzzled. "Why—why, where's my new dress, mother?" she asked.

Mother stood in the doorway. She looked at Marcy questioningly, but said nothing. Then Marcy burst into tears. She knew that her mother was punishing her and that she deserved it.

"O, dear!" she wailed. "You—you didn't finish it, because I said I—I wished I never had to have a new dress. O—O—O!"

Marcy's mother stroked the dark hair tenderly. "You are sorry, aren't you, dear?" she said. "You'll never be unwilling to be fitted again when mother tries so hard to please you?"

"No, mother, I think I never shall," sobbed the little girl.

Marcy lifted up the shabby little dress, and there, hidden snugly underneath, was the dainty new dress.

The little girl gave mother a big hug.

"O, you darling," she said; "please, please forgive me, mother!"

And Marcy lifted up her tear-stained face to be kissed. —The Sunbeam.

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A semicivilized state of society, equally removed from the extremes of barbarity and of refinement, seems to be that particular meridian under which all the reciprocities and gratuities of hospitality do most really flourish and abound; for it so happens that the ease, luxury, and the abundance of the highest state of civilization are as productive of selfishness as the difficulties, the privations, and the sterilities of the lowest.—Colton.

AT HOME AND ABROAD

Charles Holder recently conducted a meeting at College Station, Tenn.

Sister Lottie Johnson is now located at Burbank, Cal. Her correspondents will please take notice.

J. Leonard Jackson reports two good services at the Lindsley Avenue Church, this city, last Lord's day.

We enjoyed a visit from J. L. Hines, of Monticello, Ky., recently. He reports the church as moving on nicely.

A card from Z. T. Sweeney, of Columbus, Ind., tells us that he will be from home, traveling, for several months.

J. V. A. Traylor, of Smyrna, Tenn., preached to a very attentive audience at Philippi, on the Couchville pike, on Sunday, December 19.

T. I. Curtis reports the church at Edenwold, Tenn., as progressing nicely. J. W. Beasley and Lytton Alley each preach monthly for this church.

John Pullias, of Philippi Church, near Castalian Springs, Tenn., was in to see us a few days ago. He reports things going well with his congregation.

R. E. L. Taylor and family are now at Lecanto, Fla., for the winter. We are glad Sister Taylor is so far recovered as to be able to make the change.

Silas E. Templeton called to see us on his way from Kentucky to his home in Atlanta, Ga. He expects to move to Altus, Okla., the first of the year.

J. W. Grant preached at the Fifth Street Church, East Nashville, at both services last Lord's day. There was one confession at the morning service.

M. Keeble was in to see us last Friday, and reports having closed a very interesting meeting at Detroit, Mich., recently. There were two baptisms.

Frank Ross, of Smyrna, Tenn., was among our callers last week, and renewed his subscription for a year. We are always glad to have Brother Ross call on us.

We enjoyed a pleasant visit from John T. Lewis, of Birmingham, Ala., last week. We were very glad to see him and to hear from him that the work in Birmingham is prospering.

J. C. Mosley preached at Dunlap, Tenn., Sunday and Sunday night, December 19. He says that he recently conducted a fine meeting at Orme, with eight baptisms and one confession.

Changes of address: C. E. Coleman, from Macon, Ga., to Box 196, Springfield, Tenn.; Vernon Rozar, from 315 Ohio Street, Athens, Tenn., to 208 Thirty-fourth Street, Cleveland, Tenn.

From Edward Clutter, evangelist, Albany, Mo., December 21: "In the second week of a meeting here. Mrs. Clutter leads the singing. Twenty added to date, with prospects good for more. Have some open dates."

From W. D. Bills, San Antonio, Texas, December 13: "Sunday's services were well attended and interest was good. Three were added to our fellowship. We rarely pass a week that we do not have additions."

From W. E. Morgan, Quanah, Texas, December 15: "The Lord's work in all departments of church work here goes grandly on with increasing interest. One more made the good confession and was baptized this week."

A. M. Jones and wife, of McMinnville, Tenn., are at Lakeland, Fla., for the winter. Brother Jones and his good wife were among the first to give this editor and his wife a hearty welcome to Miami, Fla., seven years ago.

From W. A. Schultz, El Paso, Texas, December 20: "We had large crowds at every service yesterday. I preached at the morning service on 'The Conflict Between Christianity and Paganism.' Two persons were baptized."

W. E. Morgan, of Quanah, Texas, sends the following report: "The outlook for the cause here gets brighter day by day. Two more made the 'good confession' at prayer meeting last week and were baptized. We feel encouraged."

We enjoyed a visit from S. Houston Proffitt last Monday morning. He is teaching at Hohenwald, Tenn. His family is in East Chattanooga. He spent last Sunday in Chattanooga, and reports the church in East Chattanooga as doing well.

H. Leo Boles preached at Foster Street Church, this city, last Lord's day, morning and night. He reports the largest audiences he has ever had there, and the services very enthusiastic and encouraging. Glad to know they are doing so well.

From R. E. Wright, Wartrace, Tenn.: "I want to see the Gospel Advocate succeed, and I am going to do more for it. The fellow who wants to preach his opinions in place of preaching what God says—the gospel—just keep after him, but kindly always."

H. C. Harris sends in his renewal to the Gospel Advocate and says: "I hope to send in a list of new subscribers. I appreciate the Advocate. I have read it many years. I will send in reports of my work during 1921. I have sent only a few reports this year."

W. H. Sandy, of Pearl, Miss., has been in very poor health for some time. He submitted to a very serious operation recently, and, contrary to the expectations of the surgeons, recovered and is now well. His friends will rejoice to be advised of this fact.

From James B. Redd, Rocky Comfort, Mo., December 27: "I filled my regular appointment at Ridgley Mission on the second Lord's day in December. Two made the good confession and were baptized. I returned home Monday and baptized another lady that afternoon."

Fred M. Little, of Cleveland, Tenn., has gone to Montgomery, Ala., to labor with the Catoma Street Church. His work started on December 19 with a good interest. He and his family propose to make Montgomery their future home. Great results are anticipated.

It would be encouraging to know that all our readers appreciate the Gospel Advocate as does Sister N. S. Setliff, of Flat Creek, Tenn. She has passed her eighty-third milestone and her eyesight is poor, but she has some one to read the Gospel Advocate to her each week.

From A. E. Freeman, Guthrie, Okla., December 28: "I have been engaged in the evangelistic work in Texas, Oklahoma, and Missouri for the past fifteen years, and in some respects this has been the most successful year of my work. I hope to be able to place the Gospel Advocate in many homes next year."

We would be glad for every reader of the Gospel Advocate, or every family having a reader in it, to send to E. C. Fuqua, Fort Collins, Col., for "The Whole Counsel" (Tract No. 7), and read it, then give it to some one else to read. Send him a few postage stamps to help pay for mailing the tract. You will not regret it.

W. Silas Moody preached to large audiences at Twelfth Avenue, North, on Lord's day, morning and night. The attendance at the Bible school continues good. There were three hundred and six present last Lord's day. The elders and teachers are going to work for still greater attendance and more genuine interest in Bible study.

J. S. Daugherty, of Kirbyville, Texas, sends a report as follows: "I preached to two splendid crowds yesterday, December 19, at Port Arthur. A young brother was restored at the evening service. This congregation is alive in its services and devotions. Their treasurer reported more than two hundred dollars cash on hand, with all debts paid."

Charlie Taylor has recently been in a fifteen-days' meeting at Avon Park, Fla., which resulted in three additions. I. B. Bradley is continuing the meeting indefinitely. One has been added since he began the work with the church at Avon Park. He will work there through the winter and spring, after which we shall expect him to return to Tennessee.

E. E. Shoulders, who has been in Denver and Colorado Springs, Col., has almost decided to quit that field for a while. The change appears necessary on account of the lack of support. We had hoped that sufficient funds would be contributed to the Colorado work to keep Brother Shoulders there. He could be very helpful indeed to Brother Fuqua in the work.

J. R. Stockard writes: "I am pleased to say that F. O. Howell ably took care of the truth during the four-days' discussion at Rutherford. J. L. Sanders, of Paris, the Nazarene preacher, made a strenuous effort to uphold his doctrine, but utterly failed. We feel sure the good seed Brother Howell sowed there will result in much and lasting good for the cause of Christ."

Speaking of the Gospel Advocate, E. M. Massey says: "I cannot do without it while it remains so true to the old paths." R. A. Lowery says: "Inclosed find check for five dollars for two years' renewal to January, 1923. I do not want to be without the Advocate." H. A. Lasley, Jasper, Ala., in renewing his subscription to the Advocate, says: "I am well pleased with the paper yet."

Sister Mary Delk writes from Santa Rosa, Cal., December 27: "Since last report we have had four baptisms and one reclaimed. On December 19 one lady from the Episcopalians was baptized. Yesterday three boys, two from our school, made the good confession and one was reclaimed. Three of the boys that were baptized are from families that are not members of the church of Christ."

J. H. Hines, of Montgomery, Ala., knows the value of a good religious paper in the home. He says: "I desire to visit every home in Montgomery and urge every member of the church to take a religious paper. Please send me a list of subscribers so I can be prepared to pursue the work. I shall begin just as soon as I hear from you. We must push this work." Will not others do likewise?

Dan Beasley, one of the elders of the church at Dickson, Tenn., was on his way to Nashville on Tuesday, December 21, and accidentally fell from the truck in which he was riding, fracturing his skull. He is at the Protestant Hospital in a very serious condition. The physician holds out hopes for his recovery, though it will necessarily be slow. The Gospel Advocate extends its sympathy to his entire family.

M. C. Cayce has been at home for the past ten days or two weeks. We have enjoyed a number of visits from him and have conferred with him relative to his work in Mississippi. Our readers will remember that his headquarters are at Jackson, the capital of the State. He is very much in earnest, and it is to be hoped that the churches will give him sufficient encouragement and support to keep him in his work.

T. H. Matheson writes from Midwell, Okla., December 23: "Since last report I have held a short mission meeting at Cheek, Okla., with one baptism, and have preached at Guymon, Optima, Texhoma, and Midwell. To-day we will have to cut the ice several inches thick to attend to baptizing. I will preach at Dalhart, Texas, over next Lord's day, and then home (Bowie) to 'pack our grips' and move to Guymon."

From J. E. Wainwright, Texarkana, Ark., December 31: "I have just attended a four-days' debate between Rue Porter and W. E. Sherrill (Baptist) at Bethel, near Waldo, Ark. The best of feeling prevailed throughout. Brother Porter proved himself equal to the occasion, and no doubt placed the truth in many honest minds, which we trust will be fruitful. The work in Texarkana continues to progress nicely."

From R. N. Moody, Albertville, Ala., December 27: "I spent the last Lord's day of 1920 with the congregation at Elora, Tenn., where, on Christmas Day, at 5:30 P.M., I spoke the words that made Mr. A. E. Robertson and Miss Inez Counts one for life. I preached to a good audience on Lord's-day morning, but was rained out at night. I shall preach for them on the fourth Lord's day in each month for a part of next year, at least."

Frank Baker, who has been working with the telephone and telegraph company at Belmont, Miss., expects to give up his present work and go actively into the work of preaching the gospel. He has been out of the field for some time, and is anxious to do all that he can to build up the cause of Christ in destitute fields. He wishes to form the acquaintance of the churches in Tennessee and Kentucky. Any church desiring his services should write him at Belmont, Miss.

From W. H. Sandy, Pearl, Miss., December 21: "I preached at Union Grove, La., on Sunday, December 12, and three nights following; then at Emerson, Ark., two nights; then came back to Haynesville, La., where I preached on Sunday and Sunday night. At all of these places I met a warm reception and was greeted by good crowds. At the latter place I united in marriage Mr. J. L. Kendrick and Miss Clara D. Ware. We wish for them a happy future."

Flavil Hall writes from Trion, Ga., December 30: "The meeting at Dade City, Fla., closed on the evening of December 19 with unusual interest. The church, though always aspiring to be faithful, was much built up, those added to the fold were whole-hearted in their obedience, and others were enlightened. J. H. Moore and wife, from Salem, Oregon, were with us and assisted zealously. He is a true preacher, and should have the support of true disciples wherever they go."

J. O. Blaine, of Portland, Tenn., in remitting for his Bible-school supplies, says: "I am also sending you many thanks for your repeated acts of kindness, with my very best wishes for the New Year. May it bring much prosperity and happiness to the editors and every reader of the dear, old Gospel Advocate. I have been a constant reader of its pages ever since the first number was published in 1855." Such words, coming from such a man, are very encouraging and very much appreciated.

Thomas E. Milholland writes: "I am now located at Clarendon, Texas, trying a 'Western field.' I have been very busy the first month of our stay—the last month in 1920. I preach one-half time at Lelia Lake, seven miles east of here. I have a training class on Wednesday night at Clarendon, and on Thursday night at Lelia Lake. We hope to accomplish much good during 1921. May the Lord bless the editors and writers of the good, grand, old Gospel Advocate. May it live on and on, to bless its readers and teach the world."

A fellow soldier in the army of the Lord says: "I have a daughter who obeyed the gospel while in the Nashville Bible School in years gone by, but—alas!—she has lost her 'first love'—married out of Christ. Do you know, I had three daughters do this, against my wishes and teaching. Not one of the men has become a Christian. It is a fearful deed to disobey God. Fail not, brethren, in your teachings, to warn the young people against making this fatal mistake. I shall go to my grave in sorrow for mine having committed this grave mistake."

From John A. Hudson, Oklahoma City, Okla., December 20: "Four were added to our number yesterday. Our services were inspiring. In the afternoon I said obsequies over the body of a Brother Mitchell at the Hahn Funeral Home. Interment was made in Rose Hill Cemetery." Another note from Brother Hudson, dated December 27, says: "Our service yesterday morning was great. We had four additions. The ladies of this congregation are having some interesting and profitable meetings now. They seem to have a greater vision than they have ever had in the past."

Brother Elam has a splendid article in this week's issue on the question, "Am I Growing Better?" This article not only teaches some needed truths, but it also serves the purpose of showing that there is nothing in the rumors circulated by some and the insinuation of D. Austen Sommer that I am responsible for Brother Elam's ceasing to write for a time for the Advocate. Such a charge is not only false, but Brother Elam's contributions to the Gospel Advocate have always been, and are now, appreciated by the management of the paper and read with interest by the public.

From L. D. Perkins, Armona, Cal., December 22: "I was with the congregation in Fresno last Sunday, and spoke to a crowded house at 11 A.M. Will J. Kirk, the singer, was there, and preached at the evening hour. He is to conduct the singing at Armona during C. R. Nichol's meeting. George Dickson was at Hanford morning and evening, Brother Walker at Dinuba, Brother Trice at Patterson. Thus the good work goes on. The church at Fresno has about decided to keep Brother Trice for a year longer. A letter from Brother Hall, of Los Angeles, reports a great work there."

T. C. Fox says: "During 1920 I labored ten months behind the counter selling groceries. My company (H. G. Hill) allows me the privilege of holding meetings during the summer. So I held five meetings, which resulted in eighteen baptisms and two restorations and about seventy-five dollars loss to me financially. I have arranged one meeting for next summer, beginning the first Sunday in August. I would like to arrange for meetings during July, August, and September. Those desiring my assistance during these months will please write me at 1603 Russell Street, Nashville, Tenn."

J. C. Mosley writes from Moffett, Okla., January 1: "I am here in the town of Moffett with William Still. Our preachers' meeting closed, but we have not left yet. I left my home in East Tennessee, came to Bridgeport, Ala., and took dinner with Brother Holder. Then I went to Nashville and preached in David Lipscomb College. I found some godly people there. They are so kind to me. Then I went to Fort Smith, Ark., where I met over thirty of our good preaching brethren. My home was assigned with a family named 'Long.' They showed me much kindness. We are going back to Morrillton, Ark."

QUERY DEPARTMENT

BY J. C. McQUIDDY.

Mrs. A. J. Ross, of Olathe, Col., wants to know the meaning of this scripture: "And when he had said this, he breathed on them, and saith unto them, Receive ye the Holy Spirit." (John 20: 22.) She asks: "Did the disciples receive the Holy Spirit at this time?"

I think not. They did not receive the baptism of the Holy Spirit until the day of Pentecost. This simply foreshadows the baptism of the Holy Spirit. As Christ had formerly given to Peter the keys of the kingdom of heaven (Matt. 16: 19), so now he gives to all the apostles the power to remit or retain sins. It is the great commission to preach the gospel that the Savior gives for the first time in verse 21. While at this time he gave them the authority to present the commission to the world, they were to tarry in Jerusalem for the promise of the Holy Spirit, which was the baptism of the Holy Spirit.

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Mrs. B. Canida wishes an explanation of Eph. 2: 8, 9, which reads: "For by grace have ye been saved through faith; and that not of yourselves, it is the gift of God; not of works, that no man should glory." She is of the impression that the word of God means the same as grace. She quotes in proof of this the twenty-third verse of the sixth chapter of Romans, where it says "the gift of God is eternal life through Jesus Christ our Lord." In connection with this, she quotes the Savior's prayer, where he says: "This is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent." The meaning of this is that the one who knows Christ, by believing in him and obeying him until death, will enjoy eternal life through Christ Jesus our Lord.

The word "grace" means the same as favor. When sinners were lost and without hope, it was God's mercy that brought to them the offer of salvation. This salvation is the gift of God. Men did not have sufficient wisdom and power to provide this salvation. We have a clear illustration of this when the children of Israel came to the Red Sea. They could not provide a passage through the sea; God had to provide this for them. It was the mercy and favor of God that opened up the way for them. There was but one passage opened; and when the command came to march through that passage, the children of Israel had to obey. Just so God, in his mercy and favor, offers to a lost race salvation. Man must accept the salvation on the terms stipulated by Christ.

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J. G. Mitchell, of Albany, Ala., is having some discussion with the Seventh-Day Adventists concerning the time duration of punishment. He sends the following query: "Please tell me if Rom. 6: 23 and Matt. 25: 41-46 refer to the same thing. Also, is the penalty for sin eternal torment or finally the annihilation of the sinner?"

Rom. 6: 23 reads: "For the wages of sin is death; but the free gift of God is eternal life in Christ Jesus our Lord." Matt. 25: 41-46 is as follows: "Then shall he say also unto them on the left hand, Depart from me, ye cursed, into the eternal fire which is prepared for the devil and his angels: for I was hungry, and ye did not give me to eat; I was thirsty, and ye gave me no drink; I was a stranger, and ye took me not in; naked, and ye clothed me not; sick, and in prison, and ye visited me not. Then shall they also answer, saying, Lord, when saw we thee hungry, or athirst, or a stranger, or naked, or sick, or in prison, and did not minister unto thee? Then shall he answer them, saying, Verily, I say unto you, Inasmuch as ye did it not unto one of these least, ye did it not unto me. And these shall go away into eternal punishment; but the righteous into eternal life." The Greek word "aionios" qualifies "life" in Rom. 6: 23, and also qualifies "punishment" and "life" in Matt. 25: 46. If the life is eternal, so is the punishment. A separation between the righteous and the wicked will take place at the judgment. The righteous shall inherit eternal life, the wicked shall depart into everlasting fire. The duration of the two states is precisely the same. The same Greek word is used to qualify "life" and "punishment;" hence, it follows if the state of punishment has an end, so has the state of life. If life is eternal, so is the punishment everlasting; if the punishment has an end, so has the life an end.

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Mrs. D. L. Smith, of Artesia, N. M., sends the following query: "In explaining the parable of the sower, a pupil asked if the angel reapers were those heavenly beings. The memory verse had implied that we reap what we sow. How about inculcating responsibility at this point?"

The memory verse was impressing the duty of a righteous life. The Bible teaches that we shall reap what we sow: "Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap. For he that soweth unto his own flesh shall of the flesh reap corruption; but he that soweth unto the Spirit shall of the Spirit reap eternal life." (Gal. 6: 7, 8.) It is well to show children that as we sow, so shall we reap. If we sow to the wind, we shall reap the whirlwind; if we lead a corrupt, wicked life, we will reap the wages of sin, which is death. The angel reapers were certainly heavenly beings who separated the tares from the wheat in the end of the world.

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Sister Angie Haynes, of Fosterville, Tenn., wishes to know (1) if there is any scripture that teaches that we shall know our loved ones in heaven. She also is concerned (2) about whether bodies are being prepared for us in heaven.

1. There is no scripture that says in so many words that we shall know our loved ones in heaven. However, there is a case of actual recognition in the New Testament. The rich man knew Lazarus. Not only so, but he knew himself, and knew who he was in this life. He also remembered his five brethren. If a man knows himself and knows with whom he associated in this world when he passes into the great beyond, it certainly seems that he will not lose his memory and that he will know his loved ones in heaven. In the Sermon on the Mount, Christ says: "Many will say to me in that day, Lord, Lord, did we not prophesy by thy name, and by thy name cast out demons, and by thy name do many mighty works?" This shows that they remembered who they were in this life and also remembered what they had done. This certainly shows that in the great beyond they knew themselves; and if they knew themselves, they certainly would know with whom they associated and worked in this life, as did the rich man remember his five brethren.

2. I know of no scripture that teaches clearly that bodies are being prepared in heaven for us. The passage that seems to indicate this is 2 Cor. 5: 1, which declares: "For we know that if the earthly house of our tabernacle be dissolved, we have a building from God, a house not made with hands, eternal, in the heavens." It is thought that that earthly house mentioned here means the body. This being true, the building from God, "the house not made with hands," is held by some to mean heavenly bodies which will be prepared for us.

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Will We Evangelize Saskatchewan?

BY H. A. ROGERS.

I held a meeting in Harptree Schoolhouse, about eighteen miles southwest of Bengough, Saskatchewan, Canada, beginning on October 24 and closing on November 14. The meeting was a glorious one from the beginning. Throughout the three weeks the attendance and interest were the finest, and the entire community was stirred up to a fervent heat. There were no members in this part until I went in. There were thirty-six baptisms, one from the Baptists took membership, and the church was put to work. Of those baptized, there were nineteen men and one boy, fifteen women and one girl.

I would be glad to get more of the brethren's attention turned toward this needy field. I feel sure that Saskatchewan and Alberta are by far the best fields in Canada in which to do missionary work. Many people have come into these provinces from the old countries and the United States, and have been here for from ten to fifteen years without having had the privilege of attending meetings of any kind except on rare occasions, and have, therefore, drifted into a state of neutralism; hence, the first kind of religion which is preached will get a hearing, whether it be Russellism or Adventism or some other. I can establish churches in these provinces just as fast as time and health will permit. This has been amply proven by the work I have done in the past.

Brethren, let us face the question. What will we do? We can convert the people of these provinces if we will. We can establish churches all over this country if we will. Who would say, "Don't do it?" Who will say, "Do it?" What does it mean to say, "Do it?" What does it profit to say, "Be ye warmed and filled," and give not the things which are necessary? (See James 2: 16.)

Brethren, will you not consider the situation? If we do not use the opportunity, others will, and they are busy at it. Russellism is being pushed as fast as its promulgators can do the work; and the same is true of Adventism, but not to the same extent. As evangelist, I am all alone with the work on my hands. I have established churches at Schnellar, Lyndale, Knoxville, and Harptree schoolhouses, built up a church which was almost dead at Monmawala Schoolhouse, established a church in Punnichy town, and in the cities of Regina and Mayburn. All of this work, save what faithful work Brother H. L. Richardson did in the Schnellar school district and work done by Brother G. W. Williams in Mac Rorie district, was pioneer work done by me. All can understand that I cannot water all of this work alone. I can continue to establish churches and put such in order, but who will water them?

I have tried briefly to set before you the situation. Why not convert our own people first? We can do it. How much better position we would then be in to convert the foreigner! A good per cent of the people of this country came from the United States. Why not United States brethren help us to convert them?

SIMPLE MIXTURE MAKES HENS LAY

BY W. S. BURGESS.

Any poultry raiser can greatly increase his profits easily and quickly by taking advantage of the thirty-five years' experience of a successful poultryman.

A lifelong study of egg production has resulted in a secret formula of buttermilk and other valuable ingredients that puts pep into lazy hens. Users report increases of two to seven times as many eggs.

This secret formula is now put up in tablet form, and is called Combs' Buttermilk Compound Tablets. Simply feed in water or mix with feed.

I am so convinced that this wonderful formula is always successful that I say kill the hen that won't lay after using it.

One million new users are wanted; so for a limited time any reader of this paper can get a big double-size box (enough for a season) on free trial by simply writing for it. Send no money. Use the tablets thirty days. If at the end of that time your hens are not laying two or three times as many eggs, if you are not more than satisfied in every way, the tablets are to cost you nothing. If completely satisfied, this big double-size box costs you only $1 on this introductory offer. Simply send name—post card will do—to **Milk Products Company**, 158 Creamery Building, Kansas City, Mo., and the big box of tablets will be mailed immediately, postpaid.

PILES

DON'T BE CUT

Until You Try This Wonderful Treatment.

If you have piles in any form, write for a **FREE sample of Page's Pile Tablets**, and you will bless the day that you read this. **Write to-day. E. R. Page, 430-D Page Building, Marshall, Mich.**

Keep Stomach and Bowels Right

By giving baby the harmless, purely vegetable, infants' and children's regulator.

MRS. WINSLOW'S SYRUP

brings astonishing, gratifying results in making baby's stomach digest food and bowels move as they should at teething time. Guaranteed free from narcotics, opiates, alcohol and all harmful ingredients. Safe and satisfactory.

At All Druggists

NERVOUS PROSTRATION

Mrs. J. Christman Proved That Lydia E. Pinkham's Vegetable Compound is a Remedy for this Trouble.

Binghamton, N. Y.—"I was in a very nervous condition for over a year, my mind was gloomy, could see no light on anything, could not work and could not have anyone to see me. Doctor's medicine did not help me and Lydia E. Pinkham's Vegetable Compound was recommended. I took it and am now well. I recommend it to all afflicted with nervous prostration."—Mrs. J. CHRISTMAN, 193 Oak Street, Binghamton, New York.

The success of Lydia E. Pinkham's Vegetable Compound, made from roots and herbs, is unparalleled. It may be used with perfect confidence by women who suffer from nervous prostration, displacements, inflammation, ulceration, irregularities, periodic pains, backache, bearing-down feeling, flatulency, indigestion and dizziness. Lydia E. Pinkham's Vegetable Compound is the standard remedy for female ills.

If there are any complications about which you need advice write in confidence to Lydia E. Pinkham Medicine Co., Lynn, Mass.

For Baby's Rash

prickly heat, hives, and other skin eruptions or injuries, nothing is better than TETTERINE. Thousands of mothers swear by it. Puts an end to all minor skin troubles. Mild, but healing. 60c at all druggists' or from Shuptrine Co., Savannah, Ga.

To Reduce Fever Relieve Headaches and Neuralgic Pains

Use

Safety Aspitone First

Aspitone is very efficient and absolutely safe to use as it does not depress the heart even in extreme cases of debility or weak heart, neurasthenia or anaemia. Manufactured by a formula in use by leading physicians generally. 19 parts pure Aspirin, 1 part pure Caffeine, 4 parts excipient, in convenient tablet form. 35c per package at your druggists or by mail from the manufacturers, Piedmont Laboratories, Inc., Clinton, S. C.

CHURCH NEWS

Alabama.

Berry, December 18.—Brother Charley Nichols and I recently held a mission meeting at Double Springs, Ala., county seat of Winston County, on December 5. So far as I know, we were the first gospel preachers that ever preached there. We reached the town just at the close of a two-weeks' revival meeting among the sects. The people were wearied of so great a burden, but the entire town turned out to our meeting, coming through mud and falling weather. We began the meeting on the first Lord's day in December, with about two dozen present, and we closed on last Wednesday night, with about four hundred people in attendance. Much and lasting good was done. Men and women who had never heard the gospel before were present to hear. I remember that a blind man was carried from his home to the services to hear. There are only a few Christians there. The Baughn children, formerly of Nauvoo, Ala., live there, as well as Brother John B. Weaver, the present tax assessor, who is a man full of faith and good works. The Lord willing, we plan to return next summer and hold a meeting.—Tim Walker.

California.

Santa Rosa, December 12.—At this morning's services two young men made the good confession. They were baptized this evening. After a strong sermon by Brother Love on baptism, a young lady, one of our pupils, who had grown careless and indifferent in regard to Christ, acknowledged her wrongs and reunited with the church. There were at least seventy-five people present at our mission meeting in Sebastopol this afternoon. We feel very much encouraged over our work there. Several of our schoolboys made talks which showed they had studied. There is a marked improvement in their talks from time to time. Our school is moving along nicely. I never saw a school where every one seemed so willing to do his share. We are doing our best to teach our children, who are from almost every denomination, the true way. By the grace of God and all working together, we can and will do much good. Brother Love and family are giving all their time to this cause. They are doing so much good in caring for the orphans, feeding the poor, etc. Pray for us, that we may bring many to Christ who are without the light of his word.—Mary Delk.

Indiana.

Washington, December 20.—I have just closed a three-months' preaching tour through this State. I preached at ten places, with good success. I closed a twenty-days' meeting yesterday at a place called "Waco," just out of this city. They were in a very cold and sleepy condition, but we got some of them aroused, and we hope that they will see the way and walk therein. Four were baptized, others were restored, and great good was done otherwise. I preached here last night, and shall leave in the morning for Kentucky, for Bethel Church, near Brodhead. At this point I am to meet H. B. Taylor, of Murray, Ky., a Missionary Baptist, in a four-days' debate, to begin on January 11, at 10 A.M. He is to affirm the proposition, "The church of which I, H. B. Taylor, am a member, known by me and my brethren as the Missionary Baptist Church, is scriptural in name, origin, doctrine, and practice." I deny. I affirm the proposition, "The church of which I, J. L. Davis, am a member, known by me and my brethren as the church of Christ, is scriptural in name, origin, doctrine, and practice." He denies. Brethren, if you want to have the greatest time of your life, come and see Mr. Taylor try to find a Missionary Baptist Church. He is a scholar; I am not. (See 1 Cor. 3: 19, 20.) Come, and you will be taken care of. His brethren are declaring he will fix me so I will never trouble them again. If I live over it, I shall stay in Kentucky this winter, preaching and teaching the word. In the spring I shall start back to Missouri. I am to hold several meetings in Indiana also, if the Lord wills, conditioned on arranging suitable time. Brethren, if any of you need me, write to me at Quail, Ky.—J. L. Davis.

Missouri.

St. Louis, December 20.—I was here yesterday with the brethren, and enjoyed two good sermons. They can use the hall but once on Lord's day; so they meet at Brother Grady's home for the evening service. I am on my way to Tennessee to visit my mother. I expect to be back in Michigan by the first of January.—Leslie Thomas.

Texas.

Cleveland, December 21.—The services with the Cleveland church for the last two Lord's days have been fine. Two baptisms Lord's day week. Interest increasing at each succeeding service. I am working hard and am making a great sacrifice for the East Tennessee work; but this I willingly and gladly do for the sake of the noblest cause ever committed to mortal man. This we buoyantly do when we get responses. The church here has been doing some charity work, and it is planning to do more. Every first and third Lord's day special contributions are made to a regular charity fund. Brother Vernon Rozar filled an appointment with Union Chapel, at Rockwood, on the second Lord's day. Brother Phillips was at Ooltewah last Lord's day. They both report good and encouraging audiences. We are trying to locate another good worker in the form of a preacher in this country.—George W. Farmer.

Love for the law is the safeguard of liberty.

Death is only dreaded because it is unknown.

A stingy man's gifts always have stings on them.

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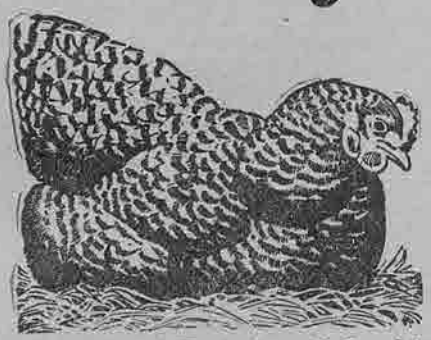
50 Eggs a Day



"'More Eggs' Tonic is a Godsend," writes Mrs. Myrtle Ice, of Boston, Ky. She adds, "I was only getting 12 eggs a day and now I get 50." Give *your* hens a few cents' worth of "More Eggs", the wonderful egg producer, and you will be amazed and delighted with results.

$1.00 Package FREE

Send the coupon below. Don't send any money. Mr. Reefer will send you two $1.00 packages of "More Eggs." You pay the postman upon delivery only $1.00, the price of just one package, the other package being free. The Million Dollar Merchants Bank of Kansas City, Mo., guarantees if you are not absolutely satisfied, your dollar will be returned at any time within 30 days—on request. No risk to you. 400,000 users praise Reefer's "More Eggs."

Poultry Raisers Everywhere Tell Wonderful Results of "More Eggs"

"More Eggs" Paid the Pastor

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

1200 Eggs from 29 Hens

The "More Eggs" Tonic did wonders for me. I had 29 hens when I got the tonic and was getting five or six eggs a day. April 1st I had over 1200 eggs. I never saw the equal. EDW. MEKKER, Pontiac, Mich.

160 Hens—1500 Eggs

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

Send No Money!

Don't send any money; just fill in and mail coupon. You will be sent, at once, two $1.00 packages of "MORE EGGS." Pay the postman upon delivery only $1.00, the extra package being **FREE.** Don't wait—take advantage of this free offer TODAY! Reap the **BIG** profits "MORE EGGS" will make for you. Have plenty of eggs to sell when the price is highest. Send TODAY—NOW!

E. J. Reefer, Poultry Expert, 6259 Reefer Bldg., Kansas City, Mo.
Dear Mr. Reefer:—I accept your offer. Send me two $1.00 packages of Reefer's "More Eggs" for which I agree to pay the postman $1.00 when he brings me the two packages. You agree to refund me $1.00 at any time within 30 days, if both of these packages do not prove satisfactory in every way.

Name .....

Address .....

Cincinnati Mission.

To the Churches of Christ in America—Greeting: Permit me to again remind you of the importance of the Cincinnati territory as a mission point and the necessity of a house of worship for the city congregation. Two thousand printed appeals are being sent to churches which own their house of worship free of debt. We do not wish to place any limit upon the amount you may feel able to give, but take the liberty to suggest that if each one of the two thousand congregations will contribute, we will say, ten dollars for the work—and a very modest sum indeed, considering the great benefit it will accomplish for the cause of Christ—we can build a church house and residence for the minister upon the lot which has just been purchased for that purpose.

Could any better resolution be made for the new year than a liberal response to this worthy call for your fellowship? These brethren here have proven their loyalty and devotion to the truth by manifesting strong opposition to certain false prophets, whose object was to introduce speculative teaching and destructive heresy, which would certainly have driven the congregation into a digression of the worst form. This work is known to several prominent evangelists, who have given it their full and unqualified indorsement.

Can we expect to have the fellowship of all the churches by a small donation, or one-half of them in a larger sum? Please remember that we do not expect responses from all churches; so if any feel able to give more than the amount mentioned above, it will be gladly and thankfully received.

Send all communications containing funds, payable by bank check or post-office money order, to J. A. Higginbothan, 506 Mount Hope Road, Cincinnati, Ohio.

We pray the Lord to open the eyes of all to this great mission field in this our own free homeland. Amen!

R. C. HAMMONS,
Chairman Board of Trustees, church of Christ, Cincinnati.

The gifts of love are anointed with its own blood.

"He was a good man" is the highest tribute paid, or possible to be paid, to any one.

BOILS Old Sores, Cuts and Burns have been healed since 1820 with

Gray's Ointment

Sold by all druggists. Write for sample to W. F. Gray & Co., 716 Gray Bldg., Nashville, Tenn.

WEAK WOMEN

cannot hope ever to become strong and well again unless they have plenty of good, rich, red blood of the kind that organic iron—Nuxated Iron—helps make. Nuxated Iron is like the iron in your blood and like the iron in spinach, lentils and apples, while metallic iron is iron just as it comes from the action of strong acids on iron filings. Nuxated Iron does not injure the teeth nor upset the stomach; it is an entirely different thing from ordinary metallic iron. It quickly helps make rich, red blood, revitalize worn-out, exhausted nerves and give you new strength and energy. Over 4,000,000 people annually are using it. For sale by all druggists. Beware of substitutes. The genuine has N. I. stamped on every tablet. Always insist on having the genuine.

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For Red Blood, Strength and Endurance

IDEAL FOR BIBLE-SCHOOL TEACHERS

No. 2172. This is a large-type, convenient-size Bible. It contains references, concise Bible dictionary and combined concordance prepared especially for the American Standard Version, twelve colored maps, and has a very attractive binding. The American Version is produced from the most authentic manuscripts, and is regarded as the best Bible published. Price, delivered, $4.75.

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Cured His RUPTURE

I was badly ruptured while lifting a trunk several years ago. Doctors said my only hope of cure was an operation. Trusses did me no good. Finally I got hold of something that quickly and completely cured me. Years have passed and the rupture has never returned, although I am doing hard work as a carpenter. There was no operation, no lost time, no trouble. I have nothing to sell; but will give full information about how you may find a complete cure without operation, if you write to me, Eugene M. Pullen, Carpenter, 354 G Marcellus Avenue, Manasquan, N. J. Better cut out this notice and show it to any others who are ruptured—you may save a life, or at least stop the misery of rupture and the worry and danger of an operation.

Heart

Attacks come when least expected. Directly some ill feeling makes you aware that you have a Heart is the time to commence taking some treatment.

Dr. Miles Heart Treatment

is a Tonic and Regulator recommended in Functional Heart Disorders.

SOLD BY ALL DRUGGISTS

MILES MEDICAL CO., Elkhart, Ind.

Sure Relief

BELL-ANS FOR INDIGESTION

In answering advertisements, please mention the Gospel Advocate.

Two Reasons for Obeying God.

BY H. M. PHILLIPS.

To escape hell and gain heaven are two prominent reasons held up in the word of God for obeying him. To be free from punishment and receive the blessing is the desire of every normal human being. This we know from childhood, and our efforts are thus directed from the cradle to the grave. The fear of punishment and the hope of reward are two principles that keep mortal man working under the burning heat or against the chilling wind. Life here, as well as hereafter, has these two incentives.

Soon after man lost the blessing of the garden of Eden we see him groaning under the burden of punishment and saying it is greater than he can bear. He looks for some glimmering hope to be realized, that a blessing at last may take the place of the curse. In the Old Testament God continually threatened his people and offered to give a land of blessing. The Jews then knew what it was to be chastised by the nations about them, and longed for the time to enter the promised land. The New Testament abounds in statements telling of the punishment of the evildoer, as well as the joy of the Lord to those who do well. The Christ spoke of both soul and body being destroyed in hell. The apostles told of everlasting punishment. If such seemed good to the Lord then to be taught, why not now as well, since we are under the same law? But some say God is a God of love. This is true; but he is also "a consuming fire." (Heb. 12: 29.) God hates as well as loves. Every one who is a true servant of God must hate some things as well as love others. I do not think any one will ever love too much, but I fear some are about to neglect the other side of the real life. It used to be that a great deal of preaching was filled with the awfulness of hell, but many now never mention that. Are we able to improve on the work of the Savior and apostles guided by the Holy Spirit, and say we do not need such now? The gospel Christ commissioned his apostles to preach was a promise of salvation to the one who believed and was baptized, and of damnation to the one who believed not. Is the last part of this of no value, or is it all right to leave it off? If so, may I not leave off other parts as well, since the Lord did not suggest what to reject? According to some, just preach love to a being, and you do not need to talk to him of hell. If that is true, is it not a pity that Christ, the apostles, and the Holy Spirit did not find it out before the Bible was written and just leave it out? Some preachers seem too refined to speak of hell, and some members have ears too delicate to listen to such an awful word; but both may be prepared to dwell in hell forever. There is a scarcity of articles in papers dealing with the awful punishment for those who fail to obey. Too many want a paper that condemns nothing and says nothing very strong, so all can rest in ease in Zion, so as to speak and do as they please, with no fear of any one's condemning the course taken. There has been so little preaching about hell one can hardly see any smoke. Heaven has been pictured so much of a sentimentality that it is hardly real to the listeners. So little is written and preached about hell that one might think most people are not aware of a hell as taught in the old Book. We need more Scripture and less worldly talk in the preaching. Back to the law of God is the redeeming way. I would not overstress any one subject to the exclusion of another, but I would love to see this neglected subject forcibly pressed as the word of God places it. I wish a few of the old writers would give us a series of articles along this line, and I believe it would help to stir a few hearts to duty. How much do you, my preacher brother, preach about hell? There is a hell to shun and a heaven to gain. We should warn against the one and uphold the other. Get all to obey God to escape hell and gain heaven.

Neutralizes Uric Acid.

Rheumatism is caused by uric acid in the blood. In order to be cured of rheumatism, it is necessary to neutralize this acid. RENWAR is a scientific combination of salts prepared to neutralize the uric acid in the blood. There is nothing in Renwar to injure the stomach or affect the heart. It acts solely upon uric acid, completely eliminating it from the blood and thereby relieving your rheumatism. It is harmless, but effective. Positively guaranteed by money-back offer. It is a Godsend to sufferers from rheumatism. Renwar also corrects constipation. Mr. J. M. Willis, of the Nashville Railway and Light Company, says: "I must say that Renwar far surpassed my expectations, for it gave me almost immediate relief. Too much cannot be spoken in behalf of Renwar for rheumatism." Sold by druggists (price, 50 cents) or by mail from WARNER DRUG COMPANY, NASHVILLE, TENN.

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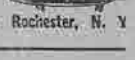

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Now Is the Time to Get Rid of These Ugly Spots.

There's no longer the slightest need of feeling ashamed of your freckles, as Othine—double strength—is guaranteed to remove these homely spots.

Simply get an ounce of Othine—double strength—from your druggist, and apply a little of it night and morning and you should soon see that even the worst freckles have begun to disappear, while the lighter ones have vanished entirely. It is seldom that more than one ounce is needed to completely clear the skin and gain a beautiful clear complexion.

Be sure to ask for the double strength Othine as this is sold under guarantee of money back if it fails to remove freckles.

The Phillips-Saddler Debate.

BY VERNON ROZAR.

The debate between W. C. Phillips (church of Christ) and Mr. Saddler (Methodist), which was held at the Sugar Creek Methodist house, south of Cleveland, Tenn., beginning on November 22 and continuing four days, was a complete victory for the truth. Brother Phillips presented strong arguments which were never answered. The following propositions were discussed: (1) "Water baptism is in order to the remission of past sins;" (2) "Sprinkling is scriptural baptism;" (3) "Immersion in water alone is scriptural baptism;" (4) "We are baptized with the Holy Ghost to-day as in apostolic days." Brother Phillips affirmed the first and third propositions, and Saddler denied; Saddler affirmed the second and fourth, and Brother Phillips denied.

Saddler tried to win the sympathy of the people by ridiculing Brother Phillips. He was applauded several times, but because of his fun making, and never for any point made with Bible proof, as he could make none.

We hope that much good will be the result of Brother Phillips' defense of the truth. He is a young man, but strong in the use of God's word. We believe that he is fully able to defend any scriptural subject.

Selections.

If all our wishes were gratified, how poor we should be!—Selected.

The beautiful rests on the foundations of the necessary.—Emerson.

Christianity is progress, and progress means difficulty.—J. D. Adams.

The world problem is insoluble as long as we take this world only into account.—Exchange.

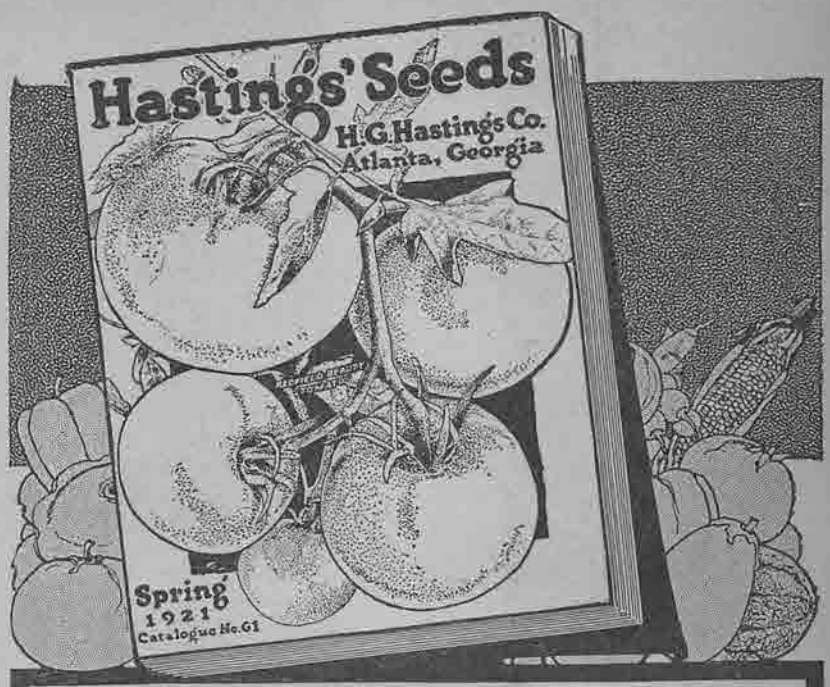
New tasks demand greater strength. There is but one source of strength for the Christian. That source is inexhaustible. It is God.—Selected.

"A man has deprived himself of the best there is in the world who has deprived himself of an intimate knowledge of the Bible," says a statesman.

Jesus ever insists on the transformed character, not so much because it is necessary to win heaven, but because it is necessary in order to win the world.—Josiah Strong.

As life opens before young people, it is immensely important for their right religious development that they should realize that life abounding is a special gift of God.—Selected.

The only alternative to a faith that grows and changes, because it is alive, is a faith that in spite of seeming permanence decays and dies. There is no stationary point in the movement of a personal life.—C. S. Matthews.



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FOR thirty-one years Hastings' Seeds have been successful in the South. Each year they have received more care, have been made better, to produce larger and finer crops and vegetables than any other seeds you can buy. They have become the Standard of the South.

Hastings' Seeds are planted in every county from Virginia to New Mexico and about two and a half million people depend on them directly for food or crops. You can depend on them faithfully, too.

Write for our big new 116-page catalog. There are 20 pages in full natural colors; over 250 illustrations from photographs—it's a very useful book and all ready for mailing to you. It's absolutely free.

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DO YOU KNOW that indigestion can be cured, permanently cured, so that you can eat any kind of food that you crave? It has been done not only once, but in almost every case when Chamberlain's Tablets are used. An instance: Mr. J. Pominville, Stillwater, Minn., who had spent over $2,000.00 for medicine and treatment was permanently cured by these tablets.

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World's Best Roofing at Factory Prices

"Reo" Cluster Metal Shingles, V-Crimp, Corrugated, Standing Seam, Painted or Galvanized Roofings, Sidings, Wallboard, Paints, etc., direct to you at Rock-Bottom Factory Prices. Positively greatest offer ever made.

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Send for the Edwards Catalog of "Superior" Ready-Made Buildings, showing a complete line of houses, bungalows, barns, wood garages, poultry houses, etc., all at money-saving factory prices. These buildings are not merely "ready-cut" but actually **ready built**, and represent a wonderful money-saving.

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VEST POCKET TESTAMENTS

Clearest Print in Smallest Size

4⅜ x 2¾ x ⅝ inches

Specimen of Type.

AND the third day there was a marriage in Cana of Gal-i-lee; and the mother of Je-sus was

2133K. Bound in durable **Morocco Grain Semble Leather,** flexible limp, gilt titles ..... **.60**

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With Pictures of Holy-Land Scenes

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With all the words of our Lord printed in red.

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15RLP. **French Morocco,** overlapping covers, flexible, gold side title on red panel, red under gold edges, with **Book of Psalms** included **$1.20**

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Work With Churches in Tennessee.

BY W. DERRYBERRY.

On the fourth Lord's day in November I began a few-days' work with some churches in Dickson and Hickman counties.

On Sunday I was with the Friendship church at Stayton, in Dickson County. We had two services, morning and afternoon. We have some good people there, and it is a pleasure to be with them. I have known this church thirty-three years, having taught several singing classes there. However, some things in their history are very sad. Years ago it was not any trouble to get a large crowd there, and they seemed to appreciate being together so much. But division and trouble came in and did their work, and the attendance is now far less than it once was. But there are some who seem determined to keep things going, and the interest is shown in different ways. One thing noticeable is that they keep their house in such nice repair. They have been meeting in the same house for thirty-three years, and it looks better outside and in than when I first knew it. One thing that caused their crowds to decrease is the fact that some of their best members moved away, and some, of course, have crossed over. But it is sad indeed to see some who once were active members now seeming to delight in things that will drag the church down.

From Friendship I went to Vanleer on Sunday night and preached for them three nights. I certainly enjoyed my visit there. I helped them begin the work there about twenty years ago. They now have a comfortable house of worship, and, though the membership is not large, they are moving along so well and so harmoniously.

I next met with the church at Dickson in their prayer meeting, and have just now closed a ten-nights' singing class with them. Many good things could be said about Dickson, but it would take too much space to say it all. The kindness and hospitality there is surely commendable. They have lately secured the services of Brother E. P. Watson to preach there and in the country around, and they are delighted with his work. Now I would say to those brethren that all these nice things are said in earnest, not overlooking the fact, however, that there are "breakers ahead" unless great care is taken; and there is only one way through, and that is for church and preacher to be true and faithful to the teaching of the Bible, turning neither to the right nor to the left. "Whatsoever is not of faith is sin." "Faith cometh by hearing the word of God."

I was with the church at Burns one night, and enjoyed it. They talk of having a singing, beginning on January 4. There are many good people at Burns.

On the first Sunday in December I preached morning and afternoon at Lyle, and at night at the government plant a mile away. I certainly enjoyed my trip there. On the third Lord's day in December I preached twice at Bon Aqua, and enjoyed the visit there very much.

The way to be steadfast is not to stand still.

Circumstances may abase, but only sin can debase you.

Better do a good deed near home than go far away to burn incense.

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In answering advertisements, please mention the Gospel Advocate.

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Reference: Third National Bank, Sedalia, Mo. Send this notice to some eczema sufferer.

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810 Clinton Street Fort Wayne, Ind.

In answering advertisements, please mention the Gospel Advocate.

Teaching the Bible in the Church.

BY A. M. GEORGE.

In the Gospel Advocate of December 9 Brother J. A. Perdue says: "A Christian is in the church wherever he is; and wherever he teaches the Bible, he teaches it in the church, whether it is in his home, the shop, store, or school, unless he goes out of the church when he goes to his shop, store, or school. This must be true."

I say so, too. But the brother fails to make any discrimination between the church at home, in the shop or school, and the church "come together into one place," as in 1 Cor. 14: 23, 26. Christians are in the church wherever they are, but they can do things in the shop, home, or school that they are not allowed to do in the church "come together into one place." For instance, a man or a woman can teach in the home, shop, or school, in the church; but the woman cannot teach in the church "come together into one place," as in 1 Cor. 14: 35.

When one talks or writes on this subject, if he does not consider this difference, he will surely get into confusion. The scriptures above make that plain enough, but many do not seem to see it. Paul says plainly that the woman *shall not* ask a question in the church "come together into one place;" but he gives her permission to do it at home. See?

The Old and the New.

BY L. E. PRYOR.

Nineteen hundred and twenty, with all of its joys and blessings, with all of its opportunities and privileges, with all of its possibilities and responsibilities, with all of its sorrows and crosses, with all of its faults and mistakes, will soon be numbered with the years of the past. As we thus stand at the threshold of a new year, with its boundless opportunities, we ought to invoice our lives to see if we have anything to our credit that God would honor. If we have not, we ought to realize keenly that we have not made the progress that God intended for us to make. He intends for his children to grow spiritually as the physical child grows physically, and the normal child will.

The unkind words which we have spoken, the uncouth acts which we have done, and the sins which we have committed cannot be recalled. They are beyond our control. The only recourse we now have is to genuinely repent and confess these wrongs and pray God to forgive us. When we do, we have the assurance from Jehovah that he will not hold them against us any more forever.

Can any one imagine a picture more beautiful than for the church of Christ in its entirety to be on the first day of January, 1921, like the infant that is born on that day, without one thing recorded against it by the Almighty God? Is such possible? Most assuredly it is. How? By every one of its members applying the means already suggested, without which it is absolutely impossible. Let each one of us ask himself the question, Am I going to do my part to make it such?

After we have made the proper adjustments in every way, let us do like Daniel did. As he purposed in his heart that he would not defile himself with the king's meat, let us purpose. The elders and deacons, that they will be more watchful over the church this year than ever before; that they will rule in every way as the Bible directs. Let those under their care purpose that they will be obedient to them as unto those who look after the welfare of their souls. Let the preachers purpose to eradicate from their hearts the envy and jealousy, if they have any, against their brethren; also that their lives shall be purer, their sermons more spiritual, and their articles more instructive. Let the editors purpose that their journals shall be more wholesome and constructive; that nothing shall enter their columns but what is edifying to both saint and sinner. Let us all purpose that if we cannot say anything good about our fellow being, we will say nothing at all. Then let us labor and pray for a more perfect union and greater success for the cause of Christ. I feel sure that if we will all do these things, when the end of 1921 shall have come, we can look back over one of the greatest years for the cause of our Lord since the Reformation.

WHO IS TO BLAME? Women as well as men are made miserable by kidney and bladder trouble. Thousands recommend Dr. Kilmer's Swamp-Root the great kidney medicine. At druggists in large and medium size bottles. You may receive a sample size by Parcel Post, also pamphlet telling about it. Address Dr. Kilmer & Co., Binghamton, N. Y., and enclose ten cents, also mention this paper.

It will be found that some of the best-known people in heaven filled very obscure places while on earth.

Religion is a matter of daily choice. The Christian life at its best is only a series of perpetual rededications.

A good influence is one of the noblest things we can possess in life, and one of the greatest blessings we can leave after death.—W. W. Bustard.

Christ loves love into us. His love kindles ours as the sun kindles all the fires upon the planet. Every bit of love is but a fragment of the infinite love.

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Get from any druggist 2½ ounces of Pinex, pour it into a pint bottle and fill the bottle with syrup, using either plain granulated sugar syrup, clarified molasses, honey, or corn syrup, as desired. The result is a full pint of really better cough syrup than you could buy ready-made for three times the money. Tastes pleasant and never spoils.

This Pinex and Syrup preparation gets right at the cause of a cough and gives almost immediate relief. It loosens the phlegm, stops the nasty throat tickle and heals the sore, irritated membranes so gently and easily that it is really astonishing.

A day's use will usually overcome the ordinary cough and for bronchitis, croup, hoarseness and bronchial asthma, there is nothing better.

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RAMON'S LIVER PILLS

The Number Seven.

BY HOBBY HODGES.

Among nearly all the early races and nations of the earth the numbers three, seven, ten, twelve, forty, and one hundred had a special significance. In this article I shall refer exclusively to the number seven, both in sacred and profane literature. To write a sketch of "seven" as found in history and literature would require volumes. We will first look at a few sevens in our sacred books. Jacob worked seven years for Leah. He also worked seven years for Rachel. The book in Revelation had seven seals. A lamb spoken of in the Bible had seven horns and seven eyes. There were seven Spirits of God. There were seven lamps. There were seven cardinal virtues. There were seven deadly sins. There were and are seven sacraments. With the ancients there were seven planets. There were also seven elements. There were seven wicked spirits. There were seven sons who were frauds and magicians. There were seven golden candlesticks. There were seven churches in Asia. John saw seven stars. There were seven seals. There were seven angels. There were seven trumpets. There were seven vials of wrath. There were seven plagues given in Revelation (ten in Egypt. The scarlet-headed beast had seven heads. The woman sat on seven mountains. There were seven kings. There were seven attributes of God. Seven thousand were killed in an earthquake. There were seven thunders. There were seven days of the week.

The clean beasts were taken into the ark by sevens. The fowls were taken by sevens. The rain was to begin in seven days. On the seventh month and seventeenth day the ark landed. Noah waited seven days to send the dove out of the ark on its second flight. In seven days he sent it out again.

Other sevens are as follows: The temple at Jerusalem had seven inclosures. The cave of Mithras had seven doors. The tower of Babel had seven stories. Thebes had seven gates. The God Pan played on a flute containing seven pipes. Apollo's lyre had seven strings. Seven books composed the Book of Fate. The Brahmans had seven prophetic rings. There were seven stones in Laconia consecrated to the seven planets. In Egypt there were seven castes of society. In India there were seven. The monument of Mithras had seven altars. The Persians invoked seven great spirits when in trouble. The Chaldeans had seven archangels. The Jews had seven archangels. The Babylonians had seven wicked spirits. Blood was sprinkled upon the altars of the Egyptians seven times. The Egyptians had seven mortal sins. The Egyptian priests chanted a hymn of seven vowels. The Assyrian tree of life had seven branches. The Hindoo god, Agni, had seven arms. Sura, the sun-god of the Hindoos, rode a horse that had seven heads. Balaam builded seven altars, and offered seven bullocks and seven rams on each altar. Pharaoh saw seven fat kine and seven lean kine in his dream. The priest of Midian had seven daughters. Before Jericho seven priests blew upon seven horns. Samson was bound with seven green withes, and his marriage feast lasted seven days.

In a newspaper article sometime ago by Lucile Caine many other sevens were given from among the thousands, and we now name several contained in that article. There were seven years of plenty and seven years of famine. There were seven ears of full corn and seven ears of blasted corn. The old law said to forgive seven times, but the new says to forgive seventy times seven times. Seven days were required to cast down the walls of Jericho. The last day they surrouned the walls seven times. On the seventh blast of the trumpets the walls fell. Laban pursued Jacob seven days. Job's friends sat with him seven days and seven nights, and offered seven bullocks and seven rams to atone for their wickedness. The servant of Elijah looked for a cloud seven times. King Ahasuerus had seven chamberlains. Seven maids attended Queen Esther. Solomon was seven years building the temple. They feasted seven days at the dedication. Unleavened bread was eaten seven days by the children of Israel. Abraham gave seven ewe lambs to Abimelech. Jacob mourned seven days for Joseph. There are seven resurrections in the Bible—seven dead persons raised to life again. Seven devils were cast out of Mary Magdalene. There were seven deacons chosen by the apostles. Enoch, who was translated, was seven generations from Adam. There are seven petitions in the Lord's prayer. Shadrach, Meshach, and Abednego were cast into a fiery furnace seven times hotter than usual. Nebuchadnezzar ate grass seven years. The house of wisdom had seven pillars.

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

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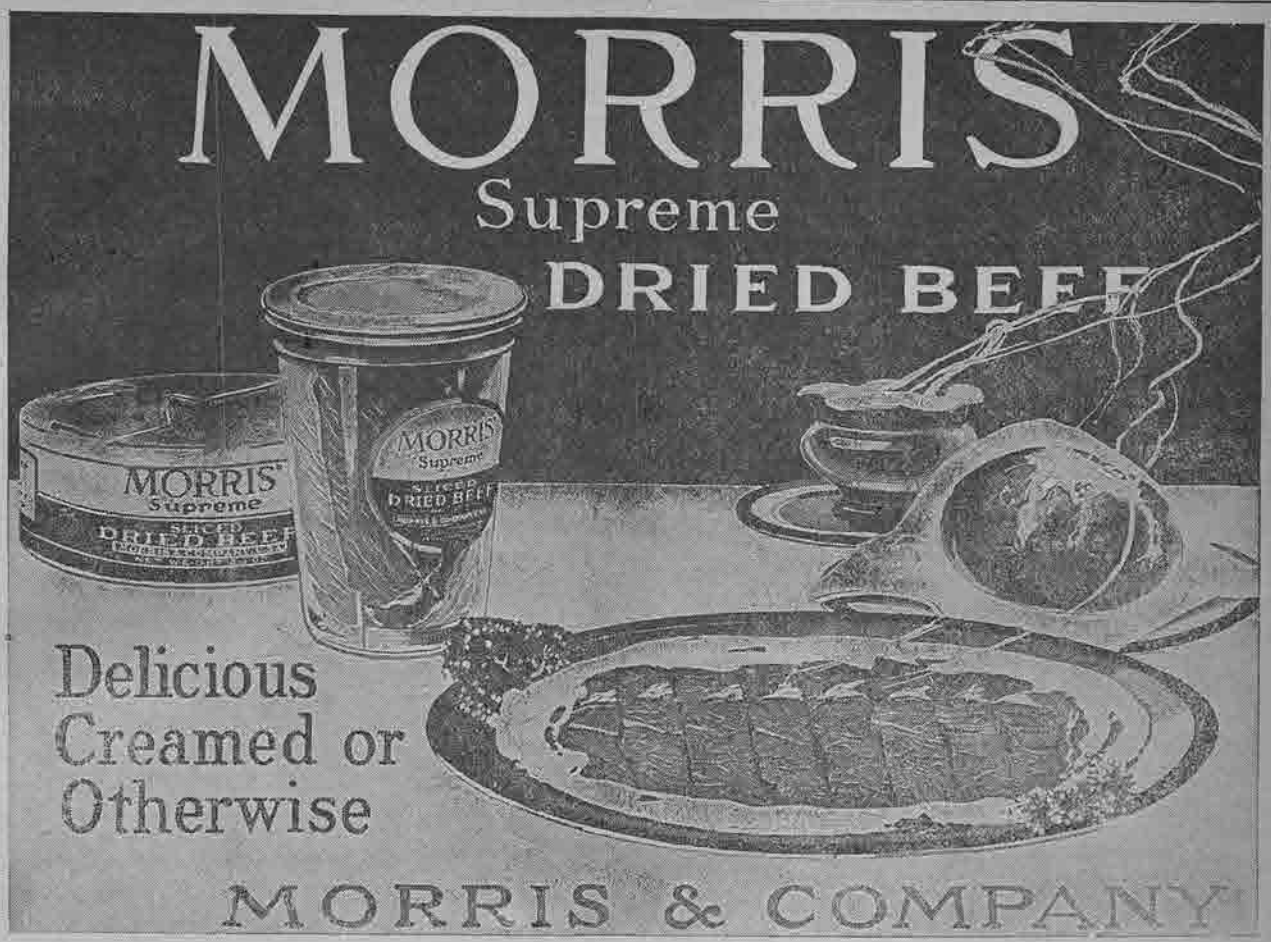

Notes From Florida.

BY FLAVIL HALL.

On November 21 I began a mission meeting at Lake Butler, Fla. There are only three faithful disciples there —all sisters. Sister M. V. Dekle called for the meeting. She is one of the truest Christians I ever met, but, with all her earnest efforts and prayers, she has not been able for a long while to induce others to meet with her and keep up regular worship in the house built there by her husband with some help from others during his lifetime. But I believe her work and supplications will be rewarded some day with success. She succeeded in getting some to attend and hear the word preached, and she experienced great joy in a consciousness of doing her duty and in the knowledge that the truth was fervently, gently, and uncompromisingly preached.

It was five miles from Lake Butler that Aunt 'Manda Thomas, a colored woman and a near centenarian, was baptized last summer when I was in a meeting near her home. Her life has been one of virtue and usefulness. Her days of strength were given to the interests of her owners and their posterity. When she was told she was free, she did not leave the home, but absented herself and remained in seclusion until she was found weeping. She was asked what was the matter. She answered: "I don't want to leave you." Arrangements were made for her to stay, and this no one ever regretted. She was always a faithful attendant at church, and for a long time had desired to be baptized and enjoy the full blessings of the church. But—alas!—she has been denied participation in the Lord's memorial at the assembly. One brother administered to her the emblems for a while in the home, but later decided that he must be allowed to wait on her at the house of worship, else he could serve as deacon no longer. But two or more said they did not want to "worship God with a nigger." So, to keep the peace, another deacon was appointed who was willing to withhold from her the privilege purchased for her by the blood of Jesus. This was worse than "peace at any price." The "all-nations" and "every-creature" commission was discarded and race prejudice given the right of way. I would rather be Aunt 'Manda than to be one of those men who are not willing to worship God unless she is excluded. As sure as the New Testament is true, just that certain will Jesus give Aunt 'Manda a share in his glory, and those men who are denying her her rights in Christ are in danger of being denied a "right to the tree of life." She says she will go to meeting as long as she has strength to get there.

On December 8 and 9 I spoke to interested audiences at Tampa. The strength and growth of the congregation there compares favorably with the best of other congregations it has been my pleasure to visit. G. B. Hoover is a live wire.

I am now (December 19) in a meeting with the church at Dade City, with a good interest and three baptisms. My wife and I think our lot is cast with fine people here.

Every man is a steward unto God. There is no title, office, or trust so sacred as stewardship. It grants to a man full authority to direct, control, and use the property of his Master. The owner has no special oversight of his own affairs, but intrusts them to the care and management of the steward. There can be no doubt but that this is the proper view of our position in the world. We are here to keep house for the Lord. We hold all things in trust and as such we must give an account whenever he asks it. We are at liberty to use anything so long as we prove faithful to our divine trust. It was the infidelity of the steward in the parable, the careless scattering of the master's goods, that led to his dismissal.—Selected.

Ladies Let Cuticura Keep Your Skin Fresh and Young

Soap, Ointment, Talcum, 25c. everywhere. For samples address: Cuticura Laboratories, Dept. V, Malden, Mass.

The California Raisin.

BY L. O. PERKINS.

When I was a small boy, I used to wonder about the raisin. The thing that puzzled me most was as to how the sugar was put in each raisin. We usually received them about Christmas time, and that was about the only time we did get them.

I will tell you about the California raisin if you will listen. They really are grapes, dried in the sun, then carefully selected and packed, and shipped East in carload lots. The San Joaquin Valley is the greatest center in the State for raisins, if not the greatest in the world.

We first take the small cuttings from the grapevines, cut them off about ten to twelve inches, and set them in the ground, and water and cultivate them for about six months; and the next spring we take them up and set them out in the fields. It takes from four to five years before they bear very much. When the crop is ready to harvest, the ground is first prepared by throwing it up, with a broad place about two feet wide facing the sun somewhat on a slant. Then the grapes are cut from the vines and spread out on wooden trays about two and a half by three feet. These trays are then placed on the ground prepared, facing the sun. They are left in this condition about two weeks, when it will be observed that they have changed color from green to brown. Then men are sent into the fields, and the raisins are turned over by placing an empty tray on top of the tray with the raisins on it and throwing it over. They are left again until the other side has changed its color, which is from a week to ten days. Then men gather up the trays and stack them in the fields in stacks almost as high as a man's head, and they are left again. Later they are gathered up and taken to the packing houses and packed for shipment. The sugar is in the raisin by nature. After the crop has been harvested, the farmers cultivate the ground and get ready for another crop. Early in the spring they prune the vines by cutting off almost the entire top, just leaving the old stump. One who is not acquainted with the industry would believe the vines had been ruined. But not so; for new vines come out and bloom, and a new crop sets, and soon raisins again.

We have two principal varieties, the Muscat and the Thompson seedless. They are very fine to eat when ready to make raisins out of them. The San Joaquin Valley is adapted to them on account of such a long dry season. When raisin-drying time comes, we need dry nights and hot days, and we have them here. Through the summer and part of the fall one can, and many do, sleep out, and there is no dampness.

Now, don't you think I have told you a good raisin story?

In this great valley we are getting a number of congregations of disciples of Christ started.

Faith is the eye by which we look to Jesus. A dim-sighted eye is still an eye; a weeping eye is still an eye. Faith is the hand with which we lay hold of Jesus. And he is a believer whose heart within him trembles when he touches the hem of the Savior's garment that he may be healed. Faith is the tongue by which we taste how good the Lord is. A feverish tongue. And even then we may believe, when we are without the smallest portion of comfort, for our faith is founded, not upon feelings, but upon the promises of God. Faith is the foot by which we go to Jesus. A lame foot is still a foot. He who comes slowly, nevertheless comes.—H. Müller.

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GOSPEL ADVOCATE

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Edifying as the Need May Be

BY A. B. LIPSCOMB

Why We Can, and Why We Can't.

The lesson this week is suggested by an epochal event in the history of the children of Israel—the sending of the twelve spies into the land of Canaan. It is important to know that the plan of sending these spies to view the conditions and to bring back a report originated among the Israelites themselves because of their lack of faith in God. (See Deut. 1: 22.) They devised this plan at a time when they were face to face with a great opportunity. God had led his people quickly from the land of bondage to the borders of their inheritance. They were now at Kadesh-barnea. Before them spread the covenanted possession, and their own history and God's pledge afforded assurance. "Miracles had been their daily bread;" and the God whose judgments had devastated Egypt, whose power had opened a pathway through the sea, and whose hand had fed them in the wilderness, bade them take possession. Had they fully trusted him and moved forward, they would speedily have gained possession of the promised land; but they faltered and hesitated and asked that spies be sent to see whether or not the inhabitants of Canaan might be conquered. God acceeded to their request, not because he needed any such information about Canaan, but in order that their faith might be tested. A man of prominence, "every one a ruler," was selected from each tribe to constitute the exploring party. Definite instructions were given as to how they should work. They were to enter Canaan at the south and proceed through the country, observing particularly the nature of the soil, the number and character of the inhabitants, the manner of their dwelling, and the facilities for making a defense. They were commanded to bring back with them samples of the products of the soil. Moses was careful to tell them to make their observations with hearts full of courage.

In the course of time the spies all came safely back. Two reports were submitted to the people—a majority and a minority report. The two reports were alike with respect to material conditions. The twelve spies agreed with regard to the excellence of the country. It was desirable because it was rich and productive. They said it was a land that "floweth with milk and honey." Honey was of greater importance to the Israelites than to us, because it took the place of sugar. In view of the recent scarcity of sugar and the present high cost of milk, we should know how to appreciate a land that "floweth with milk and honey." But the two reports differed in the most essential point. One report was accompanied with unbelief and the other was alive with faith. In the majority report the ten spies said the people lived in walled towns, and there were giants, the children of Anak, in Canaan, who were powerful warriors; therefore, the Israelites would not be able to take possession of the land. On the other hand, Caleb and Joshua, the two spies that constituted the minority, saw the same things the ten saw—that the land was desirable, the cities were walled, and giants were there; but they said: "Let us go up at once and possess it; for we are well able to overcome it." (Num. 13: 30.) Why should there be such a marked difference in the recommendation of the two reports, one of them saying in so many words, "We can;" the other saying, "We can't?" The difference was in the character of the men. While the twelve had been selected because they were rulers of their respective tribes, ten of their number proved to be moral cowards. To use the words of George Henry Hubbard, "they sang the song of the grasshopper," saying: "Conquer them? Never. Why, we are mere grasshoppers beside them! It's of no use. We can't do it, and we won't try." But there were two brave men who said: "The land is ours. God has given it to us. Let us go up and take it. We can do it, and we will."

In a London paper a while ago there was a series of pictures in which one element was omitted, and the readers were asked to guess what element was left out and the change its presence would make. In one picture there appeared a man rushing forward with wild, outstretched arms, while men and women were scattering in every direction to keep out of his way. He seemed like a lunatic escaped from an insane asylum attacking a terrified and fleeing company. The element left out was merely a pocket handkerchief tied over his eyes. With this added, the scene was transformed into a harmless game of blindman's buff. O what a difference that pocket handkerchief made! Applying the illustration, the one element left out in the report of the ten spies was faith; but leaving that element out spoiled everything. It ruined and belittled

their characters to such an extent that we do not even care to recall their names. No man can be a real prince if he has not the element of faith. On the other hand, we delight to recall the names and honor the memory of Caleb and Joshua. For their faith was sublime. It could look past walled cities and giants and see God's power giving Israel possession of the land. Sixty years later, after Israel had partially succeeded in clearing the land of Caanan, we hear the battle-scarred veteran, Joshua, now waxed old and stricken in age, exhorting the people: "And Jehovah your God, he will thrust them out from before you, and drive them from out of your sight; and ye shall possess the land, as Jehovah your God spake unto you." (Josh. 23: 5.) Nothing could extinguish this great man's faith. Paul, in his matchless letter to the Romans, said: "Whatsoever things were written aforetime were written for our learning, that through patience and comfort of the scriptures we might have hope." (Rom. 15: 4.) The story of this crisis in Israel's history is one of the many things written aforetime for our benefit. What needed lessons may we derive from a prayerful study of it?

Let us, first of all, see that God is willing to lead each one of us toward the Promised Land of a Christian character and a heavenly life. The land of Canaan in its richest and most productive state is but the faintest type of the Christian's glorious inheritance. The great clusters of grapes that the spies brought back from Eshcol can hardly symbolize at their best the fruit of the Spirit—"love, joy, peace, long-suffering, kindness, goodness, faithfulness, meekness, self-control." (Gal. 5: 22.) Man has never seen any country that can compare with heaven. "As it is written, Things which eye saw not, and ear heard not, and which entered not into the heart of man, whatsoever things God prepared for them that love him." (1 Cor. 2: 9.) No man has ever gone to the heavenly land and come back with a full and fair report. Even Paul, who was lifted up to Paradise, could not relate his experience when he came back.

"We speak of the realms of the blest—
That city so bright and so fair;
And oft are its glories confessed;
But what must it be to be there!"

In the second place, we should realize the difficulties and the dangers and the manifold temptations that beset along the way over which God is leading us to the promised land. The apostle speaks of Satan as a roaring lion walking about and seeking whom he may devour. (1 Pet. 5: 8.) Paul says: "The door is open, and there are many adversaries." (1 Cor. 16: 9.) Again, he writes: "For our wrestling is not against flesh and blood, but against the principalities, against the powers, against the world rulers of this darkness, against the spiritual hosts of wickedness in the heavenly places." (Eph. 6: 12.) Such passages suggest giants of evil, of passion, of selfishness, of intemperance; enemies entrenched in the walled cities of custom, prejudice, sinful hearts, willful hearts, wealth, fashion, and ignorance. As the children of Israel must contend with and conquer the Anakim, so we must fight against our giant enemies.

"Must I be carried to the skies
On flowery beds of ease,
While others fought to win the prize,
And sailed through bloody seas?"

The answer is plain enough:

"Sure I must fight if I would reign;
Increase my courage, Lord;
I'll bear the toil, endure the pain,
Supported by thy word."

Finally, we should learn that there is a great work to be done by Christians in this world, and each one of us must do his part. Just as true as when the Savior gave it, the words of the great commission constitute the greatest task ever assigned to human beings. "Go ye into all the world, and make disciples of all the nations." When we look only at the difficulties that surround us, this task, even with the progress that has been made, seems well-nigh impossible. "But what are Christians put in the world for," asks a devout writer, "except to do the impossible by the grace of God?" We can do the impossible only when we keep before us the promises that the Lord our God has given and believe with Paul, "I can do all things through him that strengtheneth me." (Phil. 4: 13.) "If you stand on the mountain of faith and look down," said Mr. Moody, "things will seem easy to you; but if you are in the valley of doubt, they will look like giants." Summed up briefly, the duty of our lives is that we must come out of the valley of doubt and indecision and indifference and reach that point where we are ready to say: "By the grace of God, I will."

"He rarely hits the mark or wins the game
Who says, 'I know I'll miss;' while taking aim."

It was the brilliant and polished Virgil who told us why some people can. "They can because they believe they can." But it remained for a later poet not nearly so brilliant, an author "unheralded and unsung," to tell us why some people can't.

"If you think you are beaten, you are;
If you think you dare not, you don't;
If you like to win, but you think you can't,
It is almost certain you won't.
For out in the world you'll find
Success begins with a fellow's will;
It's all in the state of mind."

I think it wise that we should apply such splendid rules to the work of the Lord, and especially when I consider that the apostle Paul connects the thought of a Christian's bravery with the hope of the Savior's coming: "For yet a very little while, he that cometh shall come, and shall not tarry. But my righteous one shall live by faith: and if he shrink back, my soul hath no pleasure in him. But we are not of them that shrink back unto perdition; but of them that have faith unto the saving of the soul." (Heb. 10: 37-39.)

The way to come to Christ or to serve him is "just as I am"—not "just as I was," or "just as I shall be," but "just as I am." We never are just as we were or just as we shall be. We only and always are just as we are. That is all there is or ever was or ever will be to us; that is what God wants of us. With no buts or conditions or qualifications of any kind, let us come to him.—R. E. Speer.

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OUR CONTRIBUTORS

Human Responsibility.

BY J. V. A. TRAYLOR.

Daniel Webster was approached once by a man who asked him this question: "Mr. Webster, what is the greatest thing in life?" As there are so many great things in life to observe, it seemed to puzzle him for a while; however, he thought and meditated for some time before replying, though many people of to-day do not think before they speak. Finally Mr. Webster answered the man by saying: "Human responsibility."

There is no doubt in my mind that human responsibility is a great thing, though I do not have the ability to say how far Mr. Webster missed it when he said it was the greatest thing in life. We must realize our responsibilities before we can become great in this world, knowing there is a mission for us to fill and a work to perform. Hear Solomon: "Whatsoever thy hand findeth to do, do it with thy might; for there is no work, no device, nor knowledge, nor wisdom, in Sheol, whither thou goest." (Eccles. 9: 10.)

By examining Adam's life and character we may more clearly see that we will be held responsible if we fail to perform our duties. "This is the end of the matter; all hath been heard: fear God, and keep his commandments; for this is the whole duty of man." (Eccles. 12: 13.)

We notice that Adam's first responsibility was to keep the image pure, and to return it as it was in the beginning. "God created man in his own image, in the image of God created he him; male and female created he them." (Gen. 1: 27.) We understand by this scripture that Adam was made in the image of God; therefore, he had a great responsibility resting upon him to keep the image spotless and blameless. However, he failed to comply with God's word and marred the image. We are made in the image of God; therefore, the question may be asked: How can we mar the image of God?

There are many ways of marring the image of God. We well know that all people are made in the image of God; and when we undertake to harm our fellow man, or speak against him, persecute him, or cause him to fall into the black catalogue of sin, we are causing disease to enter into the image. Let us remember that we are responsible for the way we handle the image of God; therefore, let us not do as Adam, but let us hope, pray, and work, that we may return the image back to God as pure as it was when he gave it to us.

"And Jehovah God planted a garden eastward, in Eden; and there he put the man whom he had formed." (Gen. 2: 8.) "And Jehovah God took the man, and put him into the garden of Eden to dress it and to keep it." (Verse 15.) We notice very vividly that Adam's second responsibility was to keep the garden and to return it in as good condition as it was when it was given him; but it seems that his fleshly appetite caused him to drift away from the ordinance of God. Again, we notice that God has always intended for his people to work and to make the world better by his goodness in putting them into it. However, there are not many people who think like Daniel Webster; but many go on, not realizing that they will be held responsible for leaving this world without making it better by their having lived in it.

Just as Adam failed to return the image back to God perfect, and just as he failed to return the garden back in as good condition as it was in the beginning, so we will be guilty of the same crime if we do not consider our responsibilities in this life.

There is a beautiful lesson found in Luke 13: 6-9—the parable of the fig tree. The trouble with that tree was it was bearing no fruit, and it also cumbered the ground. You have observed the meaning of the word "cumber." Now, as that tree was cumbering the ground, just so there are many people who are guilty of the same thing.

"And Jehovah God said, It is not good that the man should be alone; I will make him a help meet for him." (Gen. 2: 18.) We can very easily understand that Adam's third responsibility was that of a husband. There is a great work for a man to perform to be a good husband, the kind that God would have him be; and he certainly owes it to his wife. Hear Paul: "Husbands, love your wives, even as Christ also loved the church, and gave himself up for it; that he might sanctify it, having cleansed it by the washing of water with the word, that he might present the church to himself a glorious church, not having spot or wrinkle or any such thing; but that it should be holy and without blemish. Even so ought husbands also to love their own wives as their own bodies. He that loveth his own wife loveth himself: for no man ever hated his own flesh; but nourisheth and cherisheth it, even as Christ also the church." (Eph. 5: 25-29.)

"And Jehovah God caused a deep sleep to fall upon the man, and he slept; and he took one of his ribs, and closed up the flesh instead thereof: and the rib, which Jehovah God had taken from the man, made he a woman, and brought her unto the man. . . . Therefore shall a man leave his father and his mother, and shall cleave unto his wife: and they shall be one flesh." (Gen. 2: 21-24.) As Adam became responsible as a husband, so also does Eve become responsible as a wife. There is also a great work for the wife to perform; she must be a helpmeet as God intended. Hear Paul: "Wives, be in subjection unto your own husbands, as unto the Lord. For the husband is the head of the wife, as Christ also is the head of the church, being himself the savior of the body. But as the church is subject to Christ, so let the wives also be to their husbands in everything." (Eph. 5: 22-24.)

In this line of study we learn that the fourth responsibility is that Adam becomes a father and Eve a mother. Motherhood and fatherhood are among the greatest responsibilities of life, and many parents do not fill their mission as they should; but every father and every mother who wants to do his or her full duty will become a Christian, because there is no person that can be a true parent and live in the kingdom of Satan. Hear Solomon: "Train up a child in the way he should go, and even when he is old he will not depart from it." (Prov. 22: 6.) Every child is entitled to Christian parents, and he who tries to fill his mission as a father without being a Christian is certainly making a sad mistake; for a child, to be rightly reared, must be brought up in the atmosphere of God's revealed will.

It was Mr. Carmack who said, after thinking some time, that his son was entitled to a Christian father, though he was pulled out of the church by politics; however, he finally realized the great responsibility of fatherhood and came back to the church so he could train his son in the paths of righteousness and usefulness.

It has been stated that ability plus opportunity equals responsibility. Instead of people going on and doing the work they are to perform, they stop to measure their ability by some other person's ability. Now, don't ever be afraid you will do so much that nothing will be left for the other person, for life is full of duties and obligations. There are many opportunities that come our way, though we do not realize it so much; therefore help somebody to-day—somebody along life's way. Hear Paul: "So then, as we have opportunity, let us work that which is good toward all men, and especially toward them that are of the household of the faith." (Gal. 6: 10.)

We are not only responsible for sins we commit, but are held accountable for good we fail to do. The sins of omission make a large catalogue. You have observed that the rich man wanted Abraham to send Lazarus to tell his brethren to do work that he had failed to perform. Let us not fail to speak a word of encouragement or to help some one in need. "And the king shall answer and say unto them, Verily I say unto you, Inasmuch as ye did it unto one of these my brethren, even these least, ye did it unto me." (Matt. 25: 40.)

"Withhold not good from them to whom it is due, when it is in the power of thine hand to do it." (Prov. 3: 27.) Let us remember that God is abundantly able to bless us, and is forever bestowing his rich blessings upon us; therefore, let us comply with his teachings, for his hand is not short. We know that "every good gift and every perfect gift is from above, coming down from the Father of lights, with whom can be no variation, neither shadow that is cast by turning." (James 1: 17.) May we always be ready and willing to fill our mission to the fullest extent, because God has said: "To him therefore that knoweth to do good, and doeth it not, to him it is sin." (James 4: 17.)

O how sweet it will be in that beautiful land,
Free from all sorrow and pain,
With songs on our lips and harps in our hands,
To meet one another again!

The Eldership.

BY J. L. HINES.

"Elder" comes from the Greek word "presbuteros," and means "elder," "of age," "advanced in life, an elder, a senior" (Thayer, page 535): "aged person" (Young, page 293). "Elders," "presbyters," "shepherds," "bishops," and "pastors," though coming from different Greek words, all mean the same thing. "That they [elders] did not differ at all from the bishops or overseers is evident from the fact that the two words are used indiscriminately—Acts 20: 17, 28; Tit. 1: 5, 7." (Thayer, page 536.)

"Rebuke not an elder, but exhort him as a father; the younger men as brethren; the elder women as mothers; the younger as sisters, in all purity." (1 Tim. 5: 1.) "Let the elders that rule well be counted worthy of double honor." (Verse 17.) "Against an elder receive not an accusation, except at the mouth of two or three witnesses." (Verse 19.) These passages all prove that an "elder" is an "aged person."

"The bishop therefore must be without reproach, the husband of one wife, temperate, sober-minded, orderly, given to hospitality, apt to teach; no brawler, no striker; but gentle, not contentious, no lover of money; one that ruleth well his own house, having his children in subjection with all gravity; (but if a man knoweth not how to rule his own house, how shall he take care of the church of God?) not a novice, lest being puffed up he fall into the condemnation of the devil. Moreover he must have good testimony from that are without; lest he fall into reproach and the snare of the devil." (1 Tim. 3: 2-7.) "If any man is blameless, the husband of one wife, having children that believe, who are not accused of riot or unruly. For the bishop must be blameless, as God's steward; not self-willed, not soon angry, no brawler, no striker, not greedy of filthy lucre; but given to hospitality, a lover of good, sober-minded, just, holy, self-controlled; holding to the faithful word which is according to the teaching, that he may be able both to exhort in the sound doctrine, and to convict the gainsayers." (Tit. 1: 6-9.) Here are given the qualifications of "elders;" so, brethren, by all means, let us adhere to them.

I believe that a discussion of this question at this time is in place. I believe that we are agreed on the question, with the exception of "an elder must be a married man;" so let us examine that for a little while. "Must be without reproach, the husband of one wife." It has been said that "must be the husband of one wife" means must not be the husband of more than one wife, but he can be a single man. Now, I grant that he must not be the husband of more than one wife, but I deny that a man can be a scriptural "elder" and be a single man. "Having children that believe, who are not accused of riot or unruly." (Tit. 1: 6.) "One that ruleth well his own house, having his children in subjection with all gravity; (but if a man knoweth not how to rule his own house, how shall he take care of the church of God?" (1 Tim. 3: 4, 5.) Then you tell me that an "elder" can be a single man? Set aside these scriptures, and you can by the same reasoning set aside every scripture. Do you say, "Paul meant that an elder must not have more than one wife?" Then did Paul mean by that reasoning that other men in the church could have more than one? If not, why not? The one qualification, "must be blameless," would not permit any man of the church to have more than one wife. Were any received into God's church who had many wives? Chapter and verse, please. Is there on record a single case of a single man's being an "elder" in the church of God? If so, where? Can you exhort single men as fathers and single women as mothers? (1 Tim. 5: 1.) "But," says one, "*one* means *in opposition to many*." Of course it does, and so does it mean one more than none. Until it can be proven that polygamists were actually members of the church, all of this argument on "one" falls to the ground. Better stay with the Book.

"Babylon:" A Criticism.

BY LEE JACKSON.

While the heading to this article can be accepted as indicating an adverse judgment as to the correctness of certain premises and conclusions set forth in the discussion between Brethren Kurfees and George, yet I do not want to be understood as writing for the purpose of faultfinding, for I have really been benefited by reading the articles of these two brethren.

Brother George says: "If the denominations are not all in Babylon, then there can be no Babylon. No man can be a Christian and a Babylonian at the same time. John puts every man or woman who is not in God's church in Babylon. (See Rev. 13: 4, 8; 14: 9, 10.)" In his reply Brother Kurfees very correctly says that, according to this reasoning of Brother George, the great leaders who inaugurated our plea for the primitive order were not Christians. Let us re-read and carefully weigh what Brother Kurfees says on this matter. His words are: "When Thomas and Alexander Campbell, Barton Stone, Walter Scott, and other great reformers discovered over a hundred years ago that they and all other religious people in the civilized world, being in denominations, were in Babylon, there was, according to Brother George, not a Christian on the face of the earth! Even they themselves were not Christians! Not a solitary soul among them, who had believed in the Lord, repented of sin, and been buried with the Lord in baptism, was a Christian, because of being in a denomination." Possibly it might be helpful to some of us if we could be led to the conclusion that at best we are all too little acquainted with the real teaching of the Campbells and Stone and Scott on the subject of undenominational Christianity. What Brother Kurfees says leads me to kindly offer the suggestion that we quit reading so much of the matter sent out from the press by some of our modern controversialists and devote more of our time to the Scriptures in the light of the writings of Campbell, Stone, and Scott.

I will offer the suggestion that the name "Babylon," long before the time of John's writing, had become a synonym for confusion. It was in this sense that the name represented the confusion existing in John's own time, and

just as properly it represents the denominational and other forms of religious confusion of our own modern time. During the long period of what is known as the "Middle Ages," while Roman Catholicism ruled supreme in both the religious and the civil affairs of Europe, there was ignorance, superstition, and the jargon of religious confusion prevailing in all countries where the gospel of Christ had gone. If there were no Christians to be found anywhere amidst this Babylon of confusion, then verily for the time then being the cause of Christ had ceased on earth. And, more than this, after the beginning of the Reformation under the leadership of Luther and other heroic souls of five centuries ago, this confusion continued. If because of this confusion God had no people in the midst of it, then all of the noble impulses and heroic efforts that brought on the Reformation which gave the Bible to the common people had their origin in Satan's kingdom; and this confusion and misunderstanding yet continues. We need not go beyond the ranks of those who claim to be pleading for the gospel in its simplicity and purity, and for the unity for which Jesus prayed, to find this babel of confusion. While we are thankful for, and can yet glory in the self-sacrificing labors of, a host of noble men who are preaching the gospel in the spirit of love and earnestly contending for the purity of the New Testament worship, yet it must be admitted that the number of those among us who have made themselves factionists over unimportant and unrevealed questions has very greatly increased within the last twenty-five or thirty years. It cannot be said that these men are lacking in faith or lacking in honest conscientiousness; they are apparently only lacking in a knowledge of what is essential in gospel teaching. And because of this lack of knowledge there is confusion, contentions, and divisions in congregations where there should be assurance of faith, harmony, peace, and brotherly love. And, strange to say, apparently these men among us care but little about what was taught by the Campbells, the Stones, and the Scotts of our earlier history. As the old lady said about the way her daughter learned music without a teacher, some of these men seem to have learned what they know all within themselves, and they rest secure in the self-sufficiency of their own wisdom without the necessity for instruction from any superior teacher. I am saying this as a suggestion that it is not necessary for people to belong to a denomination in order to be in the Babylon of religious confusion. And the voice of God still calls: "Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues." (Rev. 18: 4.)

Another source of danger to some of us, in addition to that of being in a babel of confusion over unlearned questions, is that we may be trusting more to the merits of what we *think* we know than we are to the blood of Christ for our salvation. Is it not probable that a remembrance that it is the blood of Christ that cleanses the obedient believer from the guilt of sin, and not his perfect understanding of the truth, would help toward a solution of some of our problems? In one of the articles referred to, for instance, the writer makes an assertion relative to membership in the "church of God" that indicates that he himself did not have a very clear conception as to the meaning of his baptism when he was baptized. He uses "church of God" in a manner in which it cannot be applied without conveying the meaning of a corporate denomination embracing all those who are Christians, and the man who uses such language needs to restudy the Scriptures. The "churches of God" spoken of in the New Testament were local congregations and not general institutions; and neither did all of these local congregations taken together make up one general, world-wide institution, that any inspired writer ever referred to as the "church of God." The local congregation at Corinth was one among the many congregations of God brought into existence in the apostolic age; and when the apostle addressed them as such a body of persons, he used a word that conveyed to their minds the idea that as a congregation they were God's possession. These Corinthians knew nothing about the word "church" in its modern meaning, for no such word was in existence when the New Testament was written. I have long been convinced that if the word "church" could be dropped from our religious vocabulary and the word "congregation" be substituted as the true representative of the original word, much of our present confusion would come to an end. The word "church" may be all right as a designation for a denominational body of religionists, but it is altogether too variant in its usage and too complicated in technical meaning to be a proper representative of the New Testament idea of a simple assembly of Christians worshiping according to apostolic teaching. I am saying this in full cognizance of the fact that our English New Testament speaks of the "church" as the body of Christ, and that it says that Christ is the head of the "church" as his body. But, according to a well-known law of language, the New Testament also says that the head of every man is Christ. (1 Cor. 11: 3.) Christ being the head of every man does not merge all men into the single being or entity of only one man. As Christ is the ruling head of one man, so is he the ruling head in authority over every man. What is true of the one man is true of all men. And just so of the congregations of Christ's people. As he is the ruling head in authority over one congregation as his body, so is he the ruling head over every congregation of believers that worship in his name. But his being the ruling head over each and every congregation of the apostolic age did not make these congregations simply one institution which men now call a "church."

An Encouraging Beginning for 1921.

The Gospel Advocate has already made a most excellent beginning during the present year. If we can only keep up our rate and increase it a slight per cent, we certainly will be able to enlarge the paper by the time the present paper market settles down to a normal condition.

We believe that our readers will be glad to know this and that they will cheerfully coöperate with us to make 1921 the best year in the history of the Gospel Advocate. The managers of the paper appreciate the fact that they cannot make the necessary gains without the hearty cooperation of all their constituents. It is an easy matter for a reader to send one or more new subscribers. It takes very little effort to do this; and while thus benefiting the paper, the reader who does so is also conferring a favor upon the party whom he gets to subscribe to the Advocate. It is no little thing to have a good paper in the home throughout the whole year. Think of having fifty-two copies of the Gospel Advocate in your home! Many weeks there are articles in the Advocate which alone are worth more than the subscription price of the paper. Preachers who send us new subscribers will be given twenty per cent discount off of regular subscription prices. We are also giving a copy of the Teachers' New Testament with notes and helps suitable for Bible-school workers to every old subscriber who will send us two new subscribers. This is a very valuable book.

As we have often said, no young couple should start to keep house without a good religious journal. It is a mistake to pay too much attention to the things of this world, while neglecting the things that make for our spiritual growth and welfare.

We are now ready to record many new subscribers and many renewals, and we are asking all of our readers to pull with us to make 1921 the best year of all.

We feel very much encouraged and are writing this brief article to earnestly appeal to every reader of this paper to do all within his power to help us extend the circulation just now. Do not wait until to-morrow, but begin to-day.

LOS ANGELES NOTES

By S. H. HALL,
2669 North Sichel Street.

House of worship, corner Altura and North Sichel Streets. Take North Broadway car to Sichel, then one block to left.

The Christmas Holidays.

These words are being written on December 29, 1920, and what is known as "the Christmas holidays" are slipping away and the New Year is at hand. I doubt seriously that the Christian should ever have what is commonly called a "holiday." One of the meanings of "holiday" is "a day of exemption from labor." Such days we should never have. Of course there is such a thing as a diversion of labor for the purpose of giving the body and mind needed rest; but this diversion should be taken in the name of Christ and used joyfully to the glory of God. "Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God." (1 Cor. 10: 31.) This is the way Paul looked at the matter, and that he is correct will hardly be questioned. Life is short and uncertain, and the little we can do for the salvation of men and women must be done *now;* for the night will soon come, when we will be powerless to speak to our friends and neighbors about their soul's interest, the spiritualist's view to the contrary notwithstanding.

These have been most joyful days for me and mine. A shower of good things to eat, etc., came to our home on Friday night, a week before Christmas, from many of the good people of this city. Then what might be called a "sprinkle" continued till now. Then a "sprinkle" started from Atlanta two days before Christmas and grew into a shower on Monday following. As our heartfelt thanks have been expressed to our friends here, and those in Atlanta are too far away for us to do this face to face, I take this method of saying to our friends there that nothing has cheered us more since coming to this place than the card shower and the gift of sixty dollars from one of the best churches in the world. And while I enjoyed to the fullest your kindness to us, let me state that I enjoyed much more that big heart of yours that caused you to send Brother Beck at Savannah the one-hundred-dollar check. I have known and worked with many a young preacher, but Brother Beck is one of the best I have ever known. His support at the first barely met expenses; but without a murmur he stuck to the job, and he is making a glorious success of the work. And we must not forget Brother Copeland, who secured a position and is laboring with his own hands that he may remain there and help with the work. Noble young men are these; and let us pray that God will send more and more such into the fields sorely in need of workers.

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The Success of Christ and His Apostles.

That Christ and his apostles met with the greatest success known in the way of a religious movement will be admitted by all who have given it thought. Never in the history of the world were enemies more bitter and friends more true than in their day. These two extremes seem to go together as a logical consequence. The stronger and more bitter the enemy, the stronger and more undying is the love and devotion of the friends of our Lord to his cause. It is a question which is the cause of the other—that is, whether it is the bitterness of the enemy that makes the love and devotion of the friends intense, or whether it is the love, devotion, and continued activity of the friends that make the bitterness of the enemy so great. I have an idea, however, that the former is the cause of the latter. We all know very well that when the friends of Christ are less active and consecrated, the opposition and hatred of the enemy is reduced proportionately. But let this be as it may, I simply wanted the reader to think of the bitterness and determination of the opposition to Christianity in the days of the apostles, along with the intense and undying love the friends then had for it, and their unprecedented activity and sacrifice to extend the cause of Christ among men.

But in this article I am especially concerned about the success of the work in the days of the apostles. And it must be admitted that never has any work so greatly succeeded as the proclamation of the gospel by those early preachers. I think it is correct to say that their every seeming failure turned out to be a success for the cause of Christ. This is in perfect keeping with the assurance of our Lord "that to them that love God all things work together for good, even to them that are called according to his purpose." (Rom. 8: 28.) Then "believers were the more added to the Lord, multitudes both of men and women," and their success was such that they were spoken of as "these who have turned the world upside down." And while it is true that their enemies were many and determined, it is declared that "they took their food with gladness and singleness of heart, praising God, and having favor with all the people." (Acts 2: 46, 47.) Was it not the unbounded success of those early preachers and their "having favor with all the people" that caused the bitterness of the enemy to become so intense? Have you noticed Acts 17: 1-9? There, at Thessalonica, it is declared that "some of them were persuaded, and consorted with Paul and Silas; and of the devout Greeks a great multitude, and of the chief women not a few." Just what "a great multitude" here means, I will not say; but of one thing I am sure—viz., that it cannot be truthfully applied to any of our successes to-day. But read on in this chapter, and you run across the words: "But the Jews, being moved with jealousy, took unto them certain vile fellows of the rabble, and gathering a crowd, set the city on an uproar," etc. Was it not the glorious success of these early preachers that made the opposition so strong? And here I think it in order to say that I know of no jealousy and opposition of much consequence that our success to-day creates among our enemies; but it is a fact that, if preachers do get down to hard work and meet with reasonable success, in the house of those who should be their friends and should rejoice greatly over their success and strive to make it greater they will get a few knocks, and some will accuse them of succeeding simply to get the praise of men. I say this to the burning shame of some who claim to be interested in the extension of the cause of Christ.

That there is a staggering difference in the success of those early preachers and the success of those who claim to be gospel preachers to-day must be admitted to our shame. May God help me to say something or do something that will provoke thought along this line and make every elder and deacon, and every other soul who claims to be a friend to the cause Christ died to establish, stop and look for the cause of this difference. I submit a few reasons:

1. We do not love the cause as they did. There was no kind of sacrifice that they would not have gladly made for the furtherance of the cause. Paul with grace and absolute truthfulness could say: "But [we] suffer all things, lest we should hinder the gospel of Christ." (1 Cor. 9: 12.) What are you willing to suffer, my brother, my sister? Some of us cannot suffer the slightest disappointment or our preferences not being respected just once. Is it not true that the church is too much filled with mere babes in love, sacrifice, and consecration, and the sore need among us is more men and women who are *men and women indeed* in Christ? How timely the admonition, and how sorely needed, of the great apostle Paul: "Brethren, be not children in mind: yet in malice be ye babes, but in mind be men." (1 Cor. 14: 20.)

2. We do not love each other as they did. "And the multitudes of them that believed were of one heart and soul: and not one of them said that aught of the things which he possessed was his own; but they had all things common. . . . For neither was there among them any that lacked." (Acts 4: 32-34.) "And whether one member suffereth, all the members suffer with it." (1 Cor. 12: 36.) Such love knit their hearts and souls together. Do we have such love to-day? Does one worker rejoice as much over the success of others as he does over his own? Is not selfishness running rampant among us?

3. We do not work as they did. Can it be said of our workers that they are "teaching publicly, and from house to house," and that any of us have "by the space of three years ceased not to admonish every one night and day with tears?" This is the way the early preachers did. Can we speak of what we are doing as "labors more abundantly?" This is the way Paul spoke of his work. Let us set ourselves down by the apostles—well, we could not do this, for the apostles did not stay still long enough for us to do this; but we can imagine such a thing, anyhow. But place what we do by the side of the way the apostles worked, and see the painful difference.

4. We do not pray as they prayed. Have any of us, "in the morning, a great while before day," arose and gone out into a quiet place to pray while all men and nature slumbered and slept? Have any of us become so intensely interested in the success we are trying to attain that we have prayed all night long? Christ did this. (Mark 1: 35; Luke 6: 12.) Have you noticed the continued exhortation of Paul and the other apostles: "Pray without ceasing; . . . for this is the will of God in Christ Jesus to youward." (1 Thess. 5: 17, 18.)

But I must cease, with the hope of more later. Let others do as they may, yet I beg that every friend I have on the earth may pray for me that I may strive with all my power to do and be just like those early preachers, regardless of any and all difficulties.

Ambassadors.

BY JAMES E. SCOBEY.

The world of mankind for four thousand years, from Adam to Christ, had, in the main, refused to be led of God into the green pastures of happiness, to enjoy the blessings God would there bestow. It is true that some men in every age did heed the teachings of God and walked with him, but by far the larger number followed their own devices. The allurements of Satan's ways, the gratifications of the lusts of the flesh, led them into the paths of sin and all species of wickedness, and into rebellion against God. In the days of Noah, "God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually. . . . And the Lord said, I will destroy man . . . from the face of the earth." (Gen. 6: 5-7.) But Noah found grace in the eyes of the Lord, and by the direction of the Lord built an ark to the saving of his family, when God sent the flood of waters, which destroyed all the rest of the inhabitants of the world. While God has said he will not destroy the world again with water, we are assured he will destroy it with fire. (2 Pet. 3: 7.)

Human nature has undergone little or no change in the lapse of years, and the course and conduct of man is to-day very like it has been in ages past. Men are lovers of pleasure more than lovers of God. The gratification of the animal appetites and propensities holds first place in the hearts of the greater multitudes.

I believe the lessons taught of God in the punishments of the rebellious Jews, as well as of other wicked nations, together with the blessings conferred on men and nations which would heed his word, has had, and is still having, a decidedly good effect upon the hearts and lives of many who believe that God in past times and in divers manners spoke to the fathers by the prophets, and hath in these last days spoken unto us by his Son.

Jesus came into the world as a mediator between God and man, that sinful man might be reconciled to God. "For if, when we were enemies, we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life." (Rom. 5: 10.)

The ministry of reconciliation was conferred on the apostles. "All things are of God, who hath reconciled us to himself by Jesus Christ, and hath given to us the ministry of reconciliation." The ministry of reconciliation was and is the preaching of the gospel, called "the word of reconciliation." (2 Cor. 5: 18, 19.) God's will was and is that aliens to his government should become reconciled to him and come voluntarily under his authority, willing subjects to his power. But man had gone away from God, and could not of his own power reinstate himself in God's favor. But God's love for man induced him to send his only begotten Son into the world to redeem man from the condemnation of sin and to place him in harmonious relation with God. This Jesus did by the sacrifice of himself on the cross. This was his great mediatorial act, by which man could be at one with God; and hence it is called the *at-one-ment*. God "made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him." (2 Cor. 5: 21.)

Jesus was sent to the world by God, the Father; he was, therefore, an apostle of God. He had a message to deliver; he was, therefore, an ambassador of God.

In order that the blessings of the atonement might be enjoyed by all them living or who should live afterwards, as it did not, without conditions, put man at one with God, it was necessary that man should know the terms, or conditions, of his becoming the righteousness of God in Christ. Jesus, while on the earth, made known the conditions of reconciliation to no man, save to his apostles on Mount Olivet just prior to his ascension to heaven. Nor has he told to any one the conditions since that time, not even to Saul of Tarsus. He committed the word of reconciliation to his apostles, and from no one else can they be learned. The apostles were the ambassadors of Christ, so Paul declared. (2 Cor. 5: 20.) There are recognized two species of ambassadors. One is sent from one government to another to settle all questions of variance according to his own judgment, and the settlement would bind his government to the terms agreed to by the ambassador. Such a one is said to be an ambassador plenipotentiary—of full power. The other species is one who goes with full instructions as to what he shall say and do in the business intrusted to him. He has no power save to carry out the instructions of his chief without change, modification, or substitution of a word. Of this latter class were the apostles.

Jesus had promised that when he went away he would send them another Comforter, even the Spirit of truth, whom the world could not receive, and he would bring to their remembrance what he had taught them, and further guide them into all truth. Therefore, whatever terms and conditions were proposed by the apostles for becoming citizens of the kingdom of heaven admit of no change upon the part of any man or set of men. Neither the man in Rome professing to be the vicegerent of Christ (that means acting for Christ in governing the church), nor any council, convention, conference, association, presbytery, or assembly has any authority to change or modify any ordinance which has the stamp of genuineness of apostolic teaching or precedent. There is no safe course to pursue religiously, except to take the simple, clear teaching of the apostles and prophets of the Lord Jesus Christ as found written in the Scriptures of divine truth; for they were given by inspiration of the Spirit of God. It is said: "All scripture is

given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works." (2 Tim. 3: 16, 17.) What besides the Scripture does man need? He certainly does not need the doctrines (teachings) and commandments of men to guide him in the paths of peace and righteousness. There are no ambassadors on earth now. The chosen empowered ambassadors of Christ have delivered to the world the full, final instructions given them by the Master. The terms and conditions imposed on men must be accepted or there will be no salvation for rebellious man. A young preacher was recently heard to say he was an ambassador of Christ. He was mistaken. But many men act, speak, and teach as if they really had ambassadorial power, formulating doctrines and making rules and instituting forms of worship for the observance of their infatuated followers, which were unknown and untaught by the apostles of the Lord Jesus Christ.

Georgia and the Far Southern Field.

BY B. C. GOODPASTURE.

A Reflection.

There is an element of sadness involved in the passing of a year. Time past is forever gone. If a man dies, he shall live again; but it is not so with a year. There is no resurrection for bygone days. We cannot now, we can never, live in 1920 any more. The sand that has run through life's hourglass cannot run through again. "The mill cannot grind with the water that has passed." In a sense, time is the stuff that life is made of. What a crime, then, to waste it or to fail to use it! If a man wastes his money, he may regain it; if he loses his health, through the aid of his physician he may restore it; but if he wastes his time, he can never recover it. The world is full of prodigals who are recklessly and unreservedly spending their time. They seem never to have been impressed with the preciousness of a day and the seriousness of life. They regard lightly the passing of a year; but one sad day, when it is too late, they, like one of old England's queens, would probably be willing to give a kingdom for a little more time. Regardless of how we have used it, 1920 with all its opportunities has passed into history.

The feelings we have on looking back over a year that is gone are, apart from the irrecoverable feature of past time, largely determined by the manner of our living during the year. If, like Paul, we have "lived before God in all good conscience until this day" (Acts 3: 21)—if we have kept his commandments faithfully, though we may have erred unwittingly—we shall have a peace of mind and an approbation of conscience that are worth more than all the gold of Ophir; and more, we shall have the best preparation for noble living in the new year. But if the past year has been one of continual neglect of duty and transgression of law, there are for us bitter regrets and stinging compunctions of conscience. Whether or not we have made the best of 1920, a new year is upon us with its obligations; and these can be met neither by rejoicing over the accomplishments, nor by sadly brooding over the failures, of the past.

Each succeeding year should be better than the one that precedes it. We should profit by the experiences of the past, even by the mistakes and failures. He is not taking heed unto his way who falls twice into the same ditch, nor is he growing who does no better to-day than he did yesterday. The only way we can make amends for the past is to live at our best during the present and the future. O that we might have an adequate conception of the possibilities of this year! The man may be yet unborn who rightly measures and fully appreciate the value of one hour, to say nothing of a year. If every Christian in the world should spend every hour of this year in the service of the Lord, what a change would be wrought in the lives of men! This year would not, like 1920, hold a notorious crime record of history; but, on the other hand, it would contribute its part to the hastening of that long-wished-for day when "the earth shall be full of the knowledge of Jehovah, as the waters cover the sea." "We must work the works of him that sent me, while it is day: the night cometh, when no man can work." (John 9: 4.) Our days are "swifter than a weaver's shuttle," and we should take heed that they be not spent "as a tale that is told." (Ps. 90: 9.) The course of the years of our lives should be, like the path of the righteous, "as the dawning light, that shineth more and more unto the perfect day." (Prov. 4: 18.)

Pleasant Surprises.

One of the many fine characteristics of the West End Avenue congregation was manifested in a typical manner on Monday evening, December 20, just before we left for Childersburg, Ala., where we spent the holidays, when Brother R. L. Harwell, one of our esteemed elders, in behalf of the congregation, presented us a set of genuine aluminum kitchen ware. We also received handsome gifts from our Bible classes, besides individual presents too numerous to mention here. For all these things we are sincerely grateful. The ladies of the congregation sent a Christmas box to the Potter Orphan Home, in addition to looking after local needs in the city.

The South Pryor Street congregation gave Brother R. H. Rogers a very thoughtful and acceptable shower on Thursday night, December 23. The sisters of that congregation also sent a Christmas box to the Orphan Home. These congregations know how to make others happy—a rare gift.

News Items.

One took membership with the West End congregation on the third Sunday in December. One was baptized on Thursday night, December 30. One came from the Baptists yesterday (January 2). Our Bible-study attendance last Sunday was more than fifty per cent larger than on the first Sunday of last year.

The three congregations—West End Avenue, South Pryor, and East Point—will conduct three union services, beginning at East Point on Sunday evening, January 9, at half past seven o'clock. The next service will be conducted at South Pryor on Sunday evening, January 16. The concluding service will be held at West End on Sunday evening, January 23.

Brother G. M. Owens began a singing school at East Point on December 27. It will continue thirty days.

Relief Fund.

Church at Corpus Christi, Texas	$ 58.00
Fruit's Chapel, near Hopkinsville, Ky.	6.00
Church at Baldwyn, Miss.	130.00
J. L. Daniel, Mount Dora, Fla.	1.00
Church at Bradentown, Fla.	44.00
Church at Cortez, Fla.	18.60
Mrs. T. B. Smith, Horse Cave, Ky.	2.50
H. H. West and F. Dulin, Hopkinsville, Ky.	2.50
Church at Hillsboro, Tenn.	15.00
Mr. and Mrs. J. L. Rutherford, Mount Vernon, Texas.	25.00
T. J. Nash, Palmersville, Tenn.	19.20

Letter of Appreciation.

New York, N. Y., December 27, 1920.—Mr. A. B. Lipscomb, 317-319 Fifth Avenue, North, Nashville, Tenn.—Dear Sir: We beg to thank you for your splendid letter of December 24 inclosing check for five hundred dollars as a contribution from the readers of the Gospel Advocate for the Literary Digest Child-Feeding Fund. It was splendid of you to give your readers a chance to contribute, and it must be gratifying to you, as we are sure it will be gratifying to them, to know how much it is appreciated and what a splendid evidence it is of the generosity of those who read your paper. Sincerely, The Literary Digest

MISCELLANY

From George W. Farmer, Cleveland, Tenn.: "New Year's greetings to the Gospel Advocate and its force. May the year 1921 be the best year yet in the history of the dear, old Advocate. May it and its force continue to live and prosper in the things that are true and good, and may it continue to ever be worthy, in all respects, of a true and faithful brotherhood in Christ. Eternity alone will be able to measure the heights and depths, lengths and breadths, of its worth, and the good it has done. I may come to where I will have to do without it, but that time is not yet. It is worth too much to me to be turned down. God bless its career to his own glory and to his most righteous cause."

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Pride E. Hinton, of Hanceville, Ala., writes as follows concerning the work of elders and preachers: "My work in the ministry has been brief, yet the study of the Word and my intimate acquaintance with, and close observance of the lives and work of, other gospel preachers who have been in the thick of the battle, together with my own experience, have taught me the importance of a preacher's declaring 'all the counsel of God,' treating each sin-sick congregation according to its particular shortcoming or disease, with all the firmness, power, love, and unchanging determination he possesses, thus, like a good soldier, imparting the same spirit to others. Speaking to the elders at Ephesus, Paul said: 'Wherefore I take you to record this day, that I am pure from the blood of all men. For I have not shunned to declare unto you all the counsel of God.' (Acts 20: 26, 27.) Now, because Paul had fully and earnestly taught those elders their duty, he then places the responsibility upon them. Listen, elders: 'Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood.' (Verse 27.) Again, Paul said of elders: "For they watch for your souls, as they that must give account.' (Heb. 13: 17.) Such responsibilities should make poor mortals tremble, yet many elders are sadly negligent. Do you remember, when Moses went up into the mount and left Aaron in charge of the people, how Aaron yielded to their whims? Well, that reminds me of some elders I have seen. Worse than nothing is the elder who is not enthusiastic about teaching God's word, setting the good example of 'holding forth the word of life.' May the day soon come when Christians shall 'awake out of sleep!' "

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We publish the following earnest words from a brother whose name is withheld, in the hope that they may stimulate to greater activity in the Lord's work: "Now that the hand of time has moved around to 1921, I wonder how many churches are planning to do greater work through the year. If all the careless, indifferent churches could be brought to a sense of their duty, we could make the power of God felt in the world. The denominations are flourishing; many of them have made phenomenal growth through the past year. I have noticed one thing that is strikingly characteristic of the denominations. They have learned the lesson of sacrifice. There is nothing too hard for them to do to show their power in the world. I know of one denomination that has had such stupendous growth in a few years that it electrifies us to think of it. Now I do not believe God intends for a single institution to outstrip the church. Certainly we should be as wide-awake as these denominations. I believe there should be greater sacrifice through this year than ever. Churches should pay their preachers enough to keep them in the work. It is a shame that some of our preachers have to give six days to secular work and then on Sunday preach for some church that is able to support for full time. We have not been benefited much by the many articles appearing in the Gospel Advocate urging that a preacher should farm or do something else in the way of legitimate work, rather than devote his full time to the ministry. It is true that Paul made tents; but I am sure Paul did more preaching than making tents. No preacher should refuse to work, and no church should refuse to support the preacher if it is able. I know of a number of cases where young preachers of ability have to work six days and preach one day, all because there are a number of churches so absorbed in the business of robbing God that they never think of having a man in their midst to instruct them in the right way. When churches begin to do their duty, then people will 'know the Lord.' Brethren, let us do more work through the new year."

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From H. F. Pendergrass, Louisville, Ky., January 6: "I filled my regular monthly appointment at Fairmount, Ky., last Lord's day. We had splendid crowds both morning and evening. Most of the members seem to have a mind to work. I have never met with finer people at any place than there. I preached at Fairview in the afternoon. This was once a strong congregation, but it has drifted until it is almost dead spiritually. It has members sufficient to support a man every Sunday, if they would do it; but they (like many others) have got it into their heads that they cannot support a man one Sunday a month. But this is only one of a great number around Louisville that are not doing anything but sleeping. I am sure the preachers that never get out in the rural districts are not so well posted as to the conditions of the church as some of us who spend our time there. The indifference that has swept over the church in recent years is alarming. For instance, a congregation has a preacher to come to a designated town, promising to meet him there; and after he has paid railroad fare out of his own pocket, they, knowing that he is at the station waiting, decide not to go for him, and will not even call up and tell him they are not coming, so he can go back home. But the worst part is, they cannot see that they did wrong, and, of course, will not repent. Now, there is something radically wrong. I can have no hopes for a church that is so indifferent. I fear sometimes we preachers do not teach congregations as we should along this line. We are too afraid of hurting some one's feelings; and then, of course, people will say we are 'preaching for money,' etc. Well, what if they do? Christians that will lower themselves to such a standard as to be continually insinuating that a preacher is preaching for money have not the mind of Christ. I have resolved to endure such meekly, in the name of Christ; but it seems to me that it is time some one was saying something, or 'what will the harvest be?' It will be a great day for the religion of Jesus Christ when churches will support the gospel and quit starving preachers. We need more preachers around Louisville, as there are several congregations without preachers."

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H. Clay Rawlins, of Lancaster, Texas, in sending in his renewal subscription to the Gospel Advocate, says: "I have now been a reader of the Advocate for fifty years, having learned my letters, principally, from its pages when a child; and of all the papers that I have read in the years that are forever gone, I am sure that there is none that has given me as much aid, comfort, and consolation as has the Advocate. It would be saying too much to say that it is perfect or that it has always been exactly right; for perfection in teaching and writing comes only by inspiration, and we can only be perfect as we are in harmony with the divine model; but I honor and love the Advocate for its work's sake, for its steadfastness of purpose, for its determination through all these trying years to 'walk in the light, as he is in the light.' It was in the early eighties that men who had been proclaiming loudly to the world that God's word was sufficient and that the church could do the Lord's work began to want something else—'more.' Men and women in this life get whatever they want. If we want the Lord, he is standing at our door ready to come in and sup with us. If we want Baal, he is sure to appear for our service. The children of Israel, while waiting for Moses to come down out of the mountain, wanted a golden calf to worship; so they cast their earrings into the fire, and out came their calf. (Ex. 32: 24.) And so it was in the eighties. Men wanted a society calf, and—presto!—out it came. And as one step in the wrong direction always calls for another, then came the instrumental-music calf, the auxiliary calves, until they now have a whole herd, difficulty to number, the latest acquisition to their herd of calves being the 'Interchurch World Movement.' During all these years, while that great tide of innovations was sweeping over the Lord's people and causing so many hearts to ache and tears to flow, there stood, through the columns of the Advocate, our David and Jesse, and others, like a stone wall against every invention of man to carry on the work of the Lord. I thank God for their lives, and for the life of every faithful man from Abel to this day. There was a time, not many years past, when many of us trembled to think of the time when it would be necessary for others to take over the management of the Advocate. We feared what might be the consequence of such a change; but that fear is now disappeared. We now know that it will stand for the truth, and we thank God for it."

HOME READING

Old Mothers.

I love the old mothers—mothers with white hair,
And kindly eyes, and lips grown softly sweet
With murmured blessing over sleeping babes.
There is something in their quiet grace
That speaks of the calm of Sabbath afternoons;
A knowledge in their deep, unfaltering eyes
That far outstretches all philosophy.

Time, with caressing touch, about them weaves
The silver-threaded fairy shawl of age,
While all the echoes of forgotten songs
Seem joined to lend a sweetness to their speech,
Old mothers!—as they pace with slow-timed step,
Their trembling hands cling gently to youth's strength;
Sweet mothers!—as they pass, one sees again
Old garden walks, old roses, and old loves. —Selected.

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A Little Boy Who Was a Missionary.

It happened in a little village in an out-of-the-way corner of India.

A missionary had gone there to baptize some men and women and to form them into a Christian church.

When the service had begun, the missionary saw a little boy about the age of twelve years sitting away back in the corner of the building, looking very much interested and listening "with all his small ears." After the missionary had baptized all the grown-up men and women who had professed their faith in the Lord Jesus as their Savior, he was surprised to see this boy come forward and stand in front of the pulpit.

The missionary said to him: "What, my boy, do you want to unite with the church?"

The boy said: "Yes, sir."

The missionary looked at him lovingly, and said: "But you are very young, my boy, and I know nothing about you, and no one has taught you about the Christian faith; and after a while you may grow careless and indifferent. Perhaps it will be better for you to wait. I will be here again in less than a year, and if during that time you will study hard with the missionary here and prepare yourself, then if you wish to unite with the church, I will receive you gladly."

The boy said nothing. But he turned away to his seat with a very sad heart; and the missionary saw that he was very much disappointed. Before the little fellow reached his seat, the missionary saw all the people standing up, and they all began to talk at once. After a little, they allowed one man to speak for the rest, and he said: "Why, sir, this boy has taught us all we know about Jesus. You know we have no Bible woman here, and the missionary just came two weeks ago."

The boy had learned the story of the gospel at a mission school in a distant village, and he had returned to his heathen home to tell the story of Jesus to his own people and to his friends. He read to them out of the New Testament until they, too, gave their hearts to God and were led to Jesus. So you see this little boy was really the missionary to his own village; and that is why the new missionary had found so many believers and was able to form the beginning of a church.

Of course, I do not think that boys and girls should preach like grown-up missionaries; but I am sure if they love Jesus and live as he would like to have them live—kind and obedient and true—that they will be able to do more for him than they could do, even if they were able to preach great, long, eloquent sermons.—Eugenie du Maurier, in Exchange.

Staying "Throwed."

The boyhood friends of Andrew Jackson, so the story goes, could never quite understand how Jackson became so great a general—not to say President—while the rest of them remained simple pioneer citizens at home.

"Why, Jim Brown, right down the pike here," they said, "could throw Andy three times out of four; and look where he is now!"

"How did there happen to be a fourth time?" asked some one. "Usually it's three times and out, isn't it?"

"Sure it is. But Andy, you see, never had the sense to know when he was beat; he would never stay throwed. So by and by Jim would get tired out throwing him and stay throwed himself; and then Andy would think he'd beat him."

There is a whole sermon in a nutshell in that simple little anecdote. The thing that counts is not how many times you are "throwed," but whether you are willing to "stay throwed."

Your adversary, whether he be a person or a misfortune or a difficulty or just a hard job, can be tired out in the end by throwing you just as surely, if not as swiftly, as by your throwing him. It is merely a question of which of you gives in—in his mind—first, and "stays throwed." Remember that!—Youth's Companion.

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Taking Care of Them Herself.

"Yes'm, she's pretty well, mother is," said the old man, pausing with his foot on the wagon wheel to answer an inquiry concerning his wife—"pretty well, if only 'wasn't for worryin' about the children. 'Lizabeth's up to Conway this season, and mother's all the time afraid she'll be took sick away from home. Samuel's got a good place at Tanfield, and he's doin' well; but his boardin' place is across the river. Sometimes he goes by skiff, and mother—she can't get over the feelin' that he's likely to be drowned. The two younger ones is home yet; but she says she's anxious about the time John'll be wantin' to strike out for himself, and she's always been afraid we'd never raise Car'line. No'm, there's nothin' special the matter with any of them now, and the truck has done fine this year. Mother hain't had a touch of her rheumatism all summer, and she'd be pretty well off if 'twasn't for worryin'. Christian? Bless you—yes, this forty year! She ain't afraid but what the Lord will take care of her and all the rest of the world, but seems like she ain't got faith to b'lieve he's to be trusted with the children."—Wellspring.

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Antiquity.

It has been observed that a dwarf standing on the shoulders of a giant will see farther than the giant himself; and the moderns, standing as they do on the vantage ground of former discoveries and uniting all the fruits of the experience of their forefathers with their own actual observation, may be admitted to enjoy a more enlarged and comprehensive view of things than the ancients themselves; for that alone is true antiquity which embraces the antiquity of the world, and not that which would refer us back to a period when the world was young. But by whom is this true antiquity enjoyed? Not by the ancients who did live in the infancy, but by the moderns who do live in the maturity of things.—Colton.

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We search the world for truth; we cull
The good, the pure, the beautiful,
From graven stone and written scroll,
From all old flower fields of the soul;
And, weary seekers of the best,
We come back laden from our quest
To find that all the sages said
Is in the Book our mothers read. —Whittier.

CURRENT THOUGHT

Sympathy With Error.

The fact that we all make mistakes evidences the fact that we are all human, and therefore liable to err at any time. There are many mistakes that we can well afford to overlook, owing to the fallibility of the best of men. There are mistakes, however, that are unpardonable because they are made with eyes wide open, and reveal a reprehensible, if not a criminal, ignorance.

Probably one of the greatest mistakes of many Baptists is their toleration of, if not sympathy for, that which they know to be untrue—yea, deadly error. It should be remembered that all any heresy has ever asked, at least in its early stages, is sympathetic toleration. It is the old story of—first pity, then endure, and then embrace.

While it is true that we are not to carry with us the "big stick," we dare not allow our love for others to cause us to be disloyal to our Lord or his truth. While we cannot Christianize persecution, we may fail to witness for our Lord by not testifying against destructive error. Christ is as destructive as he is constructive, and combats error with the same intensity that he affirms truth. In this connection, the phrase "a constructive Baptist program" has sometimes been used to cover a multitude of sins. The phrase is desirable enough when rightly understood; but it is not infrequently used to convey the idea that we must affirm truth, but not deny error.

The contention is often heard that an affirmation of truth is equivalent to a denial of error. This may be true by way of implication; but certainly the Lord did not content himself with an inference or implication in treating error. With scathing invective he denounced the scribes and Pharisees and their deadly doctrines. He manifested utterly no sympathy with evil deeds or doctrines, and he who is silent concerning falsehood, in faith or act, cannot cite Christ as authority for his conduct. Christ was never noncommittal in the presence of sin. He might have pursued a so-called "constructive" program and saved himself a world of trouble, and from a human standpoint, crucifixion. He chose truth and antagonism to error and popularity.

Any apparent sympathy with false doctrines naturally strengthens and encourages those who hold them. No better illustration of this fact can be found than in the rise of Christian Science. Many ministers, in the early development of this Christ-dishonoring doctrine, not only gave it sympathetic consideration, but would frequently refer to the "good that is in it." Those who were possessed by this deadly delusion were allowed to remain unmolested in the church membership while they were secretly propagating their soul-destroying doctrines. A prompt and vigorous denunciation of this accursed cult would have saved to the faith many well-meaning souls. But, alas, the gentlemen of the ultra-constructive school urged a waiting sympathetic policy, and the inevitable result is, alas, too well known. This, too, in spite of the fact that this misnamed "church" denies a personal God; denies that Christ came in the flesh, that he was crucified for us, and every vital doctrine of the Scriptures. In our time we have witnessed the début of a thousand and one unspeakable heresies, yet we do not recall one that has not found a Christian apologist, and a worse—a Baptist apologist. Take, for example, the late unlamented Interchurch Movement. Southern Baptists were supposed to commit themselves as opposed to this movement, yet some are still found to weep at its inglorious grave. "Why these weeps?" Why this postmortem sympathy?

It should not be necessary to say that advocates of truth and denunciators of error should never lose their temper. To do so is not only unchristian, but foolish. A bad spirit can never help a good cause; to the contrary, it often discounts a good contention. Yet the advocates of truth should be neither tame nor tardy.—Western Recorder.

The above from the Western Recorder is not only true of Baptists, but is also true of other religionists. The editor of this journal has found it next to impossible to make a strong, forceful, and clear statement against heresy without being accused of "wrangling." He has found this the case when he had but one thought in view, and that the honor and glory of God. No one should write unless his heart is free from malice against any man. But simply because one preaches boldly and fearlessly the truth against error is certainly no reason for charging that he has a bad temper. Such reasoning would make Christ an irritable, ill-tempered man; for he certainly reproved in the most vigorous way all wickedness, wherever found. Papers and Christians can most effectively build up heresy and error by sympathetic silence and toleration. When any one is determined to propagate heresy and error, he only asks to be let alone by those who do not agree with him. For a man to say that he does not agree with a brother in error and yet continue to work with him, fellowship him, and encourage him in his error by silence, is no opposition at all to his error. Such men really help to propagate heresy, and will probably be more severely condemned by the Master than those who are deluded by error. Ahab, in his apostasy and rebellion against God, wanted Elijah to let him alone. When men are in heresy, they eulogize and praise those who let them alone in their error, while they cry persecution against those who have the courage to contend for the faith once for all delivered to the saints.

It is not wrangling for one to contend for the truth. This journal has no sympathy for bitter personalities and wrangling. The editor of this journal has never felt it necessary to turn aside from preaching the truth in order to defend himself against false accusations. No, brethren, we have no desire to wrangle or indulge in bitter personalities with others; our only purpose is to declare to all the whole counsel of God, boldly and fearlessly, in the love of the truth. I am sure the fault is not so much with the papers as it is with the people. This is only the fulfillment of 2 Tim. 4: 3, 4, which reads: "For the time will come when they will not endure the sound doctrine; but, having itching ears, will heap to themselves teachers after their own lusts; and will turn away their ears from the truth, and turn aside unto fables."

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What Religion Has Done.

O, the ingratitude or ignorance of the men who ask, "What has religion done?" when there is not a blessing in civilized society that is not, directly or indirectly, a product of religion; when it was religion that built the first school, the first home, the first hospital, the first court, wrote and printed the first book, painted the first picture, sculptured the first statue, composed the first piece of music, proclaimed the first note of liberty, started the first wheel of industry; when it was religion that sanctified the marital tie, hallowed parental and filial duty, made life and property inviolable! O, the blindness of those who ask, "What is religion doing?" who cannot see that, where vice and crime are rampant, where animal passion and brutal force enslave the reason and subjugate the heart, there the fell brood of irreligion, such as anarchy, lawlessness, Bolshevism, are at work!

Had Washington a premonition of a time coming when the American people, blessed as is no other people, would turn blasphemous mouths against the source of their blessings; a time when people, drunk with prosperity, will knock from under it the pillars on which it rests; a time when the racy novel will take the place of the Scriptures, and the dance hall the house of worship, and ribald song the place of hymn, and the vaudeville performer the place of preacher?—Rabbi Joseph Krauskopf, Philadelphia, Pa. (Quoted in the Hebrew Standard, October 1, 1920.)

Those who complain that the religion of Christ has done nothing for the world usually do so in the hope of justifying their own wrongdoing. No man has ever practiced the Christian religion without realizing that it does all for a man that it claims. The man who practices the religion of Jesus Christ is the most just, the most useful, and the happiest one. It is impossible to make a failure of life so long as one is true to the principles of the religion of Christ. Those who have contentions and strife, those who have aches and pains and feel that life is only a burden, are those who have wandered far from the teaching of the meek and lowly Christ. No man can come to him without being made purer, happier, and nobler.

AT HOME AND ABROAD

J. W. Grant preached at Donelson last Lord's day. No night service.

We recently enjoyed a very pleasant visit from W. S. Morgan, of Columbia, Tenn.

J. Leonard Jackson reports fine attendance and services at Lindsey Avenue last Lord's day and at night.

J. H. Daniel has changed his address from Route 2 to 101 West Morton Street, Denison, Texas. He asks correspondents to note the same.

C. R. Nichol, of Clifton, Texas, will begin a meeting in Aromas, Cal., on Sunday, January 16. He will be in California for several weeks.

J. H. Horton writes that he will do regular work with the church at Haleyville, Ala., and he is changing his address from Kimberly to that point. His correspondents should take notice.

Married, on January 6, at Lavergne, Tenn., William Carter to Julia Tune; on January 8, in the parlors of the Maxwell House, Frank L. Ferrell to Lovie McCormack. J. Leonard Jackson officiated.

S. Houston Proffitt preaches for the mission on Twenty-second Avenue, North, this city, on the fourth Lord's day in each month and on Saturday night before. He reports the work as prospering there, and hopes for good and substantial growth with them.

From Leslie G. Thomas, Flint, Mich., January 3: "After a two-weeks' visit with my mother and other relatives in the South, I am back in Flint to continue our work in this State. We had two good services here ysterday. The work in other parts of the State is growing better."

Miss S. A. Nicholson, Louisville, Ky., in a business letter to us, says: "We enjoy your paper, and often at the noon hour we read some of the good articles to our girls in the workroom." We appreciate this good use of the Gospel Advocate, and thank the writer for her kindness in telling us of it.

W. P. Gray, Kansas City, Mo., writes: "The church of Christ in this city is increasing in zeal and numbers, with bright hopes and prospects for greater work this year than was done last year. We extend to brethren a cordival invitation to stop and worship with us when passing through our city."

From O. M. Reynolds, Madill, Okla., January 3: "The Madill church has taken on considerable life the past two months. We enjoyed two very fine services yesterday. Our plans are to do more and better work during 1921. We start with a two-weeks' vocal drill to-night. Long live the Gospel Advocate and its editors!"

Fred M. Little writes from Montgomery, Ala., January 3: "The Catoma Street Church started the new year right by a full attendance, except where sickness prevented. One interesting feature of the financial report was that the ladies of the church had spent over five hundred dollars in providing for two orphan children and in provisions for the poor on Thanksgiving and Christmas."

Claude Woodroof, of Anniston, Ala., called to see us last week. He is visiting his father's home, in this city. He came here on Monday from a meeting at Hohenwald, Tenn. There were no additions, but a good attendance and interest. He reports the work doing well at Anniston. The congregation there has recently been instrumental in establishing a congregation at Jacksonville, Ala., twelve miles from Anniston.

From T. B. Larimore: "As Christmas drew near, we supplied ourselves liberally with Christmas cards to send to friends everywhere; but, when the time to send them came, Mrs. Larimore was sick, hence we failed to send them. This also explains why we have not acknowledged receipt of remembrances from our friends. She is rapidly recovering, however, and I am expecting her to be herself again in the very near future."

Thomas H. York, our colored evangelist, of Detroit, Mich., was in to see us last week, and renewed his subscription for a year. He reports the work among his people doing well in that city, but much more needed than he can do. He reports a very fine meeting held by the congreation (white) that Claude Witty serves. The preaching was done by Brother Botner, and excellently done, he says. There were more than twenty baptisms.

John M. Rice writes: "I wish to report the results of three meetings, which closed my work for 1920. At Comanche, Okla., two were baptized; at Hobart, Okla., three were baptized; at Cordell, Okla., seven were baptized, four members returned to duty, and one came from the 'progressives.' The brethren at Cordell have the best class work that I have seen. I began regular work at Munday, Texas, on the first Sunday in January, 1921."

From J. D. Patton, Springfield, Ark.: "Please state in the Gospel Advocate that I have withheld engaging to teach during February, March, April, and May this year, in view of offering my services to congregations and preachers to sing in meetings and engage in training congregations in practical singing. As is generally known throughout the South, I have been regularly engaged in this work for more than thirty years, thus giving me experience in the work such as few now actively engaged have had." No mistake would be made in calling Brother Patton for this work.

From A. O. Colley, Dallas, Texas, January 8: "The services at Pearl and Bryan Streets church of Christ, this city, on last Lord's day were a very great inspiration to all of us. There were eight accessions to our fellowship—three by confession and baptism and five by membership. About all the seating capacity was occupied at the eleven-o'clock hour, and a really large crowd at night. We are planning for the greatest year's work this year that we have ever done. It is like a really good protracted meeting here every Sunday. The church is at peace, and all trying to serve the Lord, and not their own selfish motives."

From J. C. Mosley, Mayflower, Ark., January 6: "From Oklahoma I went to Morrillton, Ark., and met with the congregation there. It is wide-awake. I met about seven preachers. They all showed me much kindness. Will Still and I came to Mayflower to hold a mission meeting. We were furnished a lodge hall to preach in. We have carried chairs, benches, and planks, and cannot seat our crowd. The Baptist people have given us their house, but I do not believe it will hold our crowd. They are building a Christian training school at Morrillton. They have forty acres of ground. Brethren, do mission work, and do it now."

From D. S. Ligon, Denton, Texas, December 24: "I preached last Lord's day at Havana, Ark., and gave a lecture in the afternoon at Waveland, and then preached at night at Booneville. My talks at all these points seemed to be enjoyed by all. H. D. Jackson lives at Waveland, and Brother Hall at Booneville. Both these brethren are good preachers and should be kept in the field preaching all the time. I have just received a telegram to come to Ravia, Okla., to-morrow and be with the brethren there over Sunday. I have held two meetings at Ravia and have delivered a course of lectures there. The church there is weak, but there are a few faithful members."

Beginning on November 1, John E. Dunn began regular work as preacher of the church at Waxahachie, Texas. Brother Dunn reports that there is a good, live, working church at Waxahachie. The members are at peace, a fine Bible school, good singing, and good attendance at all meetings. The following is the weekly program of church activities: Sunday—10 A.M., Bible school; 11 A.M., preaching; 11:45 A.M., Lord's Supper; 7 P.M., preaching; young people's meeting, 6 P.M.; midweek service, Wednesday, 7 P.M.; teachers' meeting, first Friday night in each month; elders' meeting, first Sunday in each month. This church has a large number of fine young people.

From W. F. Lemmons, Somerville, Texas, December 31: "Before this is read the old year will have passed, with all its ups and downs, and the new year will have been entered, with its possibilities. Whatever we have accomplished in the past for the advancement of the Master's kingdom will live on. The wrongs we may have done cannot be undone; but we may atone for them in genuine repentance and possibly turn them to profit in the future, both to ourselves and others. My work during the past year was not satisfactory to me. I have never been satisfied with myself. The satisfied man is a failure in every department of human life, a signal failure in the church of God. I was very busy in 1920. I preached in Oklahoma, Texas, Montana, Colorado, Kansas, Arkansas, Mississippi, and Tennessee. Much good was done, visible and invisible. My support was good in all my meetings, and my work seemed to be very satisfactory to all concerned. I can answer some calls for meetings this year. I am preaching for the church at Somerville, Texas, this winter."

From Alexander C. Campbell: "I hereby submit the following brief report of my meetings for the year 1920: Meeting at Scott's Chapel, 11 additions; near Deason, Tenn., 5; near Chrisman's farm, 1; at Cornersville, Tenn., 1; at Dickson, Tenn., 2; at Charleston, Miss., 1. In meetings conducted at Rockwood, Smyrna, College Grove, Farmington, Ashland City, Chapel Hill, Cookeville, Lebanon, and Nashville, Tenn., there were no additions."

From Mrs. G. Dallas Smith and children, Cleburne, Texas, December 31: "We wish to extend sincerest thanks to the many friends for the many letters and telegrams, and for their words also, of comfort and consolation, extended to us in the hour of our yet greatest sorrow. It would be almost impossible to make personal reply to all of these messages, and we therefore ask that this be accepted as sufficient to assure them of our deepest thanks."

From A. A. Bunner, Fairmount, W. Va., January 4: "I preached last Lord's-day morning. I was with the faithful few at Canton, Ohio I never saw a seemingly more devoted band of Christians than the Canton Christians. Through their great zeal and devotion they certainly will accomplish great good in that city. A letter from my son, E. E. Bunner, of Columbus, Ohio, informs me that he baptized one young man at their morning service last Lord's day at Reynoldsburg, Ohio."

From Tice Elkins, Fort Worth, Texas, January 5: "The work at Southside-Central Church is in fine condition, with new additions frequently. Our young people are alive to the work. I expect to enter the evangelistic field again in a very short while, and would be glad to hear from brethren anywhere that want meetings for the spring and early summer. My time is all taken for July and August, but I will be glad to book meetings for May and June, also late fall. My wife's health has so far improved that I feel that I can promise definitely to do your work. One confession at Southside last Lord's day."

From W. M. Oakley, 326 Grace Avenue, Nashville, Tenn., January 4: "I was with the church at Lafayette, Tenn., last Saturday night, Sunday, and Sunday night. Each service was well attended. The church seems to be taking on new life, and is planning to do much work at home and around them this year. We have promised, the Lord willing, to labor with this church monthly through the winter and spring. I am now booking meetings for 1921, and have promised some, but have some time not taken. I will answer calls for meetings wherever needed. I will also answer calls for regular work on the second and fourth Lord's days in each month when not in protracted meetings."

Changes of address: J. S. Pulliam, from Fayetteville to Huntland, Tenn.; Joe McDonald, from Crandall, Texas, to Marshfield, Mo., Teague's Star Route; Mrs. Walter Murray, from Oklahoma City, Okla., to 1512 East Jefferson Street, Los Angeles, Cal.; Mrs. M. M. Billingsley, from Spaulding to Holdenville, Okla.; George Pickle, from Dossville to Center, Miss.; Mrs. Margaret Davenport, from Scott's Hill to Sardis, Tenn., Route 1; John McMahan, from Valley View to Pilot Point, Texas, Route 3; R. E. Scoggins, from Floydada, Texas, to Durant, Okla., Route 3, Box 90; T. H. Etheridge, from Kirkland to Marshall, Texas; C. A. Traylor, from Lavergne to Smyrna, Tenn.; T. H. Matheson, from Bowie, Texas, to Guymon, Okla.; J. W. Dollison, from Marvell to Paragould, Ark.; J. P. Prevatt, from Valdosta to Lake Park, Ga.; W. E. Wilson, from Spring Hill, La., to Patmos, Ark.; J. A. Usrey, from Lelia Lake to Hedley, Texas.

From M. S. Mason, Springfield, Mo., January 4: "I am now in Springfield, giving my whole time to the work at this place. The work is encouraging. I shall continue here till May 1, when I shall again enter the field and continue till December 1. I shall work in Southeast Missouri and Northeast Arkansas, and my time is practically taken for the entire period. I visited Rogersville, Mo., on New Year's Day, and preached morning and evening. The congregation there is doing exceedingly well. I officiated at the marriage of Evangelist C. L. Wilkerson and Miss Mae Freeman on December 8, at Springfield. They are a very worthy couple and begin life under very fair skies. Last year was a good one for me in every way, and I look forward with great hopes to my efforts during 1921. Our slogan for 1921 in Springfield is: 'Better prayer meetings, better Bible sudy, tract distribution, better business, and more individual effort.'"

In a note to Brother McQuiddy of recent date, A. S. Reynolds, of Electra, Texas, says: "I received your communication sometime ago in reference to working for the circulation of the Gospel Advocate. I have been very feeble for three months. I expect to make an extended trip to Alabama and Florida in February or March. I will place the Advocate in as many homes as possible. Please state to the brethren that I will visit Clay, Randolph, Coffee, and Geneva counties, in Alabama, to preach and work for the interest of the Advocate. Any congregations wanting meetings can write me at Electra, Texas, Box 1014. I would be glad to visit all of the congregations with which I labored years ago. I will be sixty-seven years old if I live to see March 28, 1921. I have read the Advocate since it was a small pamphlet. I admire the stand its editors have always taken in regard to innovations in the church. The exposure of Adventism is greatly needed. Some of our papers have not fought it as they should have done. The writings of Brethren Kurfees, Elam, and Lipscomb will be felt for generations to some. Every preacher of the word should strive to place the truth as expounded by such men before the people everywhere. May every reader and writer for the paper do more for its circulation during the coming year. I will say to my old acquaintances among the preachers: Be faithful to the Lord. Our work will soon be done on earth. A few more years and the reward will be ours. Pray for me and my success in the Christian warfare."

The following statement, which was furnished us on behalf of the congregation in St. Louis, Mo., is published "for the benefit of those interested in the St. Louis work:" 'The contributions received during the past year from congregations and individuals outside of this city for our building fund amounted to $539.43, and we now have in the bank for the building fund account $255.86. A reduction of $1,000 in the indebtedness on our lot was made during the year. Interest, taxes, and the expenses of a new loan of $2,500 for three years, aggregating $275.61, were also paid during the year. There are now just thirty members in this congregation, and our total cash contributions during the year were $1,082.25, or an average of about thirty-six dollars for each member. About one hundred and thirty of the two hundred and eighty contributors of one dollar per month for thirty-six months, to raise our building fund of $10,000, have been secured, leaving it necessary to secure one hundred and fifty more yet, if we are to get the fund together in this manner. One dollar per month is a little less than twenty-five cents per week, and you would not say that your congregation could not contribute this much. Many are contributing more. What are you going to do? Remember, it is not intended that this plan shall exclude contributions of any other amount or manner of giving; and if it is not convenient for you to give in this way, just send your contribution in the way you prefer. Address Dr. J. W. Pruett, 6006 Virginia Avenue; P. B. Johnson, 2142 Lafayette Avenue; John M. Snow, 748 Bayard Avenue; George R. Miller, 5071 Arlington Avenue; or W. W. Moody, 3667 Botanical Avenue, St. Louis, Mo."

From Will W. Slater, Fort Smith, Ark., January 3: "The Fort Smith preachers' meeting was a great success. Not a hitch nor a jar throughout the entire session. Every one did his part, and did it well. We had about thirty-eight preachers here, ten States being represented. Following is a list of those who attended the meeting: T. W. Croom, Center Point, Ark.; Hal P. McDonald, Berry, Ala.; D. T. Broadus, Wichita, Kan.; F. L. Rowe, Cincinnati, Ohio; F. L. Young, Paris, Texas; Frank Baker, Belmont, Miss.; J. D. Tant, Rogers, Ark.; W. L. Oliphant, Muskogee, Okla.; H. L. Basscre, Brookline, Mo.; W. H. George, Wewoka, Okla.; Frank Grammer, Mena, Ark.; A. L. Elkins, Ada, Okla.; R. L. Ludlam, Hopkinsville, Ky.; Jesse P. Sewell, Abilene, Texas; W. W. Still, Morrilton, Ark.; J. A. Leach, Fayetteville, Ark.; M. S. Gabbard and wife, Delaney, Ark.; F. M. McGlasson, Sulphur, Okla.; W. F. Hall, Booneville, Ark.; H. D. Jackson, Waveland, Ark.; C. O. Chappell, Wewoka, Okla.; John C. Howard, Springfield, Mo.; H. M. Phillips, Tuscumbia, Ala.; W. D. Sanders, Fayetteville, Ark.; I. D. Ames, Chillicothe, Mo.; J. M. Harrison, Clinton, Ark.; W. D. Black, Holdenville, Okla.; J. C. Mosley, Whitwell, Tenn.; J. P. Kimbrell, Antlers, Okla.; A. A. McClelland and wife, Topeka, Kan.; S. K. Terry, Stigler, Okla.; S R. Cassius (colored), Guthrie, Okla.; G. H. Hickam, Locust Grove, Okla.; A. S. Croom, Harper, Kan.; and three local ministers. Several visitors were in attendance. We feel that we are under obligations to all these good men, and thank them from the deeps of our hearts for their presence and for making it possible for this meeting to be the greatest of the kind ever held in the South. Our thanks are especially due to Brother Black and Brother Elkins for their assistance in arranging the program and for helping so much in carrying it out; and to Brother George, who so ably and faithfully performed his duties in acting as chairman for the meeting May God, in his goodness, mercy, and wisdom, bless each and every one as he deserves."

GOSPEL ADVOCATE

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

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EDITORIAL

God's Care for His Children.

BY J. C. M'Q.

How rapidly the years come and go! This is the second issue of the Gospel Advocate for 1921. It seems but a short time since I came to the Gospel Advocate as manager in January of 1885. But there have been many changes during the intervening years. Many of our plans have failed, and we have realized that life is a failure unless it is centered in Him who doeth all things well. Realizing that God has a providence over his children, we shall endeavor in the coming years to rely more strictly on him and to exercise, if possible, a greater faith in the midst of the trials and temptations of this life. No man can believe with all of his heart that God is, and that he is a rewarder of those who diligently seek him, without at the same time appreciating the truth that God cares for those who put their trust in him. If God cares for the lilies of the field and for the sparrows, he will certainly care for his children so long as they are faithful and true to him. The Savior declares: "Are not two sparrows sold for a penny? and not one of them shall fall on the ground without your Father: but the very hairs of your head are all numbered." (Matt. 10: 29, 30.) In all of our calculations and in all of our plannings and aspirations, we should realize that we are dependent upon Jehovah. Without him, no life can be a success. "For in him we live, and move, and have our being." (Acts 17: 28.) As God's faithful children, let us endeavor to appreciate how great is his knowledge and mercy and care for us. In his boundless love for the children of men, he is not willing that one should perish. Not only are the hairs of our head numbered, not only does he know the pulsations of our hearts, but he continually searches us and knows all our ways. "O Jehovah, thou hast searched me, and known me. Thou knowest my downsitting and mine uprising; thou understandest my thoughts afar off. Thou searchest out my path and my lying down, and art acquainted with all my ways. For there is not a word in my tongue, but, lo, O Jehovah, thou knowest it altogether. Thou hast beset me behind and before, and laid thy hand upon me. Such knowledge is too wonderful for me; it is high, I cannot attain unto it. Whither shall I go from thy Spirit? or whither shall I flee from thy presence? If I ascend up into heaven, thou art there: if I make my bed in Sheol, behold, thou art there. If I take the wings of the morning, and dwell in the uttermost parts of the sea; even there shall thy hand lead me, and they right hand shall hold me. If I say, Surely the darkness shall overwhelm me, and the light about me shall be night; even the darkness hideth not from thee, but the night shineth as the day: the darkness and the light are both alike to thee. For thou didst form my inward parts: thou didst cover me in my mother's womb." (Ps. 139: 1-13.) The righteous are ready to recognize God's protection and care over his children. The righteous, like David, would rather fall into the hands of the living God than to fall into the hands of man. "Man's inhumanity to man makes countless thousands mourn." In these days of carping criticisms and hairsplitting, the children of God should not be dismayed, but should do the will of God and leave the results with him. No man who fully trusts God fears to be guided and controlled by him. He is pleased with the thought that God's providence and wonderful care are over him.

It is different with the wicked. Men who live for this world and who prosper on the downfall of their fellow creatures, who seek the cover of night in which to perform their wicked deeds, really like to feel that they are hidden from God. "They encourage themselves in an evil purpose; they commune of laying snares privily; they say, Who will see them?" (Ps. 64: 5.) How foolish for any man to imagine that he can flee from God! How strange that men, like Jonah, will seek to hide themselves from Jehovah! God knows man; he knows every aspiration and thought of his heart, and will reward him accordingly. His righteousness will be vindicated at the judgment. Vain is the thought of the wicked that he can conceal himself and his wickedness from Jehovah. But still the wicked imagine vain things: "He saith in his heart, God hath forgotten; he hideth his face; he will never see it." (Ps. 10: 11.) How strange that the wicked, who accept in a sense that there is a God, imagine that it is possible for them to conceal their wicked deeds from him! Yet we learn that they do deceive themselves: "And they say, Jehovah will not see, neither will the God of Jacob consider. Consider, ye brutish among the people; and ye fools, when will ye be wise? He that planted the ear, shall he not hear? He that formed the eye, shall he not see? He that chastiseth the nations, shall not he correct, even he that teacheth man knowledge? Jehovah knoweth the thoughts of man, that they are vanity." (Ps. 94: 7-11.)

While this is true of the wicked, it is not true of the righteous. Men who rely upon God for protection after they have done the very best that they can for themselves appreciate the fact that they do not have the shaping of their own destiny. "There is a destiny that shapes our ends, roughhew them though we may." How many of us, in reviewing the past, realize that we are not what we expected to be! There is not one of us who does not know that a Power beyond him is shaping and controlling his destiny. I am not to-day what I thought fifty years ago I would be. My aspirations and purposes are different. Things that I then thought best for me, I see now would not have been best. While I grieved at the time over the failure of some of my cherished plans, I now see that God knew better than I, and that what I thought would be best would have proved a curse. Such experiences bring us to realize the truth of the statement of Solomon: "A man's heart deviseth his way; but Jehovah directeth his steps." (Prov. 16: 9.) Every man, no matter how high or low his position in life, is in the hands of Jehovah. We may rebel:

we may vaunt ourselves and imagine that we are great and able to guide ourselves through life; yet, as the years come and go, we will be brought to a realization of the truth that Solomon spoke when he said: "The king's heart is in the hand of Jehovah as the water courses: he turneth it whithersoever he will. Every way of a man is right in his own eyes; but Jehovah weigheth the hearts. To do righteousness and justice is more acceptable to Jehovah than sacrifice." (Prov. 21: 1-3.) God has more pleasure in obedience than he has in sacrifice. When we look upon our own imperfections and realize how far short we are of just what God would have us be and how great our failures in controlling and directing those intrusted to our care, we feel less like criticizing and finding fault with others. But the child of God, in the storms that come or in sunshine, in poverty or in wealth, as the years pass, comes to appreciate more and more the declaration of Solomon when he says: "A man's goings are of Jehovah; how then can man understand his way?" (Prov. 20: 24.) The meek and contrite in spirit, as they grow more humble in the coming years, become reconciled to the failure of their plans and accept more cheerfully the counsel of God. "There are many devices in a man's heart; but the counsel of Jehovah, that shall stand." (Prov. 19: 21.) The man of God, filled with lofty aspirations and seeking to do the will of God, realizes that he can never manage himself in this life, but that he must look to God for guidance and protection. Instead of relying upon his own wisdom, he points others to the wisdom of God, and proves himself to be the servant of all because he lives a life that is devoted to the will of God and to lifting up the fallen. "O Jehovah, I know that the way of man is not in himself; it is not in man that walketh to direct his steps." (Jer. 10: 23.) I am sure the man who will be guided by such principles cannot make a failure in this life. God's answer to such a life will be a glorious crown in the life to come. I would encourage all in the years that are to come to rely more and more upon Jehovah. Let no one imagine that God is far from his children or that he will at any time neglect one who puts his trust in him. When the males were required to appear before the Lord Jehovah three times in the year, God assured them: "For I will cast out nations before thee, and enlarge thy borders: neither shall any man desire thy land, when thou goest up to appear before Jehovah thy God three times in the year." (Ex. 34: 24.) If God was with the children of Israel, is he not with his people now? He gives us the blessed assurance: "But the loving-kindness of Jehovah is from everlasting to everlasting upon them that fear him, and his righteousness unto children's children; to such as keep his covenant, and to those that remember his precepts to do them." (Ps. 103: 17, 18.)

Words of Commendation.

BY F. W. SMITH.

The following letter from Brother Petty is published not so much for its commendation of my feeble efforts, but because of the distressing situation which it discloses:

Pineapple, Ala., December 22, 1920.—F. W Smith, Nashville, Tenn.—Dear Brother Smith: I am so glad you wrote that piece, "The Test of Love," that I must write and thank you for it with all my heart. For I believe if any man can break all of us preachers from prejudice, carping criticism, and faultfinding, you can, and it will be worth more to the cause of Christ than almost anything else just now. So just lay on, my brother, until you have caused all the preachers of the church of Christ to cease having hide-and-tallow meetings about each other. But instead of hide-and-tallow meetings about each other, let us all read Ps. 39: 4, 5, and John 8: 7, and pray for each other and commend each other and help each other. What a glorious thing it would be for all of us preachers to be standing by each other and going in a solid breast, facing the enemy with the same gospel, the same spirit, the same love and good will for all! I believe if the preachers will get right, that elders and congregations will get right, and one preacher will not be afraid to go into another preacher's territory and preach; for that idea would be buried forever and all the territory would be the Lord's, and we would all labor together for the great common cause, and thousands would be saved that do not get to hear the gospel now. So I come promising you and all the brotherhood that I will try and sweep around my own door and let the other fellow sweep around his. Let us hope for a more glorious and better day among us; and may the Lord bless you, my brother. Yours in the hope. C. PETTY.

While I appreciate Brother Petty's words of commendation, I am keenly conscious of the fact that he lays entirely too great a stress upon my ability to rectify this grievous fault among preachers. Rather would I—and, no doubt, appropriately so—include myself among the list who need to be brought to repentance and reformation regarding the matter under consideration. Mightier pens than the one I am capable of wielding have been dipped in the fountain of love and bedewed with the tears of grief in efforts to correct this evil so prevalent among preachers. Brother E. A. Elam went to a certain city a number of years ago to preach the gospel of Christ, whereupon a resident preacher calling himself a "Christian preacher" demanded of Brother Elam by whose authority he came into his territory to preach. Very promptly and scripturally Brother Elam replied: "By the authority of the Lord Jesus Christ." I have heard of some preachers who looked with jealous suspicion upon every preaching brother that chanced to come into their (?) territory. One said in my presence that he was not afraid of any preacher's taking "his" field away from him. Nice thing indeed to be the "owner" of a field—a gospel field, if you please—and to feel so self-important and such a consummate master of the situation as to defy any man to step in and relieve him of his prize! I have always thought the "field" belonged to the Lord, and that preachers should simply be humble and God-fearing laborers in it. At least, it seems that Paul so considered the matter. He said: "What then is Apollos? and what is Paul? Ministers through whom ye believed; and each as the Lord gave to him. I planted, Apollos watered; but God gave the increase. So then neither is he that planteth anything, neither he that watereth; but God that giveth the increase." (1 Cor. 3: 5-7.) This was not only a sharp rebuke to the church at Corinth because of their division over preachers, but the *true estimate* of preachers in general. Every preacher should regard himself as nothing more than a servant of Christ, willing to labor in any field where the providences of God seem to lead him. All should feel that it is one great, big field, and we are all fellow laborers in it, not for self-glorification, but for the glory of God and the salvation of souls. We all should realize that we can labor to better advantage in places for which we are fitted, and not aspire to places we cannot successfully fill. Above all, we should not feel discouraged because others can preach better and are more successful in persuading people to obey the gospel. Let us use the powers God has given us to the best of our ability and leave all the results with him. The spirit that leads a preacher to desire to appear learned and great in the eyes of men is not of God. It is a fine thing for a preacher to realize and admit that there are others his superiors in wisdom, learning, and pulpit ability. Let us be humble, God-fearing, and helpful to one another.

Must an Elder Be a Married Man?

BY J. C. M'Q.

On page 36 of this paper appears an article from J. L. Hines on "The Eldership." I am glad to give our readers the benefit of his views, though I will not prolong the discussion. The word "elder" means an old or aged person. The elders of Israel were old men, and in this sense the word "elder" is used in 1 Tim. 5: 1, 2, which reads: "Rebuke not an elder, but exhort him as a father; the younger men as brethren: the elder women as mothers; the younger as sisters, in all purity."

If the Holy Spirit had said that an elder "must be a married man," then he might be the husband of three wives and yet a married man, thus allowing polygamists to be elders of the churches, the very thing which the Bible forbids.

Brother Hines should not lose sight of the fact that polygamy was prevalent when the church of Christ was established, and that some, doubtless, believed and were baptized who had more than one wife. Such members were not to be elders. Note the condition of the church at Corinth. (1 Cor. 5: 1.)

Celibacy is commended in the New Testament, and is also represented as being productive of a more consecrated service to God than is marriage. Paul says: "But I would have you to be free from cares. He that is unmarried is careful for the things of the Lord, how he may please the Lord: but he that is married is careful for the things of the world, how he may please his wife, and is divided." (1 Cor. 7: 32-34.) I do not believe that the Holy Spirit would force a man into a divided service in order to *qualify* him for an elder.

Alexander Campbell with evident approval published in the Millennial Harbinger of 1855 the following from R. Milligan on the qualifications of elders:

1. A bishop "must be blameless;" a man who gives his adversary no *hold* upon him; against whom no evil charge can be sustained.

2. "The husband of one wife." Considered abstractly, these words would seem to imply that either celibacy or polygamy disqualifies a man for the office of a bishop. But there are some reasons which seem to imply that the latter only is intended.

First. Celibacy is not in itself an evil. In no part of the Bible is it so regarded; and at least two of the most eminent members of the Christian church were unmarried men. Hence it is not probable that Paul would condemn in others what he considered right and expedient in his own case. It is unreasonable to suppose that the chief of all the apostles would lay down, as a necessary qualification for the inferior offices, what is proved, by his own example, to be unnecessary for the superior; and which would have rendered both him and Barnabas ineligible to the eldership or deaconship in any Christian congregation.

Second. But polygamy is an evil. It is a violation of the implied will and purpose of God in man's creation. "In the beginning he made them *a* male and *a* female." Its tendency is also full of evil. It destroys or weakens conjugal affection; it excites envy and jealousy where love and harmony should always reign; and hence, its history has been a melancholy illustration of the weakness and the follies of human nature.

It is, therefore, probable that monogamy only is here opposed to polyamy; and that to free the church and the world, as far as possible, from this prevalent evil, was the benevolent object of the apostle. On this subject, Thomas Scott makes the following judicious remarks: "Christ and his apostles expressly condemned polygamy, as well as divorces, except for adultery. Yet there was no direct command for a man, who had previously taken more wives than one, to put the others away when he embraced the gospel; such a requisition might, in some instances, have produced very bad consequences in domestic life, and increased the opposition of the civil powers to the preaching of Christianity. But the rule that no man, however qualified in other respects, should be admitted into the pastoral office, who had more than one wife, or who had put away one to take another, tended to show the unlawfulness of polygamy and divorces on frivolous pretenses, and their inconsistency with the Christian dispensation; and concurred, with other things, to bring them into total disuse in the Christian church, yet without violence and confusion."

Pass this on to D. Austen Sommer and let us see if he holds Campbell and Milligan to be "new digressives."

Annoyance or ill temper at the disturbance of settled plans ought not to make us weary in well-doing. Many are idle in the church because they cannot get the particular thing they like best. But the greatest discoveries and reforms have been effected by the determination to do what we can.—A. F. Muir.

Ingratitude.

BY A. G. FREED.

In Luke 17: 11-19 we have recorded one of the saddest lessons in all the Bible. Ten miserable outcasts, covered with leprosy, are standing "afar off" from the rest of the people in a Galilean town. Perpetual exile is theirs—nevermore to feel the warm embrace of loved ones. They must warn friend and foe alike at their approach with the cry: "I am unclean! I am unclean!" The Child of Mary, the sinless Son of God, passes this way. He hears their piteous cry: "Master, have mercy on us." His ear is ever ready to catch the cry of helpless, hopeless misery; his hand is every ready to heal. "As they went they were cleansed." One "turned back, and with a loud voice glorified God." He was a Samaritan. No one but the "stranger" returned to give glory unto God. Jesus is not remembered by the nine. The Source of life and blessings is forgotten in their selfish triumph. "Where are the nine?" Sometimes I think the leprosy returned to these ungrateful wretches.

The sin of ingratitude is one of the most reprehensible that any man, woman, or child can commit. We often refer to ungrateful characters as "snakes in the grass." A "snake in the grass" is where God put it. But a snake in the bosom, biting the hand that has fed and warmed it, is the snake to be crushed.

Sometimes parents are forced to spend their last days in the poorhouse, while their ungrateful children are living in ease and luxury.

I know of boys who have denied the mother who gave them being and made possible their worldly success.

I know of a preacher whose wife "took in washing" and cooked, that her husband might get an education. This man (?) as he grew into prominence, in his self-conceit, became ashamed of his wife.

I know a physician who said to me: "My wife is not my equal." I could not keep from saying: "You told the truth one time." His wife was an excellent woman.

I know of fathers in their feeble days to be driven from the old homestead, the accumulation of years of hard toil and sacrifice—driven away by ungrateful children.

I know of many boys and girls whose teacher has made their education possible by furnishing money, books, board, home, and tuition. Some of these have returned all with a hundredfold of loving gratitude. Others, I regret to say, have no kind word for their teacher or the institution that gave them prestige in the world.

I know God said to Saul: "When thou wast little in thine own sight, wast thou not made the head of the tribes of Israel, and the Lord anointed thee king over Israel? . . . Wherefore then didst thou not obey the voice of the Lord?"

I know it is written: "But Jeshurun waxed fat, and kicked: thou art waxen fat, thou art grown thick, thou art covered with fatness; then he forsook God which made him, and lightly esteemed the Rock of his salvation."

If I were asked to give one word that expresses more blackness and darkness, misery and woe, than any other, I would write the word "ingratitude." If I were asked for a name of the most despicable wretch, the most benighted soul the world has, I would write "ingrate."

The most inexcusable thing in all the world is "man's ingratitude to man."

"Yet in the maddening maze of things,
And tossed by storm and flood,
To one fixed trust my spirit clings;
I know that God is good."

Blessed is the man who has sense enough to wear his own breeches; and twice blessed he, if he has not that much sense, if he only has enough sense to let a good woman wear them for him.—Selected.

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Beginning the Work in 1921.

BY F. C. SOWELL.

1. Regularity in good habits is important to success. Be careful not to offer any excuses for not meeting to worship on the Lord's day. Sickness, high waters, etc., may be given as reasons for not meeting on the Lord's day. There is a difference in an excuse and a reason. A reason is something unavoidable upon your part, and an excuse is something you put in the way yourself. Should you fail to meet with the disciples on the Lord's day, put down in your tablet why you did not meet with the church to worship; then at the close of the year have it read to the congregation, and see how it sounds. Always be on time, and be ready to do your part. By doing what you can willingly and heartily you will encourage others to do something. "And whatsoever ye do, do it heartily, as to the Lord, and not unto men."

2. Have something to do. Every member of the church should have something to do. A failure in this will result in spiritual death. "Not slothful in business; fervent in spirit; serving the Lord." Every member should develop his talent to do the greatest good possible; for the most feeble member is necessary. Paul, speaking of the eye, the hand, the head, and the foot having no need of each other, said: "Nay, much more those members of the body, which seem to be more feeble, are necessary." A greater activity among all the members should be encouraged.

3. Don't always be a mote hunter; but "first cast out the beam out of thine own eye; and then shalt thou see clearly to cast out the mote out of thy brother's eye." The one who is always looking for the faults of others cannot cast the first stone. The Bible says, "Out of the abundance of the heart the mouth speaketh;" and from the abundance of the thoughts of the hearts that are impure, impurity may be seen in others.

Let us begin the year with higher aspirations and with a purpose of heart to make the world better as we pass through it. Life is too short, and time is too precious, to let it pass without filling it with the best things possible.

About Praying.

I believe in praying for the sick; but when we pray, they do not all get well.

I believe in praying for the sinners, and they are not all saved.

I believe in praying for our rulers, and some of them do not do to suit us.

I believe in praying for our enemies, yet we have them.

I believe in praying for them that persecute us and say all manner of evil against us. Still they do it.

We are bound to conclude that we are imperfect beings, and we cannot have all things as we would like.

The thing for us to do is to become more and more submissive to God's will; then we can say: "Father, thy will, and not mine, be done."—Selected.

Seven Chinese Proverbs.

The greatest conqueror is he who overcomes the enemy without a blow.

Those who know do not speak; those who speak do not know.

Better to do a good deed near home than go far away to burn incense.

He who rides a tiger is afraid to dismount.

Patience and a mulberry leaf will make a silk gown.

When the thunder is very loud, there is very little rain.

The ungrateful son is a wart on the father's face. To leave it is a blemish; to cut it off is painful.—Selected.

The laws of our country, made by our Congress and State Legislatures, and backed up, in many cases, by solemn referendum to the people, are laws that demand obedience from every man who treads our soil. Only an anarchistic and rebellious spirit dares to malign and insult them by calling them "blue laws." As Dr. W. F. Crafts says: "They are red, white, and blue laws." They are the laws of this, the best government in the world, and only criminals undertake to set them at naught.—Exchange.

RECIPE FOR GRAY HAIR.

To ½ pint of water add 1 ounce of bay rum, a small box of Barbo Compound, and ¼ ounce of glycerine. Any druggist can put this up or you can mix it at home at very little cost. Apply to the hair twice a week until the desired shade is obtained. It will gradually darken streaked, faded, or gray hair and make it soft and glossy. It will not color the scalp, is not sticky or greasy, and does not rub off.

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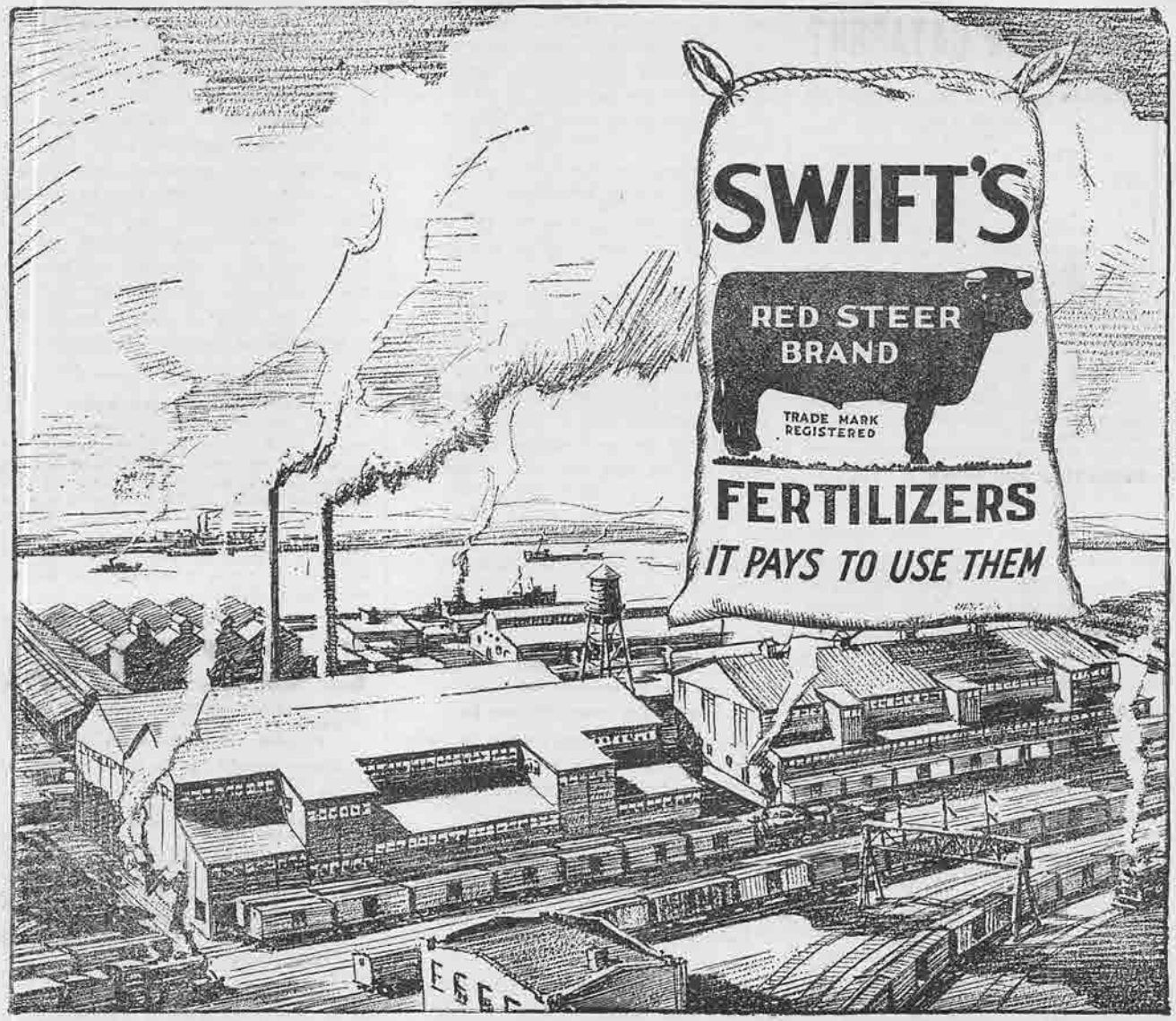

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"IT PAYS TO USE THEM"

The Task Ahead.

BY FOY E. WALLACE, JR.

We are standing upon the threshold of a new year. Another milestone on life's road has been passed; another page in life's book has been written. We face new problems, and feel the weight of grave responsibilities. The world is rank with sectarianism; and infidelity, in various forms, "as a wolf in sheep's clothing," is crouching at our door. Brethren, we must have concerted action and unrelenting zeal if we would save the day for Christ and his true church. As a preacher, I pledge you my loyalty to the plain, simple, positive, New Testament gospel; to its method of work and system of worship; and resolve to "declare the whole counsel" with more zeal and fervor than ever before. As a member of the one body, will you not pledge unceasing coöperation in the task ahead? Resolve to attend every service of the church, in summer or in winter, in prosperity or adversity. "Son, go work to-day in my vineyard," is a call to every disciple of the Lord. Will you go? Here is my hand. With firm confidence in God and the right, with unswerving fidelity to our great cause, "let us renew our strength, remember our King, and hold fast our boasted confession unshaken to the end."

Notes from West Tennessee.

BY JOHN R. WILLIAMS.

To-day—December 30, 1920—is my sixty-ninth birthday. In 1885, thirty-five years ago, I began the work of an evangelist. The most of my work has been done in Lake and Obion counties. In a letter received to-day, with a present, from a good, true, and faithful brother in the Lord, he says: "You have done a great work in this county, and your work is appreciated, although very few tell you how much." This is a compliment I prize very highly from the fact that it comes from one who offers no false or flattering compliments.

Since 1903 I have worked in destitute fields by the assistance of the congregation at Glass. During this time there has been, in all, eighteen hundred and thirty-five additions—eleven hundred and ninety-three by baptism—a fraction over sixty-six baptisms each year. Eight new meetinghouses have been built and many weak congregations have been reëstablished—put to work. The remuneration has not been enough to make me rich, but enough to furnish the necessities for living, and especially enough to keep me from going into debt. I am free from debts.

A preacher in debt is handicapped, his influence for good is curtailed. A preacher and his family have to live, and the church should see to it that he has enough for this purpose. Of one thing I am thoroughly satisfied; and that is, if the preacher will preach the gospel from pure and correct motives, he will be clothed and fed. This I doubt not. When a preacher begins to look after money-making and puts himself in the ring with money-makers and money lovers, then his influence for good begins to wane, and soon he is lost to the church and its confidence.

Preachers are needed who preach because they love God and poor, lost souls, and have a burning desire to do good in this world, to put more into the world than they get out of it. Now that I am sixty-nine years old, I know full well that I have but few more years to work for the Lord; but, God being my helper, I shall continue to work in needy fields, the rural districts; and I shall try to do the work acceptably with God and for the good of my fellow man.

Subscribe for the Gospel Advocate. It will help you.

Making Bad Things Worse.

Winter, as if it were an evil spirit, seems to take delight in making bad things worse. Rheumatism twists harder, twinges sharper, catarrh becomes more annoying, and the many symptoms of scrofula are developed and aggravated. These are common diseases, and it is a wonder that more people do not get rid of them.

Hood's Sarsaparilla has been very successful in the treatment of these complaints. It is easily obtained, and there is abundant testimony that its effects are radical and permanent.

In cases where a laxative or cathartic is needed, it is well to supplement Hood's Sarsaparilla with Hood's Pills, which are gentle, thorough, and effective.

SEEDS Grown by a Woman

Everybody is delighted with my New Early June Asters. Largest, earliest and best. Continuous bloomers.

For 10c I will send 5 liberal packages, white, pink, lavender, crimson and purple. No better seeds grown.

Guaranteed to Please

Order today, send 10c to help pay postage and packing and receive the 5 new varieties of asters and my bargain Seed Book.

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Dept. 24, Rockford, Illinois.

TETTERINE
Drives Away Pimples

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

CURED HER FITS

Mrs. D. Martin, of New York, writes that her fits were stopped with a medicine sent to her by a Milwaukee resident, and suggests that every one suffering from fits write R. P. Lepso, 198 Island Avenue, Milwaukee, Wis., who will send them a bottle of the same kind of medicine she used—free.

A Stubborn Cough Loosens Right Up

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

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

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

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

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

PILES DON'T BE CUT Until You Try This Wonderful Treatment.

If you have piles in any form, write for a FREE sample of Page's Pile Tablets, and you will bless the day that you read this. Write to-day. E. R. Page, 430-D Page Building, Marshall, Mich.

Sore Feet?
Don't Worry. Here's a Remedy!

Hot foot bath. Dry feet carefully. Rub thoroughly with Eucapine Salve. Towel till dry. Then off to bed with a happy heart for your poor, sore feet will be better in the morning.

Eucapine Salve

Antiseptic Analgesic Antiphlogistic

(Prevents Infection) (Relieves Pain) (Allays Inflammation)

is a great comfort in cases of inflamed conditions of the skin and of the membranes of the air passages. 50c per 2 oz. jar, at your druggist's or by prepaid parcel post from the manufacturers. Full size jar free to physicians and quantitative formula supplied if desired.

Piedmont Laboratories, Inc.,
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Increases strength of delicate, nervous, run-down people in two weeks' time in many instances. Used by over 4,000,000 people annually and highly endorsed by former United States Senators and Members of Congress, well-known physicians and former Public Health officials. Ask your doctor or druggist about it. Avoid dangerous substitutes.

For RED BLOOD, Strength and Endurance

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We are fortunate in having a fine stock of peach trees for spring delivery of the following well-known varieties: Elberta, Carman, Champion, Belle of Georgia, Slappy, White Heath, Stump, Alexander, Sneeds, Krummels, Hiley, Mayflower, Indian Cling, Indian Free, Hale. The trees are hardy, well matured, and in fine shape. Write at once for prices and number wanted.
THE GLOBE NURSERIES, Bristol, Tenn.

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ANY QUANTITY — WRITE FOR PRICES
Cabbage plants, 35 cents per hundred, delivered. Cheaper in quantities. Get your order in early.
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Your Strength By Conserving Your Nervous Energy

For Nervousness or Sleeplessness, Try

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A Nerve Sedative containing Ingredients recognized by Specialists as having great value in the Treatment of Nervous Diseases.

AT ALL DRUGGISTS

MILES MEDICAL CO., Elkhart, Ind.

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CHURCH NEWS

Alabama.

Athens, January 2.—I am laboring with the churches of Christ in Limestone County, Ala. The church in Athens is occupying and demanding most of my time, this being made possible by the coöperation of two near-by congregations—Corinth and Bethel. After spending seventeen years away from my people, laboring in distant States, I am now not far from my childhood home, and, best of all, near my mother and sisters. The work here is fine at all the churches where I labor. With the splendid band here in Athens, we hope to build up a strong church in this beautiful little city. We had the best crowd to-day in the history of the church. Here is my heart and hand for a great year's work.—J. W. Brents.

Indiana.

Coal City, January 3.—I came to this point on Friday last and called on several of the members on Saturday, among them being Brother David Ragan, now nearly eighty-four years old. He has been in the past an active and useful preacher. On Sunday and Sunday night we had good meetings. Their protracted meetings this year are to be held by Brother Srygley and Brother Elam. I go to Bethsaida, a near-by congregation, and will preach there two nights. Then I will go on to Lyons, where I will probably remain over Lord's day.—Andrew Perry.

Kentucky.

Parksville, January 3.—I am now at Parksville conducting a Bible drill. We had excellent attendance at our Sunday service. Last week I was at Mackville for one night, and preached to a fair audience. Brother Thomas D. Rose preaches there, and has done good work in Washington County. The work in Kentucky is progressing very well. We expect to establish a number of new congregations this year.—R. A. Craig.

Oklahoma.

Muskogee, December 29.—Believing that a brief report from Muskogee would be of interest to the readers of this paper, we beg to submit the following, which covers a period of twelve months, or the year 1920: Paid on building and fixtures, $665.11; interest and insurance, $82.08; miscellaneous expense, $60.68; advertising, $84.11; paid for preaching, $847.50; charity (to poor of the congregation), $120.95. Total, $1,860.43. Cash on hand, $65.22. In addition to the above, we are making a systematic distribution of clothing to the poor. Brother G. W. Cannon has handled all moneys of the church, with the exception of the building fund, which is handled by Brother T. M. Leslie. The records have been kept by these brethren efficiently and intelligently. Our membership has increased during 1920 from fifty-nine to ninety-nine members. Fifteen were baptized, five came from the "digressives," and twenty placed membership with us. Whatever progress the church at Muskogee may have made has not been due to any one or half a dozen members, but to the full coöperation of the entire membership. It is indeed a pleasure to labor with and serve such noble people of God. This church held two meetings this year, conducted by Brother Oscar L. Hays and Brother J. W. Brents, respectively. Beginning on January 23, Brother A. M. Foster will conduct a short meeting for us, preaching ten special sermons, the subjects being selected by the church. Brother J. Will Henley is expected to be with us in May. The church at Muskogee sends greetings to God's people everywhere. —T. S. Bain.

South Carolina.

Union, December 31.—On December 20 we raised our first corner post to our meetinghouse in Union, and since that time we have made extra good progress. If the Lord wills, we want to work every day that the weather will permit until it is completed. The spiritual part of the work is moving along fine. Prospects are good for some additions at any time. We have about forty out at the Sunday-morning services and several at the evening services. Our cottage meetings continue with interest. I find this is one of the best ways to reach the people in this place. Many doors are open to us, and in this way we reach many that will not come out to hear us. We believe in taking the gospel to the people. We are going to put forth a

AN OPEN LETTER TO WOMEN

Mrs. Little Tells How She Suffered and How Finally Cured

Philadelphia, Pa.—"I was not able to do my housework and had to lie down most of the time and felt bad in my left side. My monthly periods were irregular, sometimes five or seven months apart and when they did appear would last for two weeks and were very painful. I was sick for about a year and a half and doctored but without any improvement. A neighbor recommended Lydia E. Pinkham's Vegetable Compound to me, and the second day after I started taking it I began to feel better and I kept on taking it for seven months. Now I keep house and perform all my household duties. You can use these facts as you please and I will recommend Vegetable Compound to everyone who suffers as I did." — Mrs. J. S. LITTLE, 3455 Livingston St., Philadelphia, Pa.

How much harder the daily tasks of a woman become when she suffers from such distressing symptoms and weakness as did Mrs. Little. No woman should allow herself to get into such a condition because such troubles may be speedily overcome by Lydia E. Pinkham's Vegetable Compound, which for more than forty years has been restoring American women to health.

strong effort to get the cause well established here during 1921, so it will be self-sustaining. This I feel sure we can do, with a good house to meet in, for we thereby show to the people that we are here to stay and that there is something to us. Our building fund continues to grow. We are about two thousand dollars short, and we do not know where it is coming from; but we are pushing the work as if we had plenty to finish. Brethren, pray for us. We are exceedingly thankful to the brethren for what they have done for us personally and for the cause in this field. May God bless all the faithful.—Thomas H. Burton.

Tennessee.

South Pittsburg, January 3.—We had good crowds yesterday. The work starts off well. Pray for us, that we may make this the greatest year's work ever.—F. J. Rogers.

Texas.

Denton, January 1.—I was with the church at Ravia, Okla., last Lord's-day morning and night. We have a small, struggling band there, but they seem to be on the upgrade a little in the way of interest. I go to Coppell tomorrow. We have one member there. I expect to preach there Sunday night. It is a short distance from home. Brethren, let us make this the best year in the Master's vineyard.—D. S. Ligon.

West Virginia.

Buffalo, January 3.—I have received twenty-nine dollars to help out on our meetinghouse. I have also received personal help in the Lord's work to the amount of fifteen dollars. We are very thankful for this help. It is very much appreciated. We have reduced our lumber bills to two hundred and ninety-four dollars. We still need some money in order to make the house comfortable. Perhaps a little less than one hundred dollars would let us out on that. As we have done all we can here, and some of us have done more than we were able to do, we now ask our brethren to help us out on this during this month. Please send me your offering for the house at once. We are anxious to get through with the house. We want to turn our attention to other matters.—F. P. Fonner.

The Situation in Wayne County, Tenn.

BY C. A. LANCASTER.

I have labored for the Lord in this almost destitute field for five years, I have made some sacrifices, but do not regret it, seeing the good effect of Bible knowledge and a few precious souls saved. Now, brethren, for the first time in life I am appealing through the papers for your help to build a house of worship to gather God's children together in this most needy section. Remember, your humble servant has lived in rented houses, has rented lands, and has sacrificed a portion of all, working with his hands six days a week and burning midnight oil to study the Bible; and now he would highly appreciate your help to secure a house, which can be purchased for a small sum. I see a great opportunity for saving souls who are perishing for the word of reconciliation. I refer you to Pleas Nutt, Waynesboro, Tenn.; L. P. Carroll, Waynesboro, Tenn.; or H. N. Mann, Riverside, Tenn. I will see that any donations given are used for the Lord's work. May the Lord bless all in doing his will.

There will only be about half as many "Preachers' Lists" issued this year as usual. This is on account of the cost to produce. In connection with the Firm Foundation, we will only print what we will most likely sell within three months.

Brother Shepherd has been revising this list for years, and receives nothing but "thank you" for his careful work. It has seldom paid the publisher any return, and may be given up in another year.—Christian Leader.

SIMPLE MIXTURE MAKES HENS LAY

By W. S. BURGESS

Any poultry raiser can greatly increase his profits easily and quickly by taking advantage of the thirty-five years' experience of a successful poultryman.

A lifelong study of egg production has resulted in a secret formula of buttermilk and other valuable ingredients that puts "pep" into lazy hens. Users report increases of two to seven times as many eggs.

This secret formula is now put up in tablet form, and is called "Combs' Buttermilk Compound Tablets." Simply feed in water or mix with feed.

I am so convinced that this wonderful formula is always successful that I say kill the hen that won't lay after using it.

One million new users are wanted; so for a limited time any reader of this paper can get a big double-size box (enough for a season) on free trial by simply writing for it. Send no money. Use the tablets thirty days. If at the end of that time your hens are not laying two or three times as many eggs, if you are not more than satisfied in every way, the tablets are to cost you nothing. If completely satisfied, this big, double-size box costs you only $1.00 on this introductory offer. Not only do they make this exceptional offer, but the tablets give such universal satisfaction that a big bank GUARANTEES that they will live up to every word of their offer. With the box of tablets you will be sent a letter from the Broadway State Bank which reads in part as follows: "You, therefore, take no risk whatsoever in ordering a package of tablets from them, as this bank will refund out of this deposit the $1.00 you send them, provided the Milk Products Company fails to do as agreed." Because you are fully protected and are the sole judge as to whether you want your money back, it is asked as an evidence of good faith on your part that you pay the mail man the $1.00 when he delivers the package. Simply send name—post card will do—to **Milk Products Company**, 453 Creamery Building, Kansas City, Mo., and the big box of tablets will be mailed immediately, postpaid.

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For Fever Headaches and Neuralgic Pains

Safety Aspitone First

An improved Aspirin tablet which is absolutely safe to use even in cases of extreme debility and weak heart. Relieves headaches, neuralgia and rheumatic pains and reduces fever. No depressing effects. Made by a formula which is in general use by leading physicians. 35c per package at your druggists or by mail from the manufacturers, **Piedmont Laboratories, Inc., Clinton, S. C.**

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

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VEST POCKET TESTAMENTS

Clearest Print in Smallest Size

4⅜x2¾x⅜ inches

Specimen of Type.

AND the third day there was a marriage in Ca'na of Gal'i-lee; and the mother of Je'sus was

2133K. Bound in durable **Morocco Grain Semble Leather,** flexible limp, gilt titles ..... **.60**

2113. French Morocco, genuine leather, flexible limp, gold titles, rounded corners, gold edges..... **.70**

2115P. French Morocco, divinity circuit, overlapping covers, round corners, red under gold edges, with the **Book of Psalms** included **$1.10**

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With Pictures of Holy-Land Scenes

2814. French Morocco, limp, gold side title, round corners, red under gold edges ..... **.85**

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With all the words of our Lord printed in red.

13RL. French Morocco, flexible limp, gold side title on red panel, gold edges ..... **.85**

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Thin as a Wafer

2136XP. Fine Grain Morocco, divinity circuit, leather lined to edge, with **Psalms** included **$2.25**

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SAYS IT IS THE BEST IN THE WORLD.

There is one remedy that those who know depend upon for relief from coughs that "hang on" after the grip. Foley's Honey and Tar clears the passages; soothes raw, inflamed membranes; and banishes irritation and tickling in the throat. A. H. McDaniel, Box 51, Lindside, W. Va., writes: "I am glad to tell you that Foley's Honey and Tar is the best medcine in the world. I have had a severe cough, and before I used half a bottle I was better."

No One Need Buy Cuticura Before He Tries Free Samples

Soap, Ointment, Talcum, 25c. everywhere. Samples free of Cuticura Laboratories, Dept. V, Malden, Mass.

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Now Is the Time to Get Rid of These Ugly Spots.

There's no longer the slightest need of feeling ashamed of your freckles, as Othine—double strength—is guaranteed to remove these homely spots.

Simply get an ounce of Othine—double strength—from your druggist, and apply a little of it night and morning and you should soon see that even the worst freckles have begun to disappear, while the lighter ones have vanished entirely. It is seldom that more than one ounce is needed to completely clear the skin and gain a beautiful clear complexion.

Be sure to ask for the double strength Othine as this is sold under guarantee of money back if it fails to remove freckles.

Kamitomizaka Progress.

BY W. W. FREEMAN.

For a year this mission has been under the direction of the West Church in Abilene, Texas. It is the old Wagner-Bishop foundation. Brethren Klingman and Vincent and their wives spent several years there. Brother Hiratsuka is the native preacher, and is in full charge, with two other able elders at present. In all, there have been over two hundred added at that place. Two missions have been started by this congregation and have now come to be good churches. Shiodamura lately put up its own chapel, and Otsuka needs a house. Otsuka was started by Brother Hon and others, and, under the leadership of Brother Ishiguro, who is now in Abilene Christian College, has grown from six or eight to almost a hundred members. The old church has grown all along, and during the stress of war and high prices has prospered, although Brother Hiratsuka and family sacrificed to stay with the work. American missionaries on the field gave of their own means to enable them to live. Brother Ishiguro looked out a new location, Okitsu, for Miss Andrews; and in this field, which had never had any sort of Christian workers, she has developed the nucleus of a new church. Several have been baptized, and funds are needed for a house and supplies. So the work grows in general. At Kamitomizaka there were about thirty baptisms last year, but not so many this year.

A year ago the brethren there bought a lot for four thousand four hundred dollars, where the Vincent home for the American missionary now stands. Rent has ceased, but some interest is accumulating. We owe about twenty-eight hundred dollars more on the lot, and it matures in December, 1922. We planned, however, to pay a third of the amount each year. At present we have little for the first payment. We need at least six hundred dollars now. As treasurer of this fund for the church at Abilene, I have sent out many letters and have visited some places; but we need more help yet. We have barely been able to keep up the regular expenses, which are about a hundred dollars a month, though we have been sending only eighty-five dollars ourselves.

Abilene church has given for the home preacher, for local missions, for calls all over the United States, and about thirty-five thousand dollars for Christian education besides. We think the Japan work deserves the support of every local church or Christian, and we want a general response to help put across this lot fund. After that we hope to put up a mission plant that will furnish auditorium, rooms, etc., for a permanent and powerful work among these little people. Japan is the key to the entire Orient. Japan and China can both point to their Christian martyrs. No truer souls live than a few of the Kamitomizaka workers. The work is very promising. We need a foothold, and must have it.

For September and October the attendance was lighter, because students were not all back in Tokyo; but Brother Hiratsuka reports forty-three meeting at Kamitomizaka, with six hundred and twenty-five attendants and three baptisms. Also that Sister Togo was married with a Christian ceremony, many being present.

Should I tell you that the early churches coöperated in gospel work? Paul lined up numerous churches in relief work, and support of the gospel is just as scriptural as care of poor Jewish Christians. Some work requires coöperation to make it a success, for many efforts are too large for one congregation alone. We do not approve blanket appeals and promiscuous sending to a mission, but we do ask definite coöperation with our congregation in this huge enterprise. It is easy if we coöperate properly. Send funds through the Gospel Advocate, or send to W. W. Freeman, Abilene, Texas.

Don't think because you have taken many remedies in vain that your case is incurable. Hood's Sarsaparilla has cured many seemingly hopeless cases of scrofula, catarrh, rheumatism, kidney complaint, dyspepsia, and general debility. Take Hood's.

Cabbage Plants, Fulwood's Frost Proof

Millions of large, stocky, frostproof cabbage plants ready to ship at once. Varieties: Jersey and Charleston Wakefield, Succession and Flat Dutch. Prices, 1,000 to 4,000 at $2.00 per 1,000; 5,000 and over at $1.50 per 1,000, by express or mail, collect. Prices by mail, postpaid, 100 for 35c., 500 for $1.50, 1,000 for $2.50, postpaid. Satisfaction guaranteed or money returned.

P. D. FULWOOD, Tifton, Ga.

SUFFERED TWENTY-EIGHT YEARS.

Miss Nora Erney, 1351 Poplar Street, Terre Haute, Ind., writes: "For the past twenty-eight years I had rheumatism in my back. I tried everything, but got no help. I saw Foley Kidney Pills advertised in the paper. I sent for some, and they helped me right away. I recommend them to other sufferers." Winter aggravates symptoms of kidney trouble; cold weather makes aching joints, sore muscles, and irregular bladder action more unbearable. Foley Kidney Pills help the kidneys eliminate pain-causing poisons. Good for bladder weakness.

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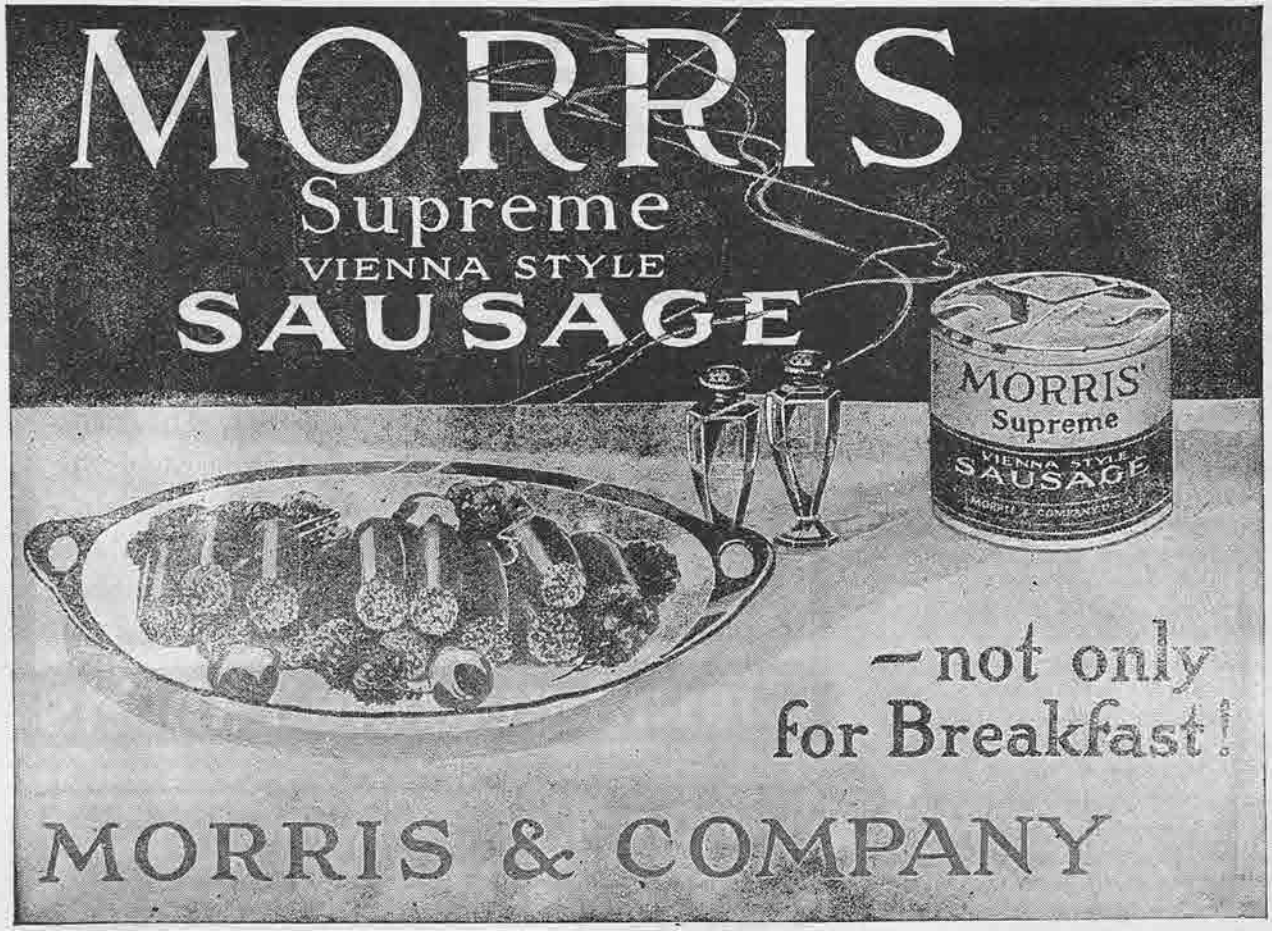
Permanently relieved without sickening. One Pill at night will do the work

RAMON'S LIVER PILLS



The Mexican Mission.

BY E. N. GLENN.

Brother Martinez is now ready to begin work in the city as soon as we get sufficient funds to start the work. Inasmuch as he has charge of a forty-acre ranch and is quite busy all the time, he cannot afford to launch out away from home and work without knowing for certain that he can get a support. He has done missionary work here before, and was compelled to abandon it for lack of support.

While Brother Martinez has had good opportunity to make money, he has made a sacrifice more than once to devote his time to religious work; but not having the proper coöperation, he has heretofore been unsuccessful. He has also had a full share of persetion, and knows just what it means to face the world with the full gospel of Christ. He tells me that his enemies once had him arrested here and thrown into jail on a false charge.

I have had a few encouraging words regarding the work from Texas and Tennessee, with promises to help later. One good brother writing "in the spirit" says: "Put the good brother to work, and let us all support him, hoping that he will show some one the highway of holiness. I am inclosing a check for two dollars, and hope to be able to help more soon." Another brother writes that his home congregation will give five dollars a month for this work. A sister from Tennessee says we can depend on her for a regular contribution.

May the good Lord stir up the hearts of many such like men, women, and churches, till the "unsearchable riches of Christ" will be winning many souls of our sister republic to follow the banner of the Prince of Peace.

My address is 2310 Pittsburgh Avenue, El Paso, Texas.

The Work in Mississippi.

BY M. C. CAYCE.

At the beginning of the new year I wish to give a brief statement of our work in Mississippi. We now have in the city of Jackson a congregation of twenty-five members. We meet regularly in a nice, comfortable room, on the second floor of the W. O. W. Hall, in the business section of the city. In our Bible study at 10 A.M. on Lord's day we have three classes—one of small children, taught by Sister Roduck; one class of larger young people, taught by Sister Blanche Vaughn; and one class of grown people, taught by Brother Ridley. All these teachers are competent and deeply intrested in the work. The classes are yet few in number—four to six in each class. Every Lord's day at 11 A.M. regular New Testament worship is enjoyed. We also have preaching on Sunday night, and prayer meeting on Thurs-

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IT'S LIQUID—QUICK EFFECT.

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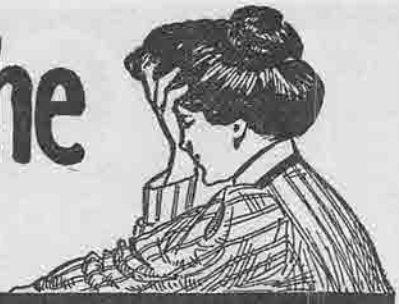
day night. Besides these services in the hall we hold some cottage prayer meetings.

All of our male members are learning to take some active part in the services, if only to read a lesson. I am continually impressing the truth that God wants no drones, but only workers, in his vineyard; that each member must realize that God expects him to exert a saving influence, and through him God's purpose must be accomplished in saving souls; and that every fruitless member shall be cut off.

Of those who worship with us, only seven were with us at the beginning—namely, Brother Vaughn's family of six and Brother S. B. Key. Some I have baptized, some have moved in, others have been found who heretofore were not meeting anywhere. Prior to my going to Jackson, so far as I have been able to learn, no New Testament church had met in the city for worship. I feel that little has been done, and that the work is merely started and that our obligation to continue the effort is imperative. We cannot afford to leave them until they are able to stand alone and to continue growing. No man, having put his hand to the plow, and looking back, is fit for the kingdom of God. "Remember Lot's wife."

There are very few churches in the State of Mississippi content to work and worship as "it is written." No large congregation at all; and there are many open doors. Preachers are few, and none that I know of live in or near Jackson. We have long neglected an important field right at our door. Besides Jackson itself, at Ridgeland we have a faithful few who meet in the town hall. At West Point five women and one man meet in the courthouse. In a schoolhouse near Carpenter a discouraged few are meeting. In other places we have some who are not meeting at all. At Ackerman, we have four; at Sturgis, two; in and near Brandon, a few scattered ones; at Madison, two; Greenville, three; Columbus, one; Enid, two or three. Besides these, many other places are loudly sending out the Macedonian cry: "Come over and help us." These calls for help we must heed, or we shall not be found guiltless. The work that has been done in South Mississippi, where done at all, seems to have been of a temporary nature, some one holding a meeting, then going away, leaving those baptized to die. Many thousands have never heard the pure gospel, and few have learned there is such an institution as the "one body." It is not only important that I remain in this work, but many others are needed. Unless we do more for the salvation of others, I fear we cannot be saved ourselves.

Headache



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With a Ford or some other means of travel, my usefulness could be greatly increased, as I could effectively reach places now inaccessible with the limited time—not only in the suburbs of Jackson, but in the near-by places. I can conceive of no more important work than this in which we are engaged, and my earnest prayer is that we may all be made more keenly alive to our duty. Jesus said to his disciples that one must take up his cross daily and follow him. Our progress will be slow, requiring patience, diligence, faith, and prayer; but let us not stop until the work has been fully established.

[Knowing the great need of the field and the efficiency of Brother Cayce, in the work, we ask if some brother or congregation will not furnish him a Ford car to increase the amount and efficiency of the work. It will be a fine investment.—EDITOR.]

The church is like Peter, who could walk on the waves only when he was not concerned for his own safety. —Selected.

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Edifying as the Need May Be

BY A. B. LIPSCOMB

The "If" That Spoils.

The importance of the word "if" is a matter of frequent comment. It has been called the word with the smallest compass and the largest consequence. It voices an experience common to us all. Each one of us, doubtless, has a great "if" that stands between us and happiness complete. History relates that "if" a certain general had turned up a certain roadway, Napoleon would never have met his Waterloo; "if" a certain king had given the people bread when they asked for it, France might have been spared the horrors of the Revolution; "if" the Hessians had not been feasting with drunkenness and revelry when Washington crossed the Delaware, there would have been a different ending to the American Revolution. "If I had just gone into that little circle of prayer," said a boy in prison, "I would not be here to-day." But there is always that interminable and irrepressible "if" to spoil things.

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The "If" That Saves.

But let us not forget that we have some good "ifs" as well as the bad ones. If the air we breathe was not full of oxygen, we would all perish from the earth; if the sun did not shine and the rains did not fall, the crops would fail and starvation would ensue; if the gulf stream did not flow in a certain direction, the isles would be as barren as the coasts of Labrador. But why enumerate more examples? To sum the matter up in one sentence: *All God's "ifs" are good.* And one of the best of them reads: "If children, then heirs; heirs of God, and joint heirs with Christ." What glory depends upon this luminous "if!"

A dying judge said to the visiting preacher: "Do you know enough about the law to understand what is meant by joint tenancy?" "No," the preacher said; "I know nothing about the law. I know something of grace, and that is sufficient." "But you should know what the law of cotenancy is," he replied, "that you may appreciate the grace." Then he explained: "If you and I were joint tenants on a farm, I could not say to you, *This* is *your* hill of corn and *this* is *mine; that* is *your* blade of grass and *that* is *mine:* but we would have share and share alike. I have been thinking with unspeakable joy that Jesus Christ has nothing apart from me, and everything he has is mine." Yes, it helps us to understand what the law of cotenancy is.

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The Witness of the Spirit.

Volumes have been written on this subject. But, after all, the Spirit's witness is not so difficult to understand, if we will consider the personal testimony first. Paul says: "The Spirit himself beareth witness with our spirit." Too many try to solve the workings of the Holy Spirit with no reference to their own. What does our spirit witness? Every thoughtful man knows within himself something of his spiritual state, just what is his wish, his intelligent effort. Are these in strict accord with the Father's will as revealed in the word? Have we obeyed the gospel? Are we holding the body under? Over all of its carnal tendencies, is the spirit pure, enlightened, and dominant? All this we know and can testify; and the teaching of this passage is that the Holy Spirit knows as much as our own spirit, and infinitely more. Thus does it corroborate and strengthen the testimony of our own spirits.

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"All Things Work Together for Good."

This does not now so appear, but it shall appear in the final consummation of things. When the revelation is complete, we shall have discovered that everything that entered into our lives as Christian men and women has been for our good. W. H. Book offers a very homely, but forcible, illustration of the housewife preparing biscuit. Into that biscuit goes the flour, the soda, the lard, the salt, and the milk. These go through the heating process. All of these, taken together, work out a good biscuit. The salt, when taken alone, does not taste good; the soda is bitter; but when all are taken together, the composite result is good. So it is with our lives. These little things which come into our lives, if they were to stand alone, could not be appreciated, could not be relished; and the heating period, when we are being placed in the oven—we cannot enjoy it, we cannot understand it; but by and by we shall know. Martin Luther said: "The ways of God are like a Hebrew book, which one can only read from the end." And the late lamented Hoosier poet, James Whitcomb Riley, wrote:

"Make us to meet what is or is to be
With fervid welcome, knowing it is sent
To serve us in some way full excellent,
Though we discern it all belately."

Letter From Brother A. M. George.

Albany, Texas, December 30, 1920.—Dear Brother: Now, as all seem to have had their say, I wish to notice some things in your notice of my article in the Gospel Advocate of October 28. I am not seeking a wrangle, but I am honestly and conscientiously trying to find the truth and to free the church, as far as I can, though in a small way, from many errors that have been brought into it from Babylon. The church is in a deplorable condition, as we all know, and every Christian, no matter how small or feeble, is under obligation to fill his place and do his utmost to keep himself clean, and then the church.

You said in "Let There Be Light" that you thought I did not get your idea in the adverb "precisely." I took it just as you gave it, and I do not think that your explanation clears the matter much. The sentence in question is as follows: "The people of God in this period of their history are unfortunately divided into clashing and conflicting parties precisely as they were divided in the city of Corinth in Paul's day, only the divisions of modern times are on a much larger scale."

Now, Brother Kurfees, in all kindness, and no intention to offend, I cannot see anything in the above, even in the light of your modifying clause, but that the people in the Corinthian church and the denominational religious world to-day are all the people of God. The only difference is in the fact that the divisions now are on a much larger scale. The quality of the division is the same, but the quantity increased.

If the sentence as quoted does not make these denominations the people of God, I cannot understand the language.

In your effort to explain this, you drag the church of God into Babylon, because if members of the denominational churches (Babylon) are at the same time in God's church and Babylon, the church of God must be there, too; if not, then they are not in it.

You think that I am wrong when I say that "no man can be a Christian and a Babylonian at the same time. If I am, I am in good company, for Matt. 6: 24 reads: "No man can serve two masters: for either he will hate the one and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon." Now the question is: What is Babylon, or mammon? I think that Christ is one Master, and Babylon, mammon, or the devil, the other; and no man can be in both, or serve both, at the same time. If he can, it will seem that Christ made a mistake in Matt. 6: 24. What you say about the Campbells, Stone, Scott, and others cuts no cloth. As long as they were in Babylon, they were in sin; and when they discovered their condition and danger and obeyed the gospel, they came out of sin into Christ, and not before. (John 3: 5.) Again, in Rev. 18: 4: "I heard another voice from heaven, saying, Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues." The implication here is plain—that as long as they are in Babylon they partake of her sins and plagues, and they can escape only by coming out.

There is much talk of honesty and conscientiousness among Babylonians and much "brothering" of them among Christians (?); but the Savior said: "If the blind lead the blind, both shall fall into the ditch." Again: "Deceive not yourselves." Again: "Suffer not others to deceive you." All who are in Babylon have either deceived themselves or they have allowed themselves to be deceived by others, and they are all headed toward destruction.

Brother, can a partial faith and obedience save a man? James says: "Whosoever shall keep the whole law, and yet offend in one point, he is guilty of all." Did the truth ever put a man into Babylon? If it did not, then a falsehood did; and so every one in Babylon has offended in some way, and he is guilty of all; and he must just simply come out by a full, complete obedience to the gospel, and then he leaves Babylon and becomes a member of God's family, one of God's people. We are all in either Zion or Babylon; we cannot be in both at the same time, nor can we straddle the fence or wall between the two.

You say: "The proper thing to do is to indorse all the truth taught by the denominations and condemn all the error." To do this, I think I will have to condemn the whole business, for James says one point of error condemns the whole. I want the whole truth, and nothing but the truth, and I can find and indorse that without going over into Babylon to hunt for some grains that they may have stumbled onto.

Almost all false concerns mix in a little truth with their errors, like pill makers sugar-coat their pills to make them more palatable. Take the Baptist Church or any denominational concern, for instance; and while they all acknowledge God and Christ and a few other things that are true and scriptural, at the same time every doctrine that they hold that makes Baptists, etc., and are held only by them, will contradict some portion of the Bible. In other words, every Baptist doctrine will contradict the Bible; and I have no spiritual brothers or other kinsfolk among them.

Finally, I will hold fast to "what is written," no matter what all the reformers of any age, the Franklins, the Lipscombs, and all the great preachers, have believed, taught, and done. Yes, let us "prove all things and hold fast that which is good." I shall undertake to prove by the Scriptures, not by the great preachers. The great preachers are to blame for about all the Babylonish rubbish with which the church is littered to-day. A. M. GEORGE.

P.S. I will agree that all who comply with all the gospel requirements become, in so doing, Christians and members of God's church, and that all who do it are members of the church of Christ in that community. But who, in any sect church, does so? When the minister asks him if he believes that God for Christ's sake has pardoned his sins, and he answers, "Yes," is his faith right? Can you call that faith? If it is not, then his baptism and all is sin.

Noah, a Lonely Vigilant.

BY H. LEO BOLES.

Among all the characteristics of this faithful preacher of righteousness, that of loneliness seems to be the most prominent. Noah presents a very pathetic figure or character in his lonely watchfulness. He is a solitary man, isolated, in his loneliness, from the rest of the human family. He is pathetic in his solitary waiting and watching. One has said that the tragedy of Noah's life is that of solitary vigilance. "The long-suffering of God waited in the days of Noah, while the ark was a preparing, wherein few, that is, eight souls, were saved through water." (1 Pet. 3: 20.) "The long-suffering of God waited in the days of Noah"—the long-suffering of God waited through Noah, or was manifested in the waiting of Noah.

We have learned that there were two classes before the flood. The great multitude constituted one class, and the lonely and only Noah constituted the other class. The righteous, faithful, waiting Noah is put in contrast with the unrighteous, unfaithful, and pleasure-loving multitude. Noah's solitude is the solitude in a crowd, which is the climax of lonesomeness. I heard Brother David Lipscomb say that the heaviest sense of lonesomeness that he ever experienced was when he was in a crowd. Many a

preacher of the gospel to-day can bear testimony to the truthfulness of this statement. Noah's solitude was intensified by the great seething mass of humanity, which was in wickedness and opposed to him.

Noah was not only alone among the teeming millions of earth in life and character, but he lifted a lonely and solitary voice against the wickedness of that age. He stands alone in his crying against the crimes and sins of that day. Without any sympathy, without any encouragement, alone, patiently waiting, Noah keeps vigil for Jehovah. If we are correct in stating that he received the warning concerning the flood one hundred and twenty years before it came, then he was a lonely prophet. He prophesied of the flood; and so far as the record states, he stood alone as a prophet of God. I do not know with what anxiety he waited for the fulfillment of this prophecy; but he was the only one who believed it and was looking for the flood. Of course, his family was included in it. Others were not looking for it; it came upon them suddenly.

Noah labors alone upon the construction of the ark, and builds it, according to instruction, with only one door and a single window. There is one ark with one door and one window, with only one faithful man of God building it. After it was finished, the one family entered the ark, and Jehovah sealed it with his hand. For seven days—one week—the lonely patriarch, whose head was whitened by the frost of six centuries, sat in patient solitude for the flood to begin. We do not know what the conversation was during this one week. We are assured that by faith he kept solitary vigil until the rain began to fall; and after forty days and forty nights, when the water completely submerged the earth, there could be seen the solitary ark, with the patient, waiting Noah, floating upon the one sea of earth. For one long, lonesome year the waiting patriarch kept vigil for the token of Jehovah's mercy. We do not know how the other members of his family spent the year, but we are persuaded that there was one spirit whose serene trust in Jehovah had never been shaken. In the voyage that he makes from the antediluvian world to the postdiluvian world, taking him one year to make the journey, he ever keeps a strong faith and bright hope that the hand which closed the door would protect him in its hollow, and in due time would open it again to his only representative upon earth. During all this time Noah is engaged in his pathetic waiting and watching. He sends forth the raven and waits in vain for its return; then he sends forth the dove and watches for its return; again he sends forth the dove, and she returns with an olive leaf as a signal that the waters were abated. Noah waited until God's own good time when he should come out of the ark. Without a murmur, with complete submission, the lonely patriarch watched patiently for Jehovah's signal. I do not think that he had any information as to the length of time that it would rain or how long he should remain in the ark. Jehovah had told him to go in, and had shut him in. With faith he obeyed, and with solitary vigilance he waited and watched until God should call him forth.

The poet has beautifully expressed a description of the first morning of a new day in the following lines:

The wave is breaking on the shore,
The echo fading from the chime,
Again the shadow moveth o'er
The dial plate of time.

O, in that dying year hath been
The sum of all since time began—
The birth and death, the joy and pain,
Of nature and of man.

As Noah steps out upon the world, with the waters all gone, and views a baptized earth risen from the corruption of the old, he stands alone, solitary, watching and waiting for orders from Jehovah as to how he should begin the new life. What memories he must have had of the other end of the voyage! How many millions there were upon the earth when he began the voyage! But now, like the "last of the Mohicans," like the last of any tribe, like the last of any race, he stands alone, lonesome, vigilant—he stands alone to begin anew life and to begin anew the human race. We let the curtain fall as we leave the faithful, righteous, lonely Noah standing under the rainbow of hope, keeping eternal vigilance for Jehovah and pointing all to the promises of Jehovah, which never fail.

"A True Christian Man"—G. Dallas Smith.

BY E. G. BURTON.

Brother W. S. Long very aptly and very tersely expressed my estimation of Brother G. Dallas Smith—the man and the Christian I observed him to be—in his reference to him as "a prince among men." As Saul, in a physical sense, towered above his fellows, so Brother Smith, for his rich spiritual qualities, occupied a high place among men, towering and commanding.

My association with him dates from the establishment of the loyal congregation at Mayfield, Ky. Mayfield was a mission point for New Testament Christianity, there being no congregation working and worshiping after the New Testament order. For four years I aided the movement back to the New Testament pattern, having oversight of the little congregation from its first work until the fifth series of meetings. This series was conducted by Brother Smith, at the conclusion of which and through whose assistance the congregation selected three elders. Since that time the congregation has grown and developed and has erected a very adequate and handsome church home, now fully paid for.

But two of the five series of meetings were conducted by Brother Smith, and it was here that I came to know him. During the two meetings he made our home his home. His example was ennobling; and I have often felt that I have never known any other man who so impressed me with the steadfastness and purity of his life in every thought and word and act of his daily walk.

Brother Smith left behind him not only a record that is clear and clean and above reproach, but a work from his pen that, to my mind, is a masterpiece, and a volume that ranks with the greatest penned this side of inspiration. The volume in question is that entitled "Outlines for Bible Study." When Philip approached the eunuch in the chariot, he said: "Understandest thou what thou readest?" The eunuch replied: "How can I, except some man should guide me?" Likewise humanity needs the example and aid of such preachers as Brother Smith to-day; and Brother Smith's "Outlines" are so helpful as a guide, "rightly dividing the word of truth," that the reader who uses them and really makes a study of the Bible will not fail to know much of God's will to man.

Spare Not Yourself.

As a bridegroom rejoices over his bride, so does Christ rejoice over you, and nothing but the bride's surrender will satisfy him. He has given you all, and he asks for all in return. The slightest reserve will grieve him to the heart. He spared not himself, and how can you spare yourself? For your sake he poured out in lavish abandonment all that he had, and for his sake you must pour out all that you have without stint or measure.

O, be generous in your self-surrender! Meet his measureless devotion for you with a measureless devotion. Be glad and eager to throw yourself unreservedly into his loving arms, and to hand over the reins of government to him. Whatever there is of you, let him have it all. Give up forever everything that is separate from him. Consent to resign from this time forward all liberty of choice, and glory in the blessed nearness of union which makes this enthusiasm of devotedness not only possible, but necessary. —H. W. Smith.

The Pacific Christian Academy.

BY EARNEST C. LOVE.

For nearly three years we have been running a Bible school in Santa Rosa, Cal. This school was the first of its kind started this side of the Rocky Mountains. There is now another running in this county, and both are doing well. Since 1906 I have been trying to arrange for a good Bible school on the coast. It was a doubtful proposition with many of our brethren. California, especially, was noted for its fine school system. Many good brethren thought a Bible school would not be sufficiently patronized to justify us in establishing one. Our lamented brother, Michael Sanders, who passed away a few years ago in Los Angeles, was of that opinion.

But actual experience proves that the religious people of California are ready to turn away from the worldly schools and patronize schools where the Bible is taught. Our school in Santa Rosa, while conducted under the most adverse local conditions, has grown from eight or ten pupils to an enrollment of seventy-nine, and is now just completing two years of actual school. These pupils are from all walks and conditions of life and from many different denominations. But all are learning the Bible, and many are yielding to its teaching. On December 26 we had three confessions from three different families; two were pupils of ours. This is truly a missionary work.

As Santa Rosa and vicinity is unfavorable for getting labor at good wages, and as the business conditions are poor in many ways, it was thought that Fresno would be a better place for a permanent location. Also, the San Joaquin Valley offers more open doors for mission work and is, therefore, more favorable for training young men to preach. This, with other things, has caused us to decide to move everything to Fresno.

It is our plan to stay here until June, 1921, and move as soon thereafter as convenient, so as to begin the fall term of school in 1921 in Fresno. We have undertaken a big thing in Fresno, considering the financial ability of those back of the move. We have bought ten acres of good land, which will be deeded to trustees and held for school purposes. This will cost us twenty thousand dollars. We have thought some of selling a part of it, but the school will really need it all; and if we can pay for it, we ought to keep it.

A number of brethren in Fresno—among them J. M. Arterburn, Charles W. Hays, and L. D. Davis from Kentucky; Charles Chess, of Indiana; H. C. Buker, of Nebraska; and G. H. Byars, of Tennessee—have set their hearts to make the school a success. We believe we have a work worthy of our best efforts, and we are going to do our best. There is not much money in sight; but our plans are to build temporary buildings at first, and pay up as we go. The Lord has plenty of surplus money in the pockets of his people, and we believe they will be glad to help an enterprise like this.

Our brethren are spending thousands of dollars now on Hindus, Japs, and Hottentots; but there is not a field today on the globe more needy than California, and not one which promises better and more encouraging results. Also, it is a "home field," and will be more easily cared for, and at much less expense.

The men behind this move are a guarantee that the doctrine taught the pupils will be safe and sound. It is our desire to give boys and girls of Fresno a chance to get their education under conditions that do not lead away from Christ. We are not desirous of building up a rival of any of our institutions of learning in the Eastern States. For some years yet we will probably do only grammar-school, high-school, and one or two years of college work.

We expect to conduct this school in Fresno very much as we have here in Santa Rosa, with free tuition, free books, and free lunch at noon. Of course those who can pay will do so, especially church members; but many of our pupils are from families not Christians, and they will not pay tuition. The public schools furnish books, and they expect us to do the same. But this is a small item, anyway, in running a school. The free lunch is a great help to many of the poor. Just recently a mother who has six children in our school said to me: "Brother Love, I don't know what we would have done without the free lunch for the children." It does not cost much to prepare a cheap lunch of good, rich soup and toast; and when I see some of the poor children eating, I think of the scripture: "I was hungry, and ye fed me." So we do not want to stop our lunch for the children.

We are now taking care of several children who are orphans or half orphans. We expect to take more as opportunity affords. That is one reason why we want the ten acres of land. We want to have a place where the children can work at fruit and berry raising, raising chickens, gardening, etc.

Also, it is our plan to build some small houses like some I saw on the church lot at Santa Ana, Cal., for old people who are destitute, with no place to go; and it is surprising how many such cases there are. We think that these old people can wait on one another, and also they can sew and mend for the children, and be very helpful in raising them. Then the children can wait on them when they are sick, do errands for them, etc.; and thus we can all be mutually helpful one to another. This will cut down the expenses and make the work largely self-supporting.

We have a fairly good print shop; and this is to be moved on the ground, so that poor boys can work their way through school and learn a useful trade at the same time. I know Brother Dodd's suspender factory helped several boys through the Nashville Bible School when it was on South Spruce Street. We are trying now to do for the boys and girls of this section what the Nashville Bible School did for boys and girls of Tennessee and adjoining States twenty-five years and more ago.

If any of the Eastern brethren feel interested in our work and want to help us, they may send donations by check to George H. Byars, care of the First National Bank, Fresno, Cal. I have been on this Coast since 1899, and I have never before asked the Eastern brethren for help; but we have undertaken something now wherein we especially need the coöperation of brethren elsewhere. The local support will not be sufficient to put it through; but after a few years we expect to get the work on a self-supporting basis.

We will need help for buildings and equipment later on, but right now we are going to need help on the payment to be made on March 8. We will have plenty of time on the other payments, and will be in much better shape to meet them; and we are going to build in units, and pay for one before we start another.

Pacific Christian Academy, of Graton, Cal.

BY O. W. GARDNER.

The fall term of the Pacific Christian Academy came to a close on December 24, followed by an excellent program on Christmas Day.

While our school work has been hindered no little by intermittent dismissals on account of a mild form of what some thought to be scarlet fever, we have reasons to feel a just pride in the work of the term just closed. It has sure been a delightful work to me. The school spirit and the loyalty among pupils, patrons, and friends could scarcely be excelled.

We have enrolled about seventy pupils from the first grade to the second or third year high school. We are prepared to care for any one who may desire to enter, even up to the second or third year college. Other courses and grades will be added as occasion demands.

Graton, though a small place, has proven to be a good school town. We have a fine working church, and, so far as we know, are a unit in the support of the school and other good works.

We have recently organized in connection with the school work what we call a "Parent-Teachers' Meeting," in which live questions pertaining to the school work and parent aids are discussed. These meetings are drawing the patrons, teachers, and pupils into closer sympathy with each other's work and problems.

Our fall term closed with something unusual in school work. The usual Christmas feast of dining our kindred and friends on turkey and sauce in our own homes, thus often smacking of a degree of selfishness, gave way to rather a unique change in the order of things. The school and board of trustees planned to have two programs upon that day, with a big dinner at the college building. Our plans were successfully accomplished. Both the morning and afternoon programs were of a high order, and elicited the praise of a large concourse of friends and visitors from Sebastopol, Forestville, Santa Rosa, and surrounding communities.

After one of the best-prepared and seemingly unlimited feasts, the large audience reassembled in the chapel hall for the afternoon program. One feature of this program, which so beautifully manifested a substantial interest and an abiding faith in the future of the Pacific Christian Academy, was the liberal subscription to our endowment fund. An opportunity being publicly given to renew the endowment pledges, thirty-five thousand dollars was quickly pledged, to be placed on five per cent interest for the support of the school. This is considered a very fine subscription for a start, considering the fact that many of our substantial friends were unable to be present on account of previous business engagements and bad roads.

If any one reading this should be interested in moving to a climate where fruits of almost every kind grow, where some children go barefooted the year round (my two boys have not worn shoes scarcely a day this winter), where your schooling is obtained under the best environment, with Christian teachers teaching the Bible as earnestly and carefully as any other subjects in the curriculum, tuition free, board cheap, and church work alive and harmonious, write for catalogue or other information to the Pacific Christian Academy, Graton, Cal.

RELIEF FUND

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

Church at Franklin, Tenn.	$90.00
Mrs. E. M. Booker, Mount Calm, Texas	2.00
B. B. Meers, Los Angeles, Cal.	10.00
Church at Lavergne, Tenn.	10.47
Rothchild Avenue congregation, Nashville, Tenn.	34.00
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Mr. and Mrs. Lloyd Woodruff, Camden, Ala.	10.00
Mrs. Ruth A. Smith, Nashville, Tenn.	10.00
B. W. Bigham and friends, Ballinger, Texas	7.25
Church at Troy, Tenn.	17.36

In sending contributions, be sure and state whether they are intended for the Home Orphans' Fund, the Armenian and Syrian Fund, or the Poland Fund. I should be glad if more of the contributions were designated for use in providing for orphans in this country, since there are constant appeals from destitute families close to us. Make all checks and money orders payable to A. B. Lipscomb, who will forward them to the proper commissioners.

Many a preacher thinks when he has finished a good essay that he has produced an eloquent sermon.

LOS ANGELES NOTES

By S. H. HALL,
2669 North Sichel Street.

House of worship, corner Altura and North Sichel Streets. Take North Broadway car to Sichel, then one block to left.

First Lord's Day of the New Year.

The first Lord's day of the new year turned out to be the best day for us since my coming to this place. Our auditorium was "packed full," the ushers having to bring from the recitation rooms a number of chairs that all might be seated. At the close of the morning lesson three came forward—one by statement, to cast his lot with us in the work; another, who had been baptized by a Baptist minister, to confess her faith in Christ and be baptized into him; and the third, having been baptized by a Methodist minister, to lay aside all the commandments of men and be just what the New Testament leads us to be. The singing was good, and every one seemed to be happy. The regular offerings went above ninety-eight dollars.

At the evening service Brother Elmore, of Downey, met our elders and deacons for a business talk about the work at his place, and it was agreed that Brother Riggs, with a number of others who usually attend our services, would be there next Lord's day to help him. This business meeting was followed by a round-table talk of the work for 1921. Short speeches were made by Brethren Miller, Lilly, McIntosh, Riggs, Andrews, and the writer. Prayers were offered by Miller, Andrews, and Cordill. The following songs were led by Brethren Lilly and Morgan, alternating: "Sound the Battle Cry;" "Bringing in the Sheaves;" "Lead Us, Savior;" "Savior, Like a Shepherd Lead Us;" and "I Love to Tell the Story." Just before this last song was sung a short prayer was offered for the baptismal service, and the song was used in connection with this service and the Lord's Supper, which was engaged in by those who could not be with us at the forenoon service. Thus ended what might be called "a perfect day."

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The First Call for 1921.

Because much of the matter is in line with what was said on this page last week, and hoping that some soul will be induced by it to stir his home congregation to greater work, I am giving "the first call" of "The Friendly Visitor" to the workers at this place. May God sanctify it to the good of every soul who reads it.

The first call for 1921! And do you know I am as happy as I can be? And why should we all not be happy? "Rejoice in the Lord always: and again I say, Rejoice," is the way Paul puts it in Phil. 4: 4. Then, when we think how gloriously the old year ended and the new year began, how can we keep from rejoicing? Our house was full last Lord's day, and extra seats had to be brought in. Was it not a glorious sight? Then, to have Brother Dooly cast his lot with us and to hear his wife confess her faith in Christ and see her baptized into him was, indeed, such as to stir our hearts to the fullest. And how happy we are to rejoice with Brother Power in having his daughter take a stand with us for the fullness of the gospel of Christ! This was, indeed, a good beginning for the new year; but let us know that the work for this year has hardly begun. God's people cannot afford to be satisfied with just one victory. Let us see to it that each Lord's day is better than the preceding Lord's day. This means that we should make next Lord's day a greater day than last Lord's day was. Brother Riggs will be at Downey to help Brother Elmore with the work at that place. A few who have been coming to Altura and North Sichel will be there to help him. Let us remember that work in our prayers, and may Brother Riggs have for us a good report when he returns. But we must have more at our services to take the places of those who will be with him to help win the battle at that place; and these we will have if we halfway do our duty. The fact is, if we all should do our best, we would have more than we could possibly seat next Lord's day. May God help us to soon learn to do this, and to do it joyfully. How

glorious is the history of the results obtained by the faithful in the first century! Listen to a bit of it: "A great company of the priests were obedient to the faith." (Acts 6: 7.) Have we had a "great company" to obey yet? And as you have read before, "multitudes both of men and women" were added to the Lord. (Acts 5: 14.) Acts 17: 4 says "of the devout Greeks a great multitude, and of the chief women not a few," were converted. Just what it means by a "great multitude," I will leave it to you to judge. But I know we have had no "great multitude" yet. But why not have such now? The good Book speaks of those early Christians' "praising God, and having favor with all the people," and of the Lord's adding to the church daily those who were being saved. (See Acts 2: 47.) Souls were saved daily—each day—then, and not just every Lord's day. This is what I had in mind when I said this year's work has hardly begun. We *must* get the work in such condition and all the members so at work that souls in this wicked city will be saved daily. "Can it be done?" you ask. Just as certainly as God exists to save souls, if you and I will work as we should. Go to work to get more that are not saved in our Bible classes, and the gospel invitation will be extended at the close of each class. A class will be opened Thursday night of next week, the Lord willing, in the home of Sister Lottie Johnson; and the gospel invitation will be extended there. Let us see that every soul in this city who can be reached is presented with the glorious plan of salvation. The thing that makes me so happy and hopeful is the fact that I know there are people here with whom I have cast my lot who will do their best. What would be the results if all would work as they should? Somehow, I feel that they will. I know the devil will do his best to keep some from working; but we are here to fight the devil, and not to let him control us. Those early Christians worked, and that is why they so greatly succeeded. Listen, will you: "And every day, in the temple and at home, they ceased not to teach and to preach Jesus as the Christ." (Acts 5: 42.) Will you not turn and read it? Tell me not that such work now will not produce the same results to-day! The gospel is as powerful now as then, and the people's hearts no harder now than then. The only difference is, we do not work as they worked then. But let there be one congregation on the earth that does work as they worked then. We are not responsible for what other congregations do, but we are responsible for what we do right here in the field God has given us to take for Christ Do you remember how Paul speaks of his work at Ephesus? Here it is: "By the space of three years I ceased not to warn every one night and day with tears." (Acts 20: 31.) You say that was a long revival? Well, Paul was never in anything else, from the day of his conversion till his death, but a revival. When he entered a place he started a revival, and continued it till he left. I am not saying he ran them as we run revivals to-day, but it was his daily business to preach Christ, and him crucified, to the lost, and try to get those who were converted to keep continually at work. We should do the same to-day. If not, why not? No wonder those early Christians were dreaded by their enemies and that when they entered a field we should find their enemies exclaiming: "These that have turned the world upside down are come hither also." (See Acts 17: 6.) We are not in any danger of being so accused yet. We are not enough like the apostles and those early workers to turn the slightest difficulty away—that is, some of us. But we all should, and I believe do, want to work as nearly like the apostles as God can enable us to work.

Now, have you ever taken notice how exceedingly earnest those early workers were, and how willing to sacrifice and suffer for Christ and his teaching? Let us here notice a few statements: "Wherefore I take pleasure in weaknesses, in injuries, in necessities, in persecutions, in distresses, for Christ's sake." (2 Cor. 12: 10.) Do we so love the cause of Christ? But hear Paul again: "I am ready not to be bound only, but also to die at Jerusalem for the name of the Lord Jesus." (Acts 21: 13.) Will you now get your Bible, turn to 2 Cor. 11, and read slowly from verse 23 to verse 27? Think how those early Christians were persecuted for their loyalty to Christ, and never mention persecution to-day; for we receive not enough to be mentioned. Then, after reading this, turn to 2 Cor. 4: 17, and hear Paul use these words: "Our light affliction, which is for the moment, worketh for us more and more exceedingly an eternal weight of glory." How could he call them "light?" How thankful we should be that God is blessing us with a land of liberty, where we are protected by "the powers that be" instead of being punished by them! Since we do not have to suffer as they did, will we not work all the harder, and be not afraid of getting tired or giving too much money and time to the work?

Too, we should remember that those workers had a consciousness of God's continued presence with them. "Not that we are sufficient of ourselves," says Paul; "our sufficiency is from God." (2 Cor. 3: 5.) Again, when speaking of his laboring more than the other apostles, he forgot not to say: "Yet not I, but the grace of God which was with me." (1 Cor. 15: 10.) He knew whereof he spoke, and meant it with all his soul, when he said: "I can do all things in him that strengtheneth me." (Phil. 4: 13.)

Time forbids my going further with this study, but let me suggest that you take the time to read the following scriptures: Phil. 4: 6, 7, 9; Eph. 3: 16-21; 1 Pet. 1: 8, 9. Then turn to Heb. 9: 24 and see that Christ is now at his Father's right hand to appear before the face of God for us. I do not think that we can make much progress at soul-winning unless the joy of salvation we ourselves have. David says: "Restore unto me the joy of thy salvation; and uphold me with thy willing Spirit. Then will I teach transgressors thy way; and sinners will be converted unto thee." (Ps. 51: 12, 13.) If there is a consciousness of sin in your soul, may I beg that you exercise true repentance and get rid of it, that you may work as you should? Do not forget the timely words of Micah: "He hath showed, O man, what is good; and what doth Jehovah require of thee, but to do justly, and to love kindness, and to walk humbly with thy God!" (Mic. 6: 8.) Do you love kindness and justice? Now, do not think you do just because you love for people to be kind to you. To love kindness in the true way is to love to be kind and just to others.

There Is Hope.

There is hope for those who stumble and fall
And have still the courage to rise;
They journey on with a watchful step
And see through kindlier eyes.
For the mountain peaks would not seem so high
Were it not for the valley between,
And lofty thoughts would inspire us less
If we had not known the mean.

There is hope for those who face the storm
With a strong and steadfast trust;
Who wait for the dawn with confidence
And turn from the blinding dust
To scan the heavens expectantly—
They shall not look in vain.
Such souls are lifted above the stress,
And strength is born of their pain.

There is hope for those who try again,
Who will not yield to despair,
Who make of failure a stepping-stone
To mount life's winding stair.
For the morning star shall sing for them,
And the rose shall bare its heart,
The hills shall be glad because of them,
And the rivers of hope shall start.

—Vivian Yeiser Laramore, in Leslie's.

PELOUBET'S NOTES FOR 1921 NOW READY.

"Peloubet's Notes" has been issued for forty-seven years with ever-increasing popularity and usefulness, which fact alone is a wonderful argument for its value and helpfulness. It is rich in material, comprehensive in its scope, and practical in its treatment. Every superintendent, teacher, and scholar will find in it his own personal requirements. The editor of The Outlook says: "We give first place to Peloubet's." Marion Lawrance, the noted Sunday-school worker, writes: "How this standard commentary has been able to maintain itself during all these years, growing annually stronger and richer, is a marvel to the Sunday-school world. Personally, I do not see how any Sunday-school teacher can hope to do his best without the rich, full helps found in these 'Notes.'"

Send for your copy to-day. Price, $2.10, postpaid. Address the McQuiddy Printing Company, Nashville, Tenn.

Georgia and the Far Southern Field

By B. C. GOODPASTURE

"A Ringleader of the Sect of the Nazerenes."

The impression one makes upon an enemy is not always without significance. The charges of an accuser may contain an element of truth, even if his accusations are prompted by sinister motives. Tertullus, the advocate brought by the Jews to speak for them against Paul before Felix, though he cared not for the cause in which Paul labored and was unfriendly to it, yet recognized and set forth the relative position of the great apostle in that cause. He said: "We have found this man . . . a ringleader of the sect of the Nazarenes." (Acts 24: 5.) This charge contains more of severe reproach and of suggestive fact than any other accusation preferred by Tertullus against Paul.

There may be a bit of reproach attached to the word "sect," but not necessarily so. It was not used so frequently in a bad sense then as now. It designated a body of men, without necessary reference to their kind. The phrase, "of the Nazarenes," to the mind of the Jew of Judea, conveyed the full measure of reproach. As a recent writer says: "The Galileans were despised by the proud Judeans. Judea was the home of orthodoxy, the shrine of Israel's sacred institutions. Here were Jerusalem, the temple, the Sanhedrin, the great teachers; and she boasted on these distinctions and disdained the boorish folk of Galilee. The ignorance of the latter was a byword, and, when they visited Jerusalem at the festal seasons, their manners, dress, and accent were the jest of the citizens. . . . Among the mountains of Galilee was nestled the town of Nazareth, where the holy Child was nurtured. . . . The people of Nazareth had an evil reputation, even among their fellow Galileans, who had a proverb: 'Out of Nazareth can there be aught good?' (John 1: 46.)" Thus this orator, who advocated the cause of the persecuting Jews from Jerusalem, used a phrase which sounded good to his clients when he spoke of Paul as "a ringleader of the sect of the Nazarenes." Jesus had lived in despised Galilee, in still more despised Nazareth of Galilee; and these facts are here associated with his disciples in the charges against Paul.

We must not overlook the fact that Tertullus called Paul "a ringleader of the sect of the Nazarenes;" not merely a leader, but "a ringleader." Thayer defines the word translated "ringleader" as follows: "One who stands in the front rank, a front-rank man; a leader, chief, champion." Commenting on the same word, Adam Clarke says: "This is a military phrase, and signifies the officer who stands on the right of the first rank; the captain of the front rank of the sect of the Nazarenes." There is truth in this part of the charge; Paul was a front-rank leader, he fought in the van of his Captain's army. His life was one of such unreserved consecration to, and intense activity in, the service of the Lord that even his enemies spoke of him as a "ringleader." If you had lived in the time of Tertullus as you are now living, would your labors for the gospel have impressed him with the fact that you were a "ringleader" of what he called the "sect of the Nazarenes?" If they had not, are you satisfied with what you are doing now? Have you thought about what you would do for the Lord this year? Will you be a front-rank man in any good work? Will you be a pioneer of the faith, to carry it into some new field? The church needs men who will do things. Paul and his companions were once accused of having "turned the world upside down." (Acts 17: 6.) Paul's enemies never accused him of being lazy. What does Satan think of you as a servant of the Lord? Is he afraid for you to be among those who live in sin? What does the Lord think of you as his own servants?

A Good Report From McGregor.

Sister L. V. Mitchell, who is better known to our readers as Miss Vina Hooper (having married recently), sends, among other things, the following report: "We have recently received some appreciated help from the following: Brother and Sister Gus Richmond, Atlanta, Ga., $10; Owen's Chapel congregation, Brentwood, Tenn., $30; McCaslin Brothers, Massillon, Ala., $10; Sister W. R. M. McKissick, Culleoka, Tenn., $1. There is still a balance of one hundred and fifty dollars due on the building, besides windows. We wish to thank all contributors through the Gospel Advocate for the interest manifested." It is gratifying to hear that there are those who are responding to the appeal from McGregor. This is a new congregation, and one that needs and deserves help. Send all contributions to Mrs. L. V. Mitchell, McGregor, Ga.

Book Reviews.

BY F. W. SMITH.

"Charlie Alexander," by Philip I. Roberts, is a small volume of ninety-five pages, well bound and neatly arranged in its general mechanical make-up. It is a life sketch of a "singing evangelist"—a man who sang his way around the world. Mr. Alexander was born and reared in Tennessee, on the banks of Cloyd's Creek, not far from the town of Maryville. He was gifted with a rare combination of talents the cultivation of which made of him a man of international reputation. He conducted the song service in many of the great revivals of the most noted revivalists of the modern type. He seems to have been a master of assemblies, a man of a lovable disposition, which won for him a warm place in the hearts of the mighty audiences before which he stood. While extremely religious and intensely earnest, he, like the evangelists in whose meetings he worked and sang, had no clear conceptions of the Bible regarding the matter of becoming a Christian and worshiping as "it is written." But, with all of its faults, it is a readable book, and one from which profitable lessons may be gleaned. If a copy is desired, write to Fleming H. Revell Company, New York. Price, $1.

"Life After Death" is the title of a book by S. D. Gordon, consisting of one hundred and ninety-seven pages. The author is one of the most interesting writers before the public. He has quite an original way of putting things that grips and holds the reader from start to finish. He has read much and traveled extensely, all of which he turns to good account with his pen. The subject he treats is one which has always been of more or less speculation, but since the great "world war" it has become immensely intensified. Many books and magazine articles have been written in a vain effort to enlighten the world on a subject about which their authors were profoundly ignorant. Mr Gordon does not believe in the wild and unreasonable speculations set forth by many of the modern writers on the subject. He exalts the word of God, emphasizing its divine inspiration, and adopts it as the only correct and safe standard. But, in my judgment, the author himself draws upon his imagination, thus drifting into unwarranted positions at some places in his book. He holds to the mysterious and altogether modern system of conversion, an influence of the Holy Spirit clearly separate and distinct from the preached word. Without giving extracts from the book pointing out that which is not in harmony with the Bible, suffice it to say that in the hands of a *careful* and *discriminating* reader, one with a clear conception of the holy oracles, Mr. Gordon's production will benefit and help to a stronger faith in the Bible and to a clearer conception and appreciation of many scriptures. He shows beyond a doubt that there is no communication between the living and the dead. The book can be procured from the Fleming H. Revell Company, New York, or the McQuiddy Printing Company, Nashville, Tenn. Price, $1.25. It is well bound and splendid print.

AT HOME AND ABROAD

James E. Scobey will preach at Donelson next Lord's day.

From H. T. King, McMinnville, Tenn.: "The church work here continues to move along harmoniously and encouragingly. Best wishes for the Gospel Advocate and its editors."

From John C. Taylor, Waverly, Tenn., January 10: "My second year's work with the church at this place begins with glorious prospects for the work of the Lord in this section."

From C. A. Norred, Memphis, Tenn., January 10: "Last year was a good year for the Harbert Avenue Church. Exactly one hundred persons were added to the church. Something like six thousand dollars was contributed and spent."

C. Petty writes: "I had good meetings last year at Fatama and Blacksher, Ala. I baptized Bruce Jordan at Blacksher three years ago, and I found him developing into a preacher. He wants to go back to Mississippi and preach to his kindred, who never hear the pure gospel."

Earnest C. Love writes to make a correction. He says: "Recently I sent in a short article, 'Another Speculator.' The chart I referred to had Jesus coming in '19??.' The last two characters, as written, were intended for question marks, but were mistaken for 3's. His idea is that Christ will come sometime between now and 2000 A.D."

From Leslie G. Thomas, Flint, Mich., January 10: "Our work here starts off well for 1921. Yesterday we had several new ones present. It is hoped that the interest will continue to grow as the year grows older. The Lord willing, we will begin a series of meetings here the last of this week. The work in other parts of this State still moves onward."

From B. W. Davis, Ashland City, Tenn., January 10: "We had an excellent day at Sycamore Mills yesterday, with one confession and one restored to fellowship. The baptizing took place in the afternoon, just after the beautiful snowstorm, which lasted about thirty minutes. I will be there again on Saturday night, February 12, and on Sunday, morning and night, February 13, the Lord willing."

J. W. Grant preached at Reid Avenue, this city, on last Lord's day, morning and night. The services were both excellent and well attended. The members there have a mind to work. A "balance sheet" of the financial part of their work for last year had been placed on a blackboard, which showed a very creditable management of that part; it also indicated liberal giving, but hardly up to their ability. Few come up to that.

Clayton Gall writes from Wichita, Kan., January 11: "In the hospital here wife is fast recovering from the shock of a very severe surgical operation of five days ago. We have great hopes that after a few weeks she may unite her influence with my ministry for even a greater power for good than ever. Brethren and friends have said and done many timely things in their sympathy in our moments of anxiety and sorrow, for which we thank them."

W. J. McAlister, Fayetteville, Tenn., says: "I read with interest Flavil Hall's 'Notes from Florida,' in the Gospel Advocate of January 6—how the brethren treated Aunt Manda Thomas, colored. I heartily indorse what he had to say about it. We had a similar experience here at Wells Hill some years back. It shows that some of the brethren do not read the Bible; if so, they fail to understand it. I hope and pray that all our preachers and editors will speak out boldly against error in all forms."

From E. Gaston Collins, Algood, Tenn., January 10: "I was here on my regular day—the first Sunday. We had good crowds. I also preached in the afternoon at the mission, at Netherland, where we had a full house. I am following up the meeting there with monthly preaching. I was at Livingston yesterday, with fair attendance. We are conducting a weekly prayer meeting there now. I am there twice each month. I will be at Smyrna next Lord's day. Best wishes to all the brethren."

Will J. Cullum preached for the Twelfth Avenue congregation, this city, last Sunday, morning and evening. Attendance and interest at the Bible study continues to increase. There were three hundred and twenty-nine present out of an enrollment of three hundred and fifty-eight. On the first Sunday in this month the superintendent, George S. Davis, was presented with a beautiful gold ring by the scholars and teachers as a token of the high esteem in which they hold him and in appreciation of his services.

James A. Pauley, Wise, Va., writes as follows: "I would like to correspond with a congregation or with brethren who need a loyal preacher. I am fifty-one years old. I have been a disciple for over thirty years and have been preaching the word twenty-eight years I would like to locate in a small town or in the country, and would preach to one or more congregations. I do not expect a full support from the church, but I would like a place where my boys can farm. I have also good side lines which I follow. I am a civil engineer, a carpenter, and a photographer."

From L. Meade Williams, Tulare, Cal.: "The work is moving along very nicely here now. We began meeting in our new house of worship on January 2. We have a very nice place to meet, located at 322 South G Street. Starting from the post office, go one and one-half blocks south, then four blocks west on Highway till you come to G Street, then just off Highway to the south you will find the Highway church of Christ in Tulare. Strangers coming here will have no trouble finding the place if directions are followed. We hope to accomplish more for the cause of the Master in 1921."

From Otis J. Haynes, Hermitage, Ark.: "I devoted three months of my time to mission work last summer. I held seven meetings and baptized thirty-nine persons. My expenses were two hundred and ninety dollars. I received one hundred and sixty-three dollars in freewill offerings, making a sacrifice of one hundred and twenty-seven dollars, besides three-months' time. The Lord being my helper, I shall begin the work again on April 1, and continue all the year. Brethren wanting me for meetings should write me not later than March 1. I would be very glad to correspond with brethren who would be willing to help me bear some of the burdens in the good work."

R. E. L. Taylor, of Decherd, Tenn., accompanied by his wife and daughter, is now in Lecanto, Fla., where he will spend the winter months. He writes: "This is a land of flowers, fruits, fish, and wild game. I have preached four times since we came here. I find about forty loyal members here, all wide-awake to their Christian duty. The attendance has been splendid at each service. We will begin a series of meetings here soon. Brethren wanting me to preach for them in the State of Florida will please write me at once, at Lecanto. I would be glad to preach for them while here in the State. My wife's health is improving very fast. This State is thinly settled, but those that are here need the gospel preached to them."

From S. H. Pate, Lebanon, Tenn.: "I have been reading the Gospel Advocate for fifty-four years, and have always found it striving to teach the truth as found in the word of God. I have had the greatest confidence in the editors of the paper. While none of us are perfect, yet, like Paul of old, we can be honest and right-faced, and 'walk in the light, as he [Jesus] is in the light.' I saw, the last time I was at the house of God on Russell Street, in Nashville, my old classmate and schoolmate, E. G. Sewell, whom I learned to love and respect back in the fifties, when he and I were young. But little did we think then of the fiery trials that would sweep over us; but for some cause best known to the great I AM, we are yet living and moving and having our being in him. May the good we have done live after us and the evil be interred with our bones, is my prayer."

J. O. Blaine, of Portland, Tenn., paid this office a highly appreciated visit last Friday. He had been in attendance upon a meeting of the trustees of the Fanning Orphan School, of which he is a member. He reports the school in excellent condition, with only two vacancies, and one of them promised an occupant next week. He also reports the church at Portland as still active, having recently built one additional room to their house and now planning to build another, because their growth demands it. He reports sixty as the average atendance at his Lord's-day-morning Bible class, and other work in proportion. As the readers of the Gospel Advocate know, Brother Blaine recently (December 3) passed the eighty-fifth anniversary of his birthday; but he is remarkably vigorous for that age, able to serve on boards of trust, etc., and to attend their meetings far away from his home, and notwithstanding the winter season and exceedingly bad weather. We congratulate him.

Will J. Cullum will preach at Locust Grove, near Auburn, Ky., next Lord's day.

Sister T. B. Larimore, of Berkeley, Cal., has been ill, but we are glad to say that she was much improved at last report. We shall be rejoiced to know that Sister Larimore has entirely recovered.

E. A. Elam will begin a series of sermons at David Lipscomb College next Sunday evening. While the lessons to be presented are intended for the special benefit of the students, all are invited. We hope and pray for a profitable meeting.

F. B. Srygley preached at Belmont Avenue on last Lord's day. He reports very fine attendance and apparent increase in interest. The members seem to be alert and wide-awake, with a great and growing zeal for the spread and practice of the truth.

James A. Allen disappointed the Charlotte Avenue Church, this city, by notifying them very late that he would be elsewhere. A young brother from David Lipscomb College preached. The attendance was very fine—the largest, so reported, in many Lord's days.

J. Will Henley is passing through the shadows. His baby has been sick for some time and has recently developed cancer trouble. The churches have been very kind to him, which he appreciates. Any one desiring to fellowship him in his affliction should address him at Coleman, Okla.

I. A. Douthitt, who is soliciting for the Freed-Hardeman College, Henderson, Tenn., called to see us last Monday. He reports the school as in a prosperous condition. The present enrollment is about two hundred and fifty-four, two hundred and thirty-five being in regular attendance.

A. B. Lipscomb reports two fine services at Russell Street Church, this city, on Sunday. New members are added at almost every weekly service. The marriage of Mr. M. H. Allen and Mrs. Viola Holloway was a pleasant aftermath of a Sunday-evening service. The sisters spend one day each week making garments for the poor.

Thomas H. Burton, of Union, S. C., reports the death of his sister, which occurred recently, and also writes that while they were filling her grave he received a message from home to come at once on account of the illness of his wife. Upon his arrival at home, he found her suffering with her head and face, but is glad to report at this writing that she is some better. Our sincere wish is, if it be the will of the Lord, that Sister Burton may soon be restored to perfect health, and that out of these sorrows the Lord will bring good to Brother Burton.

W. T. Blalock, of Lead Hill, Ark., enjoys reading the Gospel Advocate very much. He thinks it is the best paper that he has read, and enjoys reading it more than anything but the Bible. However, he is limited in finances, receiving only a small pension, as he is an ex-Confederate soldier. Since the paper has been advanced to two dollars and fifty cents he is not able to take it longer. Will not some brother send us the price of one subscription for the purpose of continuing the paper to Brother Blalock? If so, specify that the amount is for that purpose.

Mrs. C. Petty is very anxious for her husband to remain where he is and devote his time to preaching the gospel in schoolhouses and in halls in that county. Her suggestion impresses us as a good one, and we should be very glad indeed to see the churches support Brother Petty in this field. Brother Petty's address is Pineapple, Ala. It is not always best for evangelists to travel over a very large territory, for in so doing expenses are very heavy. It would be well to concentrate our efforts and systematize our work and put forth more vigorous efforts for the conversion of sinners.

J. Marshall Harrison, Clinton, Ark., addresses the following words to "the brethren in Christ" wherever it may be read: "There are but few persons in Clinton who are members of the church of Christ, and they are poor. They will do all they can. They cannot build without your help. I am sorry that it is necessary to make this appeal in this way. We should have a building fund. I hope some brother will start the said church extension fund soon. We are locating our well. If it is your pleasure to assist us in building, we will be thankful. Send your contribution to L. D. Usrey, Clinton, Ark. Take it up with your home church."

From C. H. Smithson, 891 Dudley Avenue, Texarkana, Ark., January 7: "I am now located and working with the Dudley Avenue Church, in Texarkana. I have known this congregation for two years, and believe it to be one of the best. Last year was a pleasant one with me, and I hope to make this year not only pleasant, but profitable for the cause of Christ. This is a city of twenty-five thousand, and a ready field for the truth. I believe it is the intention of all to reach the town in a general way with the gospel in love. If any one who reads this knows of a brother, sister, or friend here, give me his name and street number, and I will see them at once. Let our prayers and aims be for good and the glory of God."

U. G. Wilkinson writes from Hot Springs, Ark., January 13: "I am again at Hot Springs, where I shall remain for some time, taking further treatment for my health. While I believe that I am improved in a general way, yet I realize that it will be some time yet, with the utmost care and proper treatment, before I can be active in the work. I have been spending some time at Sulphur, Okla., taking treatment, and have preached a little on Sundays at nearby points. I believe that if I am able to continue treatment here and there for the next few months, I will be able to engage in active work again; and I am sure that, with the help of my brethren, I can do so. Remember me in your prayers, and may the blessing of God be with you all."

Hal P. McDonald makes this announcement: "The church at Berry, Ala., is planning to have a three-days' meeting of the preachers, elders, deacons, and other members of the church of Christ of this section. A program is under preparation. The meeting will be held on Friday, Saturday, and Sunday, January 28-30. A number of preaching brethren and editors from other States will be invited to take part in the program, and all who read this are invited to be present. Matters that concern the kingdom of God will be given much attention, and, in addition, Alabama Christian College will come in for some consideration, as its present management fulfills the five-year contract under which it has been operated up to and including this year. Brethren who are interested in school work might do well to attend this meeting."

In this issue appears a notice of Davis, Rains & Co., undertakers. Two new members have recently been admitted to the firm—W. Russell Crafton and Harold S. Pettus. Most, if not all, the members of this firm are members of the church of Christ. Brother Davis, Brother Rains, and Brother Pettus all attend the Russell Street church of Christ. Mr. Crafton is well and favorably known in Nashville and is an expert embalmer. This firm is located at the old Fort Infirmary, just north of Church Street on Seventh Avenue. When remodeled and refinished, this will make an ideal place. We hope our friends and readers will be spared to labor for and serve the Master; but if any one finds it necessary to call on a good undertaking establishment, he would find himself well protected in the hands of Davis, Rains & Co.

F. E. Exum writes from Houston, Texas, January 11: "The Central Church here in Houston, which meets in the banquet hall of the City Auditorium, has just obtained the services of J. S. Dunn, of Dallas, for the year 1921. Brother Dunn is one of the well-known Dunn Brothers, who began his career in Tennessee. He is a very able man, and we count ourselves fortunate to have him labor with us. W. T. Selley and wife, of Nashville, Tenn, were visitors at the Central Church on Sunday, January 9. The Central Church has a Ladies' Bible Class that meets every Thursday afternoon in the Y. W. C. A. Auditorium. J. S. Dunn is teacher. It might be of interest to the Eleventh Street congregation, of Nashville, to know that Sister F. M. Bourland, who recently returned here from a visit to the Nashville congregations, states that, in her opinion, that congregation is the most active congregation in Nashville." She probably didn't visit all of them.

Our attention has just been called to the fact that there is an apparently increasing tendency on the part of cartoonists, particularly those cartoonists who make comic strips, to caricature Protestant ministers in a manner which tends to bring a Protestant church in faith into contempt. Sometimes these figures represent advocates of "blue laws," prohibition, or Puritanism. Protestant Christians have the right to demand that when "blue laws," prohibition, and Puritanism are represented by symbolic figures, the figures shall not be so costumed as to represent the Protestant ministry. Catholic priests and Jewish rabbis are not so represented, nor would Jews or Catholics tolerate such treatment. This journal has never contended that it was the work of the church to legislate goodness into the hearts of the people, but it has contended that while afflictions must come, they should not come by Christians, and that Christians should in no way give support and encouragement to that which is evil. A man must either be for or against Christ.

GOSPEL ADVOCATE

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

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"Wisdom Is Justified of All Her Children."

BY J. C. M'Q.

When the great world war was ushered in, many of us felt as though our lives had been failures and the world had failed to accept the principles of peace as enunciated by Christ The angels announced the coming of Christ, saying: "Glory to God in the highest, and on earth peace among men, in whom he is well pleased." But as we look back on the terrible war that has passed, we should ask ourselves the question: "Have we learned the lesson that God wished us to learn?" As much as we may regret that sin exists in the world and that cruel and unholy wars will come so long as sin exists in the hearts of men, we should be deeply concerned about our own hearts and lives. Are we, as Christians, doing our full duty in educating our own nation and the other nations of the world to learn war no more and "to beat their swords into plowshares, and their spears into pruning hooks?" It is undoubtedly true that he who shows his people the sinfulness of war and who keeps his country out of war renders the best service to both his country and his God. It is the part of wisdom for men to educate against war in times of peace. After the passions of the nations are inflamed and the nations are flying at each other's throats, not so much will be accomplished by teaching against war as by pointing out its horrors and its sinfulness in time of peace. The man of wisdom and of good judgment devotes his energies to preventing war, just as a good physician seeks to ward off and prevent disease. The successful physician does not wait until his patient is almost dead before using preventive measures. The best lawyer and the one who serves his client best is the one who keeps his client out of law, rather than the one who wins the case after his client has gone into a lawsuit. Little is accomplished by arguing with a drunken man. A successful minister does not wait until his neighbors get into a fight before pointing out to them the folly of such conduct, but he labors to create within them such a state of mind as will not permit them to fight. No man of common sense would stand by and argue with two men against the folly of fighting while they were engaged in deadly combat. So the thing to do now is to teach the religion of Jesus Christ, and to teach men that all war is vicious and wicked and that no child of God should encourage the nations to study or learn war. Reason, common sense, and the Bible all lead us to know that a man should write and teach more against war in time of peace than he does in time of war, when the passions of men are so inflamed that they are not amenable to reason and right. The first thing to do is to bring men to realize that if they would have pure, righteous lives, they must keep all evil out of their hearts. The Savior says: "For out of the heart come forth evil thoughts, murders, adulteries, fornications, thefts, false witness, railings." (Matt. 15: 19.) Christ, in his teaching, goes back of the act itself, and not only teaches his followers that they shall not kill, but also teaches them that they shall not be angry with their brother. Malice in the heart is almost sure to break out in some vicious act. "But I say unto you, that every one who is angry with his brother shall be in danger of the judgment: and whosoever shall say to his brother, Raca, shall be in danger of the council; and whosoever shall say, Thou fool, shall be in danger of the hell of fire. If therefore thou art offering thy gift at the altar, and there rememberest that thy brother hath aught against thee, leave there thy gift before the altar, and go thy way, first be reconciled to thy brother, and then come and offer thy gift." (Matt. 5: 22-24.) Many a man who never fired a gun and who never committed a desperate, vicious act is, nevertheless, a murderer. The beloved John says: "Whosoever hateth his brother is a murderer: and ye know that no murderer hath eternal life abiding in him." (1 John 3: 15.) No child of God can afford to harbor malice in his heart; he should endeavor not to return evil for evil, but contrariwise blessing. The man who hates his brother, even though he may have a cause, as he thinks, for his hatred, only renders his own life less useful. Malice, hatred, and animosity destroy the vitals of any man's power for good. In the midst of a sinful world, with tribulations, trials, and temptations on every hand, Christians, going forth as sheep in the midst of wolves, should be "wise as serpents, and harmless as doves." Sometimes one, in his eagerness to teach the truth, may do it in a way that will do harm rather than good. The Savior, recognizing this, admonishes his disciples: "Give not that which is holy unto the dogs, neither cast your pearls before the swine, lest haply they trample them under their feet, and turn and rend you." (Matt. 7: 6.)

Let us hope that the world has learned its lesson and is now in a frame of mind to heed the teaching of the Lord Jesus Christ. The Holy Spirit very clearly admonishes Christians: "But if thine enemy hunger, feed him; if he thirst, give him to drink: for in so doing thou shalt heap coals of fire upon his head. Be not overcome of evil, but overcome evil with good." (Rom. 12: 20, 21.) There are things occurring even now and publications appearing in the secular press that should admonish all Christians to follow the things that make for peace and in every possible way discourage everything that leads to war.

The Secretary of the Navy of the United States recently announced that if the United States were not to enter into any agreement with the other powers of the earth which are now bound together in the League of Nations, he would feel compelled to approve another three-year building

program. Viscount Ishii, Japan's delegate to the Peace League at Geneva, thereupon announced: "Japan cannot reduce her armaments as long as the United States is increasing hers." A sort of deadlock on the disarmament question descended on League deliberations. Of course the papers take a different view of Viscount Ishii's announcemen. The Chicago Evening Post, however, reminds Japan that she has nothing to fear from American armament unless she challenges it by a direct attack upon American rights. The Post continues: "The situation might be stated in other terms. It might be stated that the United States cannot modify her present armament policy as long as Japan maintains a menacing attitude toward the open door in the Orient and hints at a possible casus belli in our treatment of the immigration problem."

Then, again, it appears that there are sympathizers with Ireland in this country who are ready, if possible, to involve the United States in a conflict with Great Britain. The Bridgeport Herald says: "There is no longer any sense denying England has a civil war on her hands which is daily becoming more troublesome to subdue." The same journal adds: "Sentiment plays a leading part in matters of this sort, and the sentiment in America is rapidly growing more strongly toward Ireland. To many in America the treatment of Ireland by England is but a reminder of England's treatment of America when we fought for our freedom. Whether right or wrong, the effect of the burning of Cork will be to intensify the feeling against England and to increase American sympathy for Ireland." I can hardly think that the people of America would be so foolish as to interfere in the affairs of Great Britain and Ireland. No matter how many sympathizers there may be in this country, the good sense of the people of this country should keep them from meddling with Irish independence. The Newark Evening News, in discussing America's interest in a settlement of the Irish question, avers that, next to the British Empire, we are most affected by this problem: "Our political life proves it. Its net effect is to create or keep alive a feeling of hostility to Britain. And as Ireland, by geographical proximity, must always be a major factor in British consideration, so the British Empire for similar reasons must always be a great question in American policy. We are not only too close together, as with Canada, to afford to quarrel, but we have too many things that we either have to work out in common or find ourselves being played one against the other by Japan or a revived Germany or Russia. Canada's problems are more nearly our own than those of any other nation. We share the Asiatic immigration question with Canada, Australia, New Zealand, and South Africa. Through Hawaii and the Philippines we share in the Asiatic issues with Great Britain at Hongkong, Singapore, and India. The Caribbean Sea is guarded by the United States at Panama, Porto Rico, and Cuba, and by Great Britain at Jamaica. Except for the purely European field, it might be said that fate had so arranged it that wherever there is a British interest there is also an American interest. It stands to reason that the more these two interests can work in harmony, the less likely it is that some other interest with different aspirations can get in. It is, therefore, good American interest to wish the Irish question satisfactorily settled, if for no other reason than a selfish one."

President-elect Harding, during his recent campaign, had the good sense to say that "there is a widespread sympathy here for the cause of Irish autonomy;" but he emphatically stated, "It is not a question for official America." This opinion is shared by most of our people, but the quotations from the papers should impress Christians with the threatening clouds and that now is the time to vigorously oppose war.

"'Now' is the watchword of the wise,
And 'Now' is written upon the banner of the prudent."

Where Are the People of God?

BY M. C. K.

The reader will please examine another communication from Brother George, found on page 58 of this issue of the Gospel Advocate. While it would not be proper to continue indefinitely a discussion on the same line, yet because of Brother George's worthy place in the kingdom of God, his unquestioned sincerity and high regard for the truth, and his fair, courteous, and brotherly way of defending what he believes, I gladly publish this additional article from him, although it is on the same subject which has been before our readers for several months. I invite attention to the following points in reply:

1. On my statement that "the people of God in this period of their history are unfortunately divided into clashing and conflicting parties precisely as they were divided in the city of Corinth in Paul's day," he says: "I can't see anything in the above . . . but that the people in the Corinthian church and the denominational religious world to-day are all the people of God." It seems strange indeed that our brother "can't see anything in" the statement except something that *is not in it!* Cannot God's people be scattered among "clashing and conflicting parties" without "all the people" in the said parties being "people of God?" Cannot people of God exist among people who are not people of God? If not, why not? And if this is possible, then why cannot Brother George see that the statement, "The people of God in this period of their history are unfortunately divided into clashing and conflicting parties precisely as they were divided in the city of Corinth in Paul's day," *does not* mean nor necessarily imply that *all* in the said parties are people of God? Hence, I respectfully reply that "the sentence as quoted does not make these denominations" *in their entirety* "the people of God." I meant to teach, and my language does teach, that *some* in the denominations are God's people; but I did not mean to teach that they "are all the people of God."

2. He says what I "say about the Campbells, Stone, Scott, and others cuts no cloth." That may be so, whatever that means; but, nevertheless, it is not only true that "the Campbells, Stone, Scott, and others" lived and died believing they were children of God while "they were in Babylon," but "when they discovered their condition and danger" they turned away from the errors to which they found they had been holding and held on to all they had believed and practiced in "Babylon" which they could read in the word of God; and if those of them who had been buried with the Lord in baptism while they were in "Babylon" were not children of God when they came out, then they lived and died without ever becoming children of God! I am not teaching here, and neither do I believe, that those of them who had not obeyed God were his children while in "Babylon;" but I am teaching that what is needed by those in Babylon who have done only a part of what God says in order to become his children is to complete their obedience by doing the remaining things required which they have not done.

3. But I will now prove by Brother George himself that, if what he says is correct, some of God's people are in the denominations. I prove it this way: Although he contends that "no man can be a Christian and a Babylonian at the same time," yet he also says the denominations are Babylon. I do not know whether they are or not—possibly they are; but he then quotes Rev. 18: 4 and applies it to the denominational world: "I heard another voice from heaven, saying, Come out of her, my people, that ye be not partakers of her sins." Now, the reader will please note that in that very passage God himself calls them his people, saying: "Come out of her, my people." That is precisely what I am calling upon God's people in "Babylon" to do, but my beloved Brother George objects and says none of those in "Babylon," as he calls the denominational

world, are God's people. Why, then, does God say to them: "Come out of her, my people?"

4. Our brother seems to misapprehend, and hence misapplies, the passage in James: "Whosoever shall keep the whole law, and yet stumble in one point, he is become guilty of all." (James 2: 10.) This does not mean, and James immediately proceeds to show that it does not mean, that if a man "stumble in one point" *he has violated all the commandments of the law.* The very next verse says: "He that said, Do not commit adultery, said also, Do not kill. Now if thou dost not commit adultery, but killest, thou art become a transgressor of the law." *Of course;* but such act would not make one guilty of adultery, nor of violating any other command except the command, "Do not kill." James merely teaches that though a man may keep all the law, except one point, yet disobeying in that one point makes him a transgressor of the law; and so with all who are God's people in "Babylon" or anywhere else. The things they have done at some points which God's law required do not excuse them for failing to do what it requires at other points, any more than being children of God, as I think we both are, would excuse Brother George or myself in failing to do what God's law requires at some point. Of course, "every one in Babylon has offended in some way;" but that does not necessarily mean or prove that they may not be children of God, any more than if Brother George or I "offend in some way," as no doubt we both sometimes do, proves that we are not children of God.

5. Replying to my statement that we should "indorse all the truth taught by the denominations and condemn all the error," Brother George says: "To do this, I think I will have to condemn the whole business." *What a fearful statement!* Surely he did not think of its full import. When I was a little boy, a denomination taught me that Jesus died on the cross to save the world; that he was buried; that he arose from the dead; that he ascended to heaven; and that he is the Savior of all who obey him. It taught me that I must obey him if I would be saved, and that water baptism is one of the commandments which he required me to obey; but it also taught me that sprinkling was baptism, and I submitted to it. Later I learned that it mistaught me in this last item and in some other items, and I turned away from the mistakes, as far as I saw them, into which I had been led, and did at those points what the New Testament required; but I did not "condemn the whole business," and thus repudiate my former teaching that Jesus died on the cross to save the world; that he was buried and rose from the dead; that he ascended to the heavens; and that he is the Savior of all who obey him—yet all these things and much more were taught me by a "sect church." Surely Brother George does not mean to teach that I should "condemn the whole business," yet that is exactly what he says. On the contrary, I repeat, let us "indorse all the truth taught by the denominations," or by anybody else, "and condemn all the error."

6. Finally, he says he "will agree that all who comply with all the gospel requirements become, in so doing, Christians and members of God's church." This is exactly what I believe and all I believe on this point, and it is what I have taught throughout the recent series of articles. But he immediately asks: "Who, in any sect church, does so?" I answer, every one "does so" who, in spite of being involved in certain errors, nevertheless, does what the New Testament requires in order to become a Christian or child of God. When I submitted to sprinkling for baptism, my course would have been acceptable to God if I had been performing the act which he commanded, for I did it to obey him. When I discovered that I had not done what God had commanded, and hence had not obeyed him, I proceeded to do it and thus to obey him. I know not how else to do new except to continue acting on the same principle. Hence, as stated in our issue of January 6, 1921, when persons come to me from the denominations, "I accept and indorse all they bring with them that I can read in the New Testament." The very same point was further emphasized by the strong and timely words of Brother W. H. Carter, who, in the same issue of the Gospel Advocate, and referring to persons coming from the denominations, very properly said:

> My eyes are not keen enough, nor my perceptive powers strong enough, to enable me to look back and see what the thoughts and purposes of one's heart were when he was baptized. "Judge not, that ye be not judged." (Matt. 7: 1.) "Who art thou that judgest another man's servant?" (Rom. 14: 4; see, also, Rom. 2: 1.) Faith, repentance, confession, baptism, prayer, giving, loving, serving, worshiping, etc., are individual matters and must be left to the individual and God. I do not know, neither do you, what the purpose in the heart was when one was baptized; but God knows, and the individual should know. "To his own master he standeth or falleth." One comes forward and says: "I believe that Jesus Christ is the Son of God." We take his word for it and baptize him. Another comes forward and says: "I have been baptized in obedience to the gospel." We discredit him and repudiate his baptism. We credit one and discredit the other. Is that right? Do we not become legislators in the church of God? . . . When one comes forward after hearing the teaching, and claims to have obeyed and is satisfied, I leave it with him and God, where it belongs.
>
> If we would avoid becoming "legislators in the church of God," I see no other course to pursue.

Why Circulate the Gospel Advocate?

The progress of the Gospel Advocate from its inception has been largely dependent upon the efforts of its subscribers to increase the list. Were it not for their faithful efforts, we would have been compelled long since to cease publication. True enough, the Gospel Advocate has had many representatives in the field from time to time. Some of these have done exceedingly well. The amount to be collected from each subscriber is so small, however, and the territory is so large, that it seems almost impossible for one man to look after all the interests of the paper. On that account we have been largely dependent upon the zeal of some subscriber in each town or community to see that the good work goes on. A very encouraging feature is found in the fact that the paper itself is its best advertisement. In making a canvass you will soon discover that very few Christian families ask to see a sample copy before giving you their subscription. It is only necessary to bring the matter to their attention. They usually know what the paper is and what it stands for. Parents and grandparents have read it in past years. In many cases it is regarded as a family heirloom. The pity of it is that the spirit of worldliness has so pervaded the church in these modern days that comparatively few are disposed to read any religious journal. They much prefer to read the popular magazines or daily newspapers. This means that they have placed temporal and worldly pursuits above the spiritual interests of the soul. We believe that the circulation of the Gospel Advocate would greatly relieve this condition and correct a dangerous tendency. It is generally true that in those communities where the paper is read the church is stronger and free from the spirit of digression and worldliness. We call upon our preachers and Christians generally to help promote the welfare of the one body by circulating the Gospel Advocate among their friends and acquaintances. A little effort on every one's part will mean much for the success of the paper. Preachers who send new subscribers will be given twenty per cent discount from the regular subscription price. To every old subscriber who sends us two new subscribers we will send the best Teachers' New Testament with notes now on the market. Don't wait for the other fellow. Make your canvass at once, and gladden our hearts by sending in your names.

MISCELLANY

H. H. Diestelkamp, of Vichy, Mo., in a recent letter to Brother McQuiddy, among other things, says: "I wish to tell you that I have had a sad experience with the Apostolic Review people. They are trying their utmost to rob me of my name, or reputation. While they cannot injure me here where I am personally known, they will hurt me among some of their readers where I am not known. It is over nothing, only that I will not help them ride their hobby against Bible colleges, and I do not believe in their evangelistic courts. I understand they are telling now that I had positively refused to debate the matter with them, and that statement is positively false. They have gone so far with the matter that it is hard for me to think that they are sincere. They seem to be at the bottom of lots of church troubles and divisions among brethren. They surely have never read Prov. 6: 19 and Rom. 16: 17, 18. I really think it is jealousy toward other papers and preachers.

T. S. Bain and J. H. Gawf, of the East Okmulgee Church, Muskogee, Okla., send this: "As we mentioned recently, the church at Muskogee has arranged with A. M. Foster to deliver a series of ten sermons, beginning on January 23. These subjects have been selected by the church at this place, at Brother Foster's suggestion, and are as follows: 'Christ in Prophecy,' 'The Responsibility of the Church,' 'Apostasy,' 'The Restoration Movement,' 'Christian Liberty,' 'Opening of the Seven Seals,' 'Future Eternal Punishment of the Wicked,' 'God's Promise to Abraham,' and 'The Judgment.' Those who know Brother Foster recognize his ability as a preacher of the gospel, his great reasoning faculties, and his forceful manner of delivery. Several preachers have expressed their intention of coming to Muskogee to hear this entire series of sermons. Others are earnestly requested to do so. Brethren, the church will be glad to have you come and enjoy this feast of good things. Please advise us by letter if you can arrange to be here. The place of meeting will be at the church, East Okmulgee Avenue and K Street."

Horace W. Busby, of Fort Worth, Texas, gives a brief summary of a busy year's work in 1920 and presents a bright outlook for the coming year. Listen: "As the old year goes into history and the dawn of the new appears, we are reminded that another milestone on life's journey has been passed; also, that all our thoughts, words, and deeds up to the present have gone to record. Knowing that this record is being kept and that we must some day face it, we can but say: 'What shall our record then be?' The year just closed was the busiest year of my life as a preacher of 'the unsearchable riches of Christ.' During the year I was engaged in twenty series of meetings, preached four hundred and thirty-five sermons, baptized three hundred persons, and more than two hundred erring disciples were led to repentance. At all places visited I found a determination on the part of God's chosen to accomplish more than ever in the name of Jesus the Christ. Encouraging letters are coming to me about the work this year. My time is promised for the year, and all are enthused over the prospects, which is quite encouraging as we consider the unrest and other disturbing elements of the present. But why should the people of God be fearful? 'If God be for us, who can be against us?'"

W. S. Long writes from Washington, D. C., January 4: "I take this opportunity to express to the churches of Christ and the brotherhood everywhere our sincere thanks and gratitude for your hearty fellowship in helping to secure and equip a house of worship in our capital city. I know you are interested in knowing of the work and also how much we yet owe on the property. You will rejoice to know that we have a good house, well located. It is at Fourteenth and Meridian Streets, N. W., and easily reached from all parts of the city over the Fourteenth Street cars. The cost of the house was forty thousand dollars, and the cost of the pews and necessary furniture was two thousand dollars. We have raised about thirty-one thousand dollars. This leaves us yet owing about ten thousand dollars on the house and one thousand dollars on the furniture. So eleven thousand dollars would put us even, and it is our aim to be free from debt before the end of 1921. May we even beat this. The Dickson church of Christ, Dickson, Tenn., gave one thousand dollars, which paid off one of the one-thousand dollar notes. If we had about ten other churches to give us such a fellowship, we would soon clear the debt and be ready to plant some other missions. The papers do not have the space and time to report each donation separately, and for this reason we write each church or individual a personal letter of thanks and receipt. If any one fails to receive such a letter, please let us know. Again let me express to each person who has had any part in this great work our sincere thanks. May we prove worthy of the encouragement and the fellowship. In passing this way, be sure to come to the church and worship with us. We will give you a real welcome. Address all letters or donations to E. L. Mills or W. S. Long, Post Office Box 1650, Washington, D. C., or to the church of Christ, Box 1650, Washington, D. C."

The following report for the past year, sent in by H. N. Mann, of Riverside, Tenn., will be read with interest: "During the past year I went to the place of worship fifty-two Lord's days, at home and abroad. I helped to encourage the work of the following preachers by word of encouragement and otherwise: Spears, Campbell, Hollis, Gollaher, Lancaster, Burns, and Love, and others. I kept up three monthly visits—to Morrow's Valley, in Wayne County; Brush Creek, in Lawrence County; and Seiber's Chapel, in Lewis County. I also visited and worshiped with the following congregations for one or more services: Grinder's Creek and Gordonsburg, in Lewis County; Centerville, Little Rock, and Lyle, in Hickman County; Mount Pleasant, in Maury County; Etheridge, in Lawrence County; Mount Hope and Topsy, in Wayne County; and Farmers' Valley and Flatwoods, in Perry County. I preached one Lord's-day evening for an aged sister (ninety-three years old), at the home of her son. I preached another Lord's-day evening for a sister confined to her bed with rheumatism, and the brethren broke bread with her. I baptized nine persons and restored four. I was called to assist at six marriages and four funerals. I helped to see after a post office, large store, small farm, and home, known by some Texas preachers as 'Preachers' Rest.' The good wife, known to said preachers as 'Sister Hez,' is, like her husband, a worker not ashamed. The good Lord has blessed us with both spiritual and temporal blessings and health, so that your humble servant could go to the help of the great needy field. Let us work while it is day, brethren, for rest is after this brief life."

Withholding name and place, because the letter said it was not for publication, I give the following excerpt from a letter recently sent to me, and my reply to the same. I hope the matter is of sufficient general interest to be worth a place in the Gospel Advocate.

"Brother Grant: Some days ago I wrote you for information on missionary work, and appreciate your prompt reply. Again I am coming to you for information. There is much discussion in our county as to methods of doing missionary work, and I want to know the *inspired scriptural plan* for doing the Lord's work. Will you give me the exact scripture for doing missionary work, to which I can point my friends?"

In my reply I said: "I am very much pleased that you manifest so much interest, and gladly undertake to inform you on the matters you ask about. But first I must call your attention to the fact that the expressions 'mission,' 'missionary,' and 'missionary work,' are not found in the Bible, and that it will be difficult, if not impossible, to find 'the exact scripture' for doing what the Scripture does not mention. See? But the meaning of 'missions' is a sending; 'missionary,' one sent; and of 'missionary work,' the work of those sent. So we can look in the book of Acts of the Apostles for this work, as 'apostle' also means one sent with a message or duty. Much of this work is also alluded to and described in the Epistles, especially the ones to the church at Corinth, to the Philippians, and to the Thessalonians, to which I refer you. But the entire New Testament is a book on *sending;* for 'God so loved the world, that he gave his only begotten Son, that whosoever believeth on him should not perish, but have everlasting life. For God sent . . . his Son into the world . . . that the world through him might be saved.' (John 3: 16, 17.) Much of the work is also directed and described in the letters to Timothy and Titus; for they were 'evangelists,' and an evangelist is 'one sent.'

"I am glad you say, 'I want to know the *inspired scriptural plan* for doing the Lord's work;' for that is a right aspiration, and the expression 'Lord's work' is scriptural. Where he tells us to do the work, and illustrates the doing of it by telling their acts and teachings who did it and directed the doing of it, he shows *the plan.* We had a tract on the subject, by Brother McCaleb, called 'Going and Sending;' but we fail, after diligent search, to find a copy in the office, and suppose the edition is exhausted."

HOME READING

But Once.

But once I pass this way,
And then—no more.
But once—and then, the Silent Door
Swings on its hinges,
Opens . . . closes—
And no more
I pass this way.

So while I may
With all my might,
I will essay
Sweet comfort and delight
To all I meet upon the Pilgrim Way.

For no man travels twice
The Great Highway
That climbs through Darkness up to Light—
Through Night
To Day. —Selected.

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The Acorn Brothers.

One bright autumn day two acorns lay on a bed of leaves under a big tree and stared out at the world. There was a great deal to see, and they agreed that it was good to be alive, seeing it.

The thing they enjoyed most was watching the wind play with the leaves, which were all dressed in lovely colors—clear yellow, gay red, and crisp brown—and were romping gayly through the woods and across the field.

If the leaves stopped for a minute to catch their breath, the wind came racing after them, whistling and whooping, and away they would go scampering in every direction. Sometimes fifty leaves or more leaped into the air and waltzed round in a whirlwind. Then the two little acorns would chuckle out loud.

But though the wind was such a rough playfellow during the day, toward evening he generally calmed down and sang the leaves to sleep. It made the acorns drowsy to hear him. At other times he was mischievous and chased the leaves all night long.

The two acorns made friends with the birds, the bees, and the beetles. They liked to lie and watch the puffy white clouds moving in the sea-blue sky above them like small ships under full sail; and they never failed to watch the sun take off his pink nightcap every morning shortly after dawn.

The moon and the stars kept guard over them during the darkness, and once in a while the rain came through the woods and gave them a drink of cool, sweet water. On the whole the two brothers were very well content, but they could not help wondering sometimes what their future would be.

"Can you make out what the oak tree is saying above us?" one of them asked the other on a clear October day. "She seems to be calling us."

They both listened. The oak tree was calling them, sure enough.

"Look at me," they heard her say after a while, "and see what you may become some day."

The larger acorn laughed at that. "Surely she's making fun of us," he said.

But the smaller acorn gazed upward and was struck anew with the beauty of the great oak tree.

"She must be able to see all over the world," he said to himself. "Her lowest branch is higher than the maple that stands near. How the birds love her! How the leaves cling to her! Many of the other trees are bare now, but she is still dressed in russet brown."

Then all at once he heard the tree speak again.

"Look at me, little acorn," she said, "and see what you may become in time."

"I don't believe," thought the little acorn, "that a noble tree would try to deceive anything so small as I am." He listened again.

At that moment a voice spoke somewhere close at hand. "I am ready at any moment to help you climb," it said.

"We'll help, too!" cried other voices in a chorus; and the acorn was sure, though he did not know why, that it was the sun and the clouds and the winds that spoke. He began to feel very much excited.

His brother only laughed at his hopes. "The idea of your becoming an oak!" he said. "Much you look like one!"

"Here comes the autumn wind," said the little acorn "I will ask him."

The wind halted for a moment to hear his question.

"Can acorns become oaks?" he repeated. "Well, some think so." Then he was off again after the scurrying leaves.

There was silence for a short while. Then the little acorn said clearly: "I believe that I can become an oak. Help me, everybody!"

An hour or two later a little boy came whistling through the woods with his hands in his pockets. Under the big oak he stooped and picked up the acorn.

"Let me see how far I can throw you," he said, and he gave him a far fling. The little acorn had begun his journey!

He fell to earth some distance from his old home and settled down into a little cranny and fell fast asleep.

It was a long, long sleep; and as he slept the air grew colder and colder. The wind came and covered him with a warm quilt of snow, but the acorn did not even turn in his sleep.

When at last he waked, he did not know himself. "What has happened?" he cried. "Am I punished for daring to think of being an oak?"

Then he remembered what the oak tree had told him long ago, and his heart grew braver. "How fat I feel!" he said.

A little later he noticed that his jacket was splitting. He decided to take a long breath and see what would happen. So he did, and rip! went the old coat that had fitted him perfectly before he fell asleep.

"That is strange," the acorn thought. "But everything is strange now."

He stretched himself and began to push upward. Somehow it did not seem hard to push. Day after day he climbed, always cheery, always hopeful. At last, one never-to-be-forgotten morning, he pushed his head up into the sunlight. There was the world again!

"Hello, little oak!" a voice said, and he felt a tap on his arm. It was his old friend, the wind, hurrying by. The clouds and the rain, too, spoke to him, and the big oak he used to know waved to him from the distance.

And so the little oak grew and grew, and before he had finished growing he had shaded half a field.

His brother, the acorn that laughed at the idea of being an oak, had made a good meal for a hungry squirrel and had been forgotten long ago.—Elizabeth Carrington Young, in the Youth's Companion.

✡ ✡ ✡

The Jews reject Christ as the Savior of men, and they have never ceased to suffer, being dispersed among all nations of earth, a homeless, wandering race. But, sinner, you are doing the same thing. How can you hope for better fate than they? Beware, God's judgments are sure.—Selected.

BAD BLOOD

Impure, Thin, Weak, Afflicts the Great Majority of People

Whether in scrofula, sores, boils, and eruptions; or as rheumatism with agonizing pains and aches in limbs, joints or muscles; as catarrh with its disagreeable inflammation and discharge; in disturbed digestion, or dragging down debility and tired feeling,—it is corrected by Hood's Sarsaparilla, that most economical and reliable blood remedy and building-up tonic. Thousands use this medicine and praise it for wonderful relief. Made from the most valuable remedies that physicians know, and unparalleled in character, quality, taste and curative power. When a cathartic is needed, use Hood's Pills.

TETTERINE

Clears Baby's Skin

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

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

Eucapine Salve

Antiseptic Analgesic Antiphlogistic

(Prevents Infection) (Relieves Pain) (Allays Inflammation)

Rx
Oil Eucalyptus Globulus
Oil Peppermint
Oil Pinus Silvestris
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Menthol
Gum Camphor

Thoroughly mixed in proper ratio and sequence and at proper temperature, with refined Petrolatum base.

Eucapine Salve is rapidly becoming a household necessity. It is in constant use as a preventative of diseases of the air passages, and as a dependable curative agent in ordinary inflammatory conditions. Try it for nose sores, catarrh, catarrhal headaches, cuts, sores, burns bruises. Splendid for sore feet. Will not blister. Full sized jar free to physicians with quantitative formula if desired. 50c the 2 oz. jar. Ask your druggist; or by mail from

Piedmont Laboratories, Inc.,
Clinton, S. C.

Sure Relief

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Hot water
Sure Relief

BELL-ANS
FOR INDIGESTION

In answering advertisements, please mention the Gospel Advocate.

That Car.

He owned a handsome touring car,
To ride in it was heaven.
He ran across a piece of glass,
Bill—$14.97.

He took his friends out for a ride,
'Twas good to be alive;
The carburetor sprang a leak,
Bill—$40.95.

He started on a little tour,
The finest sort of fun.
He stopped too quick and stripped his gears,
Bill—$90.51.

He took his wife downtown to shop;
To save carfare was great.
He jammed into a hitching post,
Bill—$278.

He spent his little pile of cash,
And then in anguish cried:
"I'll put a mortgage on the house,
And take just one more ride."

—Selected.

More of the Apostolic Review Work.

BY CHARLES H. CUTTS.

In the Apostolic Review of September 21, 1920, is an article, headed "Birds of a Feather Flock Together," written by two men who sign themselves as elders of a church at Fifty-first and Brown Streets, Philadelphia, Pa. The article is slandering Brother E. E. Joynes and wife, both of whom are members in good standing in the church of Christ at Tabernacle, N. J. Brother Joynes had visited and preached at annual meetings at Mentone, Ind.; Barrackville, W. Va.; and Marietta, Ohio, in August and September last. This seemed to have rekindled the jealousy and spite of the two men, who are now ruling and ruining the church in Philadelphia, and who are endeavoring to deceive other congregations, so as to uphold their ungodly acts and do the same elsewhere. In the latter part of 1917 some friction arose in the Philadelphia congregation, and the two young elders asked Brother Joynes if they could count on him to coöperate with them. His reply was: "That all depends on what you do." Failing to uphold them in their determination to rule and ruin brought upon Brother Joynes a flood of persecution that is satanic in the extreme. First of all, they sent a letter out to several mission points where Brother Joynes was laboring, stating that they did not any longer indorse him and requesting that we discontinue his services. Be it known that not a word had been said to Brother Joynes as to his conduct or teaching. Is this scriptural? Is it honest? Is it fair? This is only a very small sample of the persecution that this worthy brother has been, and is still being, subjected to. The writer of this article went to Philadelphia and listened to what they had to say, and came back to report to the church at Tabernacle, N. J., that it was nothing but jealousy and spite.

Furthermore, P. Mackey, an elder at the time in Philadelphia, had visited the church at Tabernacle, N. J., occasionally, and had revealed his true nature by trying to undermine E. E. Joynes in the affections of those who had obeyed the gospel through his missionary work. Brother Joynes had been visiting this community for about eight years, and is held in the highest esteem. Be it known to all concerned that the church of Christ at Tabernacle, N. J., recommends Brother E. E. Joynes, and with him invites any representative brethren to come and make a thorough investigation of all that has taken place in the last few years. We are willing for the other side to be heard, and then ask for our side to be given the same right; and not, as a certain preacher did about three years ago, listen to the other side, and condemn any who differ therefrom.

The Church at Kennett, Mo.

BY J. R. JONES.

To-day (December 26) closed the work of this year for us at this place. We did better in 1919, but said nothing about it. We started here with very few members, but have grown steadily until we now have a working membership of at least fifty men and women. We are all renters but five, and they are not rich by any means. We have a neat, little, stucco building, and have it well seated. The first of the year we had in the treasury $12.36, and we owed a debt of $351.06. On January 5 we borrowed $800 at our local bank to pay off the indebtedness and paint the house inside and to pay on seats. We have in the treasury now $31.22, and owe a debt of $782. The receipts for the year, including the $800 borrowed, were $3,153.58; disbursements, $3,134.72. Some of the principal disbursements were: For preaching, $960; destitute places, $70; seats, $1,176; on debts, $482.50; painting, $197; singing and song books, $92; literature, $46.50; insurance, $36.

[We think this church has done, and is doing, well. We hope some of those who are so insistent on putting their building and other loads on the brotherhood will take notice and imitate the example.—EDITOR.]

Nothing is more becoming to the young than attention to the old.

BOILS

Old Sores, Cuts and Burns have been healed since 1820 with

Gray's Ointment

Sold by all druggists. Write for sample to W. F. Gray & Co., 716 Gray Bldg., Nashville, Tenn.

WOMAN AVOIDS AN OPERATION

Hope Nearly Gone, but Lydia E. Pinkham's Vegetable Compound Saved Her

Star, N. C.—"My monthly spells gave me so much trouble, sometimes they would last two weeks. I was treated by two doctors without relief and they both said I would have to have an operation. I had my trouble four years and was unfit to do anything, and had given up all hope of ever getting any better. I read about your medicine in the 'Primitive Baptist' paper and decided to try it. I have used Lydia E. Pinkham's Vegetable Compound and Lydia E. Pinkham's Liver Pills for about seven months and now I am able to do my work. I shall never forget your medicine and you may publish this if you want to as it is true."—Mrs. J. F. HURSEY, Star, N. C.

Here is another woman who adds her testimony to the many whose letters we have already published, proving that Lydia E. Pinkham's Vegetable Compound often restores health to suffering women even after they have gone so far that an operation is deemed advisable. Therefore it will surely pay any woman who suffers from ailments peculiar to her sex to give this good old fashioned remedy a fair trial.

MUSIC THAT WINS is our great Gospel Song Book for 1921. It contains 160 pages. Much of it is new music for 1921; a number of selected pieces and a number of the old tunes of the church are used. Price, 35 cents per copy, postpaid. Send 25 cents and 8 names of singing teachers, singers, Sunday-school superintendents, and get one sample copy.

THE TEACHERS' MUSIC PUB. CO.,
Hudson, North Carolina

A Strong Witness

Natchez, Miss.—"The best medicines I have ever used in my home are Dr. Pierce's. We have used the 'Golden Medical Discovery' as a blood medicine and as a tonic, also for deep-seated coughs and weak lungs, and it was excellent.

"I always keep Dr. Pierce's Pleasant Pellets in my home for use when needed. I have given them to my children since they were quite small. They can be given with safety to the smallest child, owing to their being free from any injurious drug. They regulate the stomach, liver and bowels in a mild, but very effective way. I cannot speak too highly of Dr. Pierce's medicines."—MRS. J. B. GILBERT, 212 St. Catherine Street. All druggists.

In answering advertisements, please mention the Gospel Advocate.

CHURCH NEWS

Arkansas.

Mayflower, January 13.—I have been preaching here some. We have had crowded seats and good interest. Some are talking of being baptized. The Baptists, Methodists, and "Rollers" have been attending well. I have preached one funeral and married one couple. I may go to Texas before going back to Tennessee.—J. C. Mosley.

Texarkana, January 10.—Yesterday was a fine day for us in Texarkana, with a large number of Christians to praise and worship God. Our house was nearly full, in spite of the sickness here. The afternoon was spent at a mission point in South Texarkana. Our outlook is bright here, and all are rejoicing. I have time for some spring meetings while the church rests from my feeble efforts.—C. H. Smithson.

Fort Smith, January 10.—Yesterday was a great day with the Park Hill Church. Two good services, with four additions. We have had nine additions, two by baptism, since the preachers' meeting closed. We are expecting great things during this year. The year 1920 was a great year with me in a way. I held eleven meetings, taught three singing schools, preached every Sunday save one (was singing for Brother Henley then), baptized eighty-seven persons, and was very busy all the year. I have made some mistakes, but hope to avoid them in the future, and have entered into the new year with renewed energy and greater determination to do more for God than I have ever done before.—Will W. Slater.

California.

Santa Rosa, January 10.—The church of Christ in Santa Rosa has a large attendance at each service. It is said that there are more young people attending this church than any other in the city. Great interest is taken in the singing, and a great many compliments have been given by visiting preachers. One made the good confession on Sunday night.—Ina Duke.

San Francisco, January 9.—Brother Larimore preached an excellent sermon to-day. The congregation was larger than usual, and the prospects for the new year are very favorable. The record for the past year shows a great improvement over the former years. A cordial invitation is extended to all visitors to come and worship with us, at Richmond Hall, Clement Street and Fourth Avenue.—Mrs. T. J. McRae.

Indiana.

Jasonville, January 8.—I have been among the Indiana congregations since the close of the year. I was with the congregation at Covington at a Thursday-night Bible reading and prayer meeting—the last meeting before Christmas. A good number of the members were out. Brethren Don Ellmore and Frank Cline were there; also a young Brother Poole, one of the

Don't Wear a Truss

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

C. E. BROOKS, 443G State St., Marshall, Mich.

SPECIAL OFFER

10c. in stamps will bring to your address a sample copy of our better bound combined "Familiar Songs" of the Gospel. Regular price sample copy, 25 cents. We are making this offer in order to introduce what we consider the cheapest and best book on the market to-day.

5c. in stamps will give you a sample of our single book, round or shaped notes. Regular price, 15 cents.

We also want agents.

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Vapo Cresolene — Used for more than forty years. The benefit derived from it is unquestionable

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FOR more than a generation we have been receiving grateful testimony to the virtues of this thoroughly tested and proven treatment. It stops violent coughing, and difficult breathing, assuring restful sleep because the antiseptic vapor carries healing with every breath. Booklet 43 tells why the diseases for which Cresolene is recommended yield to this simple and dependable treatment.

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teachers in the Abilene Christian College, was there. We had a good meeting. I next visited Clinton, and saw a few of the members; but as Brother Gepford had an appointment for Saturday night and Lord's day and night, I retraced my steps a little way and came to Montezuma, where we have a small congregation. Here I preached one time, and assisted in the worship also. Next I came to Brazil, and was entertained by Brother Joe Miller, a good preacher of the word, who is now working in the coal mines, and doing all he can to develop the congregation in Brazil along Bible lines. Quite a good band of worshipers is being got together there. I preached on Monday and Tuesday nights. I came to Coal City next, and here I preached twice to good and attentive audiences. I find this congregation planning for two meetings this year, one to be held by Brother Srygley and another by Brother Elam. I next visited and preached two nights at a near-by congregation called "Bethsaida." Then I came to Lyons, where I preached last Lord's day, morning and night. This congregation is growing in numbers and power. I am now at Jasonville, where I will preach tomorrow night and on Lord's day. I find the outlook reasonably good for work during this year.—Andrew Perry.

Louisiana.

Forest Hill, January 10.—I have just closed a week's meeting at a schoolhouse, four miles from town. Good attendance and attention, with five confessions—three by primary obedience and a man and wife from the Missionary Baptists, who were well advanced in age. The man had at one time preached Baptist doctrine, until, as he said, they quit the Word, and he had no authority to preach anything else. They will keep house for the Lord, and teach all the young they can gather around them. Brother C. K. Matthews assisted me in this meeting. —C. C. McQuiddy.

Oklahoma.

Durant, January 11.—We had two excellent services at the Seventh and Beech Streets church of Christ on Sunday. I am laboring with these brethren, and our future is very promising. —W. R. Swinney.

Hollis, January 12.—We are now enjoying one of the best singing schools that the church at Hollis has ever had. It is being conducted by Brother Ira Y. Rice. He is a great singer and a teacher of music. The church here is experiencing a healthy growth. We are having the largest regular attendance in the history of the church, so the members tell me. The house is full each Lord's day.—Frank L. Cox.

Tennessee.

Lawrenceburg, January 12.—Last Saturday I went over beyond Collinwood, Tenn., about one mile, to a mill town. There are about five hundred people there. I preached on Saturday night, Sunday, and Sunday night. The weather was very disagreeable, but we had a large crowd for each service. One young man was buried with his Lord in baptism on Sunday afternoon and two ladies were reclaimed that night. They have about twelve members, and intend to meet each Lord's day from henceforth. This is a destitute place and the work is much needed. I intend to hold a short meeting for them in June, if the Lord wills. I hope to be able to do more work of this nature just as soon as I complete my school work.—J. C. Hollis.

THIS GIRL IS A WONDER.

Do you want more money than you ever possessed? If so, learn to make nut and fruit bonbons. The business will net you $90.00 to $300.00 per month. You can work from your own home. All who sample your bonbons become regular customers. You start by investing less than $10.00 for supplies. Mary Elizabeth started her candy kitchen with $5.00, and has made a fortune. Cannot you do likewise? I will tell you all about the business and help you start, so you can become independent. Now is the psychological time to make big money, as sugar is cheaper and fine bonbons command phenomenal prices. Write to-day. **Isabelle Inez, 356 Morewood Building, Pittsburgh, Pa.**

In answering advertisements, please mention the Gospel Advocate.

Cured His RUPTURE

I was badly ruptured while lifting a trunk several years ago. Doctors said my only hope of cure was an operation. Trusses did me no good. Finally I got hold of something that quickly and completely cured me. Years have passed and the rupture has never returned, although I am doing hard work as a carpenter. There was no operation, no lost time, no trouble. I have nothing to sell; but will give full information about how you may find a complete cure without operation, if you write to me, Eugene M. Pullen, Carpenter, 354 G Marcellus Avenue, Manasquan, N. J. Better cut out this notice and show it to any others who are ruptured—you may save a life, or at least stop the misery of rupture and the worry and danger of an operation.

Mothers, Prepare!

When a girl becomes a woman, when a woman becomes a mother and when a woman passes through the changes of middle life, are the three periods of life when Dr. Pierce's Favorite Prescription is most needed. Many thousands would testify just as does the following:

Raphine, Va.—"I took Dr. Pierce's Favorite Prescription about two years ago during expectancy and got along fine—better than any other time. I was ill only two hours, or maybe less. I am the mother of seven children."—MRS. J. I. HALIBURTON, R. F. D. 1.

Send 10c for large trial package of Favorite Prescription Tablets to Dr. Pierce's Invalids' Hotel, Buffalo, N. Y.

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Removes Dandruff—Stops Hair Falling
Restores Color and Beauty to Gray and Faded Hair
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IT'S LIQUID—QUICK EFFECT.

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HOW DOCTORS TREAT COLDS AND THE FLU

First Step in Treatment Is a Brisk Purgative With Calotabs, the Purified and Refined Calomel Tablets that are Nausealess, Safe and Sure.

Doctors have found by experience that no medicine for colds and influenza can be depended upon for full effectiveness until the liver is made thoroughly active. That is why the first step in the treatment is the new, nausealess colomel tablets called Calotabs, which are free from the sickening and weakening effects of the old style calomel. Doctors also point out the fact that an active liver may go a long way towards preventing influenza and is one of the most important factors in enabling the patient to successfully withstand an attack and ward off pneumonia.

One Calotab on the tongue at bed time with a swallow of water—that's all. No salts, no nausea nor the slightest interference with your eating, pleasure or work. Next morning your cold has vanished, your liver is active, your system is purified, and you are feeling fine, with a hearty appetite for breakfast. Druggists sell Calotabs only in original sealed packages, price thirty-five cents. Your money will be cheerfully refunded if you do not find them delightful.—(Adv.)

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

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

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HOME OFFICE
CLINTON, S.C.

Belle Haven Orphan Home, of Luling, Texas.

BY MRS. JENNIE CLARKE.

In remembrance of the kindness extended to the children of this institution during the year 1920, I wish to tender my sincere thanks and appreciation to all who have so nobly cooperated with me in my efforts to care for the dependent orphan children in my charge. Most especially do I thank the donors for many loving tokens sent to gladden their hearts during the holidays. The gifts were collected and placed on living evergreen trees on the children's picturesque play ground. Such a beautiful scene presented by nature's artistic background, enhanced by the happy, joyous faces of laughing children, is rarely equaled this side of heaven. I consider it a glorious work to be associated with these children, and twenty-two years of hard work does not make me feel a day older. I trust that during 1921 I may do a greater work through my efforts; for there are sad hearts and hungry orphans whose burdens we could lighten by a word of hope and cheer and by aid rendered through the sheltering arms of Belle Haven.

I not only request the financial support of the churches, but their prayers that I may be faithful to the Home and to the cause of Christ; that I may be blessed with the physical strength for many years to direct the work; and that when length of years may make me tired of earthly joys and labor the curtains of death may close gently around the scene of my earthly existence. May I then be surrounded by loving, tender-hearted children, whose presence may soothe the death pang, while my soul takes its flight to that land of everlasting felicity prepared for those who love God and little children.

"The Sin of Substitution."

BY J. W. VANDIVER.

Several years ago at a mass meeting of disciples at Lone Pine, Pa., a president of Bethany College delivered an address in which he said: "It may be that some deacon in some back county may be opposed to the use of instrumental music in the worship to-day." This was said on account of my opposition to instrumental music in the worship, which I had mentioned the evening before in speaking on "The Sin of Substitution." After the sermon of President McDairmid, I was introduced to him, after which, in conversation, I said: "I am that deacon you spoke of in your discourse to-night. I am from the same county as Alexander Campbell and Benjamin Franklin." Said he: "O, yes, I have seen such fellows as you before." I said: "I have also seen such fellows as you before." Said he: "I have no time to talk to you concerning these matters—time is too precious; we are going on." "Yes," said I, "you are going on." "Whosoever goeth onward and abideth not in the teaching of Christ, hath not God.' (2 John 3: 9.)"

Substituting the will of Satan for the will of God wrecked the world in the beginning, and substituting the will of man for the will of God has brought division and alienation among the people of God to-day; and all along the history of the past this sin has met with marked expression of the disfavor of Almighty God.

The apostles of Christ are the models for all preachers and teachers in things divine. They were chosen, qualified, and sent to deliver the law of life to all people and for all time. They spoke "as the Spirit gave them utterance;" hence, made no mistake. Therefore, the great apostle to the Gentiles said: "Though we, or an angel from heaven, preach any other gospel unto you than that ye have received, let him be accursed." The apostle John also said: "We are of God: he that knoweth God heareth us; he that is not of God heareth not us. Hereby know we the spirit of truth, and the spirit of error." The apostles were a unit in their preaching and teaching; hence, those who heard and obeyed their message were a unit—"of one mind and one soul." Thus it should ever be; and "if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin."

All sorts of human remedies for present-day ills have been prescribed by voluble men, many of them learned men. But God has been ignored; therefore, quackeries have utterly failed. We are now threatened with new wars, because the great Physician's old, tried medicine has not had even the cork taken out of the bottle, save by the few prayerful souls whose cries have kept us from chaos.—Exchange.

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

AGENTS: $8 a Day

Selling concentrated, non-alcoholic food flavors. Always fresh. Put up in collapsible tubes. Ten times the strength of bottled flavors. Guaranteed under U. S. pure food laws. All flavors. Sells in every home. Used every day. Not sold in stores. Big demand. Big repeater. 100% profit.

MEN OR WOMEN

can make big money. Hunt sold over $800 in one month. You will find this a big, easy seller and a sure repeater. Must satisfy customers or money back. Write for territory and sample outfit. Get a big line of customers. Get repeat orders every month and have a steady income. Write quick.

AMERICAN PRODUCTS CO., 2790 American Bldg., Cincinnati, Ohio

I Can, and I Will.

I can, and I will!
Though the road be uphill,
And I may have to pause
On my way up the hill—
Yet if others have made it,
I can, and I will.

I can, and I will!
Though at first the long hill
Seems to grow, as I go,
With each step up the hill—
Still, if others have made it,
I can, and I will.

I can, and I will,
Blaze my way up the hill,
What though thorn bush and brier
Block my way up the hill.
What others have done, sir,
I can, and I will.

I can, and I will,
See the lights on the hill.
There are beautiful sunsets,
Where clouds meet the hill.
If others have seen them,
I can, and I will.

I can, and I will,
Give a lift up the hill
To the one who seems skidding
Right back down the hill,
And together we'll make it—
We can, and we will.

—Idella Campbell Betts.

A Journey.

BY M. C. CAYCE.

Leaving Nashville, Tenn., at 11 P.M., Sunday night, January 2, I arrived in Henderson, Tenn., on Monday morning. The school was not in session, so I did not see the student body; however, I met and enjoyed talking with Brethren Freed and Hardeman, as well as several other brethren. I wanted to visit and see the school; but a special reason for doing so now was to see them in the interest of our Mississippi work, hoping to have some of them spend their vacation season preaching in this needy field. The new girls' dormitory, with fifty rooms, is to be nice indeed, but Brother Freed said they did not expect to have it ready for occupancy before the fall term.

Leaving Henderson at 6:09 A.M., Tuesday, I arrived in West Point, Miss., at 11:15 A.M., to find Brother and Sister W. N. Morris at the station to welcome me. With them I visited the members there, who are few and discouraged. Having had two meetings without success, they almost feel that it is useless to attempt another. Last summer Brother Herbert Winkler, who did the preaching, and Brother Charles F. Hardin, of Springfield, Mo., who led the song service, were greeted with audiences of from nine to twelve, practically no outsiders attending. The summer before, Brother I. B. Bradley, as preacher, and Brother H. D. Jeffcoat, as leader of the song service, were unable to get the people to come out. I understand that the "digressive" preacher kept away himself and worked to keep others from attending. Since last summer some of the few members have moved away, leaving only Brother Morris, his wife, and four other sisters, who meet in the courthouse. This is a sad condition, yet continued effort should be made to reach the people there.

On Wednesday I went to Columbus, Miss. One loyal sister, whose husband is a member of no church, is anxious to have the pure gospel preached there. Her husband seemed deeply interested, too. I enjoyed the cordial hospitality of their home until Thursday morning, and promised them a tent meeting this summer.

I arrived in Ackerman, Miss., at 5:10 P.M., Thursday, to find Brother H. D. Jeffcoat waiting to carry me out to Cork Schoolhouse, where, with one day's time to announce my coming, a nice audience that almost filled the house had gathered to hear the gospel. Brother Jeffcoat and his good wife and I sat up and talked until near midnight, discussing Bible themes and conditions in Mississippi. Brother Jeffcoat is doing a grand work in his home county. He lives on a farm, four miles from Ackerman, makes a crop, and preaches all he can. Four members living in Ackerman want a tent meeting, which we hope to give them this year.

I arrived in Jackson, Miss., Friday afternoon, and will write more of our Jackson work next week

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The love of money never yet lived in the same house with the love of man.—Selected.

McQUIDDY PRINTING CO.
NASHVILLE

ENGRAVED VISITING CARDS

		PLATE AND 100 CARDS One Line	Extra Lines
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4	Miss Emma R. Leathers	3.25	1.50
5	Miss Almyra Reams	3.75	2.00
6	Mrs. Carey N. Posegate	5.25	2.75
7	Mrs. Edward Glenn Walker	3.75	2.00
8	Mrs. Helen Simpson Cooper	5.25	2.75
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12	MR. JOHN T. CAMPBELL	4.25	2.25
13	MR. FRANK B. EMMERLING	5.50	3.00
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15	MR. JACK SWANEY	3.75	2.00
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On orders of 100 Cards, with 50 name only and 50 with address, charge $1.25 for each lot of 50.

Charge 25 per cent extra line rate for adding Mr., Mrs., Miss, etc., to old plates.

Cabbage Plants, Fulwood's Frost Proof

Millions of large, stocky, frostproof cabbage plants ready to ship at once. Varieties: Jersey and Charleston Wakefield, Succession and Flat Dutch. Prices, 1,000 to 4,000 at $2.00 per 1,000; 5,000 and over at $1.50 per 1,000, by express or mail, collect. Prices by mail, postpaid, 100 for 35c., 500 for $1.50, 1,000 for $2.50, postpaid. Satisfaction guaranteed or money returned.

P. D. FULWOOD, Tifton, Ga.

MILLIONS OF CABBAGE, TOMATO, AND SWEET POTATO PLANTS.

Cabbage Plants—Wakefield, Flat Dutch—500 for $1; 1,000, $1.75; 5,000, $7.50; Tomato and Sweet Potato Plants, leading varieties 500 for $1.25; 1,000, $2.25; 5,000 or over, $2 per 1,000.

CLARK PLANT CO.,
Box 108, Thomasville, Ga.

Agents: Men and Women

Get busy in your home town or county, selling a high grade home specialty that repeats the year around. Big seller; 100% profit. Regular package free to agents. Write quick—I'll make you an attractive proposition that brings business right from the start.

OLIVER A. HOLMES, Sales Manager
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BALTIMORE, MD.
CHURCH, CHIME and PEAL
BELLS
Memorials a Specialty

5 Great Novelties 20 cts.

AUTUMN GLORY. A new hardy plant. The most showy Autumn bloomer, surpassing all others. It is the latest to bloom, showing its full glory after frost has killed all tender flowers. Greatest novelty in twenty years. Succeeds everywhere, reaching perfection the first season from seed, and continues blooming for years. 20 cts. per pkt. **With each order we send one trial packet each of PINK WOOLFLOWERS,** new—nothing can surpass the mass of pink flowers which it shows all season. **DAHLIA LORD GOFF,** lilac pink, in great profusion. Blooms in 3 to 4 months.
JAPAN IRIS, new hybrids of all colors. Magnificent.
DIENER TOMATO, grows to weigh 3 lbs. As smooth and beautiful as an apple. Most startling new vegetable.

And our Big Catalog, all for 20 cts.

Big Catalog, free. All flower and vegetable seeds, bulbs, plants and new berries. We grow the finest Gladioli, Dahlias, Cannas, Irises, Peonies, Perennials, Shrubs, Vines, etc. All prize strains—many sterling novelties.

JOHN LEWIS CHILDS, Inc. Floral Park, N.Y.

CHURCH NEWS

Texas.

Denton, January 11.—All meetings at the Pearl Street church of Christ were well attended Sunday and the interest was good. Three ladies presented themselves for membership and one made the good confession at the morning service. The baptizing will be attended to at the midweek prayer meeting on Wednesday evening.—R. D. Smith.

Miami, January 10.—I preached at Lakton yesterday and last night. The crowds were good at both services. Our crowds at Miami on the last Sunday in December and the first Sunday in the new year were good. Brother Sheets entered the Harper Bible College last week; so Brother Hollis and Brother Smith, two of the young men, conducted the services here Sunday. —Lee Sanders.

Fort Worth, January 10.—The Southside-Central Church had a good day yesterday, with a large crowd at each service. The church has enjoyed a steady growth for some months and is now in the best condition to do good it has been in for a long time. Our singing has greatly improved. Our young people take a good interest in the work, and the church has stood by me in every effort to build the cause. I believe this church is doing more and better work than I have ever seen before. I am proud of being connected with them in the work.—Tice Elkins.

Patience.

BY F. E. EXUM.

"For ye have need of patience that after ye have done the will of God, ye might receive the promise." (Heb. 10: 36.) It is obvious from the above language that a person might do the will of God for a time, and then lose the reward of eternal life because of a lack of patience. Patience is one of the cardinal virtues of the Christian's life. The apostle Peter includes it with virtue, knowledge, temperance, godliness, brotherly kindness, and love, which he says we should give diligence to add to our faith. Patience gives to the Christian's life what the balance wheel gives to an engine. It gives stability and equilibrium under strain. When vexatious and trying circumstances present themselves, if you lose your equanimity, you may do something or say something for which it will be hard to make reparation. Our Savior said: "In your patience, possess ye your souls." Reverse the language and you have this result: lose your patience and you will lose your souls. It is through "patient continuance in well-doing" that we finally are rewarded with eternal life. Patience need not be expended on things in advance. Use it always for the time being and the future will be taken care of. It is the aggravating things that come into conflict with

your life to-day that tries your patience. Paul refers to our lives in this world, or to the time when Jesus shall come, as "a little while." He says: "For yet a little while, and he that shall come will come, and will not tarry." Hold your patience, then, through a few short years, and the promise is a crown of life.

God's Instruments.

The great sterling duties, the exact truth, the resolute refusal to countenance wrong, the command of temper, the mastery of indolence, the unstained purity—these and such as these form the character and fashion our souls into instruments in God's hands for high and heavenly purposes in his providence. But the carefulness over details; the watchfulness against faults which we know to be faults, but which, notwithstanding, seem venial; the devout regularity and attention in our private prayers; the invariable good humor of our manners; the seeking for occasions of kindness and unselfishness; the avoidance of little temptations; the care not to cause little annoyances and little troubles—to attend to all this for the sake of Christ, our Master, is the natural and fitting expression of a loving heart.—Frederick Temple.

"As a Man Thinketh."

Every day we are becoming more like our thoughts. If they are mean and selfish, we cannot prevent ourselves from becoming so; if they are unclean and evil, our character and conduct will inevitably be shaped by them. It is true that "as a man thinketh in his heart, so is he." As Charles Kingsley says: "Think about yourself—about what you want, what you like, what respect people ought to pay you—and then to you nothing will be pure. You will spoil everything you touch; you make sin and misery for yourself out of everything which God sends you; you will be as wretched as you choose, on earth or in heaven, either." And, on the other hand, loving thoughts will produce loving acts; and a generous, kindly way of regarding others in our own minds will bring us to a generous, kindly treatment of them in daily life. —Selected.

PILES DON'T BE CUT Until You Try This Wonderful Treatment.

If you have piles in any form, write for a FREE sample of Page's Pile Tablets, and you will bless the day that you read this. Write to-day. E. R. Page, 430-G Page Building, Marshall, Mich.

In answering advertisements, please mention this paper.

A Big Doll For You

D-L-Y D-M-L-

What is the name of this Doll? Fill in the blank spaces above and complete the Doll's name.

This is easy; try it. Write Aunt Alice and tell her what the name of this Dolly is, and she will tell you how you can get a beautiful Doll over fifteen inches tall, jointed at the shoulders and hips. It is not a cloth Doll to stuff, but a real doll, wearing a beautiful gingham dress, with a cute little cap, socks, and buckled slippers. It is a Doll that any little girl would enjoy making dresses, coats, and caps for; so be the first in your neighborhood to get one. It is yours for just a little easy work.

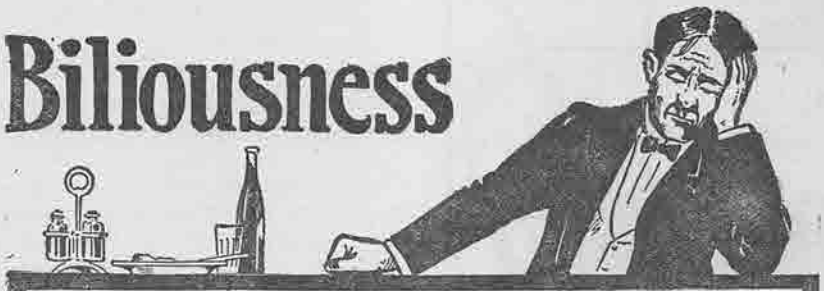
Aunt Alice has a Doll for every little girl; so be sure and write and tell her your name and address TO-DAY, and she will send you her big Doll offer.

Address your letters to

AUNT ALICE

116 Capper Building, Topeka, Kansas

Biliousness



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

Chamberlain's Tablets

FRECKLES

Now Is the Time to Get Rid of These Ugly Spots.

There's no longer the slightest need of feeling ashamed of your freckles, as Othine—double strength—is guaranteed to remove these homely spots.

Simply get an ounce of Othine—double strength—from your druggist, and apply a little of it night and morning and you should soon see that even the worst freckles have begun to disappear, while the lighter ones have vanished entirely. It is seldom that more than one ounce is needed to completely clear the skin and gain a beautiful clear complexion.

Be sure to ask for the double strength Othine as this is sold under guarantee of money back if it fails to remove freckles.

CANCERS CURED AT KELLAM HOSPITAL,

1617 West Main Street, Richmond, Va.

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

Physicians and surgeons treated free at the hospital.

"THE SANITARY" Individual Communion **CUPS**

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

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

THE CRACK O' DOOM FOR NASTY CALOMEL

Folks Abandoning Old Drug for "Dodson's Liver Tone," Here in South.

Ugh! Calomel makes you sick. It's horrible! Take a dose of the dangerous drug tonight and tomorrow you lose a day.

Calomel is mercury! When it comes into contact with sour bile, it crashes into it, breaking it up. Then is when you feel that awful nausea and cramping. If you are sluggish, if liver is torpid and bowels constipated or you have headache, dizziness, coated tongue, if breath is bad or stomach sour, just try a spoonful of harmless Dodson's Liver Tone tonight.

Here's my guarantee—Go to any drug store and get a bottle of Dodson's Liver Tone for a few cents. Take a spoonful and if it doesn't straighten you right up and make you feel fine and vigorous, go back to the store and get your money. Dodson's Liver Tone is destroying the sale of calomel because it can not salivate or make you sick.

When travelling, shopping, attending church or theatre, don't forget to have handy a box of

Dr. Miles Anti-Pain Pills

They will head-off that Headache or any other Ache or Pain.

SOLD BY ALL DRUGGISTS

MILES MEDICAL CO., Elkhart, Ind.

In answering advertisements, please mention the Gospel Advocate.

Among the Colored Folks

Report for 1920.

I worked hard last year for the benefit of my race and all that would hear the truth. I have been placed where a gospel preacher had never preached, and it pleased the Lord for me to baptize six persons in that one place. I preached six days, and the people put me out for preaching the one faith.

During the year I preached one hundred and seven sermons and baptized twenty for the remission of sins. I thank God for that much, and I hope to have the prayers of every Christian that I may continue in the work for the Lord. Let us all be as one in the work for the Lord, and be saved at the end of life's journey.

The total contributions received by me for 1920 amounted to $278.33, and my railroad fare was $151.49; so you can see my need. But I have never felt bad over it. I mean to do my part and teach them their duty although my help is small. Brethren, remember me in your prayers.

G. A. JOHNSON.

Mission Work Among Negroes.

For the last seven years I have been engaged in mission work among my people, and during this time nine hundred and fifty-seven souls have obeyed the gospel under my preaching. My support during these seven years has not been at all times what I would have liked for it to be; but I have pressed on, trusting Jesus to supply my needs. Since entering the work I have been encouraged by such Christian men as A. B. Lipscomb, A. M. Burton, S. W. Womack, and a great many others. Several of the white brethren remembered me during the holidays, and a good many colored brethren and sisters among whom I have labored.

I am glad to see such a great missionary spirit among the white churches, trying to reach all nations with the gospel; and I am forced to say right here, brethren, do not forget, in arranging your plans for this year, to include mission work right at your door among my race. To use all the time and money to reach the foreign nations, and neglect your cooks, house girls, farm hands, chauffeurs, and nurses, I think, is a sad and serious mistake; because if we can get the gospel to those who serve your homes and care for your little ones, you can put more trust in them, and save them from ignorance of the blessed gospel of Jesus Christ. The white brethren tell me in a good many places I go to do mission work that they hope all of the negroes in their section will obey the gospel, because when one accepts the gospel it seems to make a different man out of him in every respect. While I was at Tuscumbia, Ala., last fall, several of the leading white brethren there wanted to see a colored Christian preacher; and when they saw me and heard me preach, they seemed to be happy because they had lived to see a colored man preaching the pure gospel. Now, brethren, I do not mention this for any selfish reason or motive, neither am I opposed to mission work across the waters; but please do not forget those who work by your side and in your homes.

I am now at home laboring with the Jackson Street congregation, in Nashville, trying to strengthen and encourage them. Let us hold up Christ to a perishing world. M. KEEBLE.

They That Are Christ's.

They do not want to shine in the world, or to be rich or popular, or to have their own way and assert themselves, or to enjoy the relish of success. . . . With all simplicity their hearts are bent on moving, doing, suffering, as the spirit of Christ in them may will. They have done with worldliness; they have done with self-seeking; they do not look for an easy life in the world where Christ was crucified. . . . Their faces are set toward God, and the light that glows in them comes from him.—Selected.

"Righteousness, peace, and joy." The human heart welcomes these three characteristics as marking the society which answers the promise of creation. In these three, that memorable trial, the battle cry of revolution, which, in spite of every perversion and misuse, has found a wide response in the souls of nations, receives its highest fulfillment. In "righteousness, peace, and joy," we can recognize "equality, liberty, fraternity," interpreted, purified, and extended. They tell us that the community and not the individual is the central thought in the life of men. They tell us that the fulfillment of duties and not the assertive of rights is the foundation of the social structure. They tell us that the end of labor is not material well-being, but that larger, deeper, more abiding delight which comes from successfully ministering to the good of others. They tell us that over all that is transitory in the form of the kingdom, over all the conditions which determine its growth, there rests the light, the power, of an eternal presence.—Selected.

God's designs will bring us more than our desires.

OBITUARIES

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

Payne.

On December 8, 1920, Brother L. H. Payne, a charter member and elder of the St. Elmo church of Christ, passed into eternity. He had lived in Chattanooga for about twenty years, and was at one time an elder of the Cowart Street Church, the oldest congregation in the city. He always stood firm for purity in New Testament worship. When it was possible, he was present at every service of the church. He lacked a little more than a month reaching his threescore-and-ten mark. The bereaved, besides his friends, are his widow, two daughters and one son and their families, the family of a deceased daughter, a sister, two brothers, and a number of distant relatives.

L. E. PRYOR.

Lamb

Brother John I. Lamb, of Jacinto, Miss., passed from this life into the great beyond on October 9, 1920. Three days later he would have been forty-seven years old. He obeyed the gospel several years ago, and for the past two years he was very active in church work. Three weeks of weary pain did his suffering frame endure, but he bore it patiently. He will be missed in the home, in the church, and in the community, and also by the writer. Our hearts go out in sympathy for those who miss husband, father, and friend from daily life. Funeral services were conducted by Brother Frank Baker, of Belmont, Miss., and the remains were laid in the Jacinto cemetery.

E. L. WHITAKER.

Batey.

Sister Kitty Miller Batey was born on July 27, 1846; departed this life on February 10, 1920. She was married to Brother B. B. Batey on March 1, 1866, and to this union were born seven children. One died when five years old; the other six were with her during her last illness. Many relatives and friends gathered in her late home near Rucker, Tenn., and after singing the sweet songs that we love so much and a short address by the writer, her body was tenderly laid away in the family burying ground, where sleep many of her people. Our hearts go out in sympathy to her aged husband, a veteran in Israel, a good and noble Christian man. We also deeply sympathize with her children, who loved their mother so tenderly. May they weep not as those who have no hope; but may they look forward with that degree of certainty and preparation to the day when they can meet mother again in the home "over there," where sorrow and separation are unknown.

CLYDE GLEAVES.

Evans.

Our sister, Eva Evans, was born on September 24, 1888, and died on November 11, 1920. She became a member of the church of Christ on August 24, 1905, and lived a Christian until death. A nobler or purer Christian I never knew. She was a daily reader of the word of God. She attended church at Joe Johnston Avenue, in Nashville, Tenn. The church has lost a faithful member and the family its most beloved sister and best friend. She is survived by her father, Henry Evans; five sisters—Rena, Florence, and Deby Evans, Mrs. Mana Sullivan, and Mrs. Dollie Goins; and one brother, Harry Evans. As she was the oldest child, she had the responsibility of a mother resting on her. Our mother passed over to the other bright shore in 1905. Funeral services were conducted by Brother W. Silas Moody, and her body was laid to rest in Mount Olivet Cemetery. May the Heavenly Father help us to bear our sad loss, and may we keep on the heavenly way. "Blessed are the dead which die in the Lord."

RENA EVANS.

Lasley.

The subject of this obituary, Mrs. Sallie R. Lasley, died on December 15, 1920. She was a few months past fifty-four years old. Death came after several months of lingering illness. She became a Christian early in life. Her life was indeed a conscientious, self-sacrificing life. Her spirit has gone back to God who gave it, and her body lies moldering in the tomb. One brother, her husband (F. B. Lasley), three sons, and an estimable daughter-in-law are those who miss her most. To them we extend our sympathy as by nature we weep on account of the absence of our loved ones, but our loss is her eternal gain. She leaves near relatives and many friends who appreciated her as a woman of true value. Man's words do not picture or describe the character of so noble a woman. Hence, we say: "She has fought a good fight, she has kept the faith; henceforth there is laid up for her a crown of righteousness." "Blessed are the dead who die in the Lord." Her quiet and peaceful life is ended, and the angels rejoice to welcome her home.

HER COUSIN.

Sweeny.

One by one our friends and loved ones depart the shore of time, leaving behind them sad hearts and tearful eyes. Such was the case the morning of November 14, 1920, at the home of Joseph L. Sweeny, when his spirit left its tabernacle and went to

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God who gave it. He died at the age of seventy-eight years, eight months, and twenty-three days. Born and reared in the vicinity of Leiper's Fork, Williamson County, Tenn., he married on April 18, 1866, Sarah Jane Gatlin. He is survived by her and five sons and two daughters (all who were born to them), whom they reared to manhood and womanhood. He became a member of the church in 1860, and from then on through his life lived a consistent Christian. He was one of the oldest members of the Hillsboro congregation, which will greatly miss him. He made an effort to live soberly, righteously, and godly in this present world. In attestation of the esteem in which he was held, large crowds attended his funeral and burial. May his family and friends find comfort and consolation in the promises of the Lord as revealed in his word. JAMES E. SCOBEY.

McRee.

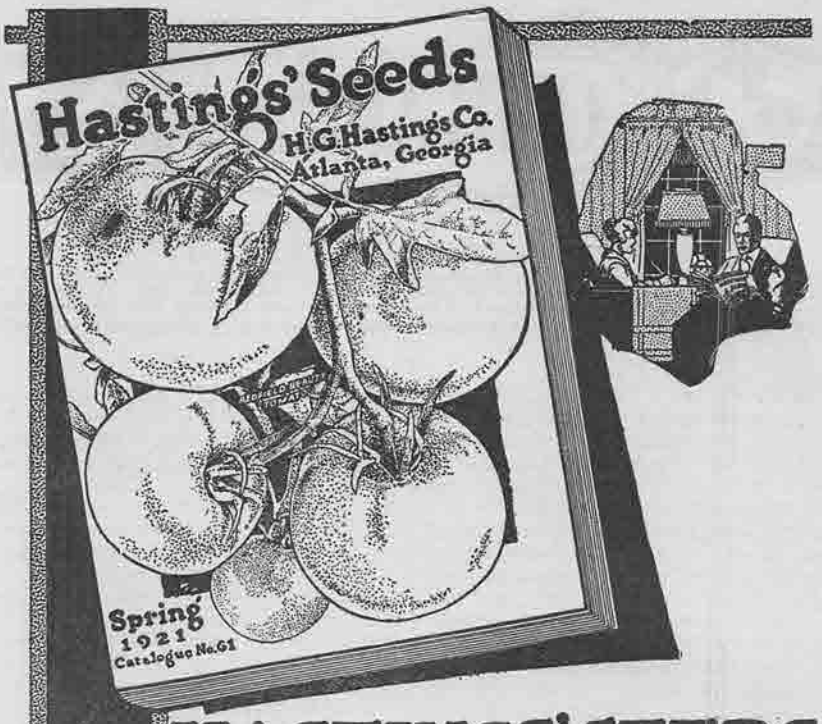
Mrs. F. J. McRee (née Miss Nora Nason) was born at Grenada, Miss., on October 12, 1874. She entered the Methodist College there at the age of twelve years, and remained in that institution until her graduation. She became very prominent in educational affairs and an active member of the Methodist Episcopal Church. She was married to Brother F. J. McRee, of Macon, Tenn., on December 14, 1899. To this happy union one daughter was born. She obeyed the gospel, under the teaching of Brother J. D. Tant, about ten years ago, and lived a consistent Christian life until the end came. Her remains were laid to rest in the Macon Cemetery on October 12, 1920, which was her forty-sixth anniversary. She leaves a husband, a daughter, a mother, a brother, five sisters, a host of relatives and friends, to mourn their loss. Sister McRee will be greatly missed in religious and social affairs in and around her home. The high esteem in which she was held by those who knew her was attested by the concourse of friends that gathered at the cemetery to pay their last tribute of respect. Funeral services were conducted by Brother C. A. Norred, of Memphis, Tenn.

E. L. WHITAKER.

Cox.

Julia Minerva Compton was born in Sumner County, Tenn., on January 23, 1843, and died near Lingleville, Texas, the latter part of September, 1920. She was married to Van Buren Cox in October, 1868. To this union ten children were born. Eight of them are living and were present when the end came: Mrs. W. R. McClellan, Fort Worth; W. J. Cox, Lingleville; Mrs. Sarah Henderson and Mrs. Mary Haggard, Lingleville; Bates Cox, Thurber; James F. Cox, Abilene Christian College; Alonzo B. Cox, Agricultural and Mechanical College; and Mrs. C. H. Carr, New Mexico. Sister Cox became a Christian, under the preaching of the lamented A. J. McCarty, in 1898. Those who knew her best were unstinted in their praise of her life as a Christian. The children she reared are a living monument to her life and usefulness. Brother G. A. Dunn and the writer spoke words of consolation at the funeral services. A very large crowd from all parts of the county were present. She and her husband were both reared near Gallatin, Tenn., and had been readers of the Gospel Advocate for a half century or more. Brother Cox preceded her to the better land seven years. She was "faithful until death."

R. V. ROBINSON.



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Edifying as the Need May Be

BY A. B. LIPSCOMB

Spiritual Exercise.

Spiritual exercise is encouraged by Paul's admonition to Timothy: "Exercise thyself unto godliness." In our study of this text we should note that it was originally addressed to a young preacher of the gospel, one who had been brought up in the nurture and admonition of the Lord and from his youth had been acquainted with the holy Scriptures, which had made him wise unto salvation. From this fact we conclude that there is no preacher so gifted or so pious but what he does not stand in constant need of spiritual exercise. It is sometimes falsely assumed that the minister's life as compared to others is a sheltered life, free from ordinary temptations. But to show the primary purpose of his letters to Timothy, the apostle Paul writes: "These things teach and exhort." Although addressed to Timothy in particular, it is intended for the church at large—for anybody and everybody who wants to do his or her duty as a Christian under all circumstances and who feels the need of more strength than he now possesses. Before we take up the matter of exercise, let us consider the meaning of the spiritual life. Its very essence is the recognition of things that are unseen and eternal. From start to finish it is a life of faith. Throughout the Christian's course he walks by faith, and not by sight. He must believe that there is a God; that there is a heaven; that there is a hell; that the spirit of man is immortal and of inestimable worth; that the will of the Father is supreme; that he has manifested his love toward man in the gift of his Son for his redemption and ultimate salvation.

It is necessary that we place great emphasis upon these fundamental truths; for there are a great many people who have been more or less influenced by that cheap and superficial talk of which there has been a great deal during the last thirty or forty years, that these great matters of belief are not of vital importance. They say that conduct and character are the only real essentials; that if a man does right it makes no difference what he believes about Christ or what he does about the gospel plan of salvation; that unseen things are necessarily uncertain; that ethics is better than religion, and that our one effort should be to make this world fit for the people who are now here to live in, rather than to spend our time trying to get them ready for a world to come, which they argue may not come.

This kind of unbelief has been strikingly called "the real fall of man." It takes the crown from his head. It takes the glory from his life. It leaves him, so far as his inner life is concerned, with no intelligent or worthy purpose back of him, no authority above him, and no destiny before him. It limits him to the here and how, to things tangible and perishable. It confines his moral relations to his fellow men and takes away God from his thoughts. It draws a small circle around him—the circle of the earth—and says: "This is big enough for you. With the circle of the heavens, the unseen and the eternal, you have nothing to do." It is unquestionably true that the noblest belief is worth little or nothing unless put to a practical test and given substance and reality by noble conduct; but to say that the fundamental truths of the gospel are of minor importance as compared with the duty of the present moment is the same as if some ignorant landsman should say to a navigator in midocean: "Why do you waste your time taking observations on the sun and the stars, watching that trembling needle, and studying those mysterious charts? These winds, this water, these waves, this ship—these are the things that demand your attention." Would they ever reach the port?

If the spiritual life be such as we have defined it, the first great requisite for its culture is a study of the word of God and prayer. We must exercise ourselves along these lines. If we wish to guide our lives by the heavenly vision, we must get the vision. If we wish to apply spiritual ideals to our dealings with spiritual things, we must get the ideals. And these are things which can only be accomplished in that place which Walter Lander has beautifully called the "audience chamber of God." No fact in the earthly life of Jesus stands out in bolder relief than that he constantly renewed his strength through communion with the Father.

> "Cold mountains and the midnight air
> Witnessed the fervor of his prayer."

If he could not do without prayer, neither can we. Timothy was versatile and well read, and yet the apostle Paul urged him in this wise: "Study to show thyself approved." If he needed that exhortation, we need it, too. We must exercise ourselves unto godliness.

The second requisite that we shall mention as highly important in spiritual culture is a regular attendance upon God's worship. Without stopping here to point out all the items of scriptural worship, without considering the question of its comparative quality, let us say that the question of attendance is an inherent duty which no thoughtful man can fail to recognize. The spiritual life is primarily an individual life. Every one must give an account of himself before God; every one must work out his own salvation with fear and trembling. But we must remember, too, that because its essence and excellence is love the spiritual life has a social aim. It craves love and friendship, and it wants to give love and friendship. It pines away and starves if this desire is denied. The true disciples of Jesus both need and wish to confess their sins, to render their thanks, to offer their prayers, to enjoy their blessings, and to speak of their hopes together. In order that our social service may not fall short of its scriptural purpose, there are two characteristics which should be kept in mind. In the first place, one must be qualified to worship. That means he must be a member of the church. He must have rendered obedience to the divine conditions of salvation. He must be buried with Jesus Christ in baptism and through the open door enter into his spiritual kingdom. Going to church all of one's earthly life will not save a man if he is not completely incorporated into its membership and does not add his contribution to its work and worship. I make this point clear because so frequently we hear it said of a man after his death, as if it were a commendation: "This person was a constant attendant upon such and such a church, although he was never a member of it." That very fact would speak volumes against him before the judgment of God. The question that would confront him then would be: "How could you willfully neglect so great salvation in the face of so many wonderful opportunities?" Our attendance upon God's worship should be regular. If we observe a man staying away from his place of business with great irregularity, we will not be surprised any day to hear that that man has failed. If we observe a pupil attending school only at intermittent periods, we will not be surprised to find that pupil deficient along all the lines of his education. With corresponding exactness, when we observe a man or a woman attending the Lord's worship at irregular intervals, we will not be surprised to find that his or her service ends in serious and disastrous neglect. For the occasional absence means the occasional presence, and irregular attendance is the kind that becomes more infrequent until it ceases altogether.

But the man who worships God must be devout. He must worship him in spirit and in truth. He must realize that he comes to church not to have everything done for him, but to do something himself that will redound to God's glory and praise and help his fellow members. I could not emphasize this thought in a better way than by emphasizing the word "exhort" in the very familiar passage: "Not forsaking our own assembling together, as the custom of some is, but exhorting one another; and so much the more, as ye see the day drawing nigh."

There never was a time when so much care and attention was given to the exercise of the body as there is to-day. The idea of bodily exercise in the open air is the most popular one in the physician's realm. It has pervaded the schools and colleges until it actually threatens to disrupt the study of arts and sciences. It has become the most attractive feature of the various young men's organizations throughout the world. And yet, in the face of all this activity and all this popularity, the apostle Paul said: "Bodily exercise profiteth nothing." The exercise that the world needs is the exercise which builds the soul. The exercise that is worth the time and pains and endeavor is the kind which promotes a spirit of godliness, which always belongs to the perfect man. In this light the text before us becomes more than an apostolic exhortation. It is the embodiment of a divine law; it is the divinely stipulated price of possession. If we would gain the victory, we must make the effort; we must exercise ourselves for it; we must make constant application of God's teachings to our conduct; we must do the things about which we think and talk and pray and sing. There are too overwhelming reasons that should inspire us. First, there is the infinite value of the soul. There is the question of the Master: "What shall it profit a man, if he shall gain the whole world, and lose" the priceless thing? Second, there is the welfare of those around us. There is the message which says: "Do good unto all men, especially unto them who are of the household of faith." It has been said: "The times are big with change and destiny." God only knows the kind of people with whom we deal. Perhaps the next man we meet will be like Ishmael, son of the desert and son of strife, his hand against every man and every man's hand against him. Perhaps he will be like Isaac, son of laughter, whose tents are spread in green pastures and beside the still waters. But whoever that man is, we must do him good. And for our encouragement let me say in conclusion, if we give to our spiritual exercise that same thought which some of us bestow upon our bodies; if we bring to his service that same eagerness and enthusiasm that we waste upon the games of life; if we use the tremendous forces that are in our hands, not for the selfish interests of time and sense, but for the salvation of our souls, the strength of our brethren, and the betterment of the world, we shall have done our part in raising the church of Jesus Christ toward that high place of usefulness and goodness toward which it has been climbing for two thousand years.

Book Reviews.

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OUR CONTRIBUTORS

"To Whom Shall We Go?"

BY JAMES E. CHESSOR.

The ministry of Jesus led him into many difficult situations. Once the people of Nazareth, "where he was brought up," led him to the brow of the hill on which their city was built, with the intention of casting him off the precipice to a cruel death on the rocks below; but Jesus passed through their midst unmolested. Again, when the Jews took up stones to destroy him in Jerusalem, he thwarted their design by asking them a piercing question: "Many good works have I showed you from the Father; for which of those works do you stone me?" (John 10: 32.) But perhaps the most trying situation of his ministry prior to Gethsemane was the desertion by his followers, when "many of his disciples went back, and walked no more with him." (See John 6: 22-71.) A feeling of pronounced discouragement seems to have crept over his spirit as he turned to the twelve and asked in tenderest solicitude: "Will ye also go away?"

For a time Jesus had been popular and the multitudes had thronged him. If we inquire into the motives that drew the crowds to him, we shall find that some followed him for the loaves and fishes, that they might eat and be filled. Others followed him to find fault—the carping critics who endeavored to entangle him in his talk. On the other hand, it is said that "the common people heard him gladly." These were the Galilean fishermen and others in the humbler walks of life who loved the truth and sought it at the feet of Jesus. These three classes made up the vast crowds that pressed upon the Master insomuch that he frequently taught from a boat while the throngs fringed the seashore. Once, when weary, he withdrew apart into a mountain, where also the multitudes followed him. Those were the days of his popularity before he stressed, as he did later, the test of genuine discipleship. It was that acid test that caused the remarkable desertions of the fickle and faint-hearted.

It is well to remark upon the fickleness of the multitude, how they vacillate in the popular breeze. Waves they are, driven by the wind and tossed, and reeds shaken with the wind. The exulting thousands who hailed the Christ upon his triumphal entrance into Jerusalem shortly afterwards cried out with the rabble: "Crucify him! Crucify him!" History abounds in instances of the capricious disposition of the masses. During the "times that tried men's souls" Washington was deserted in no small way by both army and Congress. On the miserable retreat through New Jersey, in camp at Valley Forge, and around New York only a few ragged regiments maintained the skeleton of a patriot army. But no leader or teacher in the world's history was deserted as was Jesus of Nazareth. At the critical time now under consideration he had twelve who had not wavered and gone back. It is worthy of consideration to note that he did not coerce these twelve, but asked: "Will ye also go away?" Peter's answer rings true: "Lord, to whom shall we go? thou hast the words of eternal life."

Great numbers turned away from the Master because they detected mysteries in his teachings. These mysteries they pronounced "hard sayings." When he had taught that remarkable lesson about eating his flesh and drinking his blood, they murmured and said: "This is a hard saying; who can hear it?" They were sorely disappointed. He was not the Messiah they had waited for. They had cherished preconceived ideas of the Christ of prophecy, and Jesus had not met their expectations. His words were full of marvels. Notwithstanding, it is needless to say that the fault lay at their own doors. Because of the hardness of their hearts they could not understand, and turned away from mystery into deeper mystery; for apart from Christ all is mystery.

As to mysteries, it is in point to remark that they abound both in the Bible and in nature. The teacher who declares that there are no mysteries in God's Book does not himself understand the purpose of many things set down by the divine pen. Moreover, by such a sweeping assertion he mystifies—or would mystify—much that in design is clear, such, for instance, as unfulfilled prophecy. If we wish to look for the mysterious anywhere, whether in grace or nature, it is an easy matter to envelop ourselves in the shadows. There are some things about the virgin birth of Jesus, the Godhead, and the new birth which are "hard to be understood"—too difficult, indeed, for the finite to comprehend. Peter declares that the apostle Paul in all his epistles wrote of "some things hard to be understood, which the ignorant and unsteadfast wrest, as they do also the other scriptures, unto their own destruction."

As a matter of course, "secret things belong unto Jehovah our God; but the things that are revealed belong unto us and to our children." But this principle does not apply to those things spoken by Jesus or penned by the inspired writers which are termed "hard to be understood," and yet which may be understood. Those things which Peter says some willfully wrest, though difficult to be understood, were, nevertheless, written to be understood, otherwise we should not be held accountable for perverting them. They are not secret things, for a secret thing and a hard saying are not the same. A hard saying is not beyond the power of the finite mind to understand, whereas a secret thing is beyond our pale of mental grasp. An honest heart and diligent study inspired by a living faith are the prerequisites to an understanding of anything Inspiration has written for our edification and salvation. The gospel itself is a simple story. The meaning of the commandments is clear in every instance. We may not stumble except through willfulness. Many things are "hard" because we have become "dull of hearing," because our hearts have waxed gross. "Of whom we have many things to say, and hard of interpretation, seeing ye are become dull of hearing." (See Heb. 5: 11-14.)

If we turn away from Christ because we see through a glass darkly the deep things of God, to whom, indeed, shall we go? Shall we see more clearly apart from Christ and in utter darkness? Where, let me ask, is there more light to guide our footsteps? We are told that "God is light, and in him is no darkness at all;" that "if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus his Son cleanseth us from all sin." What teacher shall be able to impart more truth? If we repudiate the teacher that "spake as never man spake," and reject God's revelation, how, for instance, shall we account for the creation? Whence man's origin? Can science answer the question as well as inspiration? To ask the question is to answer it. Moreover, if we turn away from the Savior of men, how shall we account for the great evil of sin in the world? Whence came sin, and what is its remedy? The conclusion is inevitable, that apart from Christ we know nothing of the origin of sin, we know nothing of its remedy, and we are without hope in the world.

There are others who go back to the weak and beggarly elements of the world because they were never fully converted. Many in truth never render primary obedience to the gospel, although after a fashion they "profess" faith in Christ and are buried with him in baptism, so-called. Such action on their part becomes a mockery, since it is not of faith. I have known men to "obey" the gospel for

social considerations, in order to stand well with church people. I recall a specific instance in a young man who wished to win the favor of a young lady who had rejected his suit because of his ungodly walk. He succeeded in deceiving her for a time, but soon drifted into the current of worldliness where his heart had ever been and where by habit he belonged. I am quite sure, too, that many a churchman maintains his membership for business considerations, fawning upon Christians for gain. None the less, "all that glitters is not gold," and all that are of Israel are not Israel. The Lord knoweth his own. One day he will separate the wheat from the chaff, the sheep from the goats. All hypocrites will hear the denunciation: "I never knew [recognized] you: depart from me, ye that work iniquity."

There are still other Christians who follow Christ "afar off" and deny him when they deem it expedient. They obey the gospel readily, surrendering to the first strong impulse of religious fervor. For a while they maintain fidelity, but in time of temptation fall away. They flare up like a meteor, but lack the constancy of the star. Such Christians are more to be pitied than censured, and the church should do its utmost to strengthen and save them. Their interest should be enlisted in church work. But the church is neglecting these weak members. As a consequence they hang on the outskirts of the church, taking a back seat both in the house of worship and in the worship itself. Their voice is not heard in the business meetings. They should be encouraged to come near God's altar where the light of his love glows, to follow Christ as did John, the beloved disciple.

Again, there are Christians who turn away from Christ because of the sorrows of life. They should draw the closer to Jesus in their distress and cast their cares upon him. Sorrow should sweeten life rather than embitter it. But those sorrowing disciples who turn away from religion because of the tribulations of life seem disposed to magnify the trials incident to life. As with Lear, their sorrows come, not single spies, but in battalions. Death, the imperious horseman, rides roughshod over the hearthstone and tramples underfoot the prattling infant. The mother, stunned by the blow, cannot fathom the why of the sudden taking off. She seeks solace in solitary meditation. She neglects church services while her awful sorrow gnaws out her heart. Business failure distracts a man of affairs. He quits the church summarily, seeking to drown his worries in drink. For those whose lives are thus embittered with wormwood there is no balm in Gilead, and the divine assurance that God cares for them with all the tenderness of a father counts for naught. This ought not so to be; for apart from Christ there is no true solace and comfort.

Notwithstanding the note of discouragement in the foregoing, for my part, I want to say that I am hopeful for the church. That many who confess Christ here will be denied hereafter cannot be gainsaid, but that many will finally persevere is clearly taught in the Scriptures. I do not think that a greater per cent of professed Christians fail in the divine than in other professions, if we may thus, for the sake of comparison, speak of the divine life as a profession. People fail in the various vocations for various reasons. In the Christian life no disciple need fail. If he performs his duty faithfully, Jesus will take note of his weaknesses and not suffer him to lose in the end. And when Christ comes to earth again, he will find faith on the earth.

To the wavering Christian I would address a word. Why halt between two opinions? There is only one sane and safe path to choose. Ask yourself the question of Peter: "Lord, to whom shall we go?" Answer in the language of Peter: "Thou hast the words of eternal life." Aye, Peter's words ring true. If we go back, to whom shall we go? What will become of us? If we follow Jesus to the end, we are assured of the result. He has the words of eternal life. We shall reap a sure reward—everlasting life, the bliss of ceaseless eternity. But if we go back, what will become of us? I repeat the question—if we go back, what will become of us? It is evident enough—eternal death, eternal woe, bitter anguish without end. Manifest destiny is written large at the end of the path we take. The narrow way leads to life; the broad way leads to destruction. Lay hold, brother, on eternal life.

Contend Earnestly for the Faith.

BY F. E. EXUM.

When the apostle says, "Contend earnestly for the faith which was once for all delivered unto the saints," he does not mean anything else. There is a great need everywhere for Christians who will contend earnestly for pure and simple faith in the gospel of Christ. There are some members of the church who are so afraid that they will precipitate an argument with some one and be called upon to give a reason for the hope that is within them that they rarely ever say anything in defense of the true faith of the gospel. Other people who are members of various organizations will contend for their faiths and doctrines, and oftentimes never be challenged by members of the church of Christ who may be present. This should not be the case. Brother, when the apostle said to "contend," he meant for you to open your mouth and talk, just as the apostle Paul did when he disputed for the space of two years in the school of one Tyrannus, and when he contended with those whom he met daily in the market places. Those who are afraid to open their mouths usually give as a reason that they do not believe in contending with any one. In taking that position, they are entirely out of harmony with the teaching of the apostle. Of course it is a good thing to work, and let people see your good works; but there are times when you need to speak. You should not go to extremes and contend with every one with whom you come in contact; but when the proper opportunity comes to speak in defense of the true faith of the gospel, do not fail to speak. If people where you work do not know what you are and for what great principles you stand, it is because you are not speaking to them concerning the way of salvation. Many of the early Christian martyrs, while they were being held in prisons awaiting execution for their faith in Christ, converted their prison attendants by their earnest contention for faith in Christ. A person who refrains from speaking in defense of the gospel or from teaching its precepts when the right opportunities present themselves is hiding his light under a bushel so that it may not be seen.

To-Morrow.

BY MRS. NELLIE ELNORA SINGLETON.

O, why do we worry o'er things that are past,
And life's little sorrows in mem'ry hold fast,
Or think that to-morrow more sorrow may bring,
When our voices in praise for his mercy should ring?

Each sorrow, each tear drop, each pain that we bear,
Each day that our hearts are bowed down with some care,
Each stone in the pathway our feet here have trod,
Is but a step nearer to heaven and God.

As sunshine seems brighter that follows the rain,
So our rest will be sweeter that comes after pain;
And though life's joys be transient and soon pass us by,
There will be joy eternal in our home in the sky.

Give up yourself to God's perfect love to work out his perfect will; for all he means you to do, he will surely give light and strength. The throne of the Lamb is surely proof that there is no surer way for us to riches and honor than through his poverty.—Andrew Murray.

LOS ANGELES NOTES

By S. H. HALL,
2669 North Sichel Street.

House of worship, corner Altura and North Sichel Streets. Take North Broadway car to Sichel, then one block to left.

Bits of News.

The good work in this city moves gloriously onward. Paul's idea of preaching publicly and from house to house is getting fairly under way. I think there is such a thing as preaching three hundred and sixty-five days in a year, and it is my prayer that the members in this city may get down to hard work along this line. I have never seen a people of whom I believe so large a percentage really want to do something. I am pleased with some letters recently received, commending what has been said on this page about the difference in the results obtained by the early preachers and congregations and the results we today obtain. Take this and think it over: Get each man and woman and each boy and girl in your congregation to work one year just as earnestly and untiringly as the apostles did, and see the greatness of the results in contrast with the littleness of your former results.

Brother Riggs began work with the "faithful few" at Downey on the second Lord's day in this month, and will begin a revival at that place next Lord's day. This is close enough to us for the members here to give him some strong backing. He was delighted, and so were the Downey members, with the great increase in attendance last Lord's day (January 9). Some of the greatest souls on the earth are to be found at the weaker places, where the struggle has to be made with only a few to help. The Dial brothers, at Long Beach, and a number of others who have cars have agreed to stand by that work till it is put on its feet.

Brother L. D. Perkins, of Armona, was with us on the last Lord's day in the old year, and heard Brother Riggs give a strong lesson on "The Work, and Its Success." He preached for us on Wednesday night following. Perkins is one of the best men in the State, full of religion, well balanced, and loves the old-time gospel wagon, filled with grace, truth, and love, too well to get off of it and ride a hobby.

Next Lord's-day evening (January 16) I shall begin a campaign with S. E. Witty at Ontario. Witty is another one of our best, and I am expecting a delightful time. It is fine to be in a country where you can conduct revivals the year round. The meetings at Ontario and at Downey will be our first two for the year 1921.

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"Judge Not, That Ye Be Not Judged."

Under the heading, "Judge Not, That Ye Be Not Judged," I recently re-read the following story. It was prepared mostly for children, but I am sure it has thought enough in it for most of us, so I give it to our readers with a few comments:

"O, mamma, what do you think?" cried Daisy, rushing in from school with flushed face and clenched fists.

"Why, I don't know," said Mrs. Johnson, calmly.

"That little rich girl," said Daisy, "that has moved across the street in the big house refused to speak to me. As I passed I nodded, and she went right along like I was not in the world."

"Well," said mamma, "I can give you a sure cure for that. They haven't any flowers in their yard. Run and gather some roses and take to her."

Daisy stood speechless for a moment; but she ran out, gathered a large bunch of flowers, and carried them to this little rich girl across the street. "O, aren't they beautiful!" said the little girl. "Come right in! My name's 'Ruth'—what's yours? I am nearly blind, and can't see but just a little way in front of me. But how I do love flowers!" And she hugged the bunch of roses to her breast.

In a few moments the little girls were as friendly as if they had been playmates all their lives. When Daisy said she must go, Ruth held her by the hand and begged her to come often, saying that she could not see well, and got so hungry for some one to play with her. Daisy assured her that she would.

Rushing back home, Daisy said: "O, mamma, I'm so sorry I judged Ruth as I did! She is so sweet, and we had such a good time!" And she moved closer to her mother, conscious of what she had said and thought of Ruth, and in a lower voice said: "Mamma, she is nearly blind."

"Yes, my dear child, I told you that was a good cure, if the little girl really meant not to speak to you; and I knew, too, that it would help my little girl. So you may carry her flowers every day."

The next morning as Daisy was starting to school, she stumbled over a bundle lying at her door; and when she looked, she saw it was addressed to her. On opening it she found a doll nearly as large as herself, with real curly hair, brown eyes and eyelashes, and a card: "To my dear friend Daisy, from Ruth Murphy." With tears in her eyes and the doll in her arms, she rushed to her mother and said: "Mamma, I must remember the Golden Text: 'Judge not, that ye be not judged.' And I will name my doll 'Ruth.'"

This is a simple, sweet story, but it has occurred thousands of times on this old earth. The one great thing about the Bible is that bitter regrets never come to our souls when we do what it says. The one thing the infidel is powerless to do is to name one thing the good Book tells us to do or be that can ever bring remorse, a disturbed conscience, or any unhappiness into our souls. The best man, the safest man, the happiest man, and the one most able to help others, is that man who makes God's word the law of his mind and heart and his rule in all the walks of life.

But while the story was written for children, to make them slow to judge, do not we older children need it? Have you ever misjudged any one? Have you said little things, ugly things, unkind things, about people whom you did not fully know, and learned later that all you had said was absolutely false? Have you? Now—be honest with yourself and God—*have you?* Is it not better not to talk till you know what you are talking about?

I love to think of the religion of our Lord and Savior with the idea of its justice, its uprightness, its absolutely forcing you, if you let it have its own way with you, always to treat the other fellow right. Yes, it compels you to do to others as you would have them do to you.

But it is time for the Bible class; so I must close here, praying that I may be able to say more later along this line.

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"A Great Question to All."

No, I am not writing more, but merely giving the heading of what Brother Elam had to say in the Gospel Advocate of January 6. Be certain to get a copy of that issue and read it, if you have not; and if you have read it, read it again. "Am I growing better?"

"Order is heaven's first law." To be orderly, then, is to partake of some of heaven's joy. A fundamental principle in being orderly is to put first things in our plans. Bible study is to be classed among the things of first importance. If we take or make time for this, other tasks adjust themselves to the plan. A life of true order keeps a place for Bible study and prayer.—Selected.

Anything cherished in the heart which is contrary to the will of God, let it seem ever so insignificant or be ever so deeply hidden, will cause us to fall before our enemies. Any conscious root of bitterness cherished toward another, any self-seeking, any harsh judgments, any slackness in obeying the voice of the Lord, any doubtful habits or surroundings, will cripple, if not paralyze, our spiritual life. —Selected.

The Gospel.

BY F. B. SHEPHERD.

Of all the wonderful expressions of the Holy Spirit, perhaps none is so comprehensive as the sixteenth and seventeenth verses of the first chapter of Romans. Writing to Jew and Gentile converts, the apostle sets forth in less than forty words in the Greek practically all that is involved in the scheme of redemption. Astounding this statement must have appeared to the Jew, with his bigotry, exclusiveness, and dependence upon his Abrahamic ancestry to insure his salvation; humiliating to the egotistic Greek, who, glorying in self, worshiping the beautiful, adoring the human, deified the world; fearful indeed it must have made the Roman, so conspicuous for his honor, fidelity, courage, chastity, manliness, and possessing an earnest, severe religion of duty second only to that of the Jew, to be told that the "gospel" is the only "power" of God unto salvation of all the nations.

In introducing this, which is intended to be the first of a series of articles on the scheme of redemption, it is well that we examine carefully into the matter that is involved in this great expression. To borrow from the idea of a greater mind, the first thing that strikes us is the authority of this message. It is *the* power, salvation through Christ being not merely "*a*" way, but "*the*" way (see Acts 4: 12, 13; 39: 16, 17), even God himself being powerless to effect the salvation of sinful man righteously except by this means of grace. When the question of its authorship is raised, it is *of God*. Though intended to be wielded as the "sword of the Spirit" by man, a treasure placed in earthen vessels, yet it is of divine origin; for that only the "seed" of the kingdom can produce "children" of the kingdom is evidenced by the parable of Jesus in Luke 8: 11.

The purpose for which this gospel is given is revealed in the expression "unto salvation," legal righteousness being impossible because of man's weakness and inability to attain to the absolute sinlessness necessary before a legal system can justify. Wonderful is the wisdom and loving-kindness of God, who has made man's redemption possible through faith in Jesus Christ, and not dependent upon his keeping perfectly the perfect law of Jehovah.

The next words of this wonderful text—"every one"—presents the supreme triumph of the Christian system and furnishes us one of the greatest proofs of its divine authorship. All the world is found guilty (Rom. 3: 10-18), and a redemption is revealed as wide as the need. It is the universality of the gospel invitation, with its impartial appeal to every class of men, all grades of society and shades of color, that distinguishes it from every other religion of the world, ancient and modern. All can comprehend it (Heb. 8: 11), all can take advantage of it. Salvation from sin depends upon man's individual choice, and not upon birth, merit, or intellectual attainment

There remains but to examine the one stipulation upon which this power of God becomes operative and efficacious in the case of the "every man," and that is expressed in the clause "that believeth." Faith has always been an absolute prerequisite to acceptance with God. (Heb. 11: 6.) This is no question of God's power to save, but one of authoritative fact. Not how *could* he redeem man, but how *will* he? To him who does not believe, the gospel is not the "power," nor is God here responsible; for he neither "gives" man faith, nor does the Holy Spirit "put it into men's hearts," but it is produced by the appealing life story of the man Christ Jesus. The gospel is not lacking in the potency it should possess, but it can be made inoperative by the unfertility of the soil upon which it falls. Like the seed on the wayside, it may find no response from the ground; and though not lacking the germ of life within itself, still it falls to produce because of the absence of the reciprocal relations without which no life can be reproduced. No more is it the mere mental act of believing something religious that assures man God's approval, but the fact or truth believed that is unto man's salvation. Soul-saving faith centers not in an institution, imperial, spiritual, or rational, but in a divine Person. The gospel is the power of God unto salvation, because it produces in man faith in the Person of the living Word, the divine Son of God, who, taking upon himself the form of flesh and living in absolute obedience to God's laws while upon earth, died a perfect sacrifice in fulfillment of his mission of deliverance, and is to-day seated at Jehovah's right hand, there to make intercession for, and finally to give eternal life to, him that "believeth on the Son," "eateth his flesh," and continueth the acceptable dwelling place of his Spirit. (John 6: 40, 54; Rom. 8: 11.)

An Interesting Correspondence.

Editor's Note: We give the following correspondence for two purposes: first, to show some of the methods adopted by the Apostolic Review proprietors and their party to carry out their divisive and destructive work; second, to show the impression that their work and methods make on some who come to find them out. The correspondence is self-explanatory, and will help some to answer some very serious practical questions with which many Christians are confronted. Study it well.

Indianapolis, Ind., December 8, 1920.—J. D. Clemens, Dixon Springs, Ill.—Dear Brother: Brother A. T. Kerr, of Brookport, Ill., in a letter to me recently dropped the remark that you had a son who attended David Lipscomb College last winter, and that this year he was not attending because of the contention between the fraternities in the school, and because some of the members had bought revolvers with which to protect themselves, and because thus it was a dangerous place for one to go. If this be true, would you, for the purity of the church, permit me to use these facts in the Apostolic Review, *without any names?* The great plea for begging hundreds of thousands from the brethren for these schools is because of the great good they are doing; but this shows the danger of all human organizations. The Review stands for the "one body," the church, and against all human bodies to do work of the church, and I believe you will greatly aid the cause of the contention for the church alone to teach the Bible by your permission for us to make known these facts. I should be glad to hear from you soon.

Your fellow servant, D. AUSTEN SOMMER.

Dixon Springs, Ill., December 14, 1920.—D. Austen Sommer, Indianapolis, Ind.—Dear Brother Sommer: Your letter of inquiry about my son attending David Lipscomb College is at hand. I am somewhat surprised. I remember having some friendly talk with Brother Kerr about the school, and why I had allowed my son to go elsewhere this year; but I am sure, Brother Sommer, that you have the wrong impression about the conditions there. True, there was some friction among some of the boys at times; but if I am correctly informed, some of these boys were expelled from school.

I am of the impression now that the tender age and inexperience of my son caused him not to be as well satisfied as I had hoped for, and I feel that I made a mistake by not sending him back there for this year's schooling. We find there are imperfections in all the schools; and I am convinced that David Lipscomb College is as well disciplined as any school known to me. And as I read some of the letters now that my son gets from his classmates of last year, and see how zealous they are for the cause of Christ and his church, and that they stand out against so many of the evils that the other schools tolerate, such as the dance and card playing and the cigarette habit, it makes me see that my son should be back there.

Being left as I was without a wife to raise the child and keep him under a mother's love and care, I have had to depend largely on the schools to help me raise my child and teach him; and what am I to do? If I cannot send him to a school where the Bible is taught, and under the influence of some of the best men and women we have in the church, where will I school him? Shall I rather turn him over to the State schools, where the Roman Catholic influence has made it unlawful for the Bible to be read? This is a very serious question to me, Brother Sommer, one that I have given serious consideration; for I realize

that we are held largely responsible for the future destiny of our children, and it behooves us to place them under the very best influence possible.

While there were some frivolities among some of the boys there last year, I feel it would be unfair to criticize the school for it, just as it would be unfair to criticize the church because some of the members do wrong. It looks to me like a drowning man grabbing at a straw, and I cannot consent for anything I may have said to get into the papers; for, after many years of close observation and talks with our brethren in many different localities, I am thoroughly convinced that this hairsplitting theology and wrangles among the brethren through the papers is sending thousands of precious souls to hell, and the guilty parties will have to give an account for it in the day of final accounts.

With the kindest feelings and brotherly love, I am,

Yours truly, J. D. CLEMENS.

The Joy of Forgiveness.

BY H. C. FLEMING.

"The greatest joy to mortals given
Is inward joy of sins forgiven."

Happiness is a state of mind in which the thoughts are pleasant, and these come sometimes by affairs which we control, at other times by circumstances with which we have very little to do. But unhappiness generally follows after unpleasant occurrences or dissatisfaction with something distasteful.

When we are in deep distress and it is removed, we either whistle or sing, thereby showing the joy of the mind because of changed conditions.

If the former sees his crops about to fail for lack of moisture and rain comes just in time to revive them, we notice a broad smile on his face, because he is happy in the prospect of a bountiful yield.

When any misfortune seems about to occur and the crisis passes, there is joy in the heart.

Even in dyspeptic dreams, when fearful scenes pass through the mind, on awakening how joyful we are that it was only a dream and not a fact!

When any of our friends are sick and nigh unto death and the change comes and they begin to recover, what gladness in our hearts!

When an innocent man is condemned for a crime and is about to be executed, if a reprieve comes in time from the proper authority, what rejoicing because a life is saved!

When devastations come upon the earth, after they are over there is great joy in the hearts of the people because they have ceased.

But hate, the cause of many evils, never brings happiness to him who has it in his heart. Where love dwells, there is joy in that heart.

In 1 Cor. 13: 4-8 Paul gives us the full meaning of love. By these we see that love brings happiness, not only to the possessor of it, but also to those who are the objects of it.

God loves the world; and when man realizes how great that love is, it begets in him a love for God. Therein is a happiness all men may enjoy.

There is joy in heaven over one sinner that repents (Luke 15: 7), because a soul is saved from an eternal death (John 3: 16; 1 John 4: 9).

Sin has brought man to such a condition that he can only have lasting joy when freed from that condition; and this joy will be all the greater if he fully realizes the fearful condition in which sin has placed him. It is well, therefore, that man should fully understand what a hideous monster sin is.

"My sin—O, the bliss of this glorious thought!—
My sin, not in part, but the whole,
Is nailed to his cross and I bear it no more;
Praise the Lord, praise the Lord, O my soul!"

When money is the only egg in the nest, misery is the only bird in the brood.—Exchange.

Georgia and the Far Southern Field

By B. C. GOODPASTURE

"The Salt of the Earth."

Relative to the mission of the people of God on the earth there is no more significant statement than this: "Ye are the salt of the earth." (Matt. 5: 13.) Looking at it from one point of view, this was a great compliment for the disciples. When Livy, the Roman historian, desired to pay the people of ancient Greece a high compliment, he spoke of them as "the salt of the nations." But Christ was not speaking merely to compliment; he was indicating to his disciples the sublime purpose for which they were to be sent out into the world. He had come "to seek and to save that which was lost" (Luke 19: 10), and they were to follow his example. They knew the value and nature of salt; they knew how indispensable it was to the preserving and keeping of meats and foods in general in their country. The influence of Christianity as exerted through the lives and teaching of God's people is the only thing that will save the earth from moral corruption worse than that even of sin-cursed, fire-doomed Sodom. For a lack of this kind of salt, the antediluvian world, the cities of the plain, and the idolatrous tribes of Canaan were destroyed. If the disciples of Christ fail at this point, they break faith with him and the world—they mark themselves for destruction; for "if the salt have lost its savor, wherewith shall it be salted? it is thenceforth good for nothing, but to be cast out and trodden under foot of men." As well had one expect the moon to shine after the sun has been obliterated from the universe as to expect the moral and spiritual condition of the world to remain as it is, or to improve, when the church falls short of the full measure of its duty.

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Another Good Report From Savannah.

In a recent letter Brother Beck writes: "We had two of the largest crowds since I have been here on last Lord's day (January 9), and one confessed Christ and was baptized. The prospects are good, and we must work now." Our readers will remember that funds are being raised for the meetinghouse in Savannah. The situation is critical. The time is limited. If the brethren buy the house which they are considering, they must do it at once. Send your contribution immediately to J. B. Beck, P. O. Box 1530, Savannah, Ga.

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News Items.

The union service conducted by the East Point, South Pryor, and West End Avenue congregations at South Pryor Street last Sunday night (January 16) was a decided success.

Five took membership with the West End Avenue congregation last Sunday.

Every man is a steward unto God. There is no title, office, or trust so sacred as stewardship. It grants to a man full authority to direct, control, and use the property of his Master. The owner has no special oversight of his own affairs, but intrusts them to the care and management of the steward. There can be no doubt but that this is the proper view of our position in the world. We are here to keep house for the Lord. We hold all things in trust, and as such we must give an account whenever he asks it. We are at liberty to use anything so long as we prove faithful to our divine trust. It was the infidelity of the steward in the parable, the careless scattering of the master's goods, that led to his dismissal.—Selected.

AT HOME AND ABROAD

Brother Elam preached on Lord's-day morning at Union Church, in Sumner County, to a large audience.

J. H. Horton informs us that the church is taking on new life at Haleyville, Ala. He is now living in Haleyville.

Will J. Cullum preached at Locust Grove, in Simpson County, Ky., on Lord's-day morning, and at Franklin at night.

F. B. Srygley preached at Lawrence Avenue Church, this city, last Lord's day, morning and night, to excellent audiences.

William M. Oakley was with the church at Hendersonville, Tenn., last Lord's day. He reports fine audiences at both services, with the outlook there fairly good.

A. B. Lipscomb filled his regular appointment at Russell Street Church, this city, Sunday. One young lady responded to the invitation, coming from the Baptists.

Attention, Detroit subscribers! Please each of you send us your new house number, that we may change the address of your Gospel Advocate to it, as requested by your postmaster.

G. W. Jarrett changes his address to New Smyrna, Fla. He would like to do mission work in Florida this winter. Any one wishing his services should address him at the above-named place.

Brother Elam is preaching daily this week at David Lipscomb College. His strong, forceful sermons are very much appreciated. Three of the younger boys obeyed the gospel at the last prayer-meeting service.

The members of the Belmont church of Christ, this city, enjoyed two fine services last Lord's day, at which time Brother Hall, from the David Lipscomb College, was with them. The Sunday-school service was also good.

T. E. Tatum and wife and his brother's wife called to see us at this office on Wednesday of last week. They were en route to St. Petersburg, Fla., for the remainder of the winter. They report the work doing well at Jackson.

A. N. Kennedy, whose address is Box 286, McKinney, Texas, is now arranging his work for the summer and fall, and has some time open for protracted meetings anywhere he is needed. He would be glad to hear from brethren at an early date.

Changes of address: J. H. Tune, from Belton to Temple, Texas, Route 2; Mrs. J. W. Mahan, from Holland, Ga., to 807 Elinor Street, North Chattanooga, Tenn.; J. C. Moore, from Shelbyville, Tenn., to 105 East President Street, Savannah, Ga.

W. G. Black, of Anson, Texas, sends some subscribers to the Gospel Advocate, and says: "I shall try to secure other subscribers. I appreciate many of the timely articles in the paper. Believing its influence to be for good, I shall do what I can to extend its circulation."

C. W. Holley, 110 West Theo Street, San Antonio, Texas, says: "Mrs. Holley's pronounced mental aberration is now accounted for in that her case has been pronounced pellagra by Dr. Whitacre, of this city. The doctor says that she will have to be treated for some two years."

H. M. Phillips, of Tuscumbia, Ala., says.: "The Gospel Advocate has a splendid ring of the truth in it. Keep the good work going. A few private letters in the place of some articles would help greatly to keep off others. Be sure to understand the other person's statements."

W. R. Frazier, Glenwood, Ark., January 15, says: "I have been reading the paper for the past eleven years, and think it gets better all the time. I appreciate the firm stand that the editors take in defense of primitive Christianity. May the Lord spare them long in his service."

A letter brings word that Charles Holder is at home very sick with pneumonia. His appointments for preaching must be canceled for the time on account of his serious illness. He asks the fellowship and prayers of the brotherhood for his recovery in order that he may continue in the work of preaching the gospel.

Brother McAbee, from Franklin, Tenn., was in to see us on Monday, and renewed his subscription for the Gospel Advocate. He says he cannot well do without the paper, and has read it regularly for forty years. He reports fine services at Franklin last Lord's day, with a fine sermon by Brother Smith, and an overflowing house.

W. L. Reeves writes from Winston-Salem, N. C.: "Our work here in North Carolina is considerably improved over what it was during the war. The greatest trouble is that there is so much needed to be done and so few laborers. We need a young preacher who is capable of teaching vocal music. Who will write me about this matter? Address me at Winston-Salem, N. C., Urban Street. About ten congregations need training in singing."

J. D. Harvey, Lueders, Texas, writes: "I am located here, giving all my time to preaching the gospel. We have a splendid congregation here, and a very good outlook to build up the work here and in the surrounding country. I preach here two Sundays and at rural churches the other Sundays. I enjoy reading the Gospel Advocate because it stands for some glorious truths. I hope its editors will see fit to bring on some more special numbers."

A. C. Huff, of McLean, Texas, wishes to arrange for a visit to Arkansas, Tennessee, and Kentucky, if he can get meetings to hold while making it. He began preaching in 1884, and has labored in the gospel in Texas, Oklahoma, and New Mexico. He can furnish reliable references, and is recommended strongly as a man of much experience and knowledge and an excellent preacher by T. B. Clark, of Childress, Texas, who knows him personally. Do you need him?

Kendall E. Ball, of Colfax, La., writes that he has been very busy in school work, but has not permitted this to prevent his meeting with the brethren to break bread and study the Scriptures upon the first day of the week. A part of last summer he engaged in protracted-meeting work, and he wishes to devote some time this year to the work of evangelizing. He would be glad to devote all of his time to the work, for he appreciates the truth that "the harvest is plenteous, but the laborers are few." Any one wishing his services in a protracted meeting should write him at Colfax, La.

From John Hayes, Bradentown, Fla., January 16: "The past year has been one of my best in the work, but I am determined to do more this year. One of the brethren drove me out to a mission point twenty miles from here to arrange for a meeting to begin on the fifth Lord's day and continue as long as interest demands. The church at Miami has promised me the use of their tent, and just as soon as it gets a little warmer I expect to keep it busy as long as they will let us use it. The harvest field is great here, and laborers are needed. There is but one other gospel preacher in this county."

From J. C. Mosley, Mayflower, Ark., January 18: "We are having a fine meeting here. The children have not been cultivated in the word, but they are growing fast since we have been teaching them. The Baptist people turned their house over to us, and the seats would not hold the people. We made extra seats. On Sunday nights we are much crowded. There have been three confessions. One man offered us one hundred dollars on a church house here; but the Baptist church house is a good one, and they will not be apt to use it more to any success. One lady from the Baptists is to be baptized to-morrow. The apostle's admonition, 'Prove all things,' has been a deathblow to the sects here."

I worshiped with the Catoma Street church of Christ, of Montgomery, Ala., on the second Lord's day in January, and heard Fred M. Little preach an earnest sermon. At that time it was suggested that the church take up a contribution on the next Lord's day for the relief of the starving children of Central Europe. I have just received the following note from E. R. Barnes, which is self-explanatory and will be read with interest: "Brother McQuiddy: You remember the decision of our congregation made on Sunday, January 9, when you were present, to contribute to the drive for funds for the European Children's Relief, as a congregation? Well, we took the contribution last Lord's day. It totaled three hundred and thirty dollars and eighteen cents cash. In addition to this, we took up our regular weekly contribution. Our amount was published in the daily papers under the name, 'Catoma Street church of Christ.' It seems to me that this is fine—not the amount merely, but the method. The church got the credit and—I may as well say it—the advertisement." Other churches would do well to follow the example of this church.

James E. Scobey will preach at the Belmont Avenue Church, this city, next Lord's day.

Charles L. Talley, the efficient preacher at Cookeville, Tenn., was in our office one day last week. He reports the work in Cookeville moving on nicely.

Brother Ellis, of Coopertown, Tenn., was in to see us last week. He reports the church work doing fairly well in Robertson County, which work he looks after with great interest.

From Tice Elkins, Fort Worth, Texas: "I will begin a debate with S. T. Brogdon, Methodist Episcopal preacher, at Glenwood Church, this city, on February 7, to continue six nights.

F. C. Sowell will preach at both services of the Lawrence Avenue Church, this city, next Lord's day. Brother Sowell is one of our most faithful preachers of the pure and unadulterated gospel of Christ.

From W. E. Morgan, Quanah, Texas, January 17: "The outlook for the cause at this place is very bright. Two more from the 'digressives' took membership with the church here last week. We feel encouraged."

Persons wishing to know the meeting place of the church of Christ in Akron, Ohio, can learn by writing to W. T. Petty, 246 Torrey Street. We are informed that it is at 1235 Grant Avenue—next stop of Grant Avenue car past Cole Avenue.

C. E. W. Dorris preached on last Lord's-day, morning and night, for the Joe Johnston Avenue Church, this city. He reports large and attentive audiences and interest manifestly growing. Brother Dorris will preach for the new congregation at Clarksville, Tenn., next Lord's day.

From L. F. Mason, Whitewright, Texas, Box 33: "I am arranging my year's work. I find that I am to be in Tennessee in the summer, and have some time not engaged. I would like to arrange some meetings. Those desiring my services should write me soon, as my time will soon be engaged."

Lytton Alley preached an excellent sermon last Lord's day at the Charlotte Avenue Church, this city, to a large and interested audience. He also preached at night. We understand that he will have a monthly appointment with them for the current year, and hope that his ministry will do them much good.

From M. C. Cayce, Jackson, Miss., January 17: "Two interesting services were held here yesterday in the W. O. W. Hall. Our young brother, Roy Vaughan, preached in Ridgeland, notwithstanding it was raining. Six men besides the women attended our midweek prayer meeting. Three of our members have moved away."

Changes of address: A. B. Gunter, from Lyles to Humboldt, Tenn.; H. C. Morgan, from Leesburg to Blakely, Ga.; H. H. Snow, from Cleveland, Miss., to Haleyville, Ala.; John M. Rice, from Merkel to Munday, Texas; J. R. Stubblefield, from Viola to Morrison, Tenn., Route 6; John T. Smithson, from 666 East F Street to 206 Preston Street, Louisville, Ky.

From R. A. Craig, Louisville, Ky., January 18: "Our Bible-class work at Parksville continues with great interest. We will probably continue two weeks longer, in order to give all concerned a general knowledge of the Bible. I feel that this year will present many opportunities for good. I hope to reach many destitute fields. I want to conduct other Bible classes before the warm months."

From Curtis Taylor, Mineral Wells, Texas: "I want to express my appreciation and approval of the high standard of the Gospel Advocate. I am now teaching vocal music in this city, and worship with the faithful few at the I. O. O. F. Hall. This is a wide-awake and loyal congregation, and they are doing great good. If plans materialize, work will start soon on the new church house. Brethren Wallace and Thomas preach for us each Lord's day."

J. Porter Sanders preached at the Twelfth Avenue Church last Sunday, morning and evening, to large audiences. The congregation received with profound regret the announcement that W. A. Fuston, one of the leading elders, who has been with the church since it was set in order, was going to Chicago, Ill., to locate. Brother Fuston left for that city Sunday night. Good interest is being maintained in the Bible study and the attendance continues large.

Fred M. Little writes from Montgomery, Ala., January 24: "With pleasant weather prevailing, the attendance at the Catoma Street Church, this city, was the best for several Lord's days. We had Bible study at 9:45 A.M.; preaching, 11 A.M.; young people's meeting, 7 P.M.; preaching, 7:30 P.M. We have song practice each Thursday evening. Each Saturday evening we have a social hour for the children, the purpose of which is to study the lesson for the next day and to spend an hour socially, that teachers and pupils may become better acquainted."

From D. S. Ligon, Denton, Texas, January 17: "Since the first Sunday in January I have been busy at home, nursing a sick wife; but she is up now, and we are thankful to the Lord. I have just had a letter from Havana, Ark., where I have held some meetings, and where I am to have a debate with the Adventists, and I am informed that the interest is good. S. P. Risener now lives near Havana. Brother Risener is a good preacher, and I hope the churches in that part will keep him busy in the Lord's work. He is one that farms and preaches, too; and many times these preachers are the very best."

James A. Allen sends in this: "Last week it was stated in the Gospel Advocate that 'James A. Allen disappointed the Charlotte Avenue Church, this city, by notifying them very late that he would be elsewhere.' This is an unfortunate mistake. I notified some of the congregation several days ahead that I could not be present at the morning service on Sunday, and with their consent I sent Brother Moser to preach in my place. I preached at Charlotte Avenue at the night service. The conflict in appointments was caused by my exchanging another engagement in order to accommodate Brother Srygley."

From T. M. Carney, San Angelo, Texas, January 18: "Since my last report Christmas has come and gone, also a new year has been ushered in. The church here remembered the preacher and his family Christmas with many useful gifts. In addition to this, many sick people, shut-ins, were remembered by the church here with some gift. All lines of the work seem encouraging, for which we are thankful. The church has consented for me to have July and August or August and September—sixty days—for protracted-meeting work. Those desiring my services may write me at 122 East College Street, San Angelo, Texas."

From W. F. Lemmons, Somerville, Texas, January 18: "I preached for the church at Beaumont last Lord's day, morning and night. We had good crowds and fine interest. I am to begin a meeting there next Lord's day to continue a week or ten days. I have agreed to divide my time equally between Beaumont and Somerville, preaching at Somerville on the first and third Lord's days, and at Beaumont on the second and fourth Lord's days. Brethren visiting Beaumont can reach the church by taking Lake Park car. Get off at last curve on Elgin Street, and walk one block east to the church. Brethren, pray that our work may advance."

During my recent visit to Alabama I enjoyed the privilege of worshiping on one Lord's-day morning with the Catoma Street church of Christ at Montgomery. Fred M. Little, the minister of the congregation, delivered a very earnest sermon, pointing out to the church work that should be done. I should have been glad to also visit the church at Highland Park, but lack of time prevented my doing so. I learned, however, the church was very much pleased with Brother Hines and his work. Both these churches, with their preachers, should accomplish a great work in advancing the cause of Christ, not only in that community, but also in surrounding territory. The church is the light of the world, the salt of the earth, the pillar and support of the truth. The Gospel Advocate will rejoice with these churches and brethren in every good work they do.

William P. Walker writes from Dinuba, Cal., January 10: "The work here is progressing remarkably well. We are at the present time remodeling our house of worship. Yesterday morning Brother Perkins visited us. He preached a thoughtful sermon on "Ruth, and Her Trust in God." Brother Perkins has done a great work in the State. Yesterday morning we took a special collection of one hundred and fifteen dollars. The regular offering was twenty-five dollars and thirty-two cents. Last night I preached a sermon on the subject, 'God's Foolishness vs. Man's Wisdom.' One came from the Christian Church. I have challenged the Christian Church here for a debate. S. H. Hall, of Los Angeles, will represent us. If they accept our challenge, I will publish the date for the discussion in the Gospel Advocate. Our house of worship is at the corner of Kern and College Streets."

GOSPEL ADVOCATE

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

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EDITORIAL

The Gospel Should Be Preached.

BY J. C. M'Q.

When the divine philanthropy had accomplished its work, Christ commanded the apostles: "Go ye therefore, and make disciples of all the nations, baptizing them into the name of the Father and of the Son and of the Holy Spirit: teaching them to observe all things whatsoever I commanded you: and lo, I am with you always, even unto the end of the world." (Matt. 28: 19, 20.) For Christians to fail to comply with this commission to preach the gospel is to make the impression that one does not have full confidence in the gospel as God's power unto salvation. We should be able to say, like Paul: "For I am not ashamed of the gospel: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek." (Rom. 1: 16.) If we are not ashamed of the gospel of Christ, we certainly should be active in proclaiming it to every creature, as "belief cometh of hearing, and hearing by the word of Christ." (Rom. 10: 17.)

I have just returned from a trip to Southeast and Southwest Alabama. I never go to Alabama and make a tour of the State that I am not impressed with the fact that there are so few churches of Christ in that section. While we have a number of good churches in Birmingham and also in Montgomery and some other towns in the State, yet, comparatively speaking, there are very few members of the church of Christ in the great State of Alabama. The churches of Christ in the State of Tennessee and other adjoining States certainly have a great work to do, and should not fail to vigorously evangelize Alabama. In many of the towns there are only a few members of the church of Christ. As the church is the light of the world and the salt of the earth, it cannot afford to put its light under a bushel and not spread the gospel in the destitute fields of this great State. I would not intimate that they should confine their work to the State of Alabama alone; but the gospel should be vigorously proclaimed in the destitute fields of this State, and then the churches should reach out to other destitute fields. Christ said to his apostles: "But ye shall receive power, when the Holy Spirit is come upon you: and ye shall be my witnesses both in Jerusalem, and in all Judea and Samaria, and unto the uttermost part of the earth." (Acts 1: 8.) This is not only the scriptural order, but it is the sensible order. We should do our full duty in an endeavor to convert those who are near us; and when we have done all that we can in this respect, then we should look for other fields. The brightest light at home shines the farthest away. There are churches that could well afford to give five hundred or one thousand dollars a year for evangelizing in this field and be the better for the doing. Christians should be active, diligent, and faithful in the great work of proclaiming the gospel to a lost and ruined race. Paul says, in writing to Timothy: "These things write I unto thee, hoping to come unto thee shortly; but if I tarry long, that thou mayest know how men ought to behave themselves in the house of God, which is the church of the living God, the pillar and ground of the truth." (1 Tim. 3: 14, 15.) The churches of Christ have a responsibility that they cannot shirk and stand approved in the sight of God. The failure to sow the seed of the kingdom in the destitute fields about us is a failure to do our duty, and whenever we fail in this respect we stand condemned. The churches, in order to quicken their own spirituality, must be energetic and ready to make sacrifices in order to save the lost. When we remember what Christ has sacrificed in order to redeem us, we should certainly propound the question to ourselves: "What have I done in order that I may lead sinners out of darkness into light?" No individual member of a congregation should wait for others to make all the sacrifices in spreading the gospel. It seems that when a Christian knows that people are perishing for the gospel of Christ, that, having full confidence in the power of the gospel, he would not wait to be exhorted and admonished, but would be ready with all of his talents to devote himself to the preaching of the gospel in order that souls might be saved. How much better to spend our money for the conversion of sinners than to spend it for carrying on wars! Herbert Hoover has been making an effort, aided by the Literary Digest, to raise twenty-three million dollars for the starving children of Central and Southern Europe. This starvation is an effect of the terrible war. The Literary Digest tells us that, of all the money paid to the government, ninety-three cents on every dollar goes to the maintenance of past or future wars. Uncle Sam is now building or planning to build eight battleship cruisers that will cost over twenty-three million dollars each.

How much more active should Christians be in making sacrifices in giving of their means in order to sow broadcast the seed of the kingdom! The seed of the kingdom should be sowed in the field, which is the wide, wide world. How many churches, through the elders, will speak out and say that they are ready to give five hundred dollars per year, or even one thousand dollars per year, for the evangelization of this territory? The work should be vigorously pushed. The stronger churches in Alabama, located in the cities, should also make sacrifices in order to spread the gospel in the surrounding territory. The cities eventually will draw a membership from the rural districts. The people of the rural districts move into the cities; so, if the gospel has been preached to them and they have been led to Christ, they will become members of the churches of Christ in the cities. In this way the membership of the city churches has been largely maintained and

increased. We should be glad to have the churches speak out at once and give us the assurance that they will vigorously enter upon a campaign for evangelizing all destitute fields. It is not necessary for us to go to far-off China in order to preach the gospel to the destitute. We have thousands right at our own doors who have never heard the truth as it is in Christ.

But the fact should not be overlooked that before this evangelizing can be done we must have faithful ministers of the gospel to do the work. We must have preachers who not only know the truth, but who love the truth, and who, like Paul, are willing to make sacrifices in order to proclaim it. Preachers should feel that "woe is unto me, if I preach not the gospel" of Christ. Only preachers of consecration and devotion should undertake such a work. The preacher who is not ready to endure hardness, as a good soldier, who is not ready to sleep on poor beds and to eat food that is not always well prepared, should not proffer his services for such a work. Money lovers and timeservers will be a misfit in this field. Before any one says, "Here am I; send me," he should give himself a thorough examination and honestly convince himself that he is ready to make the sacrifices demanded in such a field. The Lord sends only such to preach the gospel. Any other character will prove a weight rather than a help. No man can accomplish much in any calling if he has not thoroughly counted the cost and has not decided to give all that is within him to the work which he has chosen. Only men who love the Lord with all their hearts will do much in leading others to the Lord Jesus Christ.

"Unity in Christ."

BY E. A. E.

Lately attention was called to the teaching of the New Testament on "giving diligence to keep the unity of the Spirit in the bond of peace." An attempt was made to show what this unity is and what the "diligence" required to keep it embraces. Every individual who does not make every sacrifice of opinion and theory and of self and who does not speak and teach and act as God commands in order to keep this unity and to maintain this peace is to that extent responsible for existing divisions, and to the same extent is disobedient to God.

Every one should feel the force of this truth and should act accordingly. But, on the contrary, each party to any personal difference, or faction, or division, thinks the other party alone is at fault and responsible for the whole affair.

Below we reprint a most excellent and impressive article under the above heading from the mighty pen of our beloved and greatly missed Brother Lipscomb. It appeared in this paper, December 27, 1894. It should not only be read, but studied, by all. Truth is always the same and always consistent, and so long as divisions or church troubles exist this article will be applicable. It is very much to the point at this time.

THE ARTICLE.

The oneness of all Christians is an object to which no Christian heart can be indifferent. No Christian can be indifferent to it, because it was near the heart of the Savior, and, as he told us, is a condition of the world's believing him to be sent of God, so saved through him. He prayed that those who believe on him through the words of the apostles may be one, as he and his Father are. "Holy Father, keep through thine own name those whom thou hast given me, that they may be one, as we are. . . . Neither pray I for these alone, but for them also which shall believe on me through their word; that they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me. And the glory which thou gavest me I have given them; that they may be one, even as we are one." (John 17: 11-22.)

They were to be one in Christ—were to be sanctified in the truth. "Sanctify them through thy truth; thy word is truth." (Verse 17.) While the importance of the union or oneness of Christians is clearly set forth in these scriptures, the conditions and place of union are also as clearly defined—the union in God and Christ, in his name, in his word. The meaning is that every one may be sanctified by the word. To sanctify is to set apart, separate from, make holy. To sanctify in and through the word is to set apart by the word—separate from all not contained in the word and to consecrate to all the word requires. When men are thus consecrated by and in the word, they are one with God, and all who are one with God will be one with one another. This is a truth that ought to startle the religious world in its present divided condition—all who are in union with God are in union with one another. The converse of this is true. Those not in union with one another cannot be in union with God. This must be true, as all who are united to God are united to each other. Division and separation among professed Christians is an emphatic declaration of separation from God on the part of one or both parties to the division or separation. Two persons or parties cannot be in union with God and be themselves separated and divided. "But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin." (1 John 1: 7.) This sentence shows that those who walk in the light, as he is in the light, walk in the light as Christ gave the light—[and this—Editor] brings them into fellowship one with another, and the same thing that brings them into fellowship with one another brings them to where the blood of Christ cleanses from all sin, and when they are cleansed from all sin they have fellowship with the Father and with his Son, Jesus Christ. That is the very thing that brings into fellowship with God—brings into fellowship with all in fellowship with God. This truth cannot be too earnestly impressed on the religious world.

Another thought connected with this: "Inasmuch as ye did it unto one of the least of these my brethren, ye did it unto me." (Matt. 25: 40.) To own one as a child of God and refuse him the fellowship of a child of God is to refuse fellowship to Jesus Christ, who is personated in the humblest of his children.

There is much talk to-day of union among Christians. The union feeling is alive as it has not been for hundreds of years. This is good and hopeful, because men never can learn how and where to unite until they learn they must be one and come to desire to be one. The desire of union leads to seek how and where union may be effected. Much of the talk of union is very much at random. It is hopeful, nevertheless, because it leads to seek how and where.

There is one great danger in seeking union among men—that is, in uniting with men we may separate from God. Often when we seek to get closer to one body we move away from another. We must be careful not to separate from God, because a union without God is a union in falsehood, a league with death. In any union of Christians God must be the center and the head. We come into union with God by doing his commandments, by following his directions, and by walking in the light as he is in the light. We are sanctified to God through his word, through doing his word, through separating from all not in his word, through doing all that his word requires. All who will do this will be brought into fellowship with God and with all who are in fellowship with him. There is no other pathway to fellowship with men that does not break fellowship with God. The only means of fellowship among men that is not "a covenant with death and a league with hell" is to seek fellowship with one another by seeking fellowship with God—by walking in the light, as he is in the light. The things that divide men are not what God has required, not what Jesus did or said, not what is in the Bible, but what men add to the requirements of God. These divide; and these taken out of the way, Christians would come together as one. The only effective work that man can do to promote union among Christians is to look closely to his own walk and faithfully regulate it by the word of God. Every one must look to himself, see what he holds and practices that is not required by the word of God, and he must lay it all aside. He thus removes the obstacles in his own life and walk that hinders other children of God from uniting with him. This is the first and most important work that he can do. It brings him into a closer walk with God, into a more sacred fellowship with Jesus, the Lord and Master. It removes all obstacles out of the way of true and proper fellowship with Jesus, the Lord and Master. It removes all obstacles out of the way of true and proper fellowship between him and all other children of God. When he does this, and by his example and teaching tries to induce others to lay aside everything from their faith and practice not required by the word of

God, so as to remove all hindrances to union on their part, he has done about all it is possible for man to do to bring about fellowship with man and with God. When all of the hindrances of this kind are removed, Christians, as kindred drops, will flow together as one homogeneous and harmonious stream.

To see God's children must be one, and where and how union must be brought about, is a great step toward it. To see our own salvation, our union with God, depends upon our union with all in union with him, will quicken our efforts toward union, will make us seek to walk in the strait and narrow road that leads to God.

Brother Lipscomb adds: "These ideas are gradually entering the minds and hearts of professed Christians." He gives some quotations to show this.

He further says:

The great difficulty is to undo what centuries of ecclesiasticism and sectarianism have done. The first essential thing to be done is the disintegration of all denominations, the destruction of all ecclesiasticisms, the rejection of all creeds but the Bible, that people, each for himself in the sight of God, may look to and be led by God alone. The disintegration and destruction of sects must precede the union in Christ of Christians.

Let this clear, strong rule of the word of God, which Brother Lipscomb has pointed out with so much force, be felt and applied, not only to conflicting and clashing religious denominations, but also to all "churches of Christ" in which there are contentions and strife and divisions, then the peace of God will flow among them as a river. But, on the contrary, as James (3: 13-18) says: "Where jealousy and faction are, there is confusion and every vile deed." Jealousy, envy, faction, and division come in regular order.

All who are indifferent to this are indifferent to the will of God and to their own salvation.

The truth that "all who are in union with God are in union with one another" ought "to startle the religious world," but most especially congregations, claiming to be only churches of Christ, in which strife, contention, and faction exist. Where any of these exist, there are necessarily some persons not one with God. The beautiful and wonderful expressions, "one accord," "singleness of heart," "one heart and soul," "same mind," "same love," "each counting other better than himself," "perfected together in the same mind and in the same judgment," "all speak the same thing," "lowliness of mind," "meekness," "long-suffering," "forbearing one another in love," cannot exist between any two brethren or in any congregation where strife and bitterness, contention and faction are. Certainly such brethren are not one as Christ and God are one. These evil things are a shame and a crime against the church of God. To be indifferent to such sins is to trample unity and peace and the will of God underfoot. One party to any personal difference or to any division in a congregation is in disobedience to God, and perhaps both are. True it is that to refuse to fellowship the poorest and weakest child of God is to disfellowship Christ. In view of and under the influence of these solemn truths, "all bitterness, and wrath, and anger, and clamor, and railing, . . . with all malice," should melt away as snow beneath the burning rays of a summer's sun.

Let us be impressed with the truth "*that division and separation among professed Christians are an emphatic declaration of separation from God on the part of one or both parties.*" This is a fearful thing! Yet some seem never to think their own feelings against others, their own accusations against others, their own bitter denunciation of others, are declarations to the world that they themselves have not the Spirit of Christ and are separate from God. One or the other of two houses of worship in a few hundred yards of each other is a monument to strife and division and, therefore, to disobedience to God; and both may be. All strife, all wrong and bitterness, and all factions are scarcely ever confined to only one party to division. Let us examine ourselves. Let us realize that the only way to preserve unity and peace, or to heal breaches already made, and to destroy factions, is for every man to look well to *his own individual life and walk before God*, and in this way only can he remove all obstacles to gracious speech, unity, peace, and love. "Lord, is it I?" This done, then Satan himself can never disturb the unity and peace of brethren. Reverse this—let each one attempt to make it his business to examine and condemn the other—and Satan will be well pleased and the demons of perdition will shout for joy.

Timothy must "reprove, rebuke, exhort;" but he, although inspired, must do so "with *all long-suffering* and *teaching*," and "in meekness" must "correct them that oppose themselves." Such must be done in this spirit today. But to attempt to justify any one in error and wrong is to become a partaker with that one in his wrongs, is to attempt to break unity with God, and to place before the church an obstacle to harmony and peace. Our justification of men, in our partiality and weak judgment, is far from justification before God; before God all stand or fall.

Shading and Shaving the Truth.

BY F. W. SMITH.

There are all sorts of people in this old world, and I suppose that is the reason it is said: "It takes all sorts of people to make a world." But it was not so in the beginning of man's career upon the earth. We are told in holy writ: "And God saw everything that he had made, and, behold, it was very good." (Gen. 1: 31.) Again, the wise man says: "Lo, this only have I found, that God hath made man upright; but they have sought out many inventions." (Eccles. 7: 29.) One of the inventions of man is to "shade and shave the truth," commercially, socially, and even religiously. Some people cannot handle the truth without soiling it with a degree of exaggeration or shaving away a part of it until it becomes a "misfit" upon the tongue or pen that first expressed it. Perhaps there are very few "false reports" that do not have a grain of truth for their foundation—just enough to "start the ball to rolling." Even so good a man as father Abraham so shaded the truth as to get himself into trouble and a blot upon his good name. Under the stress of fear that his beautiful wife might be taken away from him, he told a king that she was his sister. Indeed, she was his half-sister; but in that statement he intentionally cast a shadow over another relation he sustained to Sarah, hoping to hide it from the king. Jacob went further and shaved the truth all away regarding his own identity in the presence of his old, blind father, Isaac.

One way, and a very common way, of shaving the truth is to put a false construction on one's word and then peddle that *false construction* as the very words uttered at first hand. For instance, A says, "No, I cannot be mistaken as to what B said, for I heard him distinctly say it;" and then some one present goes away and circulates the report that a certain man says he is infallible, leaving the impression that said person regards himself beyond the liability of making a mistake regarding any matter whatever. Such conduct is reprehensible upon the part of any man or woman, and yet it is done all over this country. Such people, because one says he cannot be mistaken about a certain thing, jump to the conclusion that he means he cannot be mistaken about *anything* at all. Unless men can be *absolutely* certain about some things, how could the business world proceed, and how could there be any courts of justice or any certainty in the world about anything? If men and women cannot be certain—*absolutely* certain—as to what each other say, at least some of the time, then what sort of a world would this be in which to live?

Again, some people "shave" the truth by cutting it half in two. They are unwilling to stop at trimming off the

sharp corners, but proceed to split it wide open, and with what is left make a *false impression*. Of course, what they tell is truth, but a terribly mutilated affair that lies wounded and bleeding in the hands of the shaver. The writer was preaching at a certain place on the subject of prayer, when the following statement was made: "I do not believe it is right to pray to God to save sinners short of obedience to the gospel." From that statement some of my auditors went away saying: "That man said he did not believe in praying, and we will not hear him any more." Perhaps some may say that was bad and altogether inexcusable, but not a whit more so than to put a false construction on one's language, and from that put a word or words in his mouth he never used. Neither is it any worse than to assign a position to another and then *garble* his writings, leaving out portions that would *disprove* the contention of the critic.

Such things in secular papers emanating from men of the world is bad enough, but how much worse it is in religious papers and from the pens of professed Christians! The Holy Scriptures teach us to "lie not one to another" (Col. 3: 9), and they also teach us to lie not one about the other. Some people, when shown that certain positions held by them were contrary to the word of God, instead of renouncing them, begin a campaign of *misrepresentation* of those who oppose them. Thus the truth is shaved, shaded, and buffeted about; but despite it all she will continue to live, for "the eternal years of God are hers."

Have You Sent Any New Subscribers?

Publishers of religious papers, of necessity, have been compelled to carry losses during the last two years. Postage has advanced, wages have doubled, and paper is costing in some instances four times as much as it did before the war; yet the cash received for advertising and subscriptions has not been any greater than the amount received previous to the war. Religious publishers have been considerate of their subscribers and have done everything possible in order to keep their papers up to their usual standard. Our readers can greatly coöperate with and help us in carrying the heavy load by sending new subscribers. We are glad to inform them that we are receiving a number of subscribers; but we are able to handle many more, and should like to solicit a more decided and vigorous coöperation. Many of our readers, with very little effort, could send us at least a half dozen new subscribers. There are many people who would be greatly benefited by reading the Gospel Advocate who are not now reading it. Wherever the paper is read, there is more liberality, there is more active work done in spreading the gospel of Jesus Christ than elsewhere. The paper stimulates to active endeavor, to spirituality, to growth in Christian life. Do not wait for some one else to do the work, but begin yourself, remembering that we will allow you twenty per cent commission on each new subscriber you send us at $2.50 per year; or, if you prefer, if you send us two new subscribers, we will send you a copy of the Teachers' New Testament with notes, which is very helpful. The publishers of this Testament say of it: "It is the most helpful Testament for the use of Sunday-school teachers, leaders, and scholars ever prepared. The notes and helps were edited and prepared by a joint editorial board of the foremost Biblical scholars in every denomination. The introductions were [illegible]n by authorities of international reputation. The [illegible] that of the American Standard Version—the latest translation—with proper names marked for pronunciation and the words of Christ emphasized in heavy-faced type." Now is the time to secure this valuable teachers' Testament. Don't wait, but act at once. Delay may cause you to lose the book.

Mrs. Tennie Hughes.

BY J. C. M'Q.

I have known Sister Hughes for many years, and have always regarded her as one of the purest, truest, and most earnest disciples of Christ. Of a cheerful, bright, and sunshiny disposition, she was ever ready to speak a word to the erring, lift up the fallen, and to make sacrifices for the unfortunate and afflicted. While she was not the possessor of very much money, yet even in her declining years she was a constant contributor to the needy. A number of times she has come to our office and handed me five dollars or more for feeding the orphans and for helping the afflicted and needy. Such a noble, consecrated life cannot be in vain. In her deeds of sacrifice, in her pure and godly life, she will continue to live to light and guide men to the throne of God. With more like her, the world would be far better off. Here is the estimate handed me by one who knew and loved Sister Hughes:

"Sister Tennie Hughes was one of the most beautiful, consistent, Christian characters I have ever known. Although a great sufferer for several years before her death, she never complained or grew discouraged. Her trials only seemed to make her hope and faith grow stronger. The good qualities of both Mary and Martha were admirably harmonized in her life. While she chose the one thing needful, a good part which should not be taken away from her, yet her family and home were ever very dear to her, and she faithfully performed her duty as she saw it. Sister Hughes came as near to measuring up to the perfect standard as mortals ever do. The beneficent influences of such a life are beyond calculation, so truly did she reflect the Christlikeness; but we know that if she could speak, she would say: 'To him be all the glory.' Ma we not hope that, refined by suffering as a little child, she grew into a noble womanhood and a ripe old age, and that then the Father smiled upon her and called her home? As we realize that her noble deeds live after her and that God will still use her consecrated, devoted life for good, may we all say:

"'God's way was best, with reverent lips we say;
God's way is best, and praise our God to-day.'"

"And I heard a voice from heaven saying, Write, Blessed are the dead who die in the Lord from henceforth: yea, saith the Spirit, that they may rest from their labors; for their works follow with them." (Rev. 14: 13.)

He That Wavereth.

Surely we are apt to be very inconsistent in the view we take of our place and purpose in the world, in some ways vastly exaggerating our importance, and in others failing of the reverence we owe to ourselves. Sometimes a man seems to think of the whole world as revolving round his life, and measures everything with reference to his own wishes and opinions; and sometimes he is content to drift along as though he had no distinct power of choice and will. Sometimes he seems unable to imagine that the lives, the feelings, the convictions of others can possibly mean as much to them as his do to him; and sometimes he hardly seems to have a conviction in him, but yields to any pressure that is on him, and calls himself the victim of circumstances. Sometimes he speaks as though his knowledge were certain and his decisions infallible; sometimes as though he could know nothing at all of that on which all knowledge depends. Sometimes he seems to himself exempt from the defects he sees in others, and incapable of their blunders and misdoings; at other times he takes the poorest view of his own endowments; he thinks that it is of no use for him to aim high, or to attempt a noble life; that he may make himself easy on a low level or a down grade; that there are temptations he cannot withstand, and sins he will never overcome; that people must take him as he is, and not expect too much of him.—Francis Paget.

WESTERN DEPARTMENT

By C. E. WOOLDRIDGE.

After many hindrances and delays, I trust we may now be able to maintain the proposed "Western Department" in a way that will be interesting and of some real value to the cause of Christ. I am asking those who have been patiently waiting on me and my action in this matter to now take hold and by their fellowship guarantee the success of this department. Brethren, please send articles, reports, and items of general interest. In sending reports, send to me direct; or if sent to Nashville, mark them "For Western Department," and they will be included with other matter from our field. Let us have reports of work of congregations, county and city work, etc., for the past year, and give us plans for work this year.

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Churches.

I am herewith giving a very modest report of a most excellent work, written by Brother C. A. Buchanan, who is entering his second year as Johnson County evangelist. I know Brother Buchanan and the Cleburne church as so many of us knew Brother G. Dallas Smith and his work, and I know the work there is better and stronger than you would judge from this work. However, read the report and compare this work with what is being done in your county. If it encourages you to do some better work than you have been doing, write us about it. Your report might help others. Brother Buchanan's report follows:

The work at Cleburne is going forward. The church is well trained in the Lord's work. No one has been found yet to take the place of Brother Smith. The church is moving cautiously in the selection of a man, since a church the size of this one, with the work that we have planned, needs a man of rare qualities, especially so since the vacancy to be filled is that made by the death of G. Dallas Smith. Brother Smith was an able teacher and leader, and the work here grew mightily under his more than two years' ministry.

The county missionary work was launched last year and will continue. The church is planning to do more this year than ever before.

Brother R. L. Whiteside, of Denton, has preached more than any one else recently. Brother C. C. Merritt, of Davis City, Iowa, recently spent several days with us, including the second Lord's day in January, and delighted the church with his heartfelt messages on missionary work.

A large part of my work as county missionary has been devoted to reviving run-down congregations. In some places good results are being reaped, but at others I meet with small encouragement. One place I visited in the spring, where we have perhaps two dozen members, has since sold their meetinghouse for a small sum and fixed it so that future generations can have no place to meet in that community. I have started up the work at a few new places in the county. I have gone out of the county for several meetings, and will go anywhere that is consistent with my plans.

It is encouraging to see other congregations in Texas and in other States putting out men to work the neglected places. A great missionary spirit is taking hold of the church, and I believe it is because more preachers are preaching it than formerly. I believe it will take anywhere it is preached.

Let us not be afraid to launch out into the deep and let down the gospel net, for Christ has commanded it. (See Luke 5: 1-11.)

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The Preachers.

As a people we have no conventions, conferences, or like meetings, hence no occasions for preachers to meet each other or spend any time together. Most of our preachers are quite busy men; but I am sure most of these men could and would be glad to take time to cultivate the acquaintance and take counsel with other men in the work. The preaching brethren who live in Dallas and near the city have planned to meet twice each month during the winter months. We have had two such meetings. The meetings are held at Pearl and Bryan Streets meetinghouse on Tuesday evenings after the first and third Lord's days. Elders, deacons, Bible teachers, and other active workers are invited to meet with them. The last meeting was devoted to the subject, "Mission Work." Our next meeting will consider "What Constitutes a Model Congregation." We have no organization. A committee is appointed at each meeting to arrange for the next and appoint a committee to succeed it. These meetings promise to be real study periods for all who attend. We hope to study together a number of important questions. Would not such meetings be both pleasant and profitable for brethren at other places?

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Singers and Singing.

We have in most places fallen far short of doing our best about this part of our worship. Hoping to stimulate to action and encourage others, I give the example of Fort Worth brethren and churches. There are now nine congregations in Fort Worth and immediate environs. On each Lord's-day afternoon singers from all of these congregations meet at some one of the meeting places and spend from one to two hours singing together. There are twenty or more men who lead well. As a rule, every leader present takes his turn to lead one or two songs. On the first Lord's day in the year these singers, more than one hundred strong, went to Handley in the afternoon and with the singers there spent a delightful two hours. Handley is eight miles east of Fort Worth. Recently they visited Oak Cliff Church in Dallas. It is hoped this fellowship will be continued and prove very valuable when the season for protracted meetings with these churches and tent meetings throughout the city opens up. After spending seven years in Tennessee, near Nashville, I cannot but think of what fine meetings of preachers and singers could be had there. Do you not think, brethren everywhere, that these Fort Worth brethren—a vast throng of young people—are setting a good example for those who spend Lord's-day afternoons picnicking and joy riding?

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Books.

"The Model Church," by G. C. Brewer, now of Austin, Texas. I think so much of this book that I am teaching a class in each of the two churches with which I am now laboring two lessons each month, using the subjects treated and the treatment given in the book as a basis for the lessons. I believe every church in the land should have just such a course of lessons, and believe Brother Brewer's book is the best help provided for such classes. Such study would correct many errors and strengthen the church at points where we have proven shamefully weak and deficient. I most heartily commend the book.

"Sound Doctrine," by C. R. Nichol, of Clifton, Texas. I am using this book as I am using "The Model Church," and have very interesting and interested classes. The book has thirteen lessons, or chapters, each followed by a long list of test questions. Volume I. is to be followed by others of like size every three months for three or four years. The work is suited to weekly Bible classes—Lord's day or midweek and each covers the period of a quarter.

These books are well bound and can be used by success midweek, and each covers the period of a quarter.

Blessed is the man who dares to say no when the sins of life call him from paths of purity. For as sure as God lives, if you refuse to go with the crowd, to run with "the bunch," to indulge in hurtful lusts, you will lose your popularity, and be ostracised.—Exchange.

HOME READING

Dream Ships.

If every night at six o'clock,
As punctual as the postman's knock,
Our dream ships from the dreamland seas
Sailed back upon a homeward breeze,
Bearing piled high in every hold
The treasures that our dream foretold,
Books and soldiers, dolls and guns—
And chocolates and currant buns—
How happy would be every face!
This world would seem a different place!
And yet, if laden stern to stem,
They never failed at 6 P.M.
To wander back to me and you,
And each and every wish came true,
And ne'er a vessel came to harm,
The thing in time would lose its charm,
And wonder light and glad surprise
Would fade away from children's eyes,
And we might even sit and long
For something awful to go wrong—
If every night at six o'clock
Those dream ships all sailed back to dock.

—Selected.

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The Rainy Day Visitor.

Probably Ernest was as scarlet as grandma's tomato pincushion by this time. Minnie watched the little rivers run down the garden path into the little lake at the gate. She sighed. Scarlet fever was the only thing Ernest had not divided with her in all the nine years of their twin lives.

Grandpa was asleep on the sofa, with a newspaper over his face; grandma dozed in her easy-chair by the fireside. It seemed as if they were always asleep. She thought of Mrs. Todd's baby, who was always taking a nap when she wanted to take him riding. "People seem to sleep a good deal at the top and bottom of their lives," she said to herself, and sighed again.

Grandma sat up with a start. "Why, child!" she exclaimed, picking up her knitting. "I must have closed my eyes for a second. I was just wondering," she went on briskly, smiling down at the doleful little face, "if you wouldn't like to read the diary your mother wrote when she was ten years old."

Minnie, with wide eyes, followed grandma to the bookcase. A mother only ten years old made one feel solemn. After a few-minutes' search the book was found. It was of faded red leather, with "Diary" printed across the back in gold letters. There was a red pencil tied to it with a ribbon that had once been blue.

As soon as she began to read, Minnie forgot that it was raining—forgot that she was lonesome and homesick.

"Ester Brown and me are going to keep a diry," it began. Minnie stopped reading. Could that possibly be Aunt Esther Brown, who lived at Waterlee—" our adopted aunt," as the twins called her?

"That is just who it was," said grandpa, waking from his nap in time to hear Minnie's excited question.

She could hardly let the book go long enough to eat her dinner. At the very end of the book came the most exciting part. She was going slowly to make it last as long as she could, when she read this: "Esther brown and me are too old to play with dolls any more, so we are going to put our paper dolls all in the seekerit drawer of the old seekeritaree and never look at them again. Cross your hearts and hope to di."

"Grandpa, grandma, grandpa!" cried Minnie, dancing up and down. "Is there a secret drawer in the secretary?"

"Yes, yes," said grandpa, rubbing his chin. "Let me see. Pull out the second drawer from the top. It's right in the back of that."

Minnie did so, trembling with excitement. She found a little drawer, but it was empty.

At the sight of her disappointed face, grandpa came to help her. They hunted for half an hour, but no other secret drawer could they find. They were about to give it up when grandma, who had joined in the search, said suddenly: "Father, didn't she mean the old secretary? You know we bought this one the spring after she was nine, and she and Esther had the other in the attic to play with."

Up into the dark, musty attic went the three. There in the dormer window stood the secretary, covered with dust and cobwebs. If Minnie had hard work to keep from screaming downstairs, she had harder work now, as at last grandpa opened the secret drawer and handed her a pile of what seemed dusty papers. It was indeed the paper doll family put there so long ago by the two little girls.

When they were dusted, they appeared as good as new, and Minnie spent the rest of the day playing with them. She laughed and laughed at the queer style of the clothes they wore. At bedtime, when she gathered them up, she said to her grandmother: "It was just like having my little girl mother come to play with me."—Anna Louise Berray, in Sunday School Times.

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A Boy in Fact.

He filled the house with laughter and bother and playmates in squads; a boy of muddy boots and spilled ink bottles and scratched furniture and torn clothes; a boy of sure loyalties, of sudden gusts of affection, of unexpected gentle words, and of shy tenderness when one was alone with him in the firelight—a boy like other boys in fact.

Love such a boy and be patient with him, and develop him, just because he is a warm-hearted fact, not a ready-to-wear, polished fancy.—Selected.

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Forces of Evil.

The moving-picture show is the greatest force for evil on this earth to-day. It educates as no other power can our children to rob, steal, lie, commit adultery, and makes these sins look so good and so attractive that the children even think they are right.

Speaking of the movies, every now and then you will see a picture in which a minister is made to play the part of "the villain." Did you ever see a priest of the Catholic faith play that part? And sometimes a minister is called upon to play the part of "hero." Did you ever see a Protestant play that part?

John Barleycorn is dead! Write it in letters of fire, and then dry your tears, for though J. B. is gone, he left "Jake" to run his business for him, and a man drunk on "Jake" is just as rotten and filthy as one drunk on "John." The open saloon is gone, but the law-defying dispenser of booze is with us yet.—Selected.

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The proprietor of a grocery store chanced to glance out the plate-glass window and saw a small boy lingering around a barrel of apples exhibited on the sidewalk. "Hey, there, boy!" exclaimed the groceryman, going to the door. "What are you doing?" "Nothing," laconically answered the boy, with his eyes still fixed on the barrel. "Nothing, eh?" doubtfully returned the man. "Aren't you trying to steal some of those apples?" "No, sir," responded the youngster; "I'm trying not to."—Exchange.

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That a love of truth for its own sake, and merely as truth, is possible, my soul bears witness in its inmost recesses.—S. T. Coleridge.

MISCELLANY

C. A. Lancaster, who is engaged in the work in Wayne County, Tenn., writes as follows: "I filled all of my previous appointments at the close of the year 1920, regardless of cold and rain, conducting six services with good interest. I know that we are not perfect, and I confess all of my mistakes. Brethren, pray for me and all, and let all keep working for the Lord. He has wonderfully blessed us. Please do not forget this needy field, as well as others. Help me in this great work of saving souls for heaven's home."

Fred M. Little writes from Montgomery, Ala., January 17: "We are not boasting because we have done a good thing; but when it comes to knowing that money is needed to save the children of the Near East, Catoma Street church of Christ, of Montgomery, Ala., is there with the goods. Our collection of January 16 was three hundred and sixty-five dollars in cash, three hundred and twenty-five of which goes to the relief fund. That is better than to give the preacher a 'Ford,' any time. We suggest that the way to be happy is to help others. The collection for 1920 amounted to $3,512."

William J. Campbell, of Davis City, Iowa, writes: "I want to recommend to the churches in Texas and elsewhere C. C. Merritt, of this place, and the work he is doing among the churches to stir up a greater interest in the gospel work. Brother Merritt has taken up this work with the indorsement and recommendation of the churches in this part. He is capable of doing much good to every church he may visit, so we hope the churches wherever he goes will receive him gladly and listen to his great message. Brethren, call for him and give him an opportunity to tell you of the great possibilities and opportunities for the gospel of Christ."

The church of Christ at Duncan, Arizona, makes the following acknowledgment: "We gladly and gratefully acknowledge the contributions received from brethren and friends, amounting to two hundred and fifteen dollars and seventy-seven cents. Since last report we have received twenty-five dollars. We would be glad if we could secure enough help to enable us to start a small building of some kind. We would be glad if all congregations would investigate our need. I am sure that more of them would then send us a contribution. We give as references the following-named preachers, who know our circumstances: E. N. Glenn, 2310 Pittsburgh Avenue, El Paso, Texas; John M. Rice, Munday, Texas; Bynum Black, McAlester, Okla."

From J. E. Wainwright, Texarkana, Ark., January 10: "Promise of the life that now is and of that which is to come is plainly demonstrated in the lives of the humble servants who are busy in the service of our King, discharging their duties unselfishly. Shortly after we entered the field at this point, over eighteen months since, observation encouraged a humble petition in behalf of the colored people, which was recently answered. While busy with secular work during the holiday months I met a colored brother who informed me of sixteen humble souls about four miles west of the city trying to respect the New Testament in its purity and simplicity. The next Sunday afternoon several from the Central congregation motored out to the location, and your humble servant offered words of encouragement. I must say that I have never been more impressed than with those people. Their earnestness and readiness to accept the truth with joy would put to shame the majority of my own color. W. C. Cornelius is their minister, and we hope to make him very useful among his race locally."

J. H. Murrell, Route 2, Rogers, Ark., addresses the following to the brethren at large: "Having received so many inquiries regarding Mrs. Murrell, with so many expressions of fellowship, sympathy, and love, I take this method of giving a report and at least partly expressing my thanks to all. Since the twins were born, November 24, Mrs. Murrell's condition has been very serious; but I am glad to say she is better, and we hope she will finally get well. It may yet be a long time before she is well enough for me to get out to do any work other than the necessary chores about the place. Friends and brethren far and near have assisted and encouraged us very much. Some even said: 'Anything in the world you need, let us know.' Others said: 'Pay no attention to expenses; the bills will be paid.' Perhaps, though, the expenses have been higher than they expected. I hope they will be paid; however, I still owe the nurse one hundred and thirty dollars, and have not yet paid anything on the doctor's bills. One brother wrote me: 'I believe your case ought to be put before the church at large and let them help you. You have been giving your time to the cause for a very long time.' I admit that for more than thirteen years I claimed no occupation other than preaching, and that most of that time was spent at mission points and with small, weak congregations. For part of that time I was offered from twice to three times as much money for other work as I was receiving for preaching. Yet I often feel unworthy of the many good things received. But when I think of how Mrs. Murrell has overworked herself, taking care of things at home while I was away preaching, I certainly believe she is worthy of the best care we can give her. Brethren, remember us in your prayers."

H. M. Phillips furnishes the following information about the church at Tuscumbia, Ala.: "Last Sunday (January 16) was a splendid day for the church here, with two large audiences and one baptism. Since May, 1919, there have been about forty additions to the body at this place. The cause looks bright for the future. The financial side of the church work has increased greatly. In 1917 the average contribution was about fifty-eight dollars a month; in 1918 it increased to about seventy dollars a month; in 1919, up to May, it was about sixty-six dollars a month, and for the rest of that year it ran to one hundred and eighty dollars a month; and in 1920 it increased to two hundred and twenty dollars a month. Since I have been with the church here, beginning in May, 1919, I have held seventeen protracted meetings and helped in three or four others. Three of these meetings were supported by the church here. The orphans have been helped, the poor administered unto, the sick waited upon, the David Lipscomb College and the Freed-Hardeman college helped, money sent the church in Washington and six others, some foreign mission money sent off, a splendid furnace installed and two rooms fixed for Bible classes—this is a partial list of things done besides the regular work. Our crowds have almost taxed the capacity of the house in regular attendance. Peace and harmony prevail where division was almost abounding. Visiting is a prominent feature here now, and love and interest are growing. These facts and figures may not impress others with any great degree of deserving praise, but, when compared with what was done before, make us take courage and press on. We are not doing what we could do nor what we expect to do; our aim is not reached These things are written with the sole purpose of letting all see that we can do more if we get at it. We have about one hundred and twenty-five members here, but a number of others attend."

W. D. Bills, San Antonio, Texas, in a note dated January 7, speaks of the good work being done by the disciples in that city. He says: "Last Lord's day marked the beginning of a new congregation for this city. About seventy people gathered for the first service. It was my pleasure to be present and assist in selecting teachers for the class work and also to speak at the hour of worship. This congregation is located in a splendid part of the city, and we expect to have a strong church in a very short time. For the past six years I have served as minister for the Denver Heights congregation, this city; and during that time we have built a splendid church building and have grown in numbers from about thirty-five to about three hundred. Among these are to be found some of the truest and best disciples I have ever known. They are not wealthy, yet I have never called for money for the Lord's cause that it was not raised immediately. We now feel that we have more members than really necessary to carry on the work here; so we decided to 'swarm' and thus extend the cause to other parts of the city. We feel that we can do more good by starting the new congregation than if we all remain together. Fortunately, we have enough qualified leaders for both places. I shall serve as minister of the new congregation, and we have secured the services of T. W. Phillips, of Fort Worth, for Denver Heights. C. W. Holley is doing a good work with the South Flores Street congregation, and we expect for these three congregations to work together in extending the borders of Zion in this city. We are undertaking more for the present year than we have ever undertaken before; and with our forces strengthened by the coming of a most excellent preacher, we expect, with the help of the Lord, to succeed. During the last four years the Denver Heights congregation has built two church houses and furnished them throughout without any outside help. We plan to start another congregation on January 1, 1923."

QUERY DEPARTMENT

BY J. C. McQUIDDY.

Mrs. J. C. Anderson, of Electra, Texas, wishes an explanation of the following question: "Can a man live a true Christian and be a Mason? If not, why?" As to what any man can do depends largely upon his intelligence and information. I would not encourage any man to go into Masonry in order to live the Christian life. The truth is, when a man does his full duty in the church of Christ, he is so busily occupied that he has no time to attend open societies, secret societies, or anything of the kind. If one is seeking to live the highest type of Christian life, I am constrained to believe that he would not go into Masonry for this purpose. If one wishes to live the Christian life and make himself a follower of Christ and fit himself in character for service, he will give his talents, means, time, and love to the church of God, with none to bestow on any other association or brotherhood. I do not doubt that Masonry advocates many good things; but I know that Christianity advocates that which is purest and best, and so it is a mistake to turn away from this to any human institution.

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E. B. Forister, of Calico Rock, Ark., wishes to know if an elder moving from one congregation to another can be an elder in the congregation to which he moves. He also inquires to know if, since his first wife has died and he has married again, he can still be an elder. If Brother Forister has the qualifications for an elder in one congregation, he has the qualifications for an elder in another, but that congregation should select him and indicate their desire to have him act as an elder. If a number of elders are to be appointed, the congregation should signify its choice and they should be appointed in the scriptural way. Because a man has the misfortune to lose his first wife, to marry a second time does not bar him from acting as an elder; at least, I do not understand the Scriptures so to teach. Appointing a man to the eldership does not make him do the work of an elder. The man who has the qualifications to do this work cannot resign his duty, and should do the work wherever he may be. The man who has these qualifications is under obligation to do the work, and he should do it humbly and faithfully, as God desires. Simply appointing one to the eldership does not give him the power or the right to lord it over God's heritage.

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David R. Wells, Mount Olivet, Ky., writes: "I have the Gospel Advocate of December 9 before me, and having read your and Brother H. Leo Boles' articles on whether or not an elder must be a married man, and seeing the scripture that you both quoted says he *must* be 'the husband of *one* wife,' and being a great lover of God's truth without addition or subtraction, and being limited in my education, I want to ask one question: 'Is it possible for a man to be the husband of *one* wife and not be married?'" Those who do not accept the plain statement of the Bible that an elder must be "the husband of one wife" contend that an elder "must be a married man," which is the equivalent of "the husband of one wife." Certainly he who is the husband of one wife is a married man, and so is he a married man who is the husband of two wives or of three wives, as the case may be. Hence, it follows that if the Bible had said an elder "must be a married man," he could have been the husband of two or three wives and have filled the qualification. This is not what the Bible teaches; and when any one says that an elder "must be a married man," he perverts the meaning of the scripture which says that he must be "the husband of one wife." When this language was penned, there were men in the church who had a plurality of wives. The evidence of profane and sacred history is clear upon this point. The holy scripture simply meant that a man, in order to be an elder, must be the husband of *one* wife and not of *two*.

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A. V. Gillum, of Albany, Ala., wishes an explanation of Heb. 8: 7. He says: "I am greatly in need of an explanation of Heb. 8: 7. Was the law imperfect? If so, in what respect was it imperfect?" I have an inquiry also from H. G. Willeford, of the same place, asking to know if the law given at Mount Sinai was imperfect. Brother Willeford says that he believes the law was perfect, and quotes Ps. 19: 7 and other passages as proof of his claim. Heb. 8: 7 declares: "For if that first covenant had been faultless, then would no place have been sought for a second." We should understand just what is meant by "the law." Monk, in his "Adventism and the Bible," says: "There is not any text in all the Bible that refers to the Ten Commandments as 'the law.' 'The law' is a term that includes the entire Pentateuch, and not just the Ten Commandments." We read of the two covenants (Gal. 4: 24), two witnesses (Rev. 11: 13), two olive trees (Zech. 4: 3), but nowhere do we read of the two laws. We read of some law titles in the following passages: "The law" (John 1: 17); "the law of the Lord" (Luke 2: 24); "the law of God" (Neh. 10: 29); "the law of Moses" (Acts 15: 5); etc. It is undoubtedly true that we are living under a new covenant. "In that he saith, A new covenant, he hath made the first old. But that which is becoming old and waxeth aged is nigh unto vanishing away." (Heb. 8: 13.) In considering the perfection of God's works, we must look to the purpose for which it was intended. The purpose of the law of Moses was to lead to Christ. "So that the law is become our tutor to bring us unto Christ, that we might be justified by faith. But now that faith is come, we are no longer under a tutor." (Gal. 3: 24, 25.) For this purpose the law was perfect; but it was never intended by Jehovah that we should live under the law of Moses after Christ came and sealed the new covenant with his own blood. The horse would not be perfect for the uses of a cow; but a horse may be perfect for his uses, and so may the cow be perfect for her uses. We say that the sun is more perfect than the moon, yet the moon is just as perfect for her uses as is the sun for his. We say that a man is more perfect than a boy, and yet a boy is just as perfect for his uses as the man is for his. Just so the law of Moses served its purpose of leading to Christ.

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A sister who does not wish her name signed to her query wants to know what Christ meant when he said that his disciples must leave all and take up their cross in order to follow him. She wishes to know if having a will to do this without doing it is sufficient, or if it means that one must really forsake all in order to follow Christ.

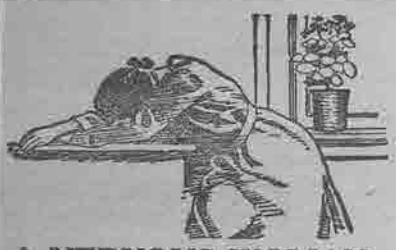
The passage teaches clearly that, in order to be a follower of Christ, one must deny himself of all that is evil, must forsake it even if it costs him something to do so. A man must love Christ more than he loves this world; he must love Christ more than he loves father, mother, wife, brother, or sister. Christ demands an undivided service and love. "Thou shalt love the Lord thy God with all thy heart."

RHEUMATISM—RELIEF

From Its Dreadful Pains and Aches, Stiffness, Soreness—

Is properly to be sought in a good blood medicine, because authorities say rheumatism is a blood disease; acid has entered the blood, settling in the muscles and joints. That's what makes the sharp, sudden, shot-like pains, causing you to jump and cringe in agony.

Hood's Sarsaparilla comprises remedies that every physician prescribes for rheumatism, combined with other blood-purifying, tonic and strength-building ingredients in a formula vastly superior in make-up and in curative power. It does give positive relief. Thousands say so. So will you. For a fine laxative take Hood's Pills



A NERVOUS WOMAN

Huntersville, W. Va.—"After I got over the influenza last spring I was all run down and suffered from functional disturbances. I suffered with bearing pains and was so nervous I felt as if I would go to pieces. My breath was so short that I could not walk up hill at all or hardly walk upstairs. Having used Dr. Pierce's Favorite Prescription with good results when I came into womanhood, I decided to try it again. I have taken three bottles and am feeling fine."—MRS. NELLIE J. BUSCH.

DEATH RATTLE OF CALOMEL IN SOUTH

Dodson is Destroying Sale of Dangerous Drug with His "Liver Tone."

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

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

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

In answering advertisements, please mention this paper.

Some Things Worth Considering.

BY JOHN HAYES.

Last night (January 8) after our family prayers and Bible lesson, wife and I were talking over the work we had done and the sacrifices we had made during the past year to extend the kingdom of our Lord upon this earth. As we discussed the lesson and reflected over the life and sacrifices of the apostle Paul and the early Christians, we were free to confess that ours was indeed a small work.

When the first copy of the Gospel Advocate for the new year came today, I read Brother Hall's article, and have just finished reading it the second time. Brother, read it over again, and let every word burn deep down into your heart. Also read these words from Him who died for you: "For God so loved the world, that he gave his only begotten Son." Yes, when we were without God and without hope in the world, God so loved us that he gave his Son as a ransom for us. If we believe this with all our heart, surely we will not be satisfied with the labor done nor the sacrifices made in the past, but with a thankful heart we will press forward with a more determined effort to live better and do more in the work of saving souls and encouraging the weak. Do you at times feel that you are alone in the fight? Do you at times think there is no use to make the effort? Then go back to the garden and there see the Savior, forsaken and betrayed. Then follow him on to Calvary, and hear him cry: "My God, my God, why hast thou forsaken me?" He never faltered, but went forward to accomplish the work of his Father. Believing this, why should you become discouraged? Think of the life and suffering of Paul; and yet he says: "These light afflictions . . . work out for us a far more exceeding and eternal weight of glory." Have you ever been stoned, shipwrecked, naked, hungry, or beaten with rods and cast into prison for serving the Lord? Brother, sister, let us determine that we will do more than ever before in the work of the Lord.

Before I close, let me commend the words of Brother Foy E. Wallace, Sr., in the same issue of the Advocate (January 6). I have wanted to say something along this line for a long time. In a certain town where I once lived a lawyer ran for county attorney. In all his speeches that I heard he tried to find favor with the people and ride into office by running down the other fellow. For a number of years it has seemed to me that some writers and preachers, instead of gaining prominence by their own worth, have sought to become leaders by writing and talking against the Advocate or some of its editors. But for the firm stand and noble fight made by the Advocate, our Southland would have been overrun with digression. The first copy of the new year is worth the price of a year's subscription. I pray for its continued success through many years to come.

SIMPLE MIXTURE MAKES HENS LAY

By W. S. BURGESS

Any poultry raiser can greatly increase his profits easily and quickly by taking advantage of the thirty-five years' experience of a successful poultryman.

A lifelong study of egg production has resulted in a secret formula of buttermilk and other valuable ingredients that puts "pep" into lazy hens. Users report increases of two to seven times as many eggs.

This secret formula is now put up in tablet form, and is called "Comba' Buttermilk Compound Tablets." Simply feed in water or mix with feed.

I am so convinced that this wonderful formula is always successful that I say kill the hen that won't lay after using it.

One million new users are wanted; so for a limited time any reader of this paper can get a big double-size box (enough for a season) on free trial by simply writing for it. Send no money. Use the tablets thirty days. If at the end of that time your hens are not laying two or three times as many eggs, if you are not more than satisfied in every way, the tablets are to cost you nothing. If completely satisfied, this big, double-size box costs you only $1.00 on this introductory offer. Not only do they make this exceptional offer, but the tablets give such universal satisfaction that a big bank GUARANTEES that they will live up to every word of their offer. With the box of tablets you will be sent a letter from the Broadway State Bank which reads in part as follows: "You, therefore, take no risk whatsoever in ordering a package of tablets from them, as this bank will refund out of this deposit the $1.00 you send them, provided the Milk Products Company fails to do as agreed." Because you are fully protected and are the sole judge as to whether you want your money back, it is asked as an evidence of good faith on your part that you pay the mail man the $1.00 when he delivers the package. Simply send name—post card will do—to **Milk Products Company**, 458 Creamery Building, Kansas City, Mo., and the big box of tablets will be mailed immediately, postpaid.

No Risk With "Diamond Dyes"

Don't Streak your Material in Dyes that Fade or Run

Each package of "Diamond Dyes" contains directions so simple that any woman can diamond-dye a new, rich, fadeless color into worn, shabby garments, draperies, coverings, whether wool, silk, linen, cotton or mixed goods.

Buy "Diamond Dyes"—no other kind—then perfect results are guaranteed even if you have never dyed before. Druggist has color card.

The Best Cough Syrup is Home-made.

Here's an easy way to save $2, and yet have the best cough remedy you ever tried.

You've probably heard of this well-known plan of making cough syrup at home. But have you ever used it? When you do, you will understand why thousands of families, the world over, feel that they could hardly keep house without it. It's simple and cheap, but the way it takes hold of a cough will quickly earn it a permanent place in your home.

Into a pint bottle, pour 2½ ounces of Pinex; then add plain granulated sugar syrup to fill up the pint. Or, if desired, use clarified molasses, honey, or corn syrup instead of sugar syrup. Either way, it tastes good, never spoils, and gives you a full pint of better cough remedy than you could buy ready-made for three times its cost.

It is really wonderful how quickly this home-made remedy conquers a cough—usually in 24 hours or less. It seems to penetrate through every air passage, loosens a dry, hoarse or tight cough, lifts the phlegm, heals the membranes, and gives almost immediate relief. Splendid for throat tickle, hoarseness, croup, bronchitis and bronchial asthma.

Pinex is a highly concentrated compound of genuine Norway pine extract, and has been used for generations for throat and chest ailments.

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

TETTERINE

for the COMPLEXION

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

Use

Eucapine Salve

Antiseptic Analgesic Antiphlogistic

(Prevents Infection)(Relieves Pain)(Allays Inflammation)

A dependable preventative of diseases of the air passages and an excellent curative agent for inflammatory conditions of the skin and mucous membranes. Does not injure delicate skin. Fine for baby. There's a wonderful amount of comfort, health and protection in a 2 oz. jar. 50c at your druggist's or by mail from

Piedmont Laboratories, Inc.,
Clinton, S. C.

Woman's Work in the Church.

BY MRS. P. M. HOWSE.

(Read before the ladies' meeting of the Tenth and Francis Streets church of Christ, Oklahoma City, Okla., December 14, 1920.)

The great plan of redemption, as outlined in the holy Scriptures, has not as its object the salvation of man alone, but it includes woman also. That plan deals with both, and ascribes to each a place, with its resultant responsibility and work. Nor do I believe that God has, in his wisdom, made such a vast difference between the man and the woman, since he has taken the close relation that they bear one another to teach the relationship of Christ to the church. (See Eph. 5: 24.) If the woman must be silent in all things, and her relation to the husband is the same as that of the church of Christ, then would not that destroy the work of the church?

I find that the woman must be in subjection to her husband, with the conditions that the case might warrant. She must not usurp authority over the man. But yet there is a work for her to do. Witness the case of Phœbe. She helped Paul in the work of the gospel. After his parting from her he wrote, in the Roman letter, commending her, and asked that she might be assisted in whatever she might need and desire help for as a deaconess. This case proves that woman may be an invaluable help, under the guidance of a godly man. (Rom. 16: 1, 2.)

Then look at the great example of Dorcas. (Acts 9: 36-39.) She was "full of good works"—the works that any faithful woman in Christ would commend herself by doing. Her loving hands made garments to clothe the poor. What an example for us! We of this place should be up and doing.

Considerable notice is given in the Scriptures to Priscilla. She was a woman of great ability, both in deeds of charity and in teaching the gospel. (See Acts 18, 19.) She, with her husband, taught Apollos, a brilliant orator and able teacher, "the way of God more accurately." So there are women who are good teachers in the private sense. And there are others who are capable of doing more in other ways, perhaps.

Others might be mentioned, but these are enough for the present. They are examples for the women in the church of Christ to pattern after. We sisters understand that we should not usurp authority over the man. But the Master, through the apostles, has taught the man to recognize the Christian woman as a helper in the church. She should be taught, and should be given a work to do. The man loving and giving honor unto the wife, the wife acknowledging the husband as the head and serving under and with him, the work should go on in harmony and peace. This spirit of unity between the sexes should permeate the entire church of Christ. All should work together for one grand end—namely, the salvation of the souls of the lost.

SORES BOILS, CUTS and BURNS have been healed since 1820 with

Gray's Ointment

Sold by all druggists. Write for sample to W. F. Gray & Co., 716 Gray Bldg., Nashville, Tenn.

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Impurities from your body as you would dirt from your home.

Constipation is the cause of much disease.

Keep your system clean by using

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Safe—Mild—Sure

Highly recommended for Torpid Liver, Biliousness, Constipation and Indigestion.

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MILES MEDICAL CO., Elkhart, Ind.

PILES DON'T BE CUT Until You Try This Wonderful Treatment.

If you have piles in any form, write for a FREE sample of Page's Pile Tablets, and you will bless the day that you read this. Write to-day. E. R. Page, 430-G Page Building, Marshall, Mich.

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CURED HER FITS

Mrs. Paul Gram, who had suffered with fits or epilepsy for over fourteen years, reports that she was cured with a medicine she read about in the paper. She says that over ten years have passed and the attacks have not returned. Every one suffering from fits should write **R. P. Lepso**, 198 Island Avenue, Milwaukee, Wis., who will send them a free bottle of the same kind of medicine Mrs. Gram says cured her. Send him your name to-day.

Stop Itching

Skins with Tetterine

60c. at your druggist's or from

SHUPTRINE CO., Savannah, Ga.

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CHURCH NEWS

Alabama.

Montgomery, January 18.—The work in Montgomery is moving on nicely. Sunday was a big day with us at the Highland Park Church. Seven were added by relationship. A good contribution was made for the starving children in Europe. The church has a mind to work. Our protracted meeting will begin the first Sunday in April, conducted by Brother H. Leo Boles.—J. H. Hines.

Athens, January 20.—I preached last Lord's day to a large and enthusiastic congregation at Corinth. Brother Pepper, one of our true and tried preachers, was with us and made encouraging remarks at the Lord's table. Our congregation at night in Athens was the largest we have had. We have the best prayer-meeting crowds of any place that I have ever labored. The work is promising and encouraging, even though some of our members are having to leave us on account of the financial crisis which has hit this country very hard. I am asking all the churches in the county to assist this work by their presence and prayers.—J. W. Brents.

Arkansas.

Fort Smith, January 17.—Yesterday was a great day with the Park Hill Church. Brother Combs preached at the morning service, while I was out in the country with the faithful few at Flat Rock Church. I preached at home in the evening, and we had three confessions. We have had twelve additions (five by baptism) since the preachers' meeting. I will teach a singing school for the brethren at Wesley during the latter part of February.—Will W. Slater.

Louisiana.

Haynesville, January 17.—I spent the first Lord's day in this month with brethren and old friends at Mount Vernon, Miss., preaching morning and night to good crowds. I have preached for them thirteen years, and they decided to have me preach for them again this year. I preached at Union Grove, La., on the second Lord's day, morning and night; then did some house-to-house preaching, in which I think considerable interest was aroused in some who seldom attend church. I have promised to preach monthly for this congregation. This is the home of Brother and Sister S. J. McKinzie, lifelong friends of the Gospel Advocate, and who on January 12 celebrated their "golden wedding." It was my pleasure to spend the night with them. They have eight children, thirty-six grandchildren, and one great-grandchild. All of them that are members of any church are members of the church of Christ. From here I went to Haynesville, La., preaching on Sunday and Sunday night. I will preach for them once each month. I will also preach at home—Pearl, Miss.—once a month. This is the only congregation in Simpson County, one which I set in order (with forty-one members) last year.—W. H. Sandy.

To abort a cold and prevent complications take

Calotabs

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

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

ECZEMA

ALSO CALLED TETTER, SALT RHEUM, PRURITUS, MILK CRUST, WATER POISON, WEEPING SKIN, ETC.

I believe eczema can be cured to stay. I mean just what I say—C-U-R-E-D, not merely patched up to return again. Remember, I make this statement after handling nearly a half million cases of eczema and devoting twelve years of my life to its treatment. I don't care what all you have used nor how many doctors have told you that you could not be cured; all I ask is just a chance to prove my claims. If you write me TO-DAY, I will send you a **FREE TRIAL** of mild, soothing, guaranteed treatment that will surely convince you as it has me. If you are disgusted and discouraged, I dare you to give me a chance to prove my claims. By writing me to-day I believe you will enjoy more real comfort than you really thought this world held for you. Just try it, and I feel sure you will agree with me.

DR. J. E. CANNADY,
1226 Court Block, Sedalia, Mo.

Reference: Third National Bank, Sedalia, Mo. Send this notice to some eczema sufferer.

ASPIRIN

Name "Bayer" on Genuine

"Bayer Tablets of Aspirin" is genuine Aspirin proved safe by millions and prescribed by physicians for over twenty years. Accept only an unbroken "Bayer package" which contains proper directions to relieve Headache, Toothache, Earache, Neuralgia, Rheumatism, Colds and Pain. Handy tin boxes of 12 tablets cost few cents. Druggists also sell larger "Bayer packages." Aspirin is trade mark Bayer Manufacture Monoaceticacidester of Salicylicacid.

Oklahoma.

Elk City, January 17.—Yesterday was another good day with the faithful members of the church of Christ here. We are growing, both in spiritual strength and in numbers. Three more ladies were added at the morning service yesterday, which makes a total of sixteen that have been added since my regular work with the church here began, on the first Sunday in last month. We have not been able to do as much personal work as we expect to do when we get better acquainted and the winter is past. At present we have some six hundred or more cases of smallpox. All things considered, we are, I am sure, in better condition than ever before. We are expecting Brother J. W. Dunn to do the preaching in our meeting during the month of April, and if nothing happens we will have everything made ready to his hand.—J. A. Cullum.

Texas.

Port Arthur, January 19.—I will labor with the church here this year. Prospects for growth are bright.—C. D. Crouch.

Munday, January 12.—The work at this place starts off in good order. Our crowds are good and the attention is fine. The brethren have a mind to work. Some of the absentees are coming back again. My work for 1920 consisted of six months' work at Altus, Okla., thirteen protracted meetings, and a debate with a Baptist preacher.—John M. Rice.

Austin, January 10.—During the month of December I visited a few of the churches in South Texas—Corpus Christi, Robstown, Bishop, and Sinton. I found the brethren all awake to their duty. Brother C. W. Sewell has worked efficiently in the building of a real church edifice at Corpus Christi. The house is modern and good. Brother F. J. Berry is giving his time to the work there, and all indications are for great good to result. On the fourth Sunday in December, morning and night, I had the pleasure of preaching at Bishop to a full house of zealous brethren and their neighbors. At all the places mentioned the brethren received me gladly and invited me to come again. I met many of my old-time friends on this trip, and it was a source of pleasure to meet them. I know many brethren in Texas would be glad to know how I am progressing with the construction of the tabernacle at Austin. The tabernacle will be ready for use on or about the first of April of this year. When completed, it will cover practically a lot sixty-two by one hundred and twenty-five feet. The tabernacle is being built in the Hyde Park addition to the town of Austin, which has a population of about six thousand. It will be of great benefit to the cause in this town. We hope to have it finished in time for the first meeting in it to begin on April 1, 1921.—H. F. Oliver.

Thankfulness tends to quell repining, to enhance enjoyment, to soothe distress, to allay anxiety, to deepen penitence, to brighten hope, and serves to strengthen for endurance and exertion.—Selected.

Cured His RUPTURE

I was badly ruptured while lifting a trunk several years ago. Doctors said my only hope of cure was an operation. Trusses did me no good. Finally I got hold of something that quickly and completely cured me. Years have passed and the rupture has never returned, although I am doing hard work as a carpenter. There was no operation, no lost time, no trouble. I have nothing to sell; but will give full information about how you may find a complete cure without operation, if you write to me, Eugene M. Pullen, Carpenter, 354 G Marcellus Avenue, Manasquan, N. J. Better cut out this notice and show it to any others who are ruptured—you may save a life, or at least stop the misery of rupture and the worry and danger of an operation.

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		One Line	Extra Lines
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100 Cards reprinted from plate..... 1.75
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On orders of 100 Cards, with 50 name only and 50 with address, charge $1.25 for each lot of 50.

Charge 25 per cent extra line rate for adding Mr., Mrs., Miss, etc., to old plates.

Church Furniture
WORK OF THE HIGHEST QUALITY
AT REASONABLE PRICES
Write for Catalogue
BUDDE & WEIS MFG. CO.
JACKSON, TENNESSEE

SEED AND PLANTS
ANY QUANTITY — WRITE FOR PRICES
Cabbage plants, 35 cents per hundred, delivered. Cheaper in quantities. Get your order in early.
BRYSON SEED COMPANY, Greenville, S. C.

Cuticura Soap
—The Healthy—
Shaving Soap
Cuticura Soap shaves without mug. Everywhere 25c.

Constipated?
If so, you can obtain sure relief by taking
RAMON'S LIVER PILLS

ACHES
women's aches, Sick and Nervous Headaches, Back aches — relieved quickly by the Reliable Remedy
CAPUDINE
IT'S LIQUID—QUICK EFFECT.

Look on the Fields.

BY W. J. CAMPBELL.

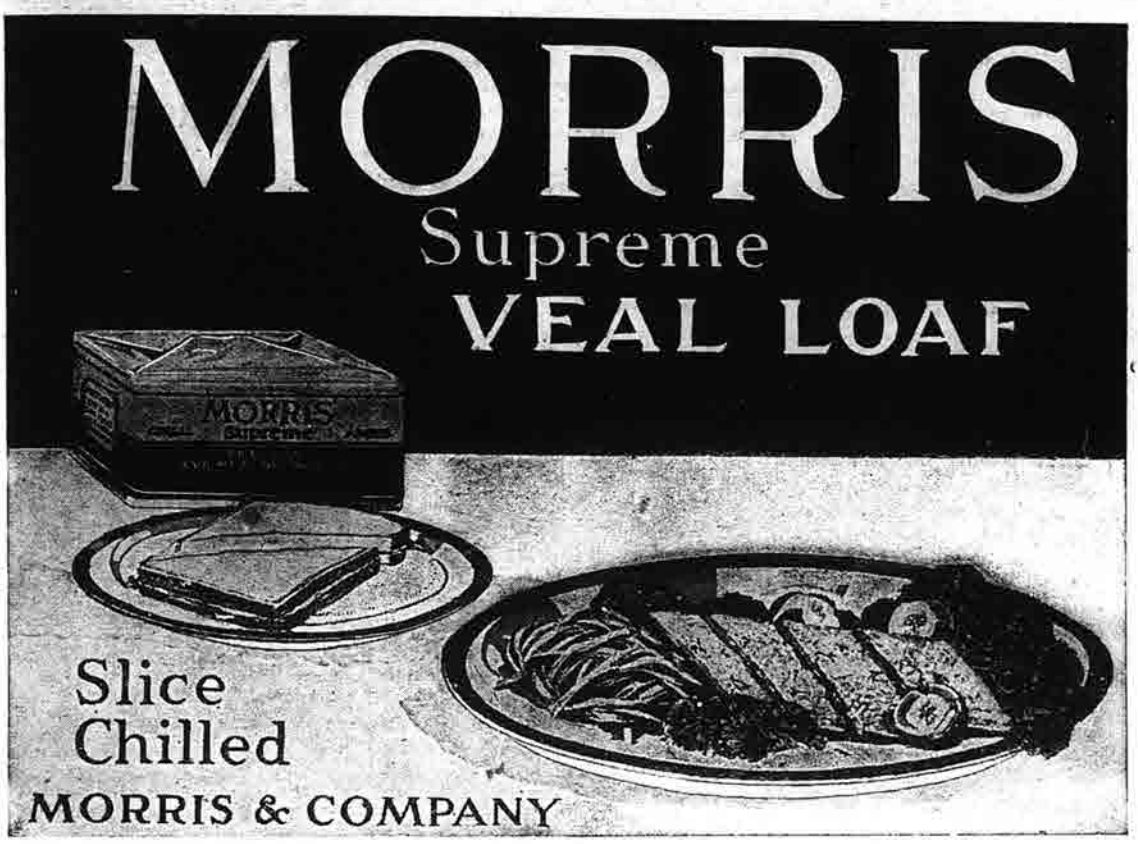
Brethren, we have the truth, but it seems to me sometimes we have been selfish with it and do not care much whether others hear it or not. We have the knowledge of God, at least to some extent, and know his righteousness; but we have been lacking very much in zeal in spreading the knowledge of his righteousness.

The zeal of many who hold a perverted gospel should put us to shame and wake us up to carry the truth to others. Take, for example, the so-called "apostolics;" in a few years they have spread their teachings all over the country. They have manifested great zeal, going miles to attend their meetings, pushing their preachers out in every place they could, and going with them to help. If we had only half the zeal they have manifested, by this time we would have carried the true message to all the world. Yet we sit still and do little, and let the false teachers far outstrip us in zeal, earnestness, and sacrifice. It is high time for us to have our zeal for the church of God awakened and get busy in the work God expects us to do, lest we be cast off by him as unworthy and unprofitable.

Take the great number of what we are pleased to call the "loyal" churches. How much are they doing to advance the kingdom of God beyond their own meetinghouse? Most of them are doing little or nothing, I am sorry to say. But internal trouble, bickering, and strife have arisen, and many have grown cold and died. No church that refuses to do its duty along this line can expect to live and prosper as it should. Satan will get in his divisive work and trouble will come when we are not interested in and busy at God's work. The churches that are awake and doing their duty along this line will prosper.

Some churches have refused to have meetings held in near-by communities for fear that, if a new church is established, it will take some of their members. Churches that take such an attitude against taking the gospel to their neighbors will soon begin to dwindle in interest and members. Let us take the gospel to the people, even if the establishing of a new church should take half the members of the old one. That is God's way. The interest in the new field will add interest in the older church, and it will grow.

Some churches seem to act as if they thought it altogether out of place for them to support a meeting outside of their own meetinghouse. They will give for preaching if it is in their chapel; but if somewhere else in the



neighborhood around, they will not support it with their presence or money. Are such churches and brethren true to Christ and the gospel?

We rightly oppose the organization of missionary societies through which to have the gospel preached; but are we any more approved of God than those who work through societies, when we refuse to do the work through the church? How does God look on us when we let his work go without our aid and interest?

Let us lift up our eyes and look on the fields; and, seeing the great need of laborers to gather the perishing souls, let us go ourselves or help in sending laborers, that some may be saved.

The Cause of Christ in New York City.

BY W. S. LONG.

The churches of Christ throughout America and England would be glad to know something of the church in New York City. A few brief statements may be in order. There are about twenty-five faithful members who meet weekly, though there are others in New York who should come to the services. The hall where the saints meet is located at 239 West Sixty-ninth Street. The time is from 2 to 4 P.M. each Lord's day. The invitation reads: "The church of Christ, 239 West Sixty-ninth Street, New York City, pleading for a complete return to primitive Christianity. Services each Lord's-day afternoon from two to four o'clock. You will find a real welcome and genuine friendship. You are invited. Will you come?"

Brother Morgan H. Carter labored with them a short time last summer and set them in order, though Brother R. Johnson, his mother and brother's family, had been breaking bread in New Jersey for several years. Brethren Johnson and McKee have been acting as elders, and are faithful in the Lord's work.

The church should get behind a good, hard-working preacher and send him to New York and support him three hundred and sixty-five days in the year. A man who is not willing to sacrifice need not think of going. With outside help, I know this little congregation can pay a gospel preacher a good living wage. Such is worthy of his hire. Think of it, brethren—only twenty-five members in a city of seven million people! Brethren are there from England and from the extreme parts of the United States. The churches should begin right now to send contributions monthly to support a preacher. How many will do it? Maybe a few congregations could send a preacher to this field and give him half his living. If so, the little band there will raise the other half. They are liberal givers and hard workers.

In Washington, Baltimore, Philadelphia, and New York City combined there are not less than ten million five hundred thousand people, and only three small congregations who worship as "it is written." Can we not send more preachers into this destitute field, to live here and plant primitive Christianity?

If you desire to know more about the work in New York, write to George W. McKee, 105 West Sixty-fourth Street, New York City.

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Making Laws Where God Has Made None.

BY W. N. ABERNATHY.

The above caption has been suggested to me by the writings of Brother David Lipscomb. In pointing out the inconsistencies of some brother who was straining out a gnat, he would show that he was trying to make laws concerning things that God had left to human judgment. In this article I wish to discuss some things that, in my judgment, are seriously hindering the work of the church. Man is a creature of extremes. In opposing one error, he is prone to fall into another. A pendulum, in overcoming the momentum that has lifted it to one extreme point in its arc, will swing to the opposite extreme; but if left free from any force to resist, it will come to rest on the middle point. The people who have adopted the motto of speaking where the Bible speaks and keeping silent where the Bible is silent, in opposing the humanly devised methods of the sects, have fallen into some very poor business habits. I cannot take the time to go into details with this subject, but will mention a few things to illustrate what I mean.

There is not a congregation in my knowledge that does not have one or more members who oppose the use of the quarterlies. This is an extreme to which they have drifted in opposing the written creeds of the sects. They do not realize that their arguments, to be consistent, would do away with the concordance, marginal references, and even the spelling book. The spelling book is a very important help in studying the Bible; and though not in exactly the same category as the quarterly, it seems to me about as unreasonable to oppose the one as the other. If one of these same brethren who oppose the use of the quarterlies were to undertake to teach a class in the Bible, he would likely make up an outline and prepare a lot of comments similar to those in the quarterly. Then what is the difference in using his own outline and comments and those in the quarterly, which have likely been much better prepared? If the brother who prepared the comments in the quarterly were present, would any one object to his making the same comments orally to the class? When Christ said to the apostles, "Go, teach," he did not limit their teaching to any particular method. Peter found it expedient to address the multitude in a public way on Pentecost. The Spirit directed Philip to go sit in the chariot and instruct the Ethiopian officer. Priscilla and Aquila saw fit to take Apollos aside and teach him privately. Paul taught in the school of Tyrannus. Timothy was instructed to preach the word urgently in season and out of season. Parents are instructed to teach their children. Aged women should train the younger women. We are to teach by word and example. Could any one object to teaching by pictures? I find the blackboard quite an auxiliary, as well as well maps. I sometimes read a short article from some religious paper to my classes. Sometimes a child is encouraged to recite a piece that teaches a good lesson.

Another extreme is found in church discipline. Our preachers have taught us that we cannot turn a member out of the church. As we cannot find any specific example or form for withdrawing from disorderly members, a shameful laxity has resulted, and many congregations have gone to wreck as the result. Withdrawing from those whose leaven is harmful is a matter for each congregation to consider according to its own peculiar circumstances. Of course a public trial in which all classes, including the young and inexperienced, are called upon to vote their own sentiments, could hardly be thought of. Withdrawal is both congregational and personal. It is the duty of the elders to see that each and every member, as well as the church as a body, withdraws from those whose influence is harmful to the cause of Christ. Doing things "decently and in order" requires the use of a good, well-arranged church register, but this is not absolutely essential.

Now, as the opposing force of sectarianism gives way, probably the churches will assume more of a middle ground; but let us hope that they will not do like the pendulum—come to a standstill.

Hard Colds.—People whose blood is pure are not nearly so likely to take hard colds as are others. Hood's Sarsaparilla makes the blood pure, and this great medicine recovers the system after a cold as no other medicine does. Take Hood's.

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Edifying as the Need May Be

BY A. B. LIPSCOMB

"See That Ye Hasten the Matter."

In the second book of Chronicles we are told that "Joash was seven years old when he began to reign; and he reigned forty years in Jerusalem." He is regarded as one of the best of Judah's kings. One of the signal events of his reign was the repairing of the temple. We naturally associate the name of this king with his chest. But we would not have thought much of Joash or of his chest in this connection, if the chest had been found empty following his noted proclamation. It was the liberality of his people and the quickness of their response that has given that homely receptacle its enviable position in Old Testament history. We should especially note the urgency displayed by the boy king in this matter. "He gathered together the priests and the Levites, and said to them, Go out into the cities of Judah, and gather of all Israel money to repair the house of your God from year to year; and see that ye hasten the matter."

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"The Age of Machinery."

One of the outstanding marks of the age in which we live is speed; so much so that it would not be amiss among other designations to speak of it as the "age of speed." The civilized world has been tending that way for a hundred years. It has hastened the swiftness of production by bringing in what men have called "the age of machinery." The swiftness of output has been truly remarkable. The day of sewing by hand has given way to sewing by machine; the age of homespun, to spinning and weaving by machinery; the age of setting type and printing by hand, to the steam press and the linotype. It is so in transportation. Some of the old pictures of our Presidents appear almost ludicrous in the light of modern invention. Isn't young Garfield a sight to behold in that picture where he is riding a mule that pulls a canal boat? Isn't it almost unbelievable to hear that Andrew Jackson journeyed all the way from the Hermitage to the nation's capital in a stagecoach? The stagecoach has been superseded by the palace car and the automobile; the canal boat, by the ocean greyhound. In the olden days messages were sent by footmen, by couriers, and by carrier pigeons. This is the day of the telephone, the telegram, the cablegram, the marconigram. And the latest convenience is a mail service by aëroplane. We never had so many labor-saving, time-saving, distance-annihilating appliances as we have to-day. What a big world it is in which we live, compared with the world of five hundred or a thousand years ago! A modern writer draws the comparison: "Euripides' world was a little city full of people under a templed hill. Virgil's world was Rome. Racine's world was Paris. Shakespeare's world was London. But what are the bounds of the modern man's world? It is a bewildering multitudinous humanity that lies before our vision. Nothing human is alien to the mind of the modern man. Their line is gone out into all the earth and their words to the end of the world. Our interests are multiplied a thousandfold, and yet life seems so little and so short."

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When Speed Becomes a Curse.

The wise man spoke of "feet that are running to mischief." And Paul, quoting from the Psalms of David, describes a certain class by saying: "Their feet are swift to shed blood; destruction and misery are in their ways; and the way of peace have they not known: there is no fear of God before their eyes." These passages bring home the serious and solemn truth that swiftness is often a curse. William George Jordan says: "Hurry is the scourge of America. It is both a cause and a result of our high-pressure civilization. Hurry is the deathblow to calmness, to dignity, to poise. The old-time courtesy went out when the new-time hurry came in." To the man who only takes minutes to eat and digest his food this writer sounds a note of warning: "Hurry is the father of dyspepsia. Hurry means the breakdown of health. It is the royal road to nervous prostration."

Our schools and colleges are in a hurry, and parents who would educate their children are in a hurry. A distinguished educator says: "Children are forced to go through a series of studies that sweep the circle of all human wisdom. They hurry the children into a hundred text-books, then into ill health, then into life."

Business is in a hurry, with all the shoddy goods it turns out and all the pathetic human breakdowns it involves. It explains the mania for gambling and wild speculation. They that haste to be rich fall into many snares.

The pleasure seeker is in a hurry. A friend from Louisville, Ky., who is a physician, told me how he was driving his car on one of the pikes, returning from a sick call,

when he came to another car that had been almost wrecked by running into a telegraph pole. The occupants of this machine were four young men, all of them in a drunken, debauched condition. "What was my surprise and grief," he said, "when I looked into the faces, to discover that two of them were the sons of my best friend! I could not help from associating their shameful condition, as well as their accident, with the possession of the car. The speed mania was the cause of both. Their father meant well when he gave them the car, but unconsciously he had set them on the road to hell."

The reformer is in a hurry. He wants to redeem the world all at once. As Theodore Parker said of the anti-slavery cause: "The trouble seems to be that God is not in a hurry, but I am." We are beset with panaceas that are to regenerate human society in some wholesale, external, mechanical way. We are afflicted with half-thought-out, ill-digested legislation. "Raw haste is half sister to delay." We see its effects everywhere.

Travelers are in a hurry. People want to see the world in thirty-five days. The psalmist says to "behold the beauty of the Lord." How little there is in these days of beholding things! Is not seeing—really seeing things—becoming a lost art? What do we know about the "harvest of the quiet eye?" We are on the gallop. No, that will hardly express it. It is the sixty-horse-power motor we want. We have coined a word to supplant the old word "see." We speak of "doing" a place. People rush through the great galleries of the world, with all the accumulated art of centuries, in a half hour and say: "We have 'done it.'" We forget that the more we hurry, the less we really live, and the things that really make life are the things out of which haste forever cheats a man."

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Don't Crowd Out the Best.

We should recognize our human limitations. We can't be everything and see everything and know everything and do everything. As Tennyson says: "The artist is known by his self-limitation." Do not crowd the program of life. Don't try to do too many things. Don't accept all invitations. Don't join everything in creation. Is not the church of the living God big enough for all true purposes in a man's heart? Don't crowd your life with secondary and subordinate issues so that the great issues get no place. Abide your time. Earn your happiness. Remember the words of John Ruskin: "He only is advancing in life whose heart is getting softer, whose blood warmer, whose spirit is entering into living peace."

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"Peloubet's Notes" has been issued for forty-seven years with ever-increasing popularity and usefulness, which fact alone is a wonderful argument for its value and helpfulness. It is rich in material, comprehensive in its scope, and practical in its treatment. Every superintendent, teacher, and scholar will find in it his own personal requirements. The editor of The Outlook says: "We give first place to Peloubet's." Marion Lawrance, the noted Sunday-school worker, writes: "How this standard commentary has been able to maintain itself during all these years, growing annually stronger and richer, is a marvel to the Sunday-school world. Personally, I do not see how any Sunday-school teacher can hope to do his best without the rich, full helps found in these 'Notes.'"

Send for your copy to-day. Price, $2.10, postpaid. Address the McQuiddy Printing Company, Nashville, Tenn.

"Preach the Word."

BY JAMES E. SCOBEY.

So far as I am advised and believe, there never has been a time since the day of Pentecost in which it was more necessary or more important than now to *preach the word.* No one has ever received a more solemn and impressive charge than that given by Paul to the evangelist Timothy when he said: "I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom; preach the word." (2 Tim. 4: 1, 2.) But this charge does not personally and only apply to Timothy; it applies with equal force and solemnity to every man who preaches, or professes to preach and teach, the gospel of the Lord Jesus Christ. The misfortune of the present age, or, as for that, of the ages past, is that teachers have not universally been content to speak and teach the word of God. Peter, in harmony with the charge given by Paul to Timothy, said: "If any man speak, let him speak as the oracles of God." (1 Pet. 4: 11.)

In the course of my life I have heard charges given to preachers of the various denominations. If a young man feels that he ought to be and wants to be a preacher in or for one of the different churches, he will more than likely seek some school having the coöperation of the church, or denomination, he expects to serve, to study theology, and particularly the doctrines of that church. Then, having completed his course, he appears before a committee, a priest, the presbytery, the bishop, or other church authority, for examination; and if in the judgment of his examiners he is found sound in the faith—the doctrines of the church—he then is ordained to the ministry. When he is sent to a church, or called to become its "pastor," usually a day is appointed for his installation. To install means to put in a stall, where the fodder is usually found for substance. One preacher may deliver the installation sermon. Another may deliver the charge to the preacher being installed; and the charge usually consists in a strong appeal for him to be strong in the Lord and in the power of his might, and to fail not to maintain the doctrines and usuages of the church. Still another preacher, perhaps, may deliver a charge to the congregation, insisting on their full coöperation with their pastor as their spiritual adviser, and especially that they muzzle not the ox that treadeth out the corn. Most of these proceedings are somewhat different from Paul's charge to Timothy: "Preach the word."

The value of the word of God to the world has never been appreciated. Early training in families, in Sunday schools, in Young People's Christian Endeavor Societies and other semireligious societies, and in other associations, may do good in training the young to be morally good, but fall far short of inculcating the doctrine of God our Savior in the things necessary to their salvation from the condemnation of sins past and the consequences of sins in the future. Many come to believe that to be a member in one or more of these societies, and thus to do good, is a means of securing life eternal.

The homes are rearing their children to believe the usages and doctrines of the church to which they belong are all of God's word. The children go to the Sunday school, and there the things they have been taught in the home are strongly enforced by the Sunday-school teacher; and then the preacher, the acknowledged spiritual adviser, has his say, and he strongly indorses and emphasizes the teaching of the home and the Sunday school; and thus is crystallized in the mind and hearts of the young what they

have been taught. They are thoroughly prepossessed of their religious beliefs, and from this prepossession the strongest prejudice generally is engendered. This would all be well enough if they have received only the truth; but if error, it is a sad circumstance in their lives.

This procedure on the part of families, Sunday schools, preachers, and semireligious institutions can never bring about the unity of the faith and the oneness of professed Christians so devoutly to be wished; but, upon the other hand, they are the formidable barriers to what is called "Christian union." But we cannot expect people, homes, Sunday schools, preachers, and teachers to do otherwise, if they are honest in their beliefs. I grant their honesty, and do not blame them for their teaching; but they are to be blamed for another thing, and which, if corrected upon their part, would prepare them, or some of them, to believe and to teach differently from their accustomed teaching, because while they differ in teaching all of them cannot be teaching the truth. Only one of the parties may be teaching the truth, and, as for that, none may be teaching the whole truth and nothing but the truth.

Now, in the present circumstances, if all the religious teachers are perfectly honest in their convictions, I maintain that they are pursuing the very course they must pursue, and you cannot blame them for it. All admit that error is being taught, but no one of the denominations seems to be willing to plead guilty. If some of the members of these churches should hear a preacher preach something differing from or opposing what they believe, though he quote Scripture to prove it, they would think the preacher either an infidel or a "Campbellite."

As I have said, and as I believe, the teachers and preachers generally in the churches are honest in holding and teaching what they believe to be the truth and to be in harmony with the word of God; and as they could not in honesty pursue any other course while so convicted, and are not to be blamed by men for doing the things which they do, what is to be done that the truth upon all subjects pertaining to life and godliness may be more fully known, and harmony of teaching and worship be restored to those professing to be the followers of the Lord Jesus Christ?

I may have something further to say upon the subject of conscientious convictions and honesty, if circumstances permit. What I have said may not be fully understood unless I follow this with the suggested article.

Are the Tares in the Church?

BY E. E. SEWELL.

I am not satisfied with Brother McQuiddy's answer to the query as to the location of the tares, in the Gospel Advocate of December 23, and feel that the lesson taught by our Savior is important enough for a reconsideration of the subject.

In attempting to show that the tares are not in the church, Brother McQuiddy says: "Christ tells us very plainly that the field in which the tares were sown is the world. Then, this settles the question beyond a doubt that the tares were not in the church, but in the world." But where was the wheat sown? Was it not sown "in the world" also? Therefore, according to Brother McQuiddy's logic, neither wheat nor tares are in the church! Brother McQuiddy makes the mistake of confusing the literal and the figurative meaning of the phrase "in the world." The seed was sown "in the world" literally; while Brother McQuiddy argues from the figurative meaning of the phrase "in the world" as contrasted with "in the church." Better "'fess up," Brother Mac, that you were nodding all through that article!

As far as the wheat is concerned, no one, so far as I know, denies that it is in the church. Therefore, the church and the kingdom must be identical, or, at least, so related that those who are in one are in the other also. The only issue, then, is whether the "tares," which are "the sons of the evil one," are in the church. That there are plenty of them outside the church, no one doubts, and no messenger from God is needed to tell us so. But are any of them inside?

In parables, two things are compared, and it is necessary for us to learn what is the point of the comparison. In the parable of the tares, a field of wheat and tares, the sower, his servants, and his enemy are compared with the kingdom of heaven, the Son of man, his angels, his enemy (Satan), and the sons of the kingdom and the sons of the evil one. Now, what is the point of this comparison? In what respect are these two things alike? Is the kingdom of heaven likened unto a field of clean, pure wheat, with nothing else in it whatever? If so, we should conclude, by analogy, that no tares are in the church. But if no tares were in the field, why should the servants bother to gather them out? Why should there be any danger at all of rooting out the wheat with the tares? It is clear enough, therefore, that since both wheat and tares were in the same field, both sons of the kingdom and sons of the evil one are in the same kingdom or church, or there is no point in the comparison. The same truth is repeated and emphasized in the parable of the fishes, in the same chapter. The net which was let down into the sea drew up, not good fish only, leaving the bad in the sea, but good and bad both. Furthermore, if any additional evidence is needed to make the point more abundantly evident, Jesus supplies it when he says: "The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that cause stumbling, and them that do iniquity." If these things had not been in the kingdom, they could not be gathered out of it.

But Brother McQuiddy says (if I understand him) that this kingdom is not the church, but God's general rule. If so, it is a very strange thing that Jesus should mean one kingdom in his parable and an entirely different kingdom in his interpretation of that parable!

The lesson that Jesus teaches, then, is clear enough: that in his kingdom, or church, here below, both faithful and unfaithful servants shall be found side by side till the end of the age.

In conclusion, let us consider what this truth means to us. In a literal field, it is impossible for wheat to change to tares, or tares to wheat. But it is not so in the world of men. The whole tenor of Scripture teaching is to the effect that sons of the kingdom may change to sons of the evil one, and that sons of the evil one, whether in the church of out of it, may turn to God and be saved. If, then, we number ourselves among the saved, "let us give more earnest heed to the things we have heard, lest we drift away from them." If we number ourselves among the tares, let us thank God that he has willed to "let them alone until the harvest;" that we have time and opportunity to get right with God. And when that last great day of separation comes, God grant that you and I, dear reader, be not of those who say, "Lord, Lord," and do not the things which are written; that we be not among the tares which are to be burned with fire; not among the foolish virgins who put no oil in their vessels and were shut out of the kingdom; and not among those on the left hand, to whom it shall be said: "Depart from me, ye cursed, into the eternal fire, prepared for the devil and his angels."

There is a dictagraph concealed on every man's soul. What he says and does and is is duly recorded. This is his contribution to life, to humanity, to the universe, to God. Angels may keep their own set of books, but we ourselves are authors of our own book of life. Like Paul, we may bear in our bodies the marks of the Lord Jesus; certainly we bear in our souls the marks our own wills and choices have made.—F. F. Shannon.

Georgia and the Far Southern Field

By B. C. GOODPASTURE

The Death of a Good Woman.

On Sunday morning, January 23, at four o'clock, the long-wished-for, long-expected summons came to Sister Elizabeth Jones, who had been in the Home of the Incurables in this city for more than eighteen years. Through all these years she was bedridden and severely afflicted. She was in "a strait betwixt the two, having the desire to depart and be with Christ: for it is very far better." (Phil. 1: 23.) Five or six years ago she became a Christian under the preaching of Brother Hall, at a service conducted in the Home. At that time she was about seventy-five years old. On account of her not having any near relatives or lifelong acquaintances here, I am not able to be definite in the matter of giving dates. But there are other things connected with her life still more important, as all who knew her will gladly testify. The result of her afflictions was that predicted by Job as the final consequence of his: "When he hath tried me, I shall come forth as gold." (Job 23: 10.) There were many characteristics in her life worthy of our consideration and imitation.

Hers was a sense of appreciation like that of the leper who left the nine and returned to the Master to express his gratitude. (Luke 17: 15.) For the cards, letters, visits, gifts, and prayers of her friends she was sincerely thankful—she saw God in the blessings received and gave him thanks. Gratitude is a crown jewel of a finished character. It is the memory of the heart. Gratitude in her long-protracted baptism of mortal suffering and affliction! What a lesson to us who have in this life a more favored lot! In this particular she impressed one as having always before her Paul's admonition: "In nothing be anxious; but in everything by prayer and supplication with thanksgiving let your requests be made known unto God. And the peace of God, which passeth all understanding, shall guard your hearts and your thoughts in Christ Jesus." (Phil. 4: 6, 7.)

Perhaps her simple, sweet, sublime faith in God has made the finest impression on the hearts of those who knew her. With a trustful resignation she believed "that to them that love God all things work together for good, even to them that are called according to his purpose" (Rom. 8: 28); that "our light affliction, which is for the moment, worketh for us more and more exceedingly an eternal weight of glory" (2 Cor. 4: 17); and "that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed to us-ward" (Rom. 8: 17). Her faith was such that she "endured, as seeing him who is invisible." (Heb. 11: 27.) To her, faith was, indeed, "assurance of things hoped for, a conviction of things not seen." (Heb. 11: 1.) She loved the Bible because she believed it. I shall never forget the time when I read to her John's description of the Eternal City. When I came to that wonderful statement, "He [God] shall wipe away every tear from their eyes; and death shall be no more; neither shall there be mourning, nor crying, nor pain, any more" (Rev. 21: 4), her pain-racked body quivered with emotion, and, looking up through her tear-filled eyes, she exclaimed triumphantly: "O, I won't have to suffer any more! My pains will all be gone, when I get home to my Father." Then she broke down and wept for joy. It was an impressive scene. Her faith enabled her to grasp the promises of God as eternal realities. She looked to the time of her departure as a homesick child would to the time of its home-coming. "Blessed are the dead who die in the Lord from henceforth: yea, saith the Spirit, that they may rest from their labors; for their works follow with them." (Rev. 14: 13.)

News Items.

There was a packed house at the morning service at West End Avenue yesterday (January 23). Two took membership with the local congregation.

Fine audiences greeted Brethren Rogers and Garrett at South Pryor and East Point, respectively.

The union meeting conducted by the three congregations at West End last night was "a season of refreshing."

A New Book.

BY F. W. SMITH.

A new book will soon be offered to the public by the McQuiddy Printing Company, edited by M. C. Kurfees, one of the most accurate and painstaking writers of the day. The book is entitled "Queries and Answers," by David Lipscomb and E. G. Sewell, and contains seven hundred and sixty-seven pages of matter, bound in cloth, with splendid type. This work will not be a repetition of the splendid work gotten out by Brother J. W. Shepherd, but deals with the joint labors of Brethren Lipscomb and Sewell untouched in "Queries and Answers." The work of such men as David Lipscomb and E. G. Sewell should be preserved in a permanent form and should be one of the rich assets of every home. These godly men and profound students of God's word have left on record through the pages of the Gospel Advocate one of the richest treasures that could be bequeathed to the world—viz., their life's work, consisting in a rich storehouse of invaluable knowledge of the holy oracles. We can no longer sit at the feet of these servants of God and listen to the living voice, and yet we can hear them through what they have left on record. But this vast material is scattered along the pages of the Gospel Advocate through forty years, and in that form is within the reach of but few people. It is too precious and too valuable to thus remain in obscurity; hence it was deemed wise and for the good of not only the present generation, but coming generations, to collate and put it in book form. It has required much labor and much pains to bring to the homes of the people this precious volume. Owing to the high cost of material and labor, the book will have to sell at three dollars and fifty cents, but this is but a pittance in comparison to the spiritual value of the work. Order the book, read it, and leave it as one of the rich heritages to your children.

Relief Fund.

A. A. Monroe, Vinson, Okla.	$10.00
Church at Temple, Texas	50.00
"A Sister," Washington, D. C.	10.00
Church at Fargo, Texas	8.10
J. A. Norwood, Bowling Green, Ky.	5.00
Mrs. S. A. Voss, Stephens, Ark.	3.00
Joe Ratcliffe, Bardwell, Ky.	5.00
Church at Russellville, Ala.	9.20
Mrs. E. L. Fisher, Dallas, Texas	2.50
Church at Brinkley, Ark.	10.00
Church at Dunlap, Tenn.	25.17
Church at Ethridge, Tenn.	26.00
"A Sister," Manchester, Tenn.	5.00
Church at Ostella, Tenn.	12.12
Mrs. Elsie M. Smith, Valdosta, Ga.	5.00
Friends at Lascassas, Tenn.	25.00
Church at Howell, Tenn.	5.72
Mrs. T. A. Miller, Corsicana, Texas	10.00
Paul Miller, Corsicana, Texas	1.00
Two sisters at Fountain Creek, Tenn.	1.00
Mrs. G. T. Bradshaw, Sourlake, Texas	1.00
J. H. Todd, Union City, Tenn.	10.00
Mrs. J. R. Kelly, Hopkinsville, Ky.	2.00
Mrs. H. H. West, Jr., Hopkinsville, Ky.	1.00
"A Brother," Fayetteville, Ark.	5.00
"A Friend," Donelson, Tenn.	1.00
Mr. and Hrs. J. E. Barber, Yost, Ky.	6.00
G. M. Scales, Iredell, Texas	10.00
Church at Bishop, Texas	35.08

A contribution of $27.50, acknowledged in the name of George W. Brown, should have been accredited to the church at Blueville, W. Va. We are glad to make correction.

CURRENT THOUGHT

Blocking the War Game.

There are no strong signs just now that the civil governments of the earth are doing anything impressive to block the game of war in the future. It appears that the nations are still under the hallucination that diplomacy and "preparedness" will ward off this age-long curse of the human race. All history gives the lie to that; but if our statesmen are reading, they show no evidence that their eyes are open to its most potent lessons. Even dull people cannot be perpetually outwitted by diplomacy, and the imperial spirit of man cannot be awed into cowardice and slavery by big standing armies and powerful military machines.

Perhaps it is too much to expect that governments, whose chief concern, of necessity, must be with matter and force, will easily be brought to trust the cogency of right and the power of reason.

But church leaders have learned the lesson, if the leaders of State have not, and there is great activity on both sides of the sea to grow such a spirit of righteous brotherhood that war will eventually become an impossibility. Very idealistic, certainly; but the man with the ideal proves in the end to be the man with the remedy.

Visitors returning from beyond the Atlantic tell us that Europe is sick of war. The nations are trying to heal their sores. There is still desperate hatred between different peoples and different religious bodies and there is much persecution—"sometimes directed at Roman Catholics, sometimes Presbyterians and Baptists, and always Jews." But, in the face of this, the Christian leaders of the world are urging peace and mutual confidence, instead of suspicion and hatred.

There has sprung up a powerful body known as "The World Alliance for Promoting International Friendship," and its chief object is set forth by its name. This body urges coöperation among the people and affirms that—

"There is no more urgent need at the present historic moment than to check the progressive dissolution of the moral forces brought about by the war, and the consequent intensification of the passions and hatreds among the races. We therefore point out to the churches and to all believers the urgent duty of making and maintaining in all the world, and especially in those countries that have been at war, an intense and fraternal effort to overcome the bitterness and rancor of strife and to move to feelings of generosity and Christian love, so that all may feel themselves to be brethren and unite in working together for the common good."

Such movements are constructive forces in the Christian education and discipline of the world feeling and are the only hope of exorcising the war spirit.

The world is to be set right by the gospel of Christ. Civilization must be Christianized. This can only be done by thorough Christian education in place of our present half-pagan systems.

The followers of Christ, and they alone, can block the war game. They must, they will, or paganism will drive the nations to pessimism and despair.—Christian-Evangelist.

It is encouraging to note that the religious press is speaking out against war and for peace. It seems that the civil governments of the world, the United States included, have not yet fully determined to stop the war game for all time to come. We learn from the standards of the United States Bureau that ninety-three cents out of every dollar of United States money this year goes for war—past, present, or to come. Only one cent out of every dollar goes for education and improvement of the public health. Those who wish copies of this remarkable analysis of our national budget should write to Dr. E. A. Rosa, United States Bureau of Standards, Washington, D. C. According to this analysis, the national government is levying a tax of fifty dollars this year upon every man, woman, and child in the United States; so that of this amount forty-six dollars and fifty cents goes for war and militarism. These facts are gleaned from the "Record of Christian Work." Christianity in the past has been fighting heathenism. It is now time to fight our civilization. A civilization that fosters and encourages war and militarism is antichristian and should be discouraged.

Losing College Boys and Girls.

We have just read of a rector in an Episcopalian parish who in the presence of the writer of this item took his pencil and crossed out of his membership book the names of a dozen or more young folks who had that morning gone away to college—in this instance to tax-supported colleges. Very well. How easy to cross off those names! How impossible to write down other equal number of names who can take and fill the places of those so easily eliminated in the long years of influence which stretch ahead!

Our own pastors may not take out their pencils and deliberately erase the names of their young folks from membership lists. Really they do not have to do that in order to have the church lose them. They need only to neglect them; they need only to neglect to write the college pastor about them; they need only to let those young folks drift, while their pastors are indifferent to their care by the church at the college town. That is all. No such physical weariness as sharpening a pencil and turning the pages of the membership book and using up the physical energy necessary to cross out the names is necessary. Just neglect the young folks. Let it become plain to them that their pastor does not care for their interest and even salvation the price of a two-cent stamp. That is all that is necessary to have the church lose several hundreds—yes, thousands—of her choicest young lives.—Central Christian Advocate.

Due consideration should be given to the care of the young. Our home life is not just what it should be. Doubtless the teachers in the colleges do not come in close contact with those intrusted to their care. It is hardly safe to put a boy in college away from home and home influences without giving him something to take the place of the home life and influence. Our boys and girls away from home without spiritual training are liable to drift away from a life of purity and godliness. Too much thought cannot be given to this subject.

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Moving Pictures.

It must be said for Chicago that it has set an example which should be followed in every city and town. Chief of Police Fitzmorris has issued orders to moving-picture censors to ban any play which displays a crime, even though the end might show the criminal in a prison cell. Even the showing of a policeman disguised as a burglar is prohibited. The chief of police was moved to issue his order when three boys who had been sentenced to a reformatory for crimes committed said that they had gotten the idea from "crook" movie shows. The baleful suggestive and inspiring power of a play which displays criminals and crimes is so great that it is astonishing that the moral element of our population have not risen in their indignation and made the evil "movie" an impossibility. —Christian Advocate.

While this journal has never condemned indiscriminately the moving picture, yet it has always felt that all moving pictures suggestive of evil and of crime should be discouraged. A stricter censorship should be established by the government. If we would not be perpetrators of crime, if we would not commit evil deeds, we must not see evil or think of evil, and it would be better even not to read of it. The man who is seeking to live a righteous and godly life should shun the very appearance of evil and stay just as far from all wrong as possible. An old pilot who was running on the Mississippi River, when asked if he knew where all the places of danger were, replied: "No, but I know the places of safety." It is certainly best to play safe in living the Christian life.

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We need examples of people who, leaving heaven to decide whether they are to rise in the world, decide for themselves that they will be happy in it, and have resolved to seek, not greater wealth, but simpler pleasure; not higher fortune, but deeper felicity; making the first of possessions self-possession, and honoring themselves in the harmless pride and calm pursuits of peace.—Ruskin.

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We ought in humanity no more to despise a man for the misfortunes of the mind than for those of the body, when they are such as he cannot help.—Pope.

LOS ANGELES NOTES

By S. H. HALL,
2669 North Sichel Street.

House of worship, corner Altura and North Sichel Streets. Take North Broadway car to Sichel, then one block to left.

Finding Ourselves.

In the parable of the prodigal son we find the expression, "But when he came to himself;" and it is this expression, with two of the best articles, in my judgment, that have appeared in the Gospel Advocate for a long time, by Brother Elam, "Am I Growing Better?" and "Self-Examination," that suggests the subject at the heading of this article. I would be glad to see the Advocate covered from the first page to the back page with just such matter as Brother Elam has given us; for it is a character established by our letting God absolutely rule and reign in our souls that makes us *count* for ourselves, our friends and neighbors, and for the honor and glory of God. Brother Elam speaks of "seeing ourselves as God sees us;" and here let me say that when this we really do, *we have found ourselves.* Until we do this, we are strangers even to ourselves—that is, we are not what we think we are; hence the necessity of our coming to ourselves, rubbing our eyes until we get them well open, and taking a really thoughtful and undimned and disillusioned look at ourselves. Let us see ourselves as God sees us; then the best we do will look so little that we can never be self-inflated, and we will be able to "walk humbly with our God," as we are commanded. Micah says: "He hath showed thee, O man, what is good." In this the primary idea is, what is good for one's self; the best that can be done for me individually; that which will bring the greatest good to my own soul. Certain it is that if I never do one thing that will harm myself, that will do me an injustice, I will never do an injustice to another. Nothing means more to us than to do exactly what God says do. He has never commanded us to do one thing without our good in view. The philosophy of obedience is clearly stated in God's words to Israel when he says: "Keep the commandments of Jehovah, and his statutes, which I command thee this day for thy good." (Deut. 10: 13.) It is correct to say that we are never so unjust to ourselves as when we allow ourselves to be unjust to others; that we are never so unkind to ourselves as when we are unkind to others. So, after Micah says that God "hath showed thee, O man, what is good," he proceeds to specify what was shown.

First. "*Do justly.*" "All things therefore whatsoever ye would that men should do unto you, even so do ye also unto them: for this is the law and the prophets." (See Matt. 7: 12; Mic. 6: 8.) Doing justly, ever conducting ourselves toward the other man as we would have him do to us, will compel us to do what is best for the other party, it matters not what the circumstances are. I sometimes wonder if the principle of the "Golden Rule," as it is called, really lives in and controls us when we are trying to lead some prejudiced man in religious error from the false teaching he has embraced. The "Golden Rule" is sometimes introduced as an argument against our trying to convert people who wish we would let them alone. But this does not apply unless we really wish people to let us alone who love us and believe we are in danger; and this is not true of man in a normal condition. The child that has some terrible poison in its body can see the love beaming from its mother's eyes as she tries to nurse him back to health. She does her best, and he can see that it is done in love. With just such a spirit we must approach our fellow travelers who have embraced religious error. Love is something that can be seen and felt; and people know, when we are talking to them about the error of their way, whether it is done in love or not. The one question that should be uppermost in our hearts as we go about preaching the word is: "Is it love that leads me and compels me to go?" And here it is timely to ask: When we speak to our own brethren or write of their wrongs, does love lead us? I have not one doubt that the reason for the failure of the many efforts that are made to adjust troubles and differences that arise is because love, that undying love we should have the one for the other, is not at the very foundation of what we do, and is not that which compels us to speak or write. But the point that I am trying to get to is this: Whenever we go about anything we undertake to do for those we think need correction, or need to be led from some false doctrine, and love is not the moving cause, we are unjust to ourselves and to the ones approached; for it must stand, even if the heavens fall, that Satan cannot cast out Satan. If we want to get the devil out of others, then let us be just to ourselves and get him out of our own hearts. Then, and not until then, are we fitted for service and can truly be just to others. The principle stands that Satan cannot cast out Satan. The devil in the other fellow is sure to rebel if he sees the devil in us. Better read Acts 19: 13-16, where "certain also of the strolling Jews, exorcists," undertook to cast the devil out of people by calling over them the name of "Jesus whom Paul preacheth." The evil spirits in the people answered: "Jesus I know, and Paul I know; but who are ye?" Let us continually examine ourselves, to the end that we may never fail to practice what we preach to others. If we want to get people to grow, we must grow ourselves. If we want people to love more, we must see to it that we do much loving. If we want people to give, to make sacrifices for the cause of Christ, to keep busy saving souls, we must show the way by doing it ourselves. If we want people to have and ever exercise a forgiving spirit, we must let such a spirit ever live in us. If we want people to stop backbiting and misjudging others, we must be certain that such a spirit never controls us. We can never inspire others and fill them with the right spirit unless that spirit reigns and rules in our own hearts and lives. Let us have more self-examination, therefore; and as we discuss the question, "Is the world growing better?" let us see to it that we settle a more vital question—"Am I growing better?"

Second. "*Love kindness.*" It was stated on this page recently that there is danger of our thinking we love kindness just because we know we love for people to be kind to us. This is not loving kindness, if we stop here; for it would be nothing more than selfishness, a thing the Bible condemns. We love kindness when we are in love with its beauty, its tenderness, its thoughtfulness, and when we delight to exercise it in our conduct toward others. And here some of us would be shocked if we were to see ourselves as God sees us; some of us who think we are kind would see our heartless unkindness. I once was seated at a table in a large dining hall, and heard a conversation conducted by the president of one of our Bible colleges, one of the teachers of the same institution, and a young preacher. The subject under consideration was a young preacher who had gone out from that school and was at that time out in the "sticks" and waste places preaching the gospel to the people, where the support was very, very short. He was being unmercifully criticized because of a few of his mannerisms, and especially because he, in his lack of good judgment, had made the mistake to don what is called "the preacher's suit" or "long-tailed coat." The conversation continued till I looked at the parties and asked: "What good can all that is being said about that poor boy do him?" I pressed the question, and it was admitted that it was not possible for what they were saying to help him or change him. I thought how terribly unkind are the best of us sometimes toward those we have deceived into the idea that we are their friends; for that young man thought he had no better friends than those engaged in the conversation. And the mere fact that the

conversation was doing the young man no good raises the question: Was it doing harm? When what we engage in does no one good, harm falls somewhere; and in this case, even if it did the young man no harm, who will say the ones engaged in that conversation were not harmed? I can see no way to justify a conversation to any soul's back, or to his face, if the primary object of the conversation is not for the good of that soul. Mrs. Hall and I sometimes discuss our only son to his back, and say much about him, and sometimes some consideration is given to what we think is a defect in his conduct or his ideas of things. But rest assured of the fact that love guards and controls every word and thought, and it is all engaged in for his good. So ought all brethren feel toward each other. Better kindly give your criticisms to the ones you are criticizing. You may be mistaken in your judgment, and this gives the party criticized the opportunity to make himself understood; and true justice to him allows this. I wonder if some of our pretensions to loyalty and consecration, etc., if we should see ourselves as God sees us, would not sound like a joke. Well would it be for us were it only a joke. Instead of its being a joke, it will prove in the end to be a real case of hypocrisy, a millstone about our necks to pull us down to death and damnation.

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News Items.

At this writing Brother Riggs is in a meeting at Downey, and I am helping Brother S. E. Witty at Ontario. The work goes on well at both places. I will have something to say later of Witty as a man, and of the fine people with whom he labors at Ontario. We had a house full at North Sichel and Altura last Lord's day, and two were added by letter.

The Banner of the Baptist Persuasion.

BY F. B. SEYGLEY.

There is a weekly paper by the name of "The Banner," published at Pineville, Ky., by a Baptist preacher by the name of L. C. Kelly, that persists in misrepresenting the truth on several important scriptural subjects. I feel that some effort should be made to correct the gentleman. Mr. Kelly quotes an article from the Literary Digest in which it is claimed that the Christian Century advocates an abridged Bible. There is no one who is surprised at the Christian Century who knows its tendency toward higher criticism and other forms of infidelity; but what can we say for Mr. Kelly, who takes the bleating of this foolish effort of the Christian Century as an opportunity to attack the plain teaching of Christ and the apostles on the subject of baptism?

Listen to the wail of Mr. Kelly in the Banner: "Reader, get over the shock the above suggestions give you. When Barton W. Stone, in 1809, and Alexander Campbell, in 1827, started out to unite all the denominations into one, the first thing they did was to add to the Bible the doctrine that baptism was essential to salvation. Through the years their followers have contended for that. It is not in the Book, but an addition which mutilates the whole plan of salvation by grace. It was a doctrine that cut out the fundamental personality and quickening power of the Holy Spirit. It made religion an easy-going thing, and lowered the standard of spirituality and let down the bars to worldliness in their churches."

I am not so sure that the first thing that Barton W. Stone and Alexander Campbell did was to preach that baptism is essential to salvation. It is my understanding that they both tried to unite all Christians on the Bible, and the Bible alone, before they knew that the Bible taught that baptism is essential to salvation. It is my understanding that Brother Stone tried to get all Christians to unite on the Bible when he was still using the "mourners' bench" like my friend Kelly; and I am certain that Alexander Campbell accepted his father's famous address, "Where the Bible speaks, we will speak; and where it is silent, we will be silent," several years before he learned the truth on the subject of baptism. He was a Baptist several years after this, and you ought to know he did not preach the truth on this subject while he belonged to that flock. They would not stand for it. But with me it makes no difference what Brother Stone or Brother Campbell taught. But what did our Brother Peter say? "Repent ye, and be baptized every one of you in the name of Jesus Christ unto the remission of your sins." (Acts 2: 38.) Remember, now, it was not Barton W. Stone or Alexander Campbell that said this, but the inspired apostle. It is not strange to me that Stone and Campbell saw that the Bible taught it, but it is strange that the editor of the Banner does not see it. It was Christ, the Lord, who said, in giving the great commission to the apostles: "Go ye into all the world, and preach the gospel to the whole creation. He that believeth and is baptized shall be saved; but he that disbelieveth shall be condemned." (Mark 16: 15, 16.) Why be so shocked over the Christian Century's wanting to leave out some of the Bible, when you do not seem to approve or indorse it? There is another thing, Mr. Kelly: If the Christian Century ever does try to cut out any part of the Bible, these two quotations will go, because he does not like them any better than you do. Baptism is a test of faith, and there is nothing which so staggers the man of small faith as this command.

Mr. Kelly says it mutilates the whole plan of salvation by grace. I can't see it. "Being therefore justified by faith, we have peace with God through our Lord Jesus Christ; through whom also we have had our access by faith into this grace wherein we stand; and we rejoice in hope of the glory of God." (Rom. 5: 1, 2.) It is in and through Christ that we have access to his grace. But how do we get into Christ? Hear the same apostle in the next chapter: "Or are ye ignorant that all we who were baptized into Christ Jesus were baptized into his death?" (Rom. 6: 3.) Is the death of Christ essential to salvation? Then so is baptism, for we were all baptized into his death.

I am unable to see how this teaching "cuts out the fundamental personality and quickening power of the Holy Spirit;" for it was the personal presence and quickening power of the Holy Spirit in Peter on the day of Pentecost who said: "Repent ye, and be baptized every one of you in the name of Jesus Christ unto the remission of your sins." I do not see how preaching the exact words of Peter and Christ would "lower the standard of spirituality and let down the bars to worldliness in the churches." My observation is that the churches that have left down the bars entirely are those who do not preach the truth at all on this subject. The commission of our Lord, under which all the preaching of the apostles was done, and which says, "He that believeth and is baptized shall be saved," is generally the first bar they let down. If the brother but knew it, this is the main trouble with the Christian Century. It has been trying to cast aside this commission for some time. It wants open membership, or membership without obedience to the Lord's command—salvation without baptism. No, beloved, he is in your class on this question. The next time you want to strike at the truth on this subject, "do not get a broken stick," as you are liable to hit yourself again. The Christian Century is with you in denying that baptism is essential to salvation.

What it is to find God or to be found, every devout man knows, but the secret cannot be told. We feel his touch, and we know that the unseen hand can be only his. There is a power upon us, and we need no visible sign or symbol to assure us that it is the power of the eternal. A light shines; we know that it is divine.—R. W. Dale.

AT HOME AND ABROAD

F. W. Smith reports fine services both morning and night at Franklin, Tenn., last Lord's day. The work there moves grandly on.

F. B. Srygley preached at South Harpeth Church last Lord's day to a good-sized and interesting audience. They seemed interested, too.

The cheering information comes that the work at South Pittsburg, Tenn., is taking on new interest and life under the ministry of F. J. Rogers.

Brother Elam continued the meeting at David Lipscomb College till Wednesday. He delighted his hearers by his strong presentation of the Scriptures.

Dr. J. S. Ward preached two very excellent discourses at the Charlotte Avenue Church, West Nashville, last Lord's day. His work was commended very highly.

Lytton Alley preached for the Twelfth Avenue congregation, this city, last Lord's day, morning and evening. W. Silas Moody will preach next Lord's day.

From R. E. Wright, Wartrace, Tenn.: "Brother Kurfees' articles on 'Bible Things by Bible Names' have been worth the price of the Gospel Advocate many times."

G. W. Jarrett, of New Smyrna, Fla., wishes to begin about April 1 to do evangelistic and mission work in Tennessee, and wishes to know who wants his services. Do you? Write him.

From Leslie G. Thomas, Flint, Mich., January 29: "We have just closed a two-weeks' meeting here. Two were baptized and others seemed interested. This was a much better meeting in attendance than last year."

J. J. Prosser, of Petersburg, Tenn., who worships with the congregation at Chestnut Ridge, made us a very pleasant visit last Friday. He reports the church as prospering. C. E. Holt preaches monthly for this church.

From Ira L. Winterrowd, Norman, Okla.: "The work in Norman seems to be growing now. I am trying to edify the church as it should be. One baptism recently. We are making some material improvements on our meeting-house."

Brother and Sister Rush Baker, of Chattanooga, Tenn., are receiving congratulations on account of the arrival of twins, George Farrar and Dorothy Anne, weighing six pounds each. We join with many friends in extending felicitations.

From Edward Clutter, evangelist, Blythedale, Mo., January 23: "We recently closed a fourteen-days' meeting at Island City, Mo., with twenty-one additions. The meeting here is eight days old, with thirty confessions. We have some open dates."

J. P. Thompson, Centerville, Tenn., says: "I am now fifty-two years old and have been taking the Gospel Advocate continually since I was seventeen years old. I am a great admirer of the Advocate, and hope it may live long to continue the good work."

H. M. Phillips, of Tuscumbia, Ala., in renewing his subscription to the Gospel Advocate, says: "The Gospel Advocate has had many knocks, some of which it may have deserved; but there is too much good in it to miss a single issue. Good things can stand knocks and live on."

Sister Cora Jennings, writing from Pine Bluff, Ark., Route 7, says: "I would like to hear from W. F. Lemmons and J. H. Lawson and any of the Schultzes. I heard preachers by these names preach years ago at Powhatan, Ark. I want to know if they are the ones I once knew, or if they are in any way related to them."

J. Will Henley, of Coleman, Okla., is passing through the shadows. His baby is very sick, and he is making every possible effort to save the life of the child. He has our prayers and sympathy in his affliction. If it be the will of the Lord that the life of the child may be spared, we trust that it may grow to a useful and noble life.

From T. S. Bain, Muskogee, Okla., January 24: "A. M. Foster began a series of special discourses here yesterday, to continue each night until ten sermons are delivered. All subjects were selected by the church. There are no better preachers than Brother Foster. One placed membership. Several visiting preachers are expected here to hear these discourses."

D. H. Williams, who is now living seven miles in the country from Rayville, La., is thinking of moving to Monroe, La., or Vicksburg, Miss. He is anxious to get acquainted with the members of the church with a view to locating at either place. He wishes to get the brethren to meeting regularly upon the first day of the week, and we bid him Godspeed in this endeavor.

J. M. Dennis, of Franklin, Ky., indorses what Brother McQuiddy wrote about the work in Alabama. He says he has traveled considerably in Alabama, and found comparatively few who were Christians only in that State. He thinks that an effort should be made to evangelize the State, and offers his services, provided a sufficient fund can be raised to maintain him in the work.

R. C. Hammons, Cincinnati, Ohio, writing to Brother McQuiddy, says: "On behalf of the church I wish to thank you for giving us the use of the Gospel Advocate to help advance the cause of the Master here. My dear mother was a constant reader of the Advocate until she went from us to rest, and I have always admired its fight for truth and righteousness. I am trying to form a club of new subscribers."

B. T. Miller, of McHenry, Ky., among other things, writes: "I am thankful to my precious Savior for sparing my life for another year. I am thankful to him for everything he does for me, and for permitting me to write again to the Gospel Advocate. I like the paper; it is food to my soul, as I live too far from the church to attend meeting very much. I will close by saying: Blessed are all they that put their trust in Him!"

N. W. Copeland, Detroit, Mich., writes: "For over a year I have been teaching a class of boys at the Cameron Avenue congregation, this city. We have a good Lord's-day school, and I believe I can truthfully say that we have the most loyal congregation I ever had the pleasure of worshiping with. We often have additions to the one body, coming mostly from the school. There are about a half dozen of us who take our turn in speaking on Lord's-day morning. Charles B. Clifton, one of the elders, does most of the speaking on Lord's-day evening."

The following telegram to Mrs. F. B. Srygley, dated New York, January 30, has been shown us: "We will be married Monday noon." Signed by her son, Dr. Elam Srygley, and Miss Jean King. They will be located with the Michigan State Hospital, of Newberry, Mich., in which he has accepted the position of second assistant superintendent. Congratulations are offered by the Gospel Advocate force.

From Fred M. Little, Montgomery, Ala., January 30: "Good audiences at each service of the Catoma Street Church, this city, to-day. Increased interest in the Bible school. Some years ago several members from Catoma Street began to worship on Highland Avenue. They have grown until they fill their church house at every meeting, and are keeping Brother Hines busy all the time in the vineyard of the Lord. They are doing a work that is very commendable. The old mother church at Catoma is glad indeed to see them grow and thrive. While it may make the number smaller at Catoma Street, yet we know it to be a good work for the worship to be started and kept up at other places by those who may go out from us. So we pray God's richest blessings to rest upon all God's children, wherever they may be."

W. F. Cox writes from Collingwood, Ontario, Canada, January 28: "We have a small band of good, loyal brethren here, and I expect to spend most of my time with them, building up the cause which was almost destroyed some years ago by a digressive element. The meetinghouse was sold to the town and is now being used for a technical school. The brethren purpose getting a hall in which to hold our services until we are able either to build or buy a house of our own. The place where we meet at present is not commodious, being only rooms over a store, and these rooms are also being used for living rooms for a family of two. I see no reason why the cause should not prosper here. Collingwood is a town of nearly nine thousand, nicely situated on the southern shore of the Georgian Bay, having for background a range of mountains. It has a dry dock for building ships, second to none in the Dominion. While things are rather quiet about the ship-building plant just now, arrangements are being made to begin the works as before. Collingwood can be conveniently reached from Hamilton or Toronto by the Grand Trunk Railway. Let any brethren anticipating a trip northward through Collingwood please arrange to be with us over Lord's day. Pray for our Master's work in this well-blessed spot of God's earth."

J. B. Sowell, of Goodlettsville, Tenn., called to see us last Monday. He reports a small but faithful band at that place, keeping house for the Lord.

J. V. A. Traylor, of Murfreesboro, Tenn., preached at Corinth, near the Central pike, on the fourth Sunday in January. He has promised to go back on the fourth Sunday in this month.

Will J. Cullum preached morning and evening of last Lord's day at Reid Avenue Church, this city, to fine audiences, especially at the morning service. He will preach next Lord's day at Joe Johnston Avenue.

From Joe A. Mason, Estill Springs, Tenn., January 27: "S. M. Spears preached for us Sunday, morning and evening, to large audiences. He is going to preach for us this winter on the fourth Sunday in each month."

From Joe L. Netherland, Miami, Fla., January 24: "The church here is now engaged in a series of meetings which are being conducted by I. B. Bradley and are being well attended. I am planning to be back in Tennessee this summer. Any congregations desiring me for a series of meetings while there may address me at this place, Box 253."

Changes of address: D. P. Craig, from Walnut to Ecru, Miss.; H. C. Wylie, from Pine River, Minn., to Bear Creek, Ala., Route 1; G. M. Whittaker, from Gainesboro to Gallatin, Tenn., Route 1; Sam Forrester, from Union City to Rives, Tenn.; G. C. Tucker, from Mead, Col., to Hallsville, Mo.; C. T. Clay, from Granite to Mangum, Okla., Route 3; J. W. Shepherd, from 354 Grand Boulevard, West, to 1429 Vinewood Avenue, Detroit, Mich.

From R. A. Craig, Louisville, Ky., January 27: "Last Sunday I was at the Forks of Elkhorn, in Franklin County, and spoke twice. While there I visited our good brother, J. K. P. South, who has been confined to his bed for a number of months. We hope and pray that he will yet be restored to his family with a strong body. The work in Louisville continues to move forward. I will resume my Bible-school work at Parksville in a few days."

From J. H. Hines, Montgomery, Ala., January 31: "Yesterday was another big day with the Highland Park Church. The house was crowded. Two persons were baptized into the one body. One was baptized the Sunday before. This makes twelve added since October. All have a mind to work and are working. I am teaching four Bible classes, and all are well attended. Interest is good in all the services of the church. This church did a good work last year, far above the average, but this year is going to do a greater work."

From J. C. Mosley, Providence, Ark., January 29: "I have been here for a few days, with large crowds and good attention. Brethren, you are trying to send preachers across the waters and neglecting our own country. A Baptist preacher came here last summer and baptized one hundred and four good, honest-hearted people; and when I began to preach to them they began to say: 'You are the first one of the Christian faith we ever heard.' I rebaptized four of them yesterday, and am expecting several more of them to come to us. I have established a little church at Mayflower, Ark."

From J. S. Dunn, 204 South Clinton Street, Dallas, Texas, January 28: "Recently I spent sixteen days with the Central Church at Houston. I found an excellent congregation meeting in the banquet hall of the City Auditorium. We had eight added while I was there. Most of the members are from Tennessee. I am to give some time to this congregation this year; but my home, for the present, remains Dallas, and not Houston. Houston has four congregations and a spirit to build others this year. Brethren Lawson, Smith, Wheeler, Crain, Stanford, and others, are preachers in the city and around. A good spirit prevails and prospects are bright."

From Tice Elkins, Fort Worth, Texas, January 24: "Yesterday was a great day for the Southside Church, with large crowds at each service. John M. Rice preached for us at the evening service, and he is beloved by all. His sermon was fine. But the work is good in every respect. The women are doing fine work, clothing the naked and destitute, and this fact alone is making a host of friends for the cause of Christ. When I praise the work of this congregation, I do not want to be understood as neglecting to praise the others, for all in Fort Worth are doing excellent work for the Master. There have been four added to the congregation since my last report. A noble band of workers I have here to labor with, and I am proud of every one of them."

J. O. Barnes writes from New Smyrna, Fla., January 21: "The churches at Turnbull Bay, Port Orange, and Mims, with which I am working during the winter season, are doing well, and are awakening to more usefulness in the Master's vineyard. I shall begin a mission meeting at Eau Gallie next week, to continue indefinitely, if my wife is well enough for me to leave her. She is now in bed, suffering much pain, as the result of an accident on the train, in which one of her lower limbs was injured. There are no members of the church of Christ at Eau Gallie, nor is there a promise of any financial support behind me, but I go trusting God and hoping to establish the cause of Christ there. I ask the prayers of the churches in my behalf, that I may be the humble instrument in God's hand to this end."

From William P. Walker Dinuba Cal., January 25: "At the business meeting last night the Dinuba congregation presented and perfected plans for a 'preachers' meeting.' The objects of this meeting are: (1) To get all the California preachers together, that we may get better acquainted; (2) that we may discuss the condition of the cause of Christ in the Golden State; (3) that we may devise some plan of coöperation by which evangelistic work can be done through the State. Every preacher of the church of Christ in California is expected to be present during the meeting. Vital subjects will be discussed by all the attending ministers. The program will be prepared and published later. While this meeting is called for California preachers, preachers of other States are cordially invited to attend; also any who are interested in the California work are welcome. The meeting will begin on Monday night, May 2, and will continue through Friday night. Brethren, arrange your plans so that you can be present at all the services. I may say that the most of our good sisters are from Tennessee, Texas, and Missouri. This is enough said; you will be fed in that good old Southern style. Come on, boys; we are looking for you. Remember the date."

L. D. Perkins writes from Armona, Cal.: On the second Lord's day in January I was at Dinuba and preached at the morning hour of worship. A nice audience was present. They are making improvements on the church building there—new roof, new carpet, new painting in and out, and a general cleaning. William P. Walker is with the church there, and he is doing an excellent work. They like him, and he likes the work, and success is sure. I was with the congregation in Fresno, which meets at Orchard and First Streets, on the third Lord's day, and preached at the morning hour. W. Halliday Trice is doing a fine work with this congregation. He is one of our best preachers. I was at Hanford on the fourth Lord's day, and heard two excellent sermons by John E. Plummer. Brother Plummer is a fine young preacher who should be kept preaching all the time. C. R. Nichol is in a meeting at Aromas, a small town about three miles from Watsonville, over the mountain from here, on the coast. I understand he is to conduct a meeting at Santa Cruz after the meeting at Aromas is over. We are glad to have Brother Nichol in California, and welcome all such preachers. Brother Hall is in a meeting at Ontario, and Brother Riggs at Downey. May the Lord prosper the work in California."

R. E. L. Taylor writes from Lecanto, Fla., January 20: "The church here is getting along well. I preach three times a week. The crowds are increasing and the interest is good. The brethren here are wide-awake to their duty. As they failed to secure a place for us to keep house, they bought a lot adjoining the church lot and built a nice house for a preacher to live in. We will move into it in a few days, and will stay until April; then we will return to Tennessee. If any gospel preacher wants to move to Florida and live and preach the gospel, the brethren here will support him and furnish him a house to live in while here. My wife's health seems to improve slowly." Another note received from Brother Taylor since the foregoing was put in type, dated January 28, says: "We had splendid services here last Lord's day and on Wednesday night. The interest is growing. There is no material here to work on except a few sectarians—Methodists and Baptists. The brethren have the new house done for us to live in, and they will furnish it with necessary furniture. We will move into it if my wife gets better. She is very ill. We will return home with her soon if she does not improve very fast. I cannot leave her to go away to other places in the county to do evangelistic work. I am asking the brethren everywhere to pray for my wife's recovery. My daughter is very attentive to her mother. The brethren and sisters here are very kind to us."

GOSPEL ADVOCATE

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

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EDITORIAL

The Question of "Christians in the Denominations" Still Further Considered.

BY M. C. K.

It is simply amazing to note the confusion which denominationalism and sectarianism have created and the extent to which they sometimes influence both the thought and the speech of men. In fact, it is exceedingly difficult, as is here freely granted, for even the best and most thoughtful of men to live and move constantly in the midst of such an environment and not be influenced by it; and sometimes they are unconsciously led by it to condemn what they really intend to indorse, and to indorse what they really intend to condemn. An illustration of this fact, I feel quite sure, is found in the following letter addressed to the Gospel Advocate:

Enid, Miss., January 8, 1921.—Gospel Advocate, Nashville, Tenn.—Brethren: I understand you to teach that there are Christians in nearly all denominations; and if this be true, of course they are on their way to heaven. You then teach that we should call upon people everywhere to wear the name of Christ only and to come out from among denominations. Pray tell me what my friends would gain by leaving their denominations, with all of their teachers, books of instruction, societies, D.D.s, and fine meetinghouses with modern conveniences and music and suppers and other instruments, simply to cross the street to a humble few worshiping in a rented hall.

Seeing that according to your teaching the honest worshipers in the hall and the honest worshipers in the denominations are all on one road to heaven, I am asking for information only, as I do not seek discussion on any subject, and I must say that the wrangling among brethren in the Advocate keeps me in confusion; but this may be due to my lack of learning. Faithfully yours,

J. W. BEARDAIN.

Concerning our brother's letter, I wish to remark, first of all, that it is always best to weigh well our words when we speak through either tongue or pen. Both the managers and editors of the Gospel Advocate try to keep "wrangling" out of its columns, and I think they succeed. They are unable, however, in the present condition of religious affairs, to keep controversy out of its columns, and neither is there any wish on their part to keep it out under existing circumstances. As long as men, like Brother Beardain in his present letter, advocate erroneous positions, they must be met and counteracted with the truth, and this is controversy. Jesus and Paul could not avoid controversy and be faithful to the truth, and hence their lives were filled with it. So far as we have a record of it, the whole period of three and a half years of the public ministry of Jesus was, in large measure, a stormy debate with the advocates of error. He kept it up to the very day of his crucifixion, and died because he would not yield to their misleading opposition. As to Paul, from the very day that he was baptized under the leadership of Ananias till he died a martyr for his faith, his life was marked by unceasing controversy with the foes of truth. If right-thinking people, who grow tired of controversy when conducted on the high plane worthy of Christians, would carefully read the New Testament, it would cure them. They would soon see that they cannot follow Jesus and Paul without engaging in controversy.

And now I cannot properly publish Brother Beardain's letter without respectfully pointing out and opposing its erroneous teaching, and this is controversy. Brother Beardain himself is helping to carry it on, and he should not oppose it. Hence, attention is now directed to the following points in his letter:

1. He says: "I understand you to teach that there are Christians in nearly all denominations; and if this be true, of course they are on the way to heaven." Perhaps so, and perhaps not so. At any rate, is it not possible for Chrisbians sometimes to get "on the way" that leads away from heaven? If not, why all the warnings addressed to them in the New Testament to keep them from getting on that way? Every epistle in that inspired volume addressed to either churches or individual Christians is a warning to keep them "on the way to heaven" and to prevent them from getting on ways that lead in the opposite direction. But what is the need of all of this, if Christians may not sometimes, as in the case of those in denominations, be on the wrong way? If such teaching by inspired men does not show that Christians may sometimes not be "on the way to heaven," then why was it put in the New Testament? If they cannot, *as Christians*, get in the wrong way, then surely such teaching is cruel mockery.

2. He says: "You then teach that we should call upon people everywhere to wear the name of Christ only and to come out from among denominations." Of course we do. Why not? If it is wrong for Christians to be divided into conflicting parties, as the Scriptures so clearly teach, then is it not right for us to call upon them "to come out from among" them?

3. He then asks: "Pray tell me what my friends would gain by leaving their denominations, with all of their teachers, books of instructions, societies, D.D.s, and fine meetinghouses with modern conveniences and music and suppers and other instruments, simply to cross the street to a humble few worshiping in a rented hall?" What your "friends" would gain by such a move would depend altogether on what they preached and practiced "in a rented hall." If they preached and practiced there the wrong things that were preached and practiced in "their denominations," then they would gain nothing by the exchange; but if they preached and practiced "in a rented hall" simply what the New Testament requires Christians to preach and practice, then they would gain much by "crossing the

street." No matter what people may do in the service of God, whether "in a rented hall" or in "fine meeting-houses," if it is not taught in the New Testament, it is not right and should not be done; but whatever they do, in any place, that is taught in the New Testament, is right, and they should continue to do it, no matter where they may go. This, and this only, on this point, is the principle that was taught and defended in the series of articles on "Bible Things by Bible Names."

4. In this connection, referring to "a congregation of baptized believers" in a given place, Brother S. R. Drake, of Columbus Junction, Iowa, asks the question: "Would you call it the church of Christ or the congregation of the church of Christ?" "Congregation" and "church" in such connection may be used in the same sense. It would be "the church of Christ" meeting at that particular place, and it would be exactly in harmony with the New Testament to so designate it. Paul speaks of such churches meeting at different places as "the churches of Christ" (Rom. 16: 16) at those places, and of course any one of them would be "the church of Christ" at the particular place wherever it met. It is right to call any congregation or church of Christ "the church of Christ" in the particular place where it meets, precisely as it would be right to call it by any other scriptural designation. No objection has been offered in these columns against calling a local church by any scriptural name, but objection has been offered against exclusively adopting one scriptural name and repudiating all the others.

5. He further asks: "Speaking in a general way, is the term 'Christian church' and 'church of Christ' of the same meaning and scriptural?" The term "Christian church," in the English of our time, is used in two senses. It is sometimes used to designate the people otherwise called the Reformation of the nineteenth century inaugurated by the Campbells, and this use of it is purely denominational. As thus used, it is a general church name; but, not including all Christians, it is sectarian. But when church historians, such as Mosheim, Neander, and Fisher, use it, they include in it all Christians, and this use is undenominational; but they also include in it persons who have not complied with the New Testament conditions of church membership, and this is unscriptural.

"The Field Is the World."

BY J. C. M'Q.

On page 107 of this issue appears an article from Brother E. E. Sewell under the caption, "Are the Tares in the Church?" I am very glad to give our readers Brother Sewell's matured views on the subject, which have led me to a reinvestigation of it. After much prayerful consideration and thought, I am only confirmed that the Savior meant that the sowing was done in the world. "The field is the world." I did not consider whether he used the word figuratively or literally. I see nothing to indicate that "world" is figurative. I simply quoted his language without giving any comments.

Brother Sewell misses the point of comparison. He says: "In parables, two things are compared, and it is necessary for us to learn what is the point of comparison. In the parable of the tares, a field of wheat and tares, the sower, his servants, and his enemy are compared with the kingdom of heaven, the Son of man, his angels, his enemy (Satan), the sons of the kingdom and the sons of the evil one." He also asks: "Is the kingdom of heaven likened unto a field of clean, pure wheat, with nothing else in it whatever?" This is Brother Sewell's view, but this is not what Christ says about it, and is not the comparison that he makes. Here is what he says: "The kingdom is likened unto a man which sowed good seed in his field." This settles the matter and shows that the kingdom is not likened unto the field in which the tares and the good seed were both sown, nor to Satan, who sowed the tares, but to the "*man who sowed good seed in his field.*" The kingdom of heaven or church of Christ is not like or is not compared to the devil in any particular. As the man sowed good seed in his field, so the kingdom of heaven sows good seed in the field, the world. As Brother Sewell has missed the comparison of Christ, so he has missed completely Christ's interpretation of the parable. He says: "The only issue, then, is whether the 'tares,' which are the sons of the evil one, are in the church. That there are plenty of them outside the church, no one doubts, and no messenger from God is needed to tell us so. But are any of them inside?" The Bible does not teach that any of the sons of the evil one—any of the darnel, which is not wheat—were in the kingdom or church of Christ. It teaches that both the good seed sown by the Son of man and the darnel or tares sown by the evil one are in the world. The sowing was done in the field, the world, and not in the church. This is what the parable plainly teaches, and no sophistry or argument will be able to conceal this truth. The tares are the children of the wicked one. Is it possible that Brother Sewell thinks that children of the devil, or the wicked one, are in the kingdom of God? B. W. Johnson, in his People's New Testament, in commenting on the parable of the tares, very correctly and truthfully says: "By a comparison we may learn: (1) The kingdom is likened to a man sowing good seed in his field. (2) The Sower is the Son of man, who sows by means of his kingdom. (3) The good seed is the word of God as seen in its fruits, Christ's followers. (4) The field is the world. It is Christ's field. All power is given to him in heaven and in earth. His kingdom is rightfully the whole earth; but much of it is held still by the enemy, who has to be conquered. He will prevail finally, and the kingdoms of earth shall become the kingdom of the Lord and his Christ. (5) The wheat raised from the good seed is the 'children of the kingdom,' the disciples of Christ converted by his word. (6) The tares are not bad church members, but bad men; those who have been under the influence of the wicked one. (7) The righteous and wicked are to remain in the earth together. The righteous are not to seek to exterminate the wicked. The evil and the good will be mixed until judgment day. (8) Then all shall be gathered at the throne of judgment. The righteous shall 'inherit the kingdom.' All that are wicked shall be cast out of the kingdom. An eternal separation shall take place." If the good seed and the darnel were both sown in the church, as Brother Sewell contends, then it would not be necessary for a man to be born again in order to enter the kingdom of God. "Jesus answered, Verily, verily, I say unto thee, Except one be born of water and the Spirit, he cannot enter into the kingdom of God." (John 3: 5.) The good seed is sowed in the world where the gospel is preached. "And he said unto them, Go ye into all the world, and preach the gospel to the whole creation. He that believeth and is baptized shall be saved; but he that disbelieveth shall be condemned." (Mark 16: 15, 16.) The good seed bring forth fruit in the lives of those who accept the gospel, and they become children of the kingdom. When by faith and obedience they accept the gospel, they are thus delivered out of the power of darkness and translated into the kingdom of the Son of his love. (See Col. 1: 13.)

Again Brother Sewell misses the point of comparison. He says the whole tenor of Scripture teaching is to the effect that the sons of the kingdom may change to sons of the evil one, and that sons of the evil one, whether in the church or out of it, may turn to God and be saved. The Scriptures may or may not teach this, but the parable under consideration gives no warrant for such a position. The devil sowed darnel and not wheat. The darnel remained darnel and never became wheat. If it had become wheat, the servants of the kingdom would have had no desire to

exterminate it and drive it out of the world. But still reasoning from his contention that the kingdom of heaven is compared to the things named in his article instead of compared to the "*man who sowed good seed in his field*," he quotes the following from the parable: "The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that cause stumbling, and them that do iniquity." Certainly this is true, and it refers to the kingdom, the field, the world, in which the seed were sown. The wicked shall go away into everlasting punishment, but the righteous into life eternal. It cannot be doubted that God rules over the world. The Scriptures abundantly teach this. Thayer, the leading Greek-English lexicographer of the New Testament, in his definition of "basileia," which means "dominion or rule," says: "The Jews were expecting a kingdom of the greatest felicity, which God through the Messiah would set up, raising the dead to life again and renovating earth and heaven; and that in this kingdom they would bear sway over all the nations of the world. This kingdom was called the kingdom of God or the kingdom of Messiah; and in this sense must these terms be understood in the utterances of the Jews and of the disciples of Jesus when conversing with him, as Matt. 18: 1; 20: 21; Mark 11: 10; Luke 17: 20; 19: 11. But Jesus employed the phrase, 'kingdom of God or of heaven,' to indicate that perfect order of things which he was about to establish, in which all those of every nation who should believe in him were to be gathered together into one society, dedicated and intimately united to God, and made partakers of eternal salvation. This kingdom is spoken of as now begun and actually present, inasmuch as its foundations have already been laid by Christ and its benefits realized among men that believe in him. Matt. 11: 12; 12: 28; 13: 41 (in this passage its earthly condition is spoken of, in which it includes bad subjects as well as good)." So the kingdom, as all authority on heaven and on earth had been given unto Christ, is used in Matt. 13: 41 as representing God's universal rule. "Jehovah hath established his throne in the heavens; and his kingdom ruleth over all." (Ps. 103: 19.)

It is reasonable to expect the angels to gather out of the field where the sowing was done. The sowing was done in the world, in the field, and not in the church or kingdom of Christ which Christ came to establish and into which one can enter only through faith and obedience. If the good and the bad seed were sown alike in the church and therefore became wheat, as our brother seems to imagine, then every infant and every person born into the world is a member of the church of the Lord Jesus Christ. The whole spirit and teaching of the New Testament condemns such a position.

The comparison is: As the man sowed good seed in his field, so the Son of man, by means of the kingdom of heaven, sows good seed in the field which is the world.

"A More Excellent Way."

BY E. A. E.

The article of our good friend and brother, W. H. Carter, of Lafayette, Tenn., which appeared recently in this paper, was in my humble judgment timely, and was read with interest and profit. I had almost finished this one under the above heading when I saw Brother Carter's. In his article I soon found the expression, "the better way," and his exhortation to all to follow it. I felt encouraged to complete mine and to join him in his call for "the better way." The truth and spirit of his article show there is a "better way."

There is a wrong way and a wrong spirit in which to do the right thing. Christ may be preached "even of envy and strife" or "of good will;" he may be preached "of love" or "of faction." (Phil. 1: 15-17.) The one who proclaims Christ of "envy," "strife," "faction," and in a partisan spirit, may teach the gospel to a few; but that one will be lost without repentance and the spirit of Christ. "The Lord's servant" is forbidden to "strive" and is commanded to "be gentle toward all, apt to teach, forbearing," and "in meekness" to correct those who "oppose themselves." (2 Tim. 2: 23-26.) Reproof, rebuke, exhortation must be given "with all long-suffering and teaching." (2 Tim. 4: 2.)

We all know the Revised Version says, "a most excellent way show I unto you." We know that this "most excellent way" is love, which Paul so clearly and strongly sets forth in 1 Cor. 13. We know, too, that he does this just after reproving the Corinthians for being "puffed up for the one [for Paul, for instance] against another [Peter or Apollos]," and for their "divisions," "factions," "schisms." Paul uses the three words with others which show the bad state of affairs at the time in the church at Corinth.

Who wants to-day a Paul faction, a Peter faction, an Apollos faction in the church of God—in other words, factions clustering around different preachers of the present? Paul would not tolerate such for one moment. He did not ask *who* is Paul, or *who* is Apollos, but *what* are *they?* He declares they are only *servants*, or God's farm hands, working together in God's field to produce a harvest of souls for God, each working according to his own ability. Paul was not jealous of the bold Peter or envious of the eloquent Apollos. An envious and jealous man is a small man, a very little man; so is a self-conceited, puffed-up one, who feels his own importance. Paul warns elders against trying to draw away disciples after themselves by "speaking perverse things." The man who causes division or creates a faction over himself thinks more of himself than he does of the Lord, and places himself above the church. The Corinthians had not only the literature and learning of their time, but some had *miraculous knowledge* and miraculous faith. They knew, for instance, that "no idol is anything in the world, and that there is no God but one;" and "concerning things sacrificed to idols" they had knowledge. While all this was true, they lacked the greatest and most excellent thing—love. (See 1 Cor. 8.) So men to-day may have learning, may understand all the principles and rules of logic, and may possess all kinds of knowledge, and lack love. Paul declares that if any man thinks himself to be something when he is nothing, he is self-deceived (Gal. 6: 3); "if any man thinketh that he knoweth anything, he knoweth not yet as he ought to know;" because if he does not know love, he does not know God, "for God is love." "He that loveth not abideth in death." One of the most damaging and most dangerous things is the fact that "knowledge puffeth up." Paul found it necessary to warn the Romans against thinking of themselves more highly than they ought to think. (Rom. 12: 3.) If one has all learning, all logic, all eloquence, all knowledge—miraculous knowledge and miraculous faith—and has not love, he is no more than sounding brass or a clanging cymbal; he is nothing, is worse than nothing; he makes a great noise and show and leads people away from the pure gospel. One simple statement from God is far more than libraries of learning, loads of logic, and rivers of eloquence, without the simple truth.

We all *know* what love is; that it "is the fulfillment of the law;" that to love God is to keep his commandments (1 John 5: 3), and to love men is to treat them as God directs. We cannot love God without loving the children of God, and without doing so from the heart fervently. Love must "be without hypocrisy." All who love will treat one another and all men—enemies and all—as God directs. Is there any such thing practiced in general as treating others in justice, fairness, righteousness, compassion, forbearance, and forgiveness, as one would be treated? I am not doubting that there are true and good men and women who do this. I am asking if they are the excep-

tion. I am saying all should. Our greatest concern must be (and with Christians indeed is), not whether others so treat us, but whether we so treat others. We may be mistreated, wronged, imprisoned, and even killed, and be saved; but, certain it is, we cannot mistreat or in any way wrong others and be saved—that is, without repentance, with all that repentance embraces. Even if we should succeed, apparently or in reality, in making out some ugly case of wrongdoing or unscriptural procedure against another, that will make us no *wiser* and no *better* and *will not save us.* But for our own very thoughts, words, and deeds we must stand before God in the judgment. (Be sure to read 2 Cor. 10: 3-6; Matt. 12: 36, 37; 16: 27; Rom. 2: 6.)

"Love edifies," or builds up. It leaves all better and more Christlike. It never pulls a brother down or divides a congregation into warring factions. Something else does that. "Divisions," "factions," "schisms" are not the work of love. There are eight things which, as God declares, love does. We all *know this;* but knowledge puffs up. We must know, too, that we *must love.* (1) "Love suffers long," (2) "is kind," (3) "rejoiceth with the truth," (4) "beareth all things," (5) "believeth all things," (6) "hopeth all things," (7) "endureth all things," (8) "never faileth." But the devil knows this; yet he is a murderer. The demons knew Christ and all that he is, but they were not Christians. When we simply know these things, we are yet not ahead of demons and Satan. *We must love;* then we are of God. Love could not suffer long, bear all things, endure all things, were there nothing to suffer, to bear, and to endure. Love could not be kind were there no persons in need of kindness. There are eight things which all who love will not do: (1) "Love envieth not;" (2) love vaunteth not itself," (3) "is not puffed up," (4) does not behave "unseemly," (5) "seeketh not its own," (6) is not "provoked," (7) takes "no account of evil," (8) rejoices "not in unrighteousness." This also the devil knows, but he continues to practice them.

Our deepest concern is whether or not we ourselves are overcoming and putting away these eight evil things, not in trying to prove others guilty. Was a man ever seen who will acknowledge that he is puffed up, thinks too much of himself, is self-important, is inflated with pride, seeks preëminence, is envious and jealous of others, seeks his own and not his neighbor's good, etc.?

Referring again to Brother Carter's article, who will acknowledge that he ever misrepresented another, or accused another of misrepresenting when he had not been misrepresented? But any real misrepresentation of another is wrong. Were a brother discussing with Satan, it would be wrong to misrepresent Satan. It is as much sin to misrepresent Satan as to misrepresent an angel. The sin of misrepresentation lies not in *the person* misrepresented, but in the fact itself. Satan is a liar, speaks lies, and fights with lies, but he is not to be fought with lies. Slinging mud is not the remedy for mud-slinging. Any one can put Satan to flight with the truth.

On the other hand, it may be possible for a man to discover that the truth is against him. In such a case, the only right thing and the only way to salvation is to acknowledge it and confess his mistake or error. In trying to justify a wrong course he makes himself ridiculous, weakens his influence for good, if he does not lose his soul. To become angry, to indulge in harsh language, to make ugly charges, and to manifest a bitter spirit are not "the better way," but are sinful. When Moses attempted to adjust a difference between two Hebrew brethren, the one at fault became angry and used unbecoming language to Moses. This is human nature. The one in the right can afford to wait in patience. "Michael the archangel, when contending with the devil he disputed about the body of Moses, durst not bring against him a railing judgment, but said, The Lord rebuke thee." (Jude 9.) But I am reminded of what Paul said to Elymas, the sorcerer: "O full of all guile and all villainy, thou son of the devil, thou enemy of all righteousness, wilt thou not cease to pervert the right ways of the Lord?" (Acts 13: 10.) But Elymas was a sorcerer, not a Christian, not a brother who had made a mistake even; and Paul was inspired, he was "filled with the Holy Spirit"—in other words, it was God who said this. We are not God, and no brother we discuss with is an Elymas. Paul never spoke so to Peter, Barnabas, or Mark. The man now who assumes to speak with the infallibility of inspiration in denouncing others is grievously guilty.

If "newborn babes" in Christ should put "away all wickedness ["malice"—margin], and all guile, and hypocrisies, and envies [not one, but more], and all evil speakings" (1 Pet. 1: 22 to 2: 2), what ought full-grown men and women in the Lord to do, and especially those who are teachers in Israel? It will be good and edifying to study just here Eph. 4: 29-32 and Rom. 2: 1-3. The persons who accuse others of doing what they themselves do, and condemn them, are themselves condemned by the Lord.

It would help us to see ourselves as God sees us and to realize that he will judge us according to *his will.* With what judgment we judge, we shall be judged; and with what measure we meet, it shall be measured unto us. Then something has been said about a mote in the eye of one and a beam in the eye of another, and every way of a man being right in his own eyes (Prov. 21: 2); "but Jehovah weigheth the hearts." After all, God is the judge.

Good Examples.

John Mark withdrew from Paul and his company in Pamphylia and went not with them to the work on their first missionary journey. (Acts 13: 13, 16.) Because Mark did this, Paul declined to take him on the second journey; and over this Paul and Barnabas had "a sharp contention," "parted asunder," and went different ways. (Acts 15: 36-41.) Peter "dissembled" at Antioch, and Barnabas was "carried away" with the "dissimulation," when Paul resisted Peter to the face, "because he stood condemned." (Gal. 2: 11-21.) But these were all good men and accomplished more than pen can write. Paul never called Mark a coward or denounced him as a hypocrite and traitor. Mark afterwards became reconciled to Paul, was imprisoned with him, and was highly appreciated and commended by him. Paul applied no vile epithets to Barnabas, or Barnabas to Paul. Afterwards Barnabas was highly commended by Paul. Peter never went about criticizing Paul, but referred to him in sincere affection as "our beloved brother Paul," and commended most earnestly his epistles. This is true, because both Peter and Paul wrote by the Holy Spirit the same thing. Paul told Peter to his face in the love of truth what he had to say to Peter; but he never falsely accused Peter or bemeaned him to his back.

So to-day, under such stress as Peter and Barnabas and Mark had to endure, faithful and good men may dissemble, or become inconsistent, or turn back from a certain work, and yet do not become reprobates and castaways. They should be treated as Paul treated Peter and Barnabas and Mark; and they, too, should right their mistakes or wrongs by frankly confessing them and working the harder to build up the truth. This is charitable and right. "Let love of the brethren continue."

All effort to justify mistakes, inconsistencies, error, or wrong grieves the church, hinders the progress of the truth, helps to destroy unity and peace, shows a partisan spirit, encourages factions, and impedes one's own growth in grace.

Initiative is doing what needs to be done without being told.—Exchange.

A Center Shot.

BY F. W. SMITH.

The following from the pen of our aged brother, J. B. Briney, appearing in the Christian Standard of January 22, hits the mark right in the center:

In the appeal that the English bishops make to "all Christian people" in behalf of Christian unity, they submit the following as a part, and an important part, of a sufficient basis for such unity:

"We believe that the visible unity of the church will be found to involve the whole-hearted acceptance of: The Holy Scriptures, as the record of God's revelation of himself to man, and as being the rule and ultimate standard of faith; and the creed commonly called 'Nicene,' as the sufficient statement of Christian faith, and either it or the Apostles' Creed as the baptismal confession of faith."

If the bishops had stopped with "standard of faith," their proposition would have merited universal applause and acceptance, for there is no ground for reasonable objection to the Holy Scriptures as the "rule and ultimate standard of faith." But they proceed to put upon this rule and standard a rider in the form of a human creed to set forth the meaning of the divine rule and standard, and present the Nicene Creed as a "sufficient statement of the Christian faith." That the bishops failed to perceive that this is a reflection either upon the wisdom or goodness of God is almost marvelous. Did not God have the wisdom to enable him to construct a "rule and ultimate standard of faith" that would be a "sufficient statement of the Christian faith?" If not, did he have sufficient wisdom to devise and perfect a scheme of redemption that would be adequate to the task that its Deviser had in view? If he had wisdom enough to make such a rule and standard, and purposely failed to do so, what about his benevolence?

If God had both wisdom and benevolence in the matter, and actually did give a sufficient rule and standard of faith, then where is the necessity for the Nicene Creed, or any other human creed, to make a "sufficient statement of the Christian faith?" Who is bold enough to say that the Holy Scriptures do not make a "sufficient statement of the Christian faith?" The bishops themselves would scarcely make such a declaration in unequivocal terms, though what they do say clearly implies it. Human creeds have been the prolific source of division and strife among the followers of Christ ever since the Nicene Council started the business of making authoritative creeds, and enslaving the consciences of men to them, and they will continue to worry, harass, and divide the people of God till they are all, by common consent, discarded as rules of faith and practice. We are assured in the word of God that "every scripture inspired of God is also profitable for teaching, for reproof, for correction, for instruction which is in righteousness; that the man of God may be complete, furnished completely unto every good work." Do men think that they can improve upon that which God has set forth as a sufficient rule and standard of Christian living, declaring that it can make the man of God *complete*, and furnish him *completely* unto *every good work?* Where were the bishops' eyes, that they did not see this? If a creed contains just what is in the Bible—nothing more and nothing less—it is entirely superfluous; and if it contains either more or less, it is inadequate, and should not be wanted; so that in any event there is no legitimate place for it.

And whence the necessity for the Nicene Creed, or the Apostles' Creed, "as the baptismal confession of faith?" The apostles never saw either of these creeds, and yet they baptized people upon a confession of their faith, and thus inducted them into the kingdom of God; and if they could get along without these appendages, we can do so likewise, and successfully carry on the work of the Lord as they did, and live in peace and harmony. The Bible contains a creed that is divine and needs no revision, and it met and satisfied all the demands of the church for years before uninspired men began to try to improve upon the embodiment of divine wisdom as presented in the Sacred Volume. In the apostolic age people confessed their faith in the Lord Jesus Christ, and were baptized in the name of the Father, and of the Son, and of the Holy Spirit; and if that was sufficient then, it is sufficient now, and no other creedal expression is necessary. The idea of effecting a scriptural and lasting unity among Christians upon a foundation that embraces human elements may as well be dismissed forever; for it can never be done, as the past history of human creeds demonstrates.

From the standpoint of organization the bishops offer the "episcopate" as the proper solution of the problem of unity. Speaking of this institution, they say:

"Nay, more; we eagerly look forward to the day when through its acceptance in a united church we may all share in that grace which is pledged to the members of the whole body in the apostolic rite of the laying on of hands, and in the joy and fellowship of a Eucharist in which as one family we may together, without any doubtfulness of mind, offer to the one Lord our worship and service."

The goal here indicated is most praiseworthy, but the method suggested of attaining it is insufficient and delusive. The "episcopate," in the bishops' sense of the term, is as unscriptural as the Romish hierarchy from which it sprang, and can never be accepted by Protestants as a basis of unity. An "episcopate" that places a number of churches under the control of one bishop is not so much as hinted at in the New Testament, and the free churches of Christ will never accept such an autocracy as a basis of unity. And even if such a union could be effected, it would begin to disintegrate in a little while, because it is out of harmony with the whole spirit and genius of the gospel of the Son of God. Scriptural union can only come by discarding human inventions and building upon the solid foundation of the faith and ordinances of Christianity as they are set forth in the word of God.

The "English bishops" and all other kinds of "bishops" not mentioned in the New Testament are on the wrong platform to talk unity among the professed people of God. Let them get on the ground submitted to the Christian world something more than one hundred years ago as the only scriptural basis for Christian union—viz., the Bible, and the Bible alone, speaking where the Bible speaks and being silent where the Bible is silent—if they wish to be heard. Their proposition amounts to nothing more than a plea for the whole religious world to become Episcopalians. The Bible knows absolutely nothing of any such religious body with its ecclesiastical machinery, and attaching to it a scriptural name—"Christ's Church"—does not alter the situation. It is a human sect among such sects, and neither does its age entitle it to recognition as a shelter for housing all the people of God. The only Head of the church the Lord Jesus Christ organized is the Lord himself (Eph. 5: 23), and any other proposed head is but a counterfeit, and is to be rejected by all who wish to be governed by the word of God. Brother Briney hit the nail on the head regarding this and all like institutions of men, and I am sorry our brother did not *clinch* and *brad* that nail with reference to some other human inventions which separate the children of God.

The Penalty.

BY J. D. GUNN.

A letter came to me one day,
A letter from a friend so dear;
I carelessly laid that letter away,
Unanswered, forgotten for a year.

One winter night in firelight glow
My mind reverted to the past;
I thought of the letter of long ago
And decided to answer at last.

I wrote a loving letter long,
In that letter I bared my heart.
It was filled with news, gay nonsense, and song,
And for neglect confessing my part.

But that letter came back one day,
Unopened, sealed—alas!—unread,
This is the penalty I had to pay:
"Postmaster cannot deliver—dead."

Christian testimony is far too frequently limited to the ordained ministry or to a few Christian workers as distinct from the large body of Christian people. It ought to be true of every genuine follower of Christ that he is able to admonish, able to express spiritual experiences, able to bear witness to his Master's grace, able to lead a soul to Christ, able to help fellow Christians in spiritual difficulty, able to work for the Master either at home or abroad.—W. H. Griffith Thomas.

QUERY DEPARTMENT

BY J. C. McQUIDDY.

Ferris Hickey, of Rockwood, Tenn., sends the following: "Please answer through the Gospel Advocate if it would be right to receive money from the Christian Church members for the purpose of buying land and building a house of worship. Would it be wrong to accept anybody's money, when they contributed it knowing for what purpose it was to be used?" Solomon accepted funds from King Hiram. If any one gives cheerfully and willingly, knowing that the funds are to be used for the erection of a church house, I can see no reason why they should be denied the privilege of giving. Some people outside of the church frequently give more cheerfully than do some who are in the church. Christians should not use the liberality of the world in a way to uphold them in their stinginess and penuriousness. Christians should do their whole duty and, in as far as possible, encourage others to live as God would have them live.

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T. Smith, of Tupelo, Miss., sends the following: "Trying to follow Christ as nearly as I know how, I am writing you this for a little information. What I want to know is this: Can Christians, without violating the law of God, join secret orders, such as Odd Fellows, Masons, etc., and have a 'Thus saith the Lord' for it?" I find no teaching forbidding a Christian from becoming a member of a secret order any more than it forbids his becoming a member of an open order. Certainly a man cannot, in the name or by the authority of Christ, become a member of such human organization. Christ has never given any authority for such action. When Christians become members of such organizations, they do it as a matter of preference or as a matter of worldly expediency, and not in order to be consistent, devout Christians. I am sure that one can live the Christian life without going into any such institution, and I have always taught that membership in such bodies does not encourage and promote the highest type of Christian life.

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P. E. Melton, of McMinnville, Tenn., inquires to know if one who is not a member of the church should be permitted to teach in the Bible school which assembles before the regular church worship. He says: "Now, if the man or the woman who is qualified with a good education to give Bible history and scriptural answers on questions, who is not identified with the church, is ready to teach the Bible, should he be permitted to do so, he being better qualified than any other for such work? Again, if one claims to be a Christian, yet is a member of the Methodist, Baptist, or any church other than the church of Christ, should we bar him from being superintendent, secretary, or teacher in the Bible school?" In the first place, the "Sunday school," or Bible school, is not separate and distinct from the worship and service of Christ. Teaching the Bible is worship the same as is singing or prayer. Every Christian is under obligation to teach the word of God to the full extent of his ability. We learn of the early church: "And they continued steadfastly in the apostles' teaching and fellowship, in the breaking of bread and the prayers." (Acts 2: 42.) Unless we are ashamed of teaching, I do not see why it should be crowded out of the worship. Teaching is the foundation of knowledge, and knowledge is one of the Christian virtues; then it should be the delight of every child of God to teach others the truth. Any man who is qualified to teach the truth should be encouraged to do so. If one who is not a member of the church or who is a member of some denominational church is better qualified than any one who wears simply the name "Christian" to teach the truth, he should not be barred from teaching it. The apostle Paul rejoiced just so the truth was taught. "Some indeed preach Christ even of envy and strife; and some also of good will: the one do it of love, knowing that I am set for the defense of the gospel; but the other proclaim Christ of faction, not sincerely, thinking to raise up affliction for me in my bonds. What then? only that in every way, whether in pretense or in truth, Christ is proclaimed; and therein I rejoice, yea, and will rejoice." (Phil. 1: 15-18.) It is a serious reflection on the intelligence of Christians that they will permit others to be better qualified to teach the word of God than they. All Christians should be noble like the Bereans and search the Scriptures daily. The elders in the church should take the oversight in the teaching and in all the worship.

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R. A. Simpson, of Isola, Miss., says: "(1) I would like to have an explanation of Job 1: 6. (2) Who were these 'sons of God?' Also explain Prov. 26: 4, 5." The passage in Proverbs reads: "Answer not a fool according to his folly, lest thou also be like unto him. Answer a fool according to his folly, lest he be wise in his own conceit." It should be noted that the reason given for not answering a fool according to his folly is "lest thou also be like unto him;" the reason for answering a fool according to his folly is "lest he be wise in his own conceit." The child of God should not engage in any buffoonery, scurrility, or sophistry in defending the Christian religion; he should not stoop to any of the vicious methods of the fool. On the other hand, he should show the fool the error of his way, exposing his sophistry in order that the fool may not be wise in his own conceit. (2) Probably the phrase, "sons of God," means his angels. No one can be certain, however, in regard to this. "And Micaiah said, Therefore hear thou the word of Jehovah: I saw Jehovah sitting on his throne, and all the host of heaven standing by him on his right hand and on his left." (1 Kings 22: 19.)

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Ed Fuller, of Northup, Ohio, wishes to know if it is right to worship with Methodists when there is no church of Christ in the community. It is wrong to encourage sectarianism in any way, but it is not always easy to tell who is a sectarian. It takes a sectarian to ferret out a sectarian, just as it takes a rogue to catch a rogue. Unfortunately, all the sectarians are not in sectarian churches, and I hope that some in sectarian churches are not sectarians. Sometimes people who wish to obey God are born and reared in sectarian influences. A man who loves party more than he loves God is a sectarian; a man who divides the church for a theory or teaching not required by Jehovah is a sectarian. There are some in nonsectarian churches who are sectarians and who violate the laws of God in order to oppose sectarianism. In their opposition to sectarianism they are sectarian. It is better to worship God than not to worship him at all. But our brother should teach a pure Christianity free from sectarianism; he should leave nothing undone to teach the religion of Christ in its purity in the community and thereby lead others into the light of truth. If the Methodists will permit him to teach the word of God in its purity and use his influence for the establishment of the religion of Jesus Christ in its simplicity, he should certainly not hesitate to do so. The aim and ambition of every child of God should be to be true to Christ rather than to any party.

MISCELLANY

Mrs. E. I Wallace, writing from Dover, Tenn., Route 2, says: "I sincerely hope that each new subscriber for 1921 will appreciate each copy of the Gospel Advocate as much as I have for the past year. My father, R. F. Wilkinson, made me a present of last year's subscription, and I, in return, want to pass the good deed along. I think I can send a number of new subscribers soon."

From W. H. Carter, Lafayette, Tenn., January 25: "I began the 1921 battle here at home on the third Lord's day. Subject: 'Leagues with Nations—Not Political, but Spiritual.' Moderate crowd, but good attention. Last Lord's day I was at Williams Schoolhouse. Fairly good crowd and splendid attention. Some of the members here seem dead, while some are asleep; others are zealous and at their post with the armor on. We hope to accomplish good with them this year. There are many destitute places around us here that I must enter if I can. Some are not encouraging and helping as they should, but we are hoping for the better."

We are pleased to publish the following note from J. Pettey Ezell, of Albany, Ala.: "Find inclosed my check, for which you will please renew J. M. Joiner's subscription for another year. Brother Joiner is one of Alabama's pioneer preachers, having been preaching the gospel for more than fifty years. He is an admirer of the Gospel Advocate, and has read it since its first issue. He was seventy-eight years old on January 9. For more than two years he has been afflicted with paralysis, so that he cannot talk, except with great difficulty; but he finds much comfort from the pages of the Advocate. He has done much good in the State, and is loved by a host of people."

We have received from Leslie G. Thomas, of Flint, Mich., the following anuouncement of a discussion between the church of Christ and the Church of the Latter-Day Saints: "Beginning on March 7 and continuing twelve nights, a debate will be conducted in this city between the church of Christ and the Reorganized Church of Jesus Christ of Latter-Day Saints. Each disputant will affirm for six nights that his church is identical with the New Testament church. J. F. Curtis, of Independence, Mo., will represent the Reorganized Church of the Latter-Day Saints. He is an apostle, one of the Quorum of the Twelve, and was chosen by the highest officials for this debate. G. C. Brewer, of Austin, Texas, will represent the church of Christ. Brethren desiring to attend this debate should address me at 615 West Fifth Street, Flint, Mich., and provisions will be made for their entertainment while they are in the city."

W. S. Long writes from Washington, D. C., January 23: "We are glad to announce to the brotherhood at large that the Washington church is doing well. Several new members have come to us since the beginning of the year. We have very good attendance each Sunday and at prayer meeting each Thursday night. E. G. Denny, of Farmersburg, Ind., who is visiting his son here, preached two good discourses for us last Lord's day. Brethren, tell your relatives and friends where to find the house of worship when they come this way. The house is at the corner of Fourteenth and Meridian Place, N. W. Fourteenth and Decatur and Colorado and Tacoma Park cars stop in front of the door. We ask your prayers that we may have the means to pay out of debt and be able to plant missions in other parts of the city. For any information desired, write church of Christ or W. S. Long, P. O. Box 1650, Washington, D. C."

From G. W. McKee, 105 West Sixty-fourth Street, New York, January 22: "The church here is doing fairly well, considering our situation. We have services only once each week. Bible study at two o'clock and preaching at three o'clock on Lord's-day afternoons. We have not had any additions by confession, but there is a development that is noticeable I believe there are as good, consecrated Christians in this congregation as in any I have ever met with: and as soon as we get a good evangelist, I think the church will begin to flourish. We are all of one accord, love each other and pull together; and we are determined that no poisonous, factional doctrine shall be preached among us. We have received additional contributions from other churches and individuals, up to January 1, amounting to one hundred and thirty dollars. We had on hand, January 1, one hundred and seventy-two dollars and twenty cents. When sending money or checks, please do not put the word 'treasurer' after my name on envelope, as it is a temptation to those who have access to my mail."

From R. H. Johnson, Morrilton, Ark., Box 314, January 26: "I have been on the sick list for over ten weeks, but am some better now. My trouble has been somewhat complicated. I first contracted a severe cold, which developed a bronchial trouble. Then my lungs and heart became involved. I have not been able to do much preaching during this time, but managed to preach, or make a talk, every Lord's day in 1920, although at times I could hardly stand up long enough to preach. In all, I assisted the brethren in seven protracted meetings. Quite a number were added to the church during these meetings. It was a very busy year for me. I hope to be able to do more for the cause of the Lord this year. I have some time for meetings in July and September not yet taken. Brethren desiring my services in meetings should write me at once. I hope to be well by spring. I will preach for the church at Formosa, Ark., next Lord's day, and may visit the brethren at Center Ridge while in that part of the county. Success to the Gospel Advocate, its editors, and its readers!"

J. A. Hardison writes from Greenville, S. C., January 24: "Thomas H. Burton's wife, of Union, S. C., is in a hospital at this place. Brother Burton brought her here last Thursday night. He himself was also sick in bed for two days, but has returned to his family at Union. Sister Burton has ear trouble. It was first thought her mastoids would have to be removed, but now it seems that it will not be necessary for the operation. We hope for Sister Burton's early recovery. Brethren, pray for Brother Burton and family in their misfortunes, and remember them as worthy servants of the Master in this mission field. Work was begun on the house of worship at Union on December 20. It will be only a short time until the house is finished, ready to be used to advance the cause more effectively in this section. There is still lacking about two thousand dollars to complete payment on this building. Churches and individual members can find no more worthy place to give than here in this destitute State. This is the first loyal house in South Carolina. Brother Burton and his family have done a great work here during the past two years. Remember the faithful few at Union in your prayers and in your offerings; also send a letter of Christian sympathy, together with a cheerful donation, to Brother Burton. Your generosity will be many times repaid in the heavenly home." Brother Burton is doing a good work in Union, S. C., and should be fellowshiped by the brethren. We hope they will remember him during the illness of his wife by sending him donations.

Thomas H. Burton, of Union, S. C., asks some pointed questions and gives some interesting comment. Hear him: "Should we give up? Or should we quit asking our friends to go to church with us, or at what period should we stop trying to teach those we associate with? These are questions which often confront many people. Here I think is a good example, and one that, if followed, will never bring a remorse of conscience. There is a lady who lives in our town who more than four years ago began to read and study the Bible for herself, praying that she might understand it. After a short while she decided that she was considerably wrong; and looking around, she found no haven of rest for her soul, for all were teaching confusion and delusion, and she decided all were out of harmony with the Bible. Her next course was to talk to some of her associates and close friends and show them how they were deluded. They could not give her any information. Next she went to her preacher, thinking here she would find comfort for her soul; but she refused his method of consoling. Turning away in disgust, but not discouraged, she looked to One who knoweth all hearts, and asked him to send some one this way who would preach the gospel as it is. In June, 1919, she came to the tent where we were conducting services nightly, and as she paid such strict attention it attracted my attention, and after the services were over she told me she would be back. It took only a few sermons to show her what she wanted to know, and she presented herself for baptism. For almost two years she has been one of the best workers I have ever seen in the church. Now back to the subject. Last Sunday (January 23) this sister saw some of her efforts which began more than four years ago bring fruit, when a very fine lady came forward and made the confession at the eleven-o'clock service, and was baptized at four. Paul says: 'And let us not be weary in well-doing; for in due season we shall reap, if we faint not.' At the same hour another was baptized, who had made the confession a week before."

WESTERN DEPARTMENT

By C. E. WOOLDRIDGE.
2018 Cullen Street, Dallas, Texas.

"Preach the Word."

Nothing can take the place of God's word in this world. In the scheme of human redemption, it alone points the way of salvation. In the education, training, and growth of Christians, it alone will meet the daily needs of the soul and accomplish the ends necessary and desired. In the life of a congregation, no substitute for God's word can be found. Do we regard God's word as food for the growing and hungry (Matt. 4: 4; 1 Pet. 2: 1, 2), as a lamp and light on our path (Ps. 119: 105-130; 1 John 1: 7), as our sword and defense in temptation (Ps. 119: 11; 1 John 2: 1), and as our assurance of eternal life (1 John 5: 13)? If the world is lost—and it is—we must "preach the word." (See 1 Cor. 1: 18-21.) If the sinner is unsaved—and he is—let us preach to him the word, for it alone will save. (Rom. 1: 16; 2 Tim. 3: 15; James 1: 21.) If the church needs building up, the word of God must be taught. (Acts 20: 32.) If preachers, elders, and all Christians would study God's word more, we would be saved from many mistakes and weaknesses and there would be little opportunity for those things that weaken and destroy: moreover, we would have God's constant approval. (2 Tim. 2: 15.)

God's word is truth. (John 17: 17.) The truth makes free. (John 8: 31, 32.) Jesus is the truth. (John 14: 6.) The gospel is the word of truth. (Eph. 1: 13.) When we know, preach, and practice the truth, we will give the "gospel of salvation" to the world, be free ourselves, and have fellowship with Him who is "the way, the truth, and the life."

We need more preachers—strong, capable, and earnest proclaimers of the gospel. We need teachers at home and in our schools and of Bible classes, both men and women. We need many more men better fitted to do the work of elders, or bishops, in our congregations. To-day we see in most congregations some lines of work neglected or very poorly done. A faithful, earnest, humble, unselfish study of God's word, and earnest, fearless preaching and teaching of the same, will promptly supply our needs. The apostles wrought wonders *preaching the word*. Luther shook the very foundations of Rome by restoring the Bible to the people. A few men in the last century took this matter up with marvelous results.

God's word alone will produce Christians. God's word alone will produce congregations. God's word alone will produce elders and deacons. God's word alone will produce teachers and preachers. God's word alone will produce interest and enthusiasm. God's word alone will produce efforts and results. God's word alone will save and keep us safe.

Whatever else we may wish to say to the people, let us make sure we make them to hear and understand many texts from God's word in every talk, lesson, or sermon.

"The prophet that hath a dream, let him tell a dream; and he that hath my word, let him speak my word faithfully." (Jer. 23: 29.) "Woe is unto me, if I preach not the gospel." (1 Cor. 9: 16.)

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The Work at Farmersville, Texas.

The Farmersville church is one of the older congregations of the county and has had a good many ups and downs. Last September Brother S. H. Hall, then of Atlanta, Ga., but now of Los Angeles, Cal., spent ten days there in one of the greatest meetings of the season in this part of the State. About sixty persons were added to the congregation, the old membership aroused, and much outside interest in the church aroused. Brother Hall is to return this year for another meeting—in August. We mean to be ready for a united and earnest effort at that time.

Meanwhile I am visiting the congregation twice each month. I go to Farmersville on Friday. We have a lesson in "Sound Doctrine" (Nichol) on Friday night. I spend much time on Friday afternoons visiting and doing personal work. On Saturday night we have a lesson on the "Model Church," using G. C. Brewer's work as a help. From forty to seventy-five persons attend these two services. On Lord's days, after the Bible classes have finished their lessons, I preach (at 11 A.M.), also at night. Of course the congregation meets every Lord's day for the Lord's Supper, teaching, etc. We mean to soon rebuild, as the present meetinghouse is old and inadequate.

I have given in the foregoing pretty fully the program of our regular work, partly to suggest that congregations who have a preacher visiting them regularly once or twice a month should give the preacher a chance to do something more than preach one or two sermons. If he is to do much good, he must get acquainted; and by means of informal services with questions and answers and free discussion he may be able to determine the needs of the congregation much better than by arriving barely in time to preach on Lord's-day morning and leaving on the first home-bound train after his last sermon. Sermons have their place in the work, and it is an important one; but to be and do his best, a preacher must be more than a sermonizer and do more than simply deliver sermons. We have eight services, with the preacher to help, each month. The congregations ordinarily have two, or, at most, four. The helper spends six days each week in our midst as over one to three days. The work is prospering, and we are happy in the hope of accomplishing more and more.

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Notes.

Brethren of Texas and Oklahoma, let me have your reports.

We will have a good report on work in Dallas and Dallas County soon.

Dr. Dio Lewis, of Harvard, writes: "At Harvard College during fifty years, though five out of every six students were addicted to the use of tobacco, not one of them ever graduated at the head of his class."

C. E. Wooldridge will spend several days with the Little Elm congregation, in Denton County, including the fifth Lord's day in January. In his meeting there last September twelve were baptized and two were reclaimed. He will be there in August for the annual meeting.

After living in Fort Worth for twenty years, Brother T. W. Phillips is moving to San Antonio to labor with and under the direction of one of the congregations there. The cause in San Antonio has been prospering lately, and we hope to hear from Brother Phillips and his work.

"If any man willeth to do his will, he shall know of the teaching." (John 7: 17.) Question: Do we "will"—are we determined to do His will? If not, should we wonder if we remain in confusion and darkness as to his teaching? We must determine and do as well as we know, if we would make progress in learning.

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Five "Supremes."

The supreme grace. (1 Cor. 13: 3.)

The supreme motive. (Mark 9: 29.)

The supreme tests. (Matt. 16: 24-26.)

The supreme aspiration. (Phil. 3: 10, 11.)

The supreme commandments. (Matt. 22: 37-40.)

The above outline would serve well for a talk on Lord's day or for five brethren at a midweek prayer meeting.

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Makes Food Taste Good

Creates an appetite, aids digestion, purifies the blood, and thus relieves scrofula, catarrh, the pains and aches of rheumatism and gives strength to the whole system.

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"Bayer Tablets of Aspirin" is genuine Aspirin proved safe by millions and prescribed by physicians for over twenty years. Accept only an unbroken "Bayer package" which contains proper directions to relieve Headache, Toothache, Earache, Neuralgia, Rheumatism, Colds and Pain. Handy tin boxes of 12 tablets cost few cents. Druggists also sell larger "Bayer packages." Aspirin is trade mark Bayer Manufacture Monoaceticacidester of Salicylicacid.

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It's successful treatment without the use of the knife. Hundreds of satisfied patients testify to this method. Write for free book. Tells how to care for patients suffering from cancer. Address

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"The Missionary Ford."

BY M. C. CAYCE.

I here give the contents of a letter written to me by Brother F. L. Williams, of Nashville, Tenn., and not intended for publication; nevertheless, I give it to the brethren, believing that others will be stirred by such noble example to greater zeal in responding to the Macedonian cry, "Come over and help us." I made no request or call, but simply referred to the help a car would be in our work here. Our gratitude was great, and our hearts were touched deeply when I read this letter, which speaks for itself, to our struggling little band:

Dear Brother Cayce: Here's your Ford. When Mrs. Williams read your letter stating your needs in Jackson and the increased good that could be done if you had the Ford in which to get about, she suggested that the best way to do this was to get the car and send it to you the next day. I spoke to several of the members about it, and we decided to have the Hippodrome Motor Company to ship you a Ford touring car with electric starter; and here is the bill of lading for the missionary Ford, shipped from here on January 17. Get some one to connect the battery, fill tank and radiator, take out fire and accident and theft insurance, blow up the tires, then get in and haul the preacher and company to meeting. Save room for a lot of "Thus saith the Lord" tracts and literature. I hope you get it before Sunday. This car is to be used in the work in Mississippi, and we hope it will be the means of speeding up the work down there.

With best wishes for your good health and the success of the cause through your efforts, yours for speeding up the work,

F. L. WILLIAMS, Treasurer,
Eleventh Street church of Christ,
Fifth Street church of Christ, Nashville, Tenn.

This could not but greatly increase our courage and renew our determination to put forth more effort. I am sure my already deep feeling of personal responsibility is increased, and I shall press the work with all my feeble strength. Missionary work has many discouragements that only those on the ground can appreciate; and when the brethren and sisters at home respond so promptly, cheerfully, and voluntarily, it imparts new courage. More such responsiveness would do much toward extending the kingdom of our Master, enabling more of us to "go" and preach the gospel; and not only could we go, but we could remain in the field until congregations are established and developed and strong enough to stand alone. Then all who can stand alone ought to be extending a helping hand to others, until the entire world has the pure gospel preached unto them. Every Christian ought to be made to know that to be saved, we must help save; that we are God's fellow workers, God's building. Christ said to his disciples: "Ye are the light of the world;" "Ye are the salt of the earth." If we exert no saving influence, we become as salt that has lost its savor—good for nothing. Salvation is too sweet to be selfish with it. Let us all pass it on to others while we have the opportunity.

Two excellent services were enjoyed here yesterday (January 23). Our prayer meeting last week was the most largely attended that we have had at any time.

I repeat the request that any one having friends or acquaintances in or near Jackson who might become interested give me their names and addresses, that I may go to see them.

Ousts Rheumatism.

Here it is. Those awful pains of rheumatism so common during the cold, rainy weather are completely forgotten, and the rheumatism is expelled from your system, by the very simple treatment of taking Renwar Salts, which neutralizes the uric acid in the blood, and Renwar attacks the very cause of this malady and expels the uric acid from the system. Renwar is entirely dependable. It does not in any way injure the stomach or affect the heart. It is prescribed by the best physicians, and your money is refunded if Renwar fails to relieve you of rheumatism. Give Renwar a trial, and you will never regret it. Mr. Benagh, of the Nashville Railway and Light Company, says: "Within two or three days after using Renwar my rheumatism disappeared." Price, 50 cents. Ask your druggist for it, or write WARNER DRUG COMPANY, NASHVILLE, TENN.

MILLIONS OF CABBAGE, TOMATO, AND SWEET POTATO PLANTS.

Cabbage Plants—Wakefield, Flat Dutch—500 for $1; 1,000, $1.75; 5,000, $7.50; Tomato and Sweet Potato Plants, leading varieties, 500 for $1.25; 1,000, $2.25; 5,000 or over, $2 per 1,000.

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HOW DOCTORS TREAT COLDS AND THE FLU

First Step in Treatment Is a Brisk Purgative With Calotabs, the Purified and Refined Calomel Tablets that are Nausealess, Safe and Sure.

Doctors have found by experience that no medicine for colds and influenza can be depended upon for full effectiveness until the liver is made thoroughly active. That is why the first step in the treatment is the new, nausealess colomel tablets called Calotabs, which are free from the sickening and weakening effects of the old style calomel. Doctors also point out the fact that an active liver may go a long way towards preventing influenza and is one of the most important factors in enabling the patient to successfully withstand an attack and ward off pneumonia.

One Calotab on the tongue at bed time with a swallow of water—that's all. No salts, no nausea nor the slightest interference with your eating, pleasure or work. Next morning your cold has vanished, your liver is active, your system is purified, and you are feeling fine, with a hearty appetite for breakfast. Druggists sell Calotabs only in original sealed packages, price thirty-five cents. Your money will be cheerfully refunded if you do not find them delightful.—(Adv.)

Suffered For Fourteen Years

Richwood, W. Va.—"Before the use of Dr. Pierce's medicines I could hardly walk across the house. I suffered for fourteen years. But after taking Dr. Pierce's Favorite Prescription and Dr. Pierce's Golden Medical Discovery, together with the Pleasant Pellets, I can work all day and never get tired."—MRS. MAGGIE PERKINS, 122 Riverside Drive.

All druggists sell Favorite Prescription and Medical Discovery.

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Now Is the Time to Get Rid of These Ugly Spots.

There's no longer the slightest need of feeling ashamed of your freckles, as Othine—double strength—is guaranteed to remove these homely spots.

Simply get an ounce of Othine—double strength—from your druggist, and apply a little of it night and morning and you should soon see that even the worst freckles have begun to disappear, while the lighter ones have vanished entirely. It is seldom that more than one ounce is needed to completely clear the skin and gain a beautiful clear complexion.

Be sure to ask for the double strength Othine as this is sold under guarantee of money back if it fails to remove freckles.

Among the Churches.

BY J. D. TANT.

The first Lord's day in January I spent with the church of Christ at Pea Ridge, Ark. We have a good church house there; but last year the "digressives" locked the doors against the conservative brethren and claimed their house. The civil courts decided the "digressives" were transgressors, and they had to give up the house. We have some fine members there, and I hope to hold them a meeting soon and put them on foot again. Pea Ridge is in a very fine farming country, with a good high school. I should be glad to interest four or five Christian families who are looking for a new home to settle and help build up the cause there.

From Pea Ridge I went to Palestine, Ark., for a week's meeting. I found some good women meeting for Bible study and worship, with not a man in the church to help or work with them. Brother Bennett lives at Palestine. At one time he had been their leader, and was well posted in the Bible; but he decided it was unscriptural for a woman to teach the Bible, and because the women wanted their children taught the Bible he had quit, and he and his wife were holding worship at their home.

From Palestine I went to Fort Worth, Texas, and on Sunday morning was with the Central Church, where Harvey Moore preached, and where Brother Elam recently held a fine meeting. We have many grand and good members at Central, but they have the "big-preacher" fever. I seriously doubt if we have a gospel preacher in Texas that could fill their demand. I preached one night at Southside, where Brother Tice Elkins is working. I learned that he has quite an interest and that most of the church are working with him. Elkins, McClung, and West are all able gospel ministers, giving their whole time to the work in Fort Worth. Phillips, Black, and Busby are among the able evangelists who live in Fort Worth, but they are out preaching all the time. In 1896 I held the first gospel meeting in Fort Worth for a few discouraged members who had quit the digressive ranks. They were meeting in a small frame building on the south side of Fort Worth, belonging to the "digressives." There was not a loyal preacher in Fort Worth then, and the few members I preached for were fearful all the time that I would show the lines of difference so plainly that it would offend their digressive brethren; but I held the meeting, and located John E. Dunn and wife there to help them. Now we have nine congregations, seven or more church

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

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women's aches, Sick and Nervous Headaches, Back aches — relieved quickly by the Reliable Remedy

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DODSON WOULD STOP SALE OF CALOMEL

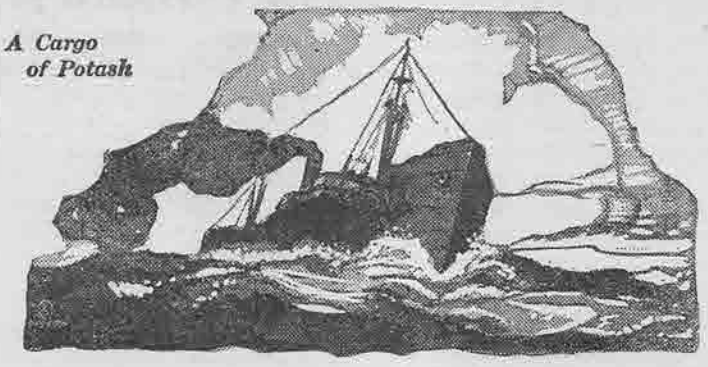
Says Calomel is Mercury and Acts Like Dynamite on Your Liver.

Dodson is making a hard fight against calomel in the South. Every druggist has noticed a great falling off in the sale of calomel. They all give the same reason, Dodson's Liver Tone is taking its place.

"Calomel is dangerous and people know it, while Dodson's Liver Tone is perfectly safe and gives better results," said a prominent local druggist. Dodson's Liver Tone is personally guaranteed by every druggist. A large bottle costs but a few cents, and if it fails to give easy relief in every case of liver sluggishness and constipation, you have only to ask for your money back.

Dodson's Liver Tone is a pleasant-tasting, purely vegetable remedy, harmless to both children and adults. Take a spoonful at night and wake up feeling fine; no biliousness, sick headache, acid stomach or constipated bowels. It doesn't gripe or cause inconvenience all the next day like violent calomel. Take a dose of calomel today and tomorrow you will feel weak, sick and nauseated. Don't lose a day's work! Take Dodson's Liver Tone instead and feel fine, full of vigor and ambition.

A Cargo of Potash



Action or Reaction

A private soldier, mustered out at the close of the Civil War, became in turn a farm hand, a tenant, a farmer of his own land, a recognized authority on farm management and farm markets, and finally Governor of a great state in the Central West.

He followed always one fixed principle. He held that the time to expand activities in any direction was when others were beginning to reduce or abandon their interest in that line. He began when others quit.

As long as he lived he put his theory to the test on his own farms and his remarkable success proved its correctness.

Today many farmers are uneasy and are said to be considering giving up the use of commercial fertilizers.

For five years conditions beyond their control have brought about high fertilizer prices and made it necessary to accept fertilizers radically different in composition from those formerly in use.

Is the solution of the trouble to be found in giving up the use of things that have proved profitable in the past or in a careful consideration of the question of the purchase of fertilizers that will be as good as, or better than those formerly used?

There has been a period of *Potash Starvation.* Now all fertilizer materials are obtainable. Fertilizers high in Potash, 5 to 10 per cent, can be made and if you will insist on buying them you will find that

Potash Pays

—just as it did before.

SOIL AND CROP SERVICE, POTASH SYNDICATE
H. A. HUSTON, Manager
42 Broadway New York City

houses, fifteen or twenty preachers, and at least two thousand members. They are doing a fine work in Fort Worth, and also developing some young men for preachers.

From Fort Worth I went to Cleburne, my old home, and preached one time in their large, beautiful, twenty-thousand-dollar church house. I held my first meeting in Cleburne in 1900. At that time we had about fifty members meeting in a small house, twenty-four by thirty-six feet, on a back alley. I begged them to come up in town and build a decent house, which they did, and now they have more than six hundred members. The church there is supporting Brother Buchanan to evangelize the county. Brother G. Dallas Smith, one of our ablest Bible men, recently died there; and I heard that the church at Cleburne is still paying his salary to Brother Smith's wife and children. This is altogether scriptural, but so far from the practice of the brethren that I cannot help commenting on it.

I am now at Rogers, Ark., preaching at home to-day. Brother Murrell is still at home with his sick wife; and while the church at Rogers is doing all they can to help him, our help is not sufficient for his necessities, and we have greatly appreciated contributions sent him from congregations where he is known.

Calls are now before me for meetings in Arkansas, North Carolina, Tennessee, Alabama, Texas, and Idaho.

Never in our history have our opportunities been so great. If we could kill out the idea that one cannot preach the gospel without a Bible-college education and could get one thousand or more churches to each select one of their young men and send him out in the byways and hedges to preach the gospel, thousands of men and women that we are not now reaching would be converted to Christ each year. It is said the Mormons are sending out from sixteen hundred to two thousand young men each year to preach their doctrine, but we are not doing so much.

I compliment J. C. McQuiddy on his strong stand in condemning some of our ablest men who are killing their influence by dwelling on untaught and unprofitable questions.

Colds Cause Grip and Influenza

LAXATIVE BROMO QUININE Tablets remove the cause. There is only one "Bromo Quinine." E. W. GROVE'S signature on box. 30c.

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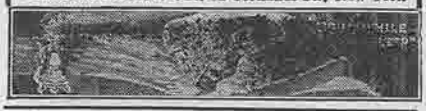

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Need of Education.

BY ANNIE C. TUGGLE.

In these perilous times when this old world is being shaken from center to circumference and "men love darkness rather than light, because their deeds are evil," and Satan seemingly has transformed himself into an angel of light, we are apt to shut our eyes against the truth and listen to his song till we lose all sight of the Almighty God and the advancement of the kingdom of his dear Son. It pains my heart from day to day as I think of the present condition that is existing throughout the brotherhood on account of untrained leadership; and if I had ten thousand voices, I would lift up every one in behalf of a Christian institution; if I had ten thousand times ten thousand lives to live, I would spend each one for the salvation and education of my people. Never before in the history of mankind was education more needed than now, because nine-tenths of the divisions and strife in the church to-day is caused by unlearned leaders. Ignorance is a crime, and he that is bound in her bottomless pit is a slave. It is a disadvantage to any one. Even in the apostles' time this was true. Go with me, if you please, to God's own holy word, and search the record of the apostle Paul, who drank from the fountain of knowledge, and trace his life after he obeyed from the heart the principles that freed him from sin, and see if he ever caused any division or sowed discord among his brethren. No—a thousand times, no! Why? He was trained both spiritually and intellectually; hence he did more for the advancing of Christ's kingdom than any of the other apostles. But Peter was unlearned, and we find him denying Christ, cursing, swearing, and wanting to build three churches after Christ had chosen him apostle; and even after he had been endued with power from on high we find him condemned at Antioch when he ate with the Gentiles in the absence of the Jews; and when they came, he drew back and separated himself from them, fearing them that were of the circumcision. (Gal. 2: 11, 12.) But thanks be to God, Paul had education enough plus the Spirit of Christ to withstand him right to his face, and nipped it in the bud without disturbing the other congregations. But the unlearned preacher of to-day would have gone to Corinth, Rome, and the seven churches in Asia, and preached that little difference until the whole brotherhood would have been divided. Paul, who was well trained, simply preached the word right to Peter himself, and did not go around from place to place causing division, and having one part of the congregation to meet with him in the morning to commune, and the other part to meet with Peter in the afternoon, as some of our preachers do to-day.

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Salvation.

What does our Lord mean by the salvation of a man? How much does he mean? What is the ultimate goal? How large is the contract? He means that he undertakes to save the individual not only from what he is, but from all that he would inevitably become; and to save him to his own moral and spiritual likeness so completely that through all God's forever he will be an expression of the life of God in the universe as Jesus was upon the earth. This is a contract worthy of God; an inspiration of which no mortal would ever have dreamed; an aspiration of God on behalf of man, revealed to man, worked into the very fiber of his being, till he becomes a partaker of the very desire of God. That we should become like Christ, I cannot imagine anything in the gift of God that can surpass it. I would rather have the character of Jesus Christ than have his throne. Salvation, then, to the individual is not going to heaven, though it includes that; it is not having your life prolonged to the utmost ages, though it includes that, too; it is the transformation of your character, through your coöperation, by the redeeming, regenerating power of the cross of Christ, and such transformation that the soul will stand at last perfect in his likeness, to be a joy to the Father's heart and a blessing to the universe forever.—J. A. Francis.

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Purpose.

BY L. E. PRYOR.

In the first issue of the Gospel Advocate for this year I had a few things to say on purpose. I would like to say a little more on this subject, because I believe herein lies one of the reasons for the church and the individual members not accomplishing any more for the Lord than they do. If farmers, merchants, teachers, and men of other callings of life acted as most Christians do, without a purpose, their businesses would soon fail. But Jesus said: "The sons of this world are for their own generation wiser than the sons of the light." (Luke 16: 8.) For one to succeed in any profession as he should, he must have a purpose, which is nothing more than a fixed aim or a definite plan. Some one has said:

"Half the wrecks upon life's ocean,
If some star had been their guide,
Might now be riding safely;
But they drifted with the tide."

Does the Bible sanction purposing? Let us notice a few passages. Paul says: "According to the eternal purpose which he [God] purposed in Christ Jesus our Lord." (Eph. 3: 11.) Daniel purposed. (See Dan. 1: 8.) Barnabas exhorted the brethren at Antioch, "that with purpose of heart they would cleave unto the Lord." (Acts 11: 23.) Paul said that Timothy had followed his "teaching, conduct, purpose." (2 Tim. 3: 10.) He tells the Corinthians to "do as each man hath purposed in his heart." (2 Cor. 9: 7.)

Let us note some of the plans that we should make. Each congregation should purpose, at the very least, to hold one mission meeting this year. Suppose each one should do this. I do not know how many there are, but we will say there are five thousand; that would mean five thousand mission meetings in 1921—that many places to hear the gospel where it has never been preached. Let us say that there would be an average of two turned to the Lord in each meeting; that would be ten thousand souls added to the church through mission work. Again, let each individual member of the church purpose to lead at least one to Christ through his personal efforts, guided by the Lord. If we would do this, it would mean several hundred thousand added in this way. Are these things possible? I think so. Are they not in our grasp? I believe they are. The only thing that we will have to do to accomplish these things is to work and pray as God has directed. Will we do this, or will we let these souls perish, and have their blood on our hands at the judgment?

I am sure that we can all purpose, to a great advantage, to read the Bible more. It is astonishing to see how little many know about the Book that they claim to be their guide. We can all plan to be present at every service of the church, to pray more, to give more, and in all things to be more like Christ, taking him in all things as our pattern and guide.

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California News.

BY L. D. PERKINS.

On Christmas morning my daughter, Ruth, and I arose at four o'clock, and started in our Overland car for Southern California. We had a run of two hundred and fifty miles. Long before the sun was up we had passed Tulare, and left a bundle on the porch of Brother Joe Comer. We sounded the alarm that Santa Claus was there, but they were sleeping. We reached Bakersfield just about daybreak, and soon we started up the mountain that separates the San Joaquin Valley from Southern California. A new State highway has been made across the mountain. After reaching the top of the grade, at a place called "Lebeck," we had a run of about twenty miles along a ridge and cuts on the sides of the mountains.

We reached Pasadena long before night, and just at dark we drove up to the home of Brother G. W. Riggs, and there we stayed for the night. Sunday morning we went to the church at Sichel and Altura Streets. The large building was filled to overflowing. Brother Hall engaged actively in the work; and Brother Riggs, who had returned from the East, preached an excellent sermon at the morning hour of worship. This is one of the best congregations I know of. They are faithfully supporting Brother Hall in the work, and supporting Brother Riggs also. Brother Riggs did not believe he should receive a support from them, since Brother Hall is there; so he announced to the congregation that he desired to relieve them of the burden or pleasure of supporting him, but they would not hear to it. Brother Riggs established that congregation. The first service only two or three met, I think, and he has labored all these years to instruct and build up. To the congregation at Los Angeles, for their true Christian spirit toward Brother Riggs, I say, "All hail!" It is the kind of Christianity that will prevail with God and that will be felt in the community where he lives. They intend to start other missions.

We went from Los Angeles to Riverside, where we had the pleasure of meeting with the congregation and hearing Brother Borden preach at the evening hour of worship, and then of spending two happy days in Riverside, mingling with our old-time friends.

We returned to Los Angeles on Wednesday, and I spoke for the congregation, to an appreciative audience, at night. We spent two days in Los Angeles, attending to business and seeing the brethren and friends. We then purchased a new Buick car, and Sister Riggs came home with us to spend a time in the Valley among friends.

The report of the work in Southern California is gratifying. Riverside, Ontario, Pasadena, Pomona, Colton, Santa Ana, San Diego, and other points are all gaining ground; and with this efficient band of preachers and workers, we cannot but succeed. Watch for new congregations around Los Angeles.

Aches and Pains of rheumatism are not permanently, but only temporarily, relieved by external remedies. Why not use an internal remedy—Hood's Sarsaparilla, which corrects the acidity of the blood, on which rheumatism depends, and cures the disease?

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A Good Church in New Jersey.

BY W. S. LONG.

It was my good pleasure lately to accompany Brother J. W. Shepherd, of Detroit, Mich., and Brother E. E. Joynes, of Philadelphia, to a little congregation called Tabernacle, N. J. It was one of the most pleasant visits of my life. We were there only one night. The members were so glad to have preaching brethren come that they requested that two sermons be preached instead of one. After Brother Shepherd and I had both spoken for some time and Brother Joynes for a short time, they still lingered and talked of the love and mercy of God. Brother Joynes deserves much credit for his noble work in planting and watering this congregation. It is the only church of the primitive order in the State. Like Paul, Brother Joynes labors daily for support of his family, and preaches at night and on Lord's days. This church esteems Brother and Sister Joynes for their Christian character, as well as their work.

It gives me pleasure to commend Brother Joynes to the brotherhood. His life has not always been just what it should have been; but this was true of Paul and Peter, and in a measure it is true of all of us. Not one of us has been perfect. But since he turned from his sins to serve the true and living God, has been striving to do his duty both to God and man.

Some turn their telescope of criticism on a man's life and look only at his past record before he became a Christian. This is not just. If God dealt with us that way, we would all be doomed to hell forever. We are not as charitable with men as God is with us. (Read Matt. 18: 21-35; Ps. 103: 10.) "He that is without sin among you, let him first cast a stone." (John 8: 7.) When men do wrong, and repent, we should forgive them and encourage them. This is what Jesus did.

Tabernacle is the home of Brother John Cutts, and also of Prof. C. S. Burnett, two of the best Christian men to be found.

May God bless the church at Tabernacle with opportunities to sound out the word, so that by its influence other congregations may be established in that State.

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Work This Year.

BY W. H. CARTER.

I cannot measure the road I have been traveling in miles—can only measure it in years. I began while young, vigorous, strong, and able to endure hardness; and, I have thought, I had my share. Through rain and sunshine, heat and cold, snow and sleet and ice, I went to schoolhouses, private houses, groves, and wherever the people would come to hear the "faithful word." I met the ablest in my section in debate, and fought the "good fight of faith" to the best of my ability. I wore out several horses and buggies, and to-day have no means of travel of my own. It rejoices me now, as I walk the shady side of life, to look over the field and see churches dotted here and there over the field that was a barren waste when I first began. But I cannot claim it all as the result of my own labor; for God gave other faithful men to coöperate with me—men true, tried, and faithful.

But now, having passed my seventieth milestone in life's journey, I am not able to go and hold meetings as I once could and did. God has permitted me to enter upon another year, but what can I do? I must do something as health and strength will permit. I must not, I cannot, stand here idle. What can you do? What will you do? Will you invite me to visit you and preach a few sermons—"take me there and bring me back?" I do not wish to try to hold meetings in summer heat. I hope to do some one some good. I must work, I will work, as our Father opens up the way. Will you let him use you to show me the way? I am still living at Lafayette, Tenn. Shall I hear from you right soon?

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Do you want more money than you ever possessed? If so, learn to make nut and fruit bonbons. The business will net you $90.00 to $300.00 per month. You can work from your own home. All who sample your bonbons become regular customers. You start by investing less than $10.00 for supplies. Mary Elizabeth started her candy kitchen with $5.00, and has made a fortune. Cannot you do likewise? I will tell you all about the business and help you start, so you can become independent. Now is the psychological time to make big money, as sugar is cheaper and fine bonbons command phenomenal prices. Write to-day. **Isabelle Inez, 356 Morewood Building, Pittsburgh, Pa.**

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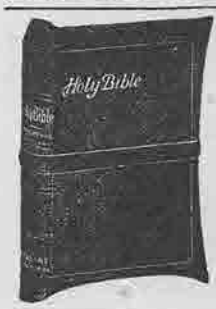

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GOSPEL ADVOCATE

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Edifying as the Need May Be

BY A. B. LIPSCOMB

The Song Religion.

Christianity is the only religion that sings itself. Atheism has no songs. Agnosticism is not tuneful. I never heard of a Brahamanic hymnal or a Confucian melody. The meters of heathendom, so far as paganism is vocal at all, are not to be compared with fullness, freeness, and depth of Christian song. Song worship, like prayer, is a thing that the Christian religion inherited from the Jews. When Israel had been delivered from Egyptian bondage and had crossed in safety through the waters of the Red Sea, they sang a mighty song of deliverance. David was called the "sweet singer of Israel." His psalms have been the consolation of millions. They were the solace of the martyrs in the flames and in the dens of wild beasts. Paul and Silas sang and prayed at midnight in the Philippian jail and salvation came to that place of song.

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"I Will Sing of My Redeemer."

It is a significant and awe-inspiring fact that long before Jesus came to the earth his praises were being sung. It is said that in certain old monasteries the monks were divided into companies which relieved one another in turn so that the service never ceased. Just so pæans of praise to Christ have never ceased from one generation to another. Abraham rejoiced to see his day, and was made glad by the sight. (John 8: 56.) Jacob, bowing in submission to the king of terrors, sang of the coming of Shiloh and his conquests. (Gen. 49: 10.) Moses sang of his glory as he shone forth from the mount and came with ten thousand of his saints. (Deut. 33: 2.) David sang of the King's character and work, his humiliation and triumph, his kingdom and his glory, and died, saying: "And he shall be as the light of the morning, when the sun riseth, even a morning without clouds; as the tender grass springing out of the earth by clear shining after rain." (2 Sam. 23: 4.) The prophets rejoiced in the promise of his coming; while angels, sages, and shepherds sang and worshiped at his birth. "Sing odes to nature," murmurs the agnostic. "Do homage to reason," demands the rationalist. "Praise the virtues of wine and pleasure," cries the sensualist. "Crown Mars the god of war," shouts the conqueror. "Sing of me," arrogantly suggests the self-worshiper. But singing birds and murmuring brooks and rustling leaves and thundering oceans and true-hearted men and women are vocal with praise to heaven's King; and if man refuses to join the chorus, the stones will cry out: "All thy works shall praise thee, O Lord; and thy saints shall bless thee. They shall speak of the glory of thy kingdom, and talk of thy power; to make known to the sons of men his mighty acts, and the glorious majesty of his kingdom."

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The Use of Sacred Song.

Since Moses and the children of Israel sang of their deliverance from the hand of Pharaoh, saying, "I will sing unto the Lord, for he hath triumphed gloriously; the horse and rider hath he thrown into the sea," there has never been any great religious movement without the use of sacred song. When the kingdom of Christ was set up on the day of Pentecost, its three thousand members were found "praising God, and having favor with all the people." Martin Luther set all Germany ablaze with religious enthusiasm as he sang his magnificent hymn, "Ein Feste Burg," in which Melancthon and multitudes of Christian soldiers joined. In later years the world was thrilled by the sermons of John Wesley and the songs of his brother, Charles, whose hymns are more used throughout Christendom than any others. It is generally believed that much of Mr. Moody's success as an evangelist was due to the work of his song leader, Ira D. Sankey. While they were evangelizing in England, Whittle and Bliss were doing a remarkable work in the United States. Mr. Bliss became one of the greatest song evangelists of that age. A few years ago Torrey and Alexander toured Great Britain, Australia, and America. It is safe to say that Mr. Alexander's singing was equally attractive as Mr. Torrey's preaching. Dr. Pentecost said: "I am profoundly sure that among the divinely ordained instrumentalities for the conversion and sanctification of the soul, God has not given a greater, besides the preaching of the gospel, than the singing of psalms and hymns and spiritual songs. I have known a hymn to do God's work in a soul when every other instrumentality had failed."

As the Oracles of God Direct.

When a preacher is sent for to preach a gospel sermon, the members expect him to do his full duty. They look for a heartfelt message true to God's word and saving in its effect upon the hearers. When a preacher delivers a half-hearted message in a slipshod and unfinished style, he is apt to be criticized. Even before he begins to speak there are some who sense his great responsibility. Hence the oft-repeated prayer in his behalf: "May he speak as the oracles of God speak."

The placing of such a weighty responsibility upon the preacher is right and good. But how about those who are to reach the heart of the sinner with the gospel of song? Would it not be just as appropriate for some one to pray that they may sing "with the spirit and the understanding," as the oracles of God teach? And what do you suppose the preacher thinks—or, better still, what do you suppose the Savior thinks—when they make only a half-hearted effort, or, perhaps, fall down completely, because their minds are not intent upon this sacred duty? Since it has been shown that the influence of song is a powerful factor in the conversion of souls, are not Christians neglecting the great commission when they pay little heed to the apostolic injunction: "Let the word of Christ dwell in you richly; in all wisdom teaching and admonishing one another with psalms and hymns and spiritual songs, singing with grace in your hearts unto God?"

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A Natural Expression of Joy.

If you find it hard to sing, it is an indication that you are not getting the joy out of the Christian life that belongs to you; for singing is an easy, natural expression of overwhelming happiness. The writer of the One Hundred and Twenty-sixth Psalm, in describing the emotion and conduct of those who had been brought back from exile in Babylonia, wrote:

> "Then was our mouth filled with laughter,
> And our tongue with singing:
> Then said they among the nations,
> Jehovah hath done great things for them."

From this passage we learn that it was just as natural for the returned ones to sing as it was to laugh. Jesus, on one occasion, cleansed a man of his leprosy, and, as a matter of expediency, he strictly charged him to tell no man; but we read that the man went out and began to publish it abroad. He was so supremely happy over his cleansing that he could not keep his mouth closed. If Christians really feel that they have been translated from the power of darkness into the kingdom of God's dear Son, it will not be difficult for them to sing of their joy. It would be much more difficult to keep them from singing.

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The Prevalence of Sphinxes.

Strangely enough, the chief characteristic of our modern life is its lack of joy. When Dan Crawford reached England after an absence of twenty-five years in the heart of Africa, a member of the Cabinet said to him: "I would like your eyes. I would like to experience the surprise that you must have in seeing the difference between twenty-five years ago and now. What is the biggest thing you have seen in the way of a change?" The missionary's answer must have surprised the Cabinet member, for he said: "One of the greatest differences between now and twenty-five years ago that I notice is this: that modern materialism has robbed the modern young man of his smile. When I came into town the other morning in 'the tube,' there were thirteen young English sphinxes before me with a strained, almost 'struggle-for-life' look on their faces."

It is much like this in our country. You see it in the literature of the day; in the pictures, the music, the poems, the novels, that express the temper of the times. You see it in the faces of men and women on the streets. They are anxious, eager. They are all hunting for something. What is it? Money, livelihood, luxury, influence, power? Whatever it is, they do not appear to be happy. The world is full of cynics and pessimists who are sadly murmuring the question of the scoffer: "Who will show us any good?"

The life of the world is joyless because it thrusts God from its thought. But the Christian's life ought to be different. "Rejoice in the Lord," says Paul. He repeats the word "rejoice," as if this were the emphatic word. We need to ponder the force and meaning of this reiterated command, and we need to express our rejoicing by our songs.

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Sing it on Any Page.

A little girl, who loved to join with the family in singing gospel songs, kept urging her father to sing her favorite, "The Lily of the Valley." Upon being told to wait till he could find the page, she exclaimed: "Don't trouble, papa; I can sing it on any page!" It made no difference to the child whether the page displayed a song of sorrow or of joy, she was ready to sing of her Savior. What a blessing if God's grown-up children could follow that example! When the pages of life's book are full of disappointment and perplexity, no less than when they are filled with music, they should sing their song of gladness "on any page:"

> "In sorrow, He's my comfort; in trouble, He's my stay;
> He tells me every care on him to roll;
> He's the Lily of the Valley, the Bright and Morning Star,
> He's the fairest of ten thousand to my soul."

Get Right With God.

BY ADELIA S. MARTIN.

Relentless fate as through some dire control
Around thy life a tangled web may weave;
But fear no evil, O thou trusting soul,
Whose strength and refuge is just to believe
In Him who said: "Thy faith hath made thee whole."
Whate'er thy burden or the anxious care,
Get right with God, and all the world is fair.

Though sorrow's cloud may rise and o'er us sweep,
Like angry waves upon a storm-swept sea,
The weary cross o'er which we often weep
May be a blessing all unseen by thee.
Although the wound is sore, the scar is deep,
Whate'er the cross or whatsoe'er betide,
Get right with God, and peace shall sure abide.

It is not ours to speak of others' wrongs;
Life is too short to grieve about our own.
Our Father knows just how it all belongs—
How sweet the thought to lay all burdens down,
Attune our heart to catch the heavenly songs!
If one would look for joy truly divine,
Get right with God, and it is surely thine.

"The earth is the Lord's, and the fullness thereof;" and when that fullness has developed into the perfect harvest, we shall know that all along he has been the Maker of heaven and earth. The evidences of God's presence in the world are the spread of Christian ideas, the self-determination of men to be done with many of the petty follies of the past, the growing sense of brotherhood, and the spread of a vitalized spirit of justice and righteousness. The night of sin is far spent; the day of holiness and happiness is soon to break. The problems which God faced in the early days of man's history have been solved, and the plans for the future are becoming more patent to men. God made us for himself, and we shall be at peace when we find eternal peace in him.—C. E. Coles.

OUR CONTRIBUTORS

The Wrongdoer.

BY H. LEO BOLES.

In this world of confusion, blunders, and mistakes, cursed by ignorance, prejudice, and jealousy, we often meet with the wrongdoer. Of course, we never think of putting ourselves in this class; it is always the other fellow. God has abundantly taught us how to deal with the wrongdoer—just the attitude that we should sustain toward him, and the efforts that we should put forth to save him. The Christian's mission is to bless and do good, not to curse and retaliate.

The wrongdoer may sin consciously or unconsciously; his sin may be an intentional sin or an unintentional sin. If the wrongdoer be a member of the church, he should be dealt with as such. He should be brought to a realization of his condition; he should be shown clearly his sin and how to correct it. Every Christian should be anxious to know what wrongs he may have done, and as equally anxious to make correction of them; he should hate wrongdoing and fear the fatal consequences of it. After his wrong has been pointed out, he should repent and pray for forgiveness. Paul expressed the Christian spirit before Festus when he said: "If then I am a wrongdoer, and have committed anything worthy of death, I refuse not to die." (Acts 25: 11.) He expresses here a willingness to see his wrong and to suffer in making reparation for it. The condition of heart or attitude toward sin helps the sinner to see more readily his wrong; a loathesomeness of sin helps one to turn speedily from it. True repentance on the part of the wrongdoer puts one in the right attitude toward God and his fellow men. There should be no hiding of sin or covering up; no excusing or veneering the wrong deed should be done; a frank, prompt, full confession of the wrong is demanded by Jehovah, and speedily follows true repentance.

What attitude must the innocent party sustain to the wrongdoer? If we can learn the attitude that God sustains to the wrongdoer, we shall have found an example and instruction for the innocent party. At no time, under no circumstances, must one encourage wrongdoing. Just at this point friends of the wrongdoer have seriously blundered. Would-be friends are prone to excuse, exonerate, and even acquit the wrongdoer without penitence on his part. No true friend will so act as to confirm the wrongdoer in his sin; the one who does so is not a genuine friend. The one who justifies or palliates the wrongdoer in his sin becomes a party to the sin; he often becomes more criminal than the sinner that he defends. The sinner may have done the wrong in the heat of passion or under impulse; but his defender proceeds calmly and deliberately in his defense of the sin, hence is a greater sinner, and wrongs the one whom he is attempting to defend. He is more than a *particeps criminis*. He violates the spirit and letter of the scripture: "Brethren, even if a man be overtaken in any trespass, ye who are spiritual, restore such a one in a spirit of gentleness; looking to thyself, lest thou also be tempted." (Gal. 6: 1.) Again, Paul says: "And if any man obeyeth not our word by this epistle, note that man, that ye have no company with him, to the end that he may be ashamed. And yet count him not as an enemy, but admonish him as a brother." (2 Thess. 3: 14, 15.) These scriptures show that the wrongdoer is to be restored and admonished by his brother. Instead of encouraging him in the wrong and publicly or privately defending his wrong, the right way is to "make straight paths for your feet, that that which is lame be not turned out of the way, but rather be healed." (Heb. 12: 13.) Again, we have further instruction in regard to the attitude toward the wrongdoer: "My brethren, if any among you err from the truth, and one convert him; let him know, that he who converteth a sinner from the error of his way shall save a soul from death, and shall cover a multitude of sins." (James 5: 19, 20.)

Another blunder is frequently made in our attitude toward the wrongdoer; the innocent party assumes the attitude of an enemy. This attitude often is as great a mistake as the one assumed by the friend. While the friend forgives and palliates the wrong, the one who assumes the attitude of an enemy so often takes vengeance, retaliates, and would exact heavy penalities by demanding revenge. If we have the spirit of Christ, we love our brother and will help him out of his wrong. Sometimes we find brethren who will not speak to each other; each claims that the other is the wrongdoer; each has become an enemy to the other. How foreign to the spirit of Christ! The attitude of an enemy usually excites greater enmity and encourages the wrongdoer to persist in his wrong. Such an attitude, or any attitude that encourages the wrongdoer in his sin, is wrong, whether it be that of a friend or an enemy.

It is hard for us to learn to hate sin and yet love the sinner; to abhor evil and redeem the evildoer; loathe wrongdoing and save the wrongdoer; abominate the tresspass and restore the transgressor. The touchstone of a Christian character is the attitude that one sustains toward the wrongdoer. By becoming an enemy to the wrongdoer, we put ourselves out of reach of helping and saving him, sever the cord of brotherly love, and close the eyes to the opportunity of doing good. We also deny ourselves of being spiritual or confess that we are in rebellion to God's will. Remember, Paul said: "Ye who are spiritual, restore such a one in a spirit of gentleness." All wrongdoers should confess the wrong; but the enemy puts himself in such an attitude that it is exceedingly difficult, if not impossible, to confess his wrong. Such a condition helps to confirm and continue the wrongdoer in his sin; so the enemy, like the friend, becomes a *particeps criminis*. It is true that our friends do not always act wisely by us when we are in the wrong, and it is also true that our enemies act exceedingly sinful in respect to our wrongdoing.

Some Practical Questions.

BY JOHN T. HINDS.

What we may teach in religious matters may be exactly correct, but that fact will be of little value unless the theory is faithfully carried out. Our efforts may be perfectly honest, but we may be so impractical as to render them ineffective. If the desired results do not follow, there must be a reason. Our theory may be false, our practice may not correspond with what we preach, or we may be so impractical as to lose our work.

A very forceful way to teach is by questions and answers. For the purpose of impressing certain important duties, I propound the following questions and offer the following comments:

1. Why will Christians be more faithful and attentive to temporal duties and obligations than to spiritual ones? Do we not all agree that the spirit is of more value than the body, and that it will exist long after this physical body has ceased to be? If we be reasonable, we must allow that eternity is of more importance than time; that the church is the greatest institution this world has ever known. When all things temporal are done, the spiritual will continue; when temporal blessings no longer serve their purpose, we must still have the spiritual. Why, I ask again, do we manifest so much interest in getting that which is

temporary, and so little in obtaining the eternal? We should be more desirous of the spiritual and eternal; but if we were just as much interested in them as temporal things, the church would be a wonderful success. Making the question personal, I ask: How does the case stand with you? Have you lost your "first love?" Have the "cares of this world and the deceitfulness of riches" choked out the word? Have you forgotten that you were "once purged from your old sins?"

2. Why do elders fail to develop the talents in the congregations? Since elders are given the "oversight," they are the spiritual superintendents of the congregations. The Book calls them "overseers." When was it ever heard that overseers must personally do all the work? Would such a course harmonize with their position or be the best for those subject to them? It is hardly possible that there is no undeveloped talent in the church. Who will later become elders and preachers, if none of this talent is developed? Is there any clear reason for elders to always do the teaching in the assembly because one of the qualifications is to be "apt to teach?" Why not distribute among the male members the public reading, prayers, teaching, and other duties, in such a way that all the talents will be developed to the highest possible degree? No use for an elder to say "they will not take part." That is just where his skill and tact as an elder comes—to get people to do what they may think they cannot do. As long as the preacher and elders, because of their ability and experience, do all the teaching and exhorting when all the church be come together, just so long we never can develop workers as we should. The big thing in the efficiency of elders is to get others to work, rather than do the work themselves. Employing a preacher to do all this work will not meet the demands of the case, either. Paul said: "For ye all can prophesy one by one, that all may learn, and all may be exhorted." (1 Cor. 14: 31.) Why do not all elders try to carry out this practical, common-sense, apostolic method of making efficient workers?

3. Why do congregations do so little missionary work? Perhaps it might be as well to ask also, Why do some congregations do no mission work at all? Is not the gospel for all men? Are we not all responsible to the extent of our ability to do what we can? Did not Jesus say, "Go ye into all the world?" Can you by any stretch of the imagination conclude that means only that preachers must go? We may not go personally, but we can have our share in the "go," just the same. No congregation should be contented to do just when there is need in its own immediate surroundings. A soul saved elsewhere is just as important as if saved at home. If no one goes or sends to the regions beyond, how can the kingdom of the Lord spread? Why do not congregations set aside a definite per cent of their offerings for mission work? An occasional gift to some special place will never accomplish what systematic, regular giving will. Then, it is best to have a definite object in view, and work to that end. If you devote a certain per cent of your offerings for general missionary work, there will be ample opportunities for using the funds. Why not give some per cent? Why not begin at once?

4. If your congregation is supporting a preacher, why not send him at your own expense to one or two mission meetings? You would probably be better off by being forced to conduct your own services for a while, and the church would profit from the meetings? Did you ever try this form of mission work? What excuse can you give for not doing it? I have in mind congregations that support preachers for full time who could do a lot of this work if they would. And generally there is some mission point almost in sight of the meetinghouse. If you are able to build a good house, or maybe a fine house, and sustain a man, do you think the Lord will hold you guiltless, if you let some town at your door go without work for years? There can be no apology or excuse for such congregations not having their own preacher to work such convenient places. We raise thousands of dollars to send missionaries to the hard, difficult foreign fields, and then refuse or neglect to send "our" preacher to convenient fields at our very door. Surely there is something sadly ludicrous about the difference between our preaching and practice on the missionary problem. Again, the cities of the East and North are untouched fields in the main. What are we doing for them? A handful here and there in such cities as St. Louis, Rochester, New York City, and unnumbered places, with no one to say a word for primitive Christianity, and yet we seem to "care for none of these things." Why not send "your" preacher or some one else's preacher to these fields?

5. Why not be regular and systematic in what we do? Not only be regular in our personal attendance at church, but regular in giving, regular in sending. As already suggested, why not give a certain per cent of the offerings, or the offerings on certain Lord's days, for special work—general missions? Why not decide early in the year what work we will support, and then remit to that work regularly so the workers will know what to depend on? And why not make "our" preacher do some missionary work at our charges?

In short, why not make our church work a practical success? If the foregoing questions stir anybody to more diligence and work, I shall be glad.

Settling Doctrinal Questions by Popular Vote.

BY R. L. WHITESIDE.

Things new to me keep coming up. When I was twenty years of age, I heard a Cumberland Presbyterian preacher in debate refer to the fifteenth chapter of Acts to prove the scripturalness of the General Assembly of the Cumberland Presbyterian Church. Some years ago I attended the Mason-White debate in Dallas, Texas, and heard Brother Mason use this same scripture to prove their right to hold conventions. Just recently I heard this same scripture put to a new use—namely, to prove the right of a church to settle a question of doctrine by popular vote. This seems to be a convenient chapter. Will the reader please stop here and carefully read that chapter?

The last preacher referred to was accused of preaching unsound doctrine in that he had preached that the blood of martyrs is the seed of the kingdom, and had challenged any one to show where the Bible says that the word of God is the seed of the kingdom. In a meeting called to consider the matter, the preacher took the position that the whole church should by popular vote settle the matter of his soundness. A visiting preacher argued against such procedure and raised this question: "If a preacher should preach that sprinkling is baptism, would you leave it to a popular vote to determine his soundness? Where would such a course end?" In reply, the accused preacher brought up the proceedings of the meeting outlined in the fifteenth chapter of Acts, and argued that the whole church at Jerusalem settled the question of circumcision that was then agitating the churches, which were composed of both Jews and Gentiles. It was later pointed out to him that the decision was inspired, for the document sent out says: "For it seemed good to the Holy Spirit, and to us," etc. (Verse 28.) To this the preacher replied: "It seemed good to the Holy Spirit just as it seems good to the Holy Spirit now when we come to conclusions in harmony with the Scriptures." To hear a Christian preacher argue that a church may by popular vote settle a matter of doctrine is astonishing enough, but to hear him try to prove his point by the proceedings of that meeting is amazing beyond measure. If there is another gospel preacher who would take such position, I would like to hear from him.

What are the facts concerning this meeting? What gave rise to it? How was the matter under consideration settled? In all churches composed of Jews and Gentiles the question of circumcision was for a while a disturbing question. A certain class of Jews from Jerusalem was very determined to bind the law of Moses on all Gentile converts. "And certain men came down from Judea and taught the brethren, saying, Except ye be circumcised after the custom of Moses, ye cannot be saved." (Acts 15: 1.) This was at Antioch in Syria. "The fact that these men came from Judea, where the gospel was first preached, and where the original apostles had been the teachers, gave their utterances much authority with the Antioch brethren; so it is not necessary to suppose that they claimed express authority from the apostles for their teaching, though it is possible they did. . . . The phraseology employed shows what is brought out expressly farther on (5), that they insisted on circumcision 'after the custom of Moses,' because they held that all the baptized, whether Jews or Gentiles, must keep the law of Moses in order to final salvation. . . . Paul, who had long ago received by direct revelation from Christ a correct knowledge of the gospel which he preached (Gal. 1: 11, 12), knew perfectly that this teaching was erroneous, and Barnabas had learned the same from him, if not from some other source; so the two united with all their might in opposing the Judean teachers. . . . Paul and Barnabas did not succeed in silencing their opponents, but they so conducted the discussion as to bring about a fortunate decision of a provisional character." (McGarvey.)

"And when Paul and Barnabas had no small dissension and questioning with them, the brethren appointed that Paul and Barnabas, and certain other of them, should go up to Jerusalem unto the apostles and elders about this question." (Verse 2.) These Judaizers did not recognize the authority of Paul as an apostle; if so, his word would have settled the matter. And had it been proper for a church, by popular vote, to settle matters of doctrine disturbing it, why did not the church at Antioch take a vote to see which set of teachers was teaching sound doctrine? Why send men to Jerusalem at all? The question was not disturbing the Jerusalem church, but only those churches composed of Jews and Gentiles, or of Gentiles only. If the church at Jerusalem had the right to determine by popular vote what other churches should believe and practice, would not another church have the right to reverse by popular vote the decision of the Jerusalem church, and thus bind circumcision on all? Is not such an idea absurd in the extreme? Is it not absurd that a Christian preacher should argue that the Jerusalem church, by agreement and without the aid of direct inspiration, should settle a great question for all churches for all time?

When Paul and his company reached Jerusalem, "they were received of the church and the apostles and the elders, and they rehearsed all things that God had done with them." (Verse 4.) It seems that they did not mention the question of circumcision, leaving that for the Judaizers to bring up. "But there arose up certain of the sect of the Pharisees who believed, saying, It is needful to circumcise them, and to charge them to keep the law of Moses." (Verse 5.) After the Pharisees had stated their position, the assembly, so it seems, adjourned. Perhaps so much time had been consumed that they had no time at this meeting to go further into the matter. Another meeting was held. "And the apostles and the elders were gathered together to consider of this matter." (Verse 6.) At both meetings the church was present. (See verses 4, 22.) "There was, however, between these two public meetings a private meeting of Paul and Barnabas with the three apostles who were then in the city." (See Gal. 2: 1-10.) Paul sought this interview with the old apostles that he might know, before proceeding further, how they stood on the question; for he knew that if he found them on the side of the Pharisees, their influence would outweigh his, and his life work would be destroyed by his converts among the Gentiles being brought under the bondage of the law, and his work would be in vain. But the older apostles approved Paul's course, and indicated their approval by giving to Paul and Barnabas the right hand of fellowship. Concerning this, McGarvey remarks: "With this information as to the perfect understanding and agreement between the inspired apostles before us, we can plainly see that the second public meeting of the whole church was called, not for the purpose of bringing about an agreement between the apostles, but for the purpose of enabling the apostles to bring the whole church into agreement with themselves. In this light we must study the proceedings, or we shall totally misconstrue them."

In this second meeting the Judaizers were allowed to fully argue their case before any reply was made. "Then, when they had completely emptied themselves, the apostles, one by one, and in a succession apparently prearranged, gave utterance to facts and judgments which compelled assent." The speeches of these inspired men overcame all opposition, so that the whole church concurred in selecting men to send to Antioch with Paul and Barnabas. A document was prepared, which these men carried with them and which is referred to in Acts 16: 4 as the "decrees which had been ordained of the apostles and elders that were at Jerusalem." It is absurd in the extreme to think Luke would have referred to this document as "decrees" had it embodied only the conclusions of a body of uninspired men; neither, in that case, could he have said that these "decrees" had been ordained by the apostles and elders. Besides, if these "decrees" were only the uninspired conclusions of the church at Jerusalem, what right did they have to impose them on other churches, and why should other churches be under obligations to regard them? McGarvey says of this document: "It makes a formal claim of inspiration by the words, 'it seemed good to the Holy Spirit, and to us.' No uninspired men could dare to use such language; and this circumstance differentiates it from all the decrees and deliverances from that day to this. . . . Furthermore, it decided, on the authority of inspired men who directed its decisions, a question of doctrine affecting the salvation of souls; and this no set of men except the apostles have ever had the right to do. In no sense, then, can its action be pleaded as a precedent for the existence of any ecclesiastical court whatever outside of the individual congregation, or for the purpose of settling by authority any question of doctrine."

"It seemed good to the Holy Spirit, and to us, to lay upon you no greater burden than these necessary things." What right did the Jerusalem church as a body of uninspired men have to lay any burdens upon any other church? They did not do it. The document sent out was inspired by the Holy Spirit; as such, it was binding on all churches in all countries and for all time.

The declaration that God is the Father of all men and that all men are brethren means that selfish, insular, impossible nationalism which would make one nation prosperous at the expense of other people, or go its way without thought of world conditions and world well-being, must pass. The cross goes before the flag. Loyalty to Jesus, to the kingdom, is the obligation.—Selected.

Those who are perplexing themselves about questions of duty may learn a salutary lesson from considering that their times are in God's hand. It is the ordinary plan of divine providence to make the path of duty plain little by little. We cannot determine to-day what we ought to do next year or even next week. Much anxiety would be avcided if men would simply follow the light they have. —Henry A. Boardman.

LOS ANGELES NOTES

By S. H. HALL,
2669 North Sichel Street.

House of worship, corner Altura and North Sichel Streets. Take North Broadway car to Sichel, then one block to left.

Ontario, Cal.

At this writing (January 25) I am in the second week of the revival at Ontario. The first week was greatly hindered by rain, but the second week bids fair for the best of weather conditions, large crowds, and the very best attention. Samuel E. Witty lives here, and he and his faithful wife are doing a great work, of which I shall write more later. I am delighted with the faithful band of workers with whom he labors. There are about fifty-five members here, and their zeal is easy to be seen by the way they work. Rain bothered them but little last week; our only loss was the attendance of those who are not members. The Californians, as a rule, pay more attention to a little rain or bad weather than the people do back East. Weather conditions, however, have but little effect on those who are whole-heartedly in the work, if they are well physically. No congregation has got just where it should be until they get to that degree of interest that only those weather conditions that keep them from their work through the week keeps them from God's house on Lord's day or at the services during a revival. A full report will be given of the work after the meeting closes.

Last Lord's-day morning (January 23) Brother Witty spoke here, and three members who had moved here from other parts cast their lot with the local forces. I was with the North Sichel and Altura congregation. Brother R. L. Smith and wife, with their daughter, Nell, presented their letters from the elders of the church at Mangum, Okla. We were delighted to have them. Also, Sister Irene Clark, who had thus far attended services at the Christian Church, cast her lot with us. On the Lord's day before (January 16) Brother Walter Murray and wife presented their letters from the Tenth and Francis Streets church of Christ, Oklahoma City, Okla. I publish these facts that the elders of the two congregations named above may know that we think well of their work from the zeal and earnestness their members who have been commended to us are putting in the work at this place.

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A Suggestion.

I call attention to the following item that appeared in the Gospel Advocate of January 20: "W. T. Blalock, of Lead Hill, Ark., enjoys reading the Gospel Advocate very much. He thinks it is the best paper that he has read, and enjoys reading it more than anything but the Bible. However, he is limited in finances, receiving only a small pension, as he is an ex-Confederate soldier. Since the paper has been advanced to two dollars and fifty cents, he is not able to take it longer. Will not some brother send us the price of one subscription for the purpose of continuing the paper to Brother Blalock? If so, specify that the amount is for that purpose."

I have never met this ex-Confederate soldier and, best of all, this soldier now of a better cause than either the North or the South espoused in that bloody struggle; but I love him because he is my brother—and most tenderly, because he is old. I am inclosing with this article a check to cover his subscription for one year, and I do it with Matt. 25: 34-40 in mind. I am wondering when we both get to heaven if we will remember this little incident and come to know each other personally; and, of course, I most firmly believe we will.

But another thought has come to me, and with the telling of it I make a suggestion. I have wondered just how many would rush letters to the Advocate office containing checks to cover this brother's subscription. Of course, I am not in the least uneasy that the office will be flooded with mail; but it does seem that it should be. It seems that every heart should be touched with the thought of an old soldier's desiring anything that is good, and which he cannot have because he has not the money with which to buy the thing desired. Let me here suggest that a fund be started now, in dead earnest, to meet all such. Will not the managers of the Advocate publish the results of this mild appeal of theirs for this aged brother? I am sure they will gladly do so, putting all into a sinking fund, and whenever such letters come to their office let it be known that another soul has been made happy by having the Advocate continue its visits because of the goodness of unselfish souls that furnish the money to attend to such cases. From this fund also the Advocate should be placed weekly in every library and public reading room in the United States. Let us hear from the brethren on this suggestion.

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Stand Still.

When Moses said to the excited and complaining number he was leading from Egyptian bondage, "Stand still, and see the salvation of Jehovah," he uttered orders psychologically correct; for, according to the law of the mind, mentally, they could not see and take orders without first *standing still*. This "standing still" had no reference to bodily movements or conditions, but rather to their standing still mentally. Their minds were disturbed; they were running into dangerous ways, so far as their thoughts, faith, trust, and hope were concerned. Read Gen. 14: 10-14 carefully. "Stand still" here means exactly what "ye shall hold your peace" means in verse 14. They were doubting, murmuring, and complaining, saying: "It were better to serve the Egyptians than to die in the wilderness." All of this had to stop. They must stand still, or hold their peace, and the way out of the trouble would be shown them and they could see it.

How sorely many of us need the orders: "*Stand still*, and ye shall see the salvation of Jehovah!" When church troubles arise, or neighborhood troubles, how timely the orders to all concerned, "Stand still," "Hold your peace," which, translated literally into our own way of saying things, would be: "Keep cool: don't lose your head; think a little, pray more, and God will show you the way out." It is certain his will and way can be as clearly seen, by faith, to-day, in every emergency, as the natural eyes of the children of Israel saw the rod when it was raised, and the dividing of the waters of the Jordan and the way open up, if we will but read his word, which "is a lamp unto my feet, and light unto my path," with a real hunger to find the way. What would have been thought of the children of Israel, after the way was pointed out, if they had even then turned their backs upon it and ran into the ranks of their enemies? Just such obstinate and unreasonable beings we make of ourselves when we turn from the plain-as-day directions in Jehovah's word as to how to right all wrongs and settle all troubles and go in another direction. We as certainly join the ranks of the devil as had Israel if they had turned from the way pointed out to them and gone in another direction. *Are any of us doing such to-day?* This is a question that each of us should ask ourselves, with the determination that the true answer we must have.

Along with the thoughts suggested, I would commend again what was said on this page last week about *finding ourselves*. Let us all stand still long enough to see ourselves as God sees us. I am wondering right now how many of us would be perfectly willing next Lord's day for God to pick each one of us up and turn our hearts inside out before our home churches and let all our brethren see our every thought, motive, and desire toward each other as well as others. How many of us would be willing for this to be done? Have you had evil thoughts? Are you

carrying around evil purposes and imaginations toward some brother? Are you perfectly certain that you *love kindness* and are doing unto others as you would have them do to you? Settle these questions in your own mind *now;* for though you may deceive your fellow man, it is a certainty you can never deceive God in the judgment. "For we must all be made manifest before the judgment seat of Christ; that each one may receive the things done in the body, according to what he hath done, whether it be good or bad." (2 Cor. 5: 10.) How many of us, I ask again, would be willing for the real self to be fully known by the brethren with whom we associate? *Could we stand it?* Well, if we would shudder at the idea of man's knowing us, have we thought seriously of how we will feel when we face God? And should we not keep in mind the fact that he knows us? Keep still, my brother, my sister; let your mind wander not to other things; let us settle this one question *now* and see our standing before God. May God help us to live ever with the consciousness that we are in the presence of Jehovah; that he sees; and to live each day exactly as we know we would desire to live if we knew it was the last day for us on earth. This makes us ready and keeps us ready for his coming or our going to him.

Georgia and the Far Southern Field

By B. C. GOODPASTURE

We Must Work.

God never intended men to live without work. If there ever was a place in which man could live in comparative leisure or idle ease, it was Eden. In this garden, planted by the Lord, grew "every tree that is pleasant to the sight, and good for food; the tree of life also in the midst of the garden, and the tree of the knowledge of good and evil. And a river went out of Eden to water the garden." (Gen. 2: 9, 10.) It cannot be doubted that this was an ideal abode for man. It was planned according to God's own wisdom and will. He gave Adam a home and a companion. These were indispensable to his well-being and happiness. But they were not all the essentials; he needed something to do—employment. For this very thing God made provisions when he put Adam "into the garden of Eden to dress it and to keep it." (Gen. 2: 15.) After the fall and expulsion from Eden, Jehovah said: "In the sweat of thy face shalt thou eat bread, till thou return unto the ground." (Gen. 3: 19.) Since Eden, the obligation to work and the necessity for work have been greater. At the naming of Noah, his father, Lamech, said: "This same shall comfort us in our work and in the toil of our hands, which cometh because of the ground which Jehovah hath cursed." (Gen. 5: 29.) The children of Israel fought their way to Canaan, and fought for their inheritances in Canaan. One of the details in John's thrilling description of the Eternal City is: "His servants shall serve him." (Rev. 22: 3.) There will be no "army of the unemployed" in the New Jerusalem. It would be an uncomfortable and disagreeable place for the slothful, the idle, and the lazy, if they could get there. The apostle Paul gave utterance to a principle that has rung from one paradise to the other when he wrote: "If any will not work, neither let him eat." (2 Thess. 3: 10.)

But I have been speaking of work in general. There is a work in particular that demands our consideration—a work that involves our salvation in heaven. To some of the most faithful Christians of the most blameless congregation of apostolic times Paul wrote: "Work out your own salvation with fear and trembling." (Phil. 2: 12.) If the faithful and active disciples of Christ needed this exhortation, what of the inactive and indifferent? These Philippian brethren had been baptized all right—they were "saints in Christ Jesus" (Phil. 1: 1); but still they must work for the Lord, if they would be saved in the end. And for the same purpose the great apostle wrote to Timothy: "Take heed to thyself, and to thy teaching. Continue in these things; for in doing this thou shalt save both thyself and them that hear thee." (1 Tim. 4: 16.) Timothy is impressed with the fact that not only his own salvation, but also that of others, is conditioned upon his "doing" something in the vineyard of the Lord. Jesus authorized us to pray for only one kind of people in the harvest. He said: "The harvest indeed is plenteous, but the laborers are few. Pray ye therefore the Lord of the harvest, that he send forth laborers into his harvest." (Matt. 9: 37, 38.) He wants "laborers"—workers, not shirkers. "Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city." (Rev. 22: 14.) "Blessed are the dead who die in the Lord from henceforth: yea, saith the Spirit, that they may rest from their labors; for their works follow with them." (Rev. 14: 13.) It will be impossible for those who have not worked to "rest from their labors." My dear reader, can the man who preaches your funeral apply the foregoing scripture to your case with propriety? "Let us labor therefore to enter into that rest." (Heb. 4: 11.)

Finally, let it be remembered that the mere act of working is not enough; it must be the work of the King in his kingdom. In the parable (Matt. 20: 1-16) the "householder" rewarded the "laborers" for what they had done in his own vineyard.

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The Last Call From McGregor, Ga.

To-day (January 31) a letter came from Sister Vina Hooper Mitchell, of McGregor, which contained the following request: "We wish to ask you to make one more call through the Gospel Avocate for help. We are very eager to lift this debt." If I remember correctly, the debt is about two hundred dollars. The amount would be small for a strong church; it is not so with the little band at McGregor. Brethren, give this matter your immediate attention. It is a "Macedonian call." Send all contributions to Mrs. Vina Hooper Mitchell, McGregor, Ga.

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News Items.

Brother R. P. Cuff reports two good services in Macon yesterday (January 30). There was one confession.

There was one baptism at East Point last night at the conclusion of the union service conducted by the three congregations of the city. This meeting was another feast of good things.

Brother Silas E. Templeton, who has been doing field work under the supervision of the West End congregation of this city, left for Altus, Okla., last Friday afternoon. He will labor with the church there. Also, Brother R. H. Rogers, who has been with the South Pryor Street Church for several months, left this evening for Terrell, Texas. He will preach for the church there. We regret to give up these worthy brethren. Their many friends in Georgia will long remember them and "esteem them exceeding highly in love for their work's sake." The churches in Terrell and Altus are to be congratulated upon securing the services of Brother Rogers and Brother Templeton, respectively.

It is not enough to leave off from doing wrong and begin to do right; there must be a sense of guilt, joined with sorrow for having done wrong in the past, and for being still tainted with inward evil. And in order that the repentance may be good, the motive for sorrow must be found not solely in the sinner's hopes or fears for himself, nor even in the thought of the injury he has inflicted upon his fellow men; but in the knowledge that he has grieved and offended God.—A. J. Mason.

AT HOME AND ABROAD

Albert Cook and Viola King were united in marriage on January 23, in Macon, Ga., R. P. Cuff officiating.

Under date of February 3, R. H. Rogers writes as follows: "We arrived here safely Wednesday morning. Address me at 804 North Francis Street, Terrell, Texas. I think we have a good work here, and am much pleased."

W. L. Karnes, of Portland, Tenn., was in our office last week. He was inquiring for the faithful at Tampa, Fla. We cited him to George B. Hoover, our brother who has done so much in building up the cause in that city.

James E. Scobey will preach at Fairview, on the Hillsboro pike, on the second Lord's day in February. He preached at the Belmont Avenue church of Christ on the last Lord's day in January to a large and attentive audience.

From Leslie G. Thomas, Flint, Mich., February 2: "I was with the church at Speaker last Lord's day. We had two good services. Some fine people are to be found there, and we are expecting to hear that they are doing much in the Lord's vineyard."

E. P. Watson, who is now preaching for the church in Dickson, Tenn., called to see us last week. He reports the church in a flourishing condition. This church is doing much missionary work, and appears to be very much alive and in earnest in the work of advancing the kingdom of Christ.

Changes of address: Silas E. Templeton, from Atlanta, Ga., to Altus, Okla.; Lee Warren, from Waterman to Wills Point, Texas; G. C. Parham, from Oklahoma City, Okla., to Marshfield, Mo.; A. S. Reynolds, from Madill, Okla., to Box 1014, Electra, Texas. John T. Smithson's address is 2060 Preston Street, Louisville, Ky.

From W. Curtis Porter, Monette, Ark., January 31: "I have propositions signed with W. E. Sherrill (Missionary Baptist) for a six-days' debate. I think Sherrill is considered the best debater the Missionary Baptists have in this State. We wish to find a suitable place for this debate; so if any congregation wants it, please write me."

We have received a copy of the Kentucky Evangelist, issued from Horse Cave, Ky., edited and published by Emmett G. Creacy. This is a very neat, four-page sheet, published monthly in the interest of primitive Christianity in Southern Kentucky. We shall rejoice in all the good that the paper does, and bespeak for it a favorable reception.

The many friends of Dan Beasley, of Dickson, Tenn., will be glad to know that he is very much improved. He was carried from the Protestant Hospital, in this city, where he had been for more than seven weeks, to his home last Monday It will take a long time, however, for him to regain his strength, as he has had a very serious injury.

From Charles F. Hardin, Springfield, Mo., February 1: "Part of the time in December and January I was not able to fill my appointments on account of the influenza, but am up and able to preach now. The congregations I am preaching for confess their shortcomings and plan better work in the future. On February 7 we shall begin a music drill, to continue a month, for the churches here."

From O. M Reynolds, Madill, Okla., January 31: "Morning and evening services were well attended, with three added by relation, on Lord's day; and at 3 P.M. two cars of brethren assisted me in a fine service at McMillan, a mission point. The people seemed to be famishing for lack of the 'bread of life.' The church here is to lend a helping hand to a number of weak points this year."

We have received a communication from R. Johnson, clerk of the church in New York, which meets at 239 West Sixty-ninth Street, stating that Morgan Carter has been engaged by the church at that place, beginning next June. We are glad to see that Brother Carter is undertaking this work; for he is a very earnest, zealous worker, and is calculated to build up the cause in destitute fields.

N. R. Hewgley, of the Bull Run congregation, in Cheatham County, Tenn., was in to renew his subscription to the Gospel Advocate last week. He has been a subscriber for forty-five years, and says he wishes to try it for another year. He and his afflicted companion get much comfort and consolation from reading its pages in their home life. We pray that they may both be spared to read it many years yet.

From J. S. Daugherty, Kirbyville, Texas, January 31: "I preached twice yesterday to a few faithful disciples in Wiergate, Newton County. This was the first gospel preaching ever delivered in this large sawmill town, and the first time the Lord's table was ever set there. I am to be with them again the second Sunday in February, at which time we hope to set in order a congregation, organize a Bible school, and begin a campaign to take the town for Christ."

W. F. Lemmons writes from Beaumont, Texas, January 31: "We have just closed a right interesting meeting at South Park church of Christ, with one addition—a leading physician—and good interest otherwise. The congregation is going to work to build a baptistery, as we have had to borrow the use of the baptistery from the First Christian Church in the past, which makes it inconvenient for us. The church seems to have a mind to work, and we expect greater things in the future. I go back to Somerville to-day, as I preach there half time, and am making that place headquarters for the present."

From C. H. Smithson, 891 Dudley Avenue, Texarkana, Ark.: "The work at the Dudley Avenue church of Christ is increasing with every service and we are all rejoicing. On next Lord's day I shall begin a meeting here at home, and hope for a good one. All preachers and church workers are invited by the Dudley Avenue Church to be present on April 4, at 7:30 P.M., and enjoy a feast of good things. F. L. Young has consented to be chief moderator and will largely fix up the program. Let all remember the date and come Take a College Hill car, and get off at Dudley Avenue. Please let me know if you aim to come, so I can meet you at the station."

Our sister, Mrs. N. L. Lewers, of Barr, Miss., in a business letter, says: "Wish I could send you some new subscribers; but money seems to be scarce, and people don't like to sacrifice. There is so little interest manifested in church work here, and such a feeling of indiffernece, it makes one tremble for fear at the thought of judgment. We have had more good, able preachers at Thyatira than many large cities have had, and still not zealous as we should be. We have no preacher for this year. We have tried several times to secure one for the year, but the congregations of the county have not got together. So many, many blessings we receive daily from our Heavenly Father which are not even thought of. To sum it up, our minds are where our treasures are—on earthly things. Pray for an awakening in our congregation before it is eternally too late."

On the last day in January, F. B. Srygley, without provocation, was assaulted near the haymarket in this city as he was walking home sometime between one and four o'clock in the afternoon. His assailant struck him from behind, leaving him no opportunity to defend himself. It was thought at first that he would lose one of his eyes. We are hopeful, however, that this will not be the case, as he is very greatly improved otherwise and the eye seems to be clearing up satisfactorily. He was in the office last Friday, and preached for the Chapel Avenue congregation on last Lord's day. He thinks that he will be able to continue his work as usual. Brother Srygley has received many letters of inquiry, all manifesting sympathy, for which he is truly grateful. He wishes the Gospel Advocate to say to the many who have written him that their consideration and sympathy are duly appreciated; but he cannot, being unable to use his good eye, write them letters showing his appreciation for their interest. Brother Srygley has manifested the spirit of Christ in this whole affair, and has said nothing bitter against his antagonist.

J. C. McQuiddy, chairman of the board of directors of the Tennessee Orphan Home, at the last regular meeting of the directors appointed five sisters to advise the board of directors as to the special inside workings of the Home and as to its needs and requirements. He felt, and the board thoroughly agreed, that women know much better how to manage the inside of the Home than men, and that they are better fitted to advise just what should be done. At the last meeting information was given the board that the Home was without a seamstress. The sisters acting in this advisory capacity suggested that, instead of employing a seamstress for the Home, they get the sewing done by the women of the various churches, and they are now engaged in doing this work. They have asked some of the churches, with the approval of the board, to contribute five dollars per month for the purchase of materials to be used in making garments for the children. The churches have always been liberal in the support of this Home, and we cannot now believe that they are not just as ready as heretofore to continue their support. "The Lord loveth a cheerful giver." We must not neglect the needy at home.

J. B. Whitefield and wife, of Watertown, Tenn., were among our visitors last week. They report the church at Watertown as moving on about as usual.

H. Leo Boles filled both appointments for preaching at Foster Street church of Christ, this city, last Lord's day. He had fine audiences, and they were well pleased with his efforts.

J. F. Smith, in a business letter from McComb, Okla., says: "I am evangelizing in this part, and starting some new churches and working over some old ones. I'll be at Tecumseh, Okla., next."

John T. Hall, of Jackson, Tenn., called to see us on Monday. He reports the work doing well at Jackson. He will take subscriptions for the Gospel Advocate in that city and the surrounding country.

From Edward Clutter, Blythedale, Mo., February 5: "The meeting here is two weeks old; fifty-six confessions. Mrs. Clutter has charge of the singing. The meeting will continue another week. We have some open dates."

V. E. Gregory preached two very fine sermons at Charlotte Avenue church of Christ, this city, on last Lord's day and night. The Bible study had a record attendance of one hundred and ninety-two pupils that day. The work there has grown wonderfully in the last six months.

A brother at Maury City, Tenn., who is an elder, desires to locate in Nashville, that he and his family may have the benefit of our churches, schools, etc. He asks brethren to assist him in finding work, that he may make an honest living for himself and family. Write or tell this office if you can help him.

A. S. Derryberry preached at Eighth Avenue, North, this city, last Lord's day. One made the confession at the morning service. Lytton Alley preached at night, and baptized this one. This church seems to be taking on new life, having the largest number in attendance at the Bible-study service that has been present during the past year.

From M. S. Mason, Springfield, Mo., February 1: "Since last report I have filled my regular appointments in three congregations in the city and performed one marriage ceremony. The work is improving in every way. Charles F. Hardin will teach a singing school for us during this month. I have the first three weeks in June that I would like to place somewhere."

From J. C. Schmidt, 319 Monroe Avenue, Evansville, Ind.: "I would like to know the nearest congregation, or the nearest one of our preachers, to this place, for we may have to stay here; and if we do, I would like to get some one to come in here and help us build up a church or a place of worship as soon as we get able." Will some one that knows please answer Brother Schmidt?

W. Silas Moody preached at Twelfth Avenue, North, this city, on last Lord's day, morning and evening. There were three confessions at the morning service and one restoration at the evening service. The Bible study at ten o'clock was very satisfactory and much enthusiasm prevailed. There were three hundred and eight in attendance. S. M. Jones, of Canada, who held a very successful meeting for them last fall, has been engaged to hold another meeting.

From R. A. Craig, Louisville, Ky., February 2: "Our Bible-class work at Parksville continues with fine interest. I will probably continue the work another week. Farmers of Kentucky are distressed over the decline in tobacco prices. Many farmers will lose their homes. I feel that a great interest should be put forth here in the raising of foodstuff. We need more cattle, hogs, sheep, corn, wheat, oats, etc., but above all these we need a greater zeal in church work."

A. A. Bunner, who a short time ago went to Fairmont, W. Va., to represent the Gospel Advocate and work for the Lord, has been compelled by poor health to abandon that field for the present and return to his home, 1800 West Fifty-fourth Street, Cleveland, Ohio. He does not abandon the work, however. He will press it in the great city of Cleveland just as far as his strength, augmented by being at home, will permit. Write him of persons you know in Cleveland that he may be able to reach with the word.

Harvey Scott writes from Floresville, Texas, February 3: "I have closed the first month in the year by preaching more times on Lord's days than in any other month since I have been preaching—fifteen times. I drive ten miles out into the country on three Sundays in each month, in the afternoon, and back to town at night. Brethren, why not use the Lord's day this way? Time is too short, eternity too long, heaven too great, and the souls of men too precious for us to waste our time in not teaching them. I am starting the second month with plans to do more than ever. Let us sow the good seed of the kingdom."

From Charles Holder, Bridgeport, Ala., February 4: "I am able to sit up in bed some now, and my general condition is good. I am improving, and think I will be able to be up in a few days, the Lord willing. It will be several days yet before I am able to preach. Brethren, pray to the Lord for me that I may soon be able to be out preaching the word again, if it be his will. I am truly thankful for the fellowship of the disciples during my sickness. Every contribution came at a time of need and was sincerely appreciated. The Lord bless all who have in any way helped me!"

F. E. Exum, Houston, Texas, February 1, writes: "I preached to a splendid audience on Sunday at the Central congregation here. J. S. Dunn will return from a visit to Dallas to the work here this week. The Central Church is considering establishing a congregation in Livingston, Texas. I preached to large and attentive audiences at East Tempe, near Livingston, recently. At least ninety per cent of those in the audiences were not members of the church. The business district here is crowded every Sunday with theatergoers. It is a credit to Nashville that such is not the case there."

Silas E. Templeton writes from Buchanan, Ga., January 31: "We are now on our way to Altus, Okla. I shall do everything I possibly can to further the interests of the Gospel Advocate in and around Altus. We are very much interested in our new field of labor, and pray that the Heavenly Father's richest blessing in Christ may attend the faithful disciples to whom we go, also those we are leaving here in Georgia. We should have been in Altus the first of the month, but were hindered by the continued illness of Mrs. Templeton; but she is much stronger now, and able to travel. May our Father's grace and mercy bless your every effort in the work of publishing the Advocate and all 'work of faith and labor of love.'"

From Will W. Slater, Fort Smith, Ark., February 1: "I was with the brethren at Atkins on the fourth Sunday in January. We had fine services indeed. There is good interest in the work there, and some fine members who are willing to work. They will have a singing school soon to improve their singing. I was with the church at Hatfield on the fifth Sunday. This was my first trip; but we had splendid services, with one confession and baptism. As a whole, the church there is a very enthusiastic body, alive to the work of the Lord. The first, second, and third Sundays is given to the work with my home congregation. Our interest is gradually growing. There were one hundred and forty-five in the Bible study Sunday; and my brother, twenty-one years of age, preached his first sermon at the evening service."

Fred Blanchard, Friendship, Tenn., writes: "I am situated so that I have about four months—May, June, part of September, October, and part of November—that I can devote to singing for meetings. Congregations desiring my services should write me at Friendship, Tenn., not later than April 1. A. G. Freed, N. B. Hardeman, W. S. Long, John T. Smith, or Joe Ratcliffe can say whether or not I am qualified for this work. One of my New Year's resolutions is to read every word of every article of every copy of this year's Gospel Advocate; and I find it a resolution easy to keep. Besides teaching school, I am now preaching monthly for Friendship and Bethel, in Crockett County, and for Bethany and Dorris Chapel, in Gibson County. J. W. Ballard, N. B. Hardeman, Joe Ratcliffe, and W. Claude Hall will hold meetings for these congregations this year in the order named."

F. J. Rogers writes from South Pittsburg, Tenn., January 31: "I am sending you a report of the church here. We are having large crowds and fine interest. Yesterday was a great day with us here. The church is clear of debt. The preacher is well paid, and paid in full to date. We are planning to do some mission work in the Valley (Sequatchie). We are having a Bible class each Wednesday night, and all are enjoying same. I want the West Tennessee brethren to see how the East Tennessee church is moving along and what we are doing. Everybody seems to have 'a mind to work.' This cannot be said of all the churches of to-day. Brethren, let us make the sacrifice, that all may hear the word of the Lord, and our hands will be free from the blood of all men. Pray for us, that the gospel of Christ may run and not be hindered. We are glad to learn that Charles Holder, of Bridgeport, Ala., is much improved. Let us pray for him and his."

GOSPEL ADVOCATE

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

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EDITORIAL

The Truth Between Extremes.

BY J. C. M'Q.

Some writers are so extreme and bitter in religious discussions that their readers become prejudiced against all investigation and discussion. This is very unfortunate. Discussion is very helpful in eliciting truth, and no one should oppose the right kind of investigation. When one is conducting a discussion, he should never write anything when he is in the wrong spirit and is liable to say harsh, bitter things that are calculated to do harm, and not good. If one cannot conduct a discussion in the spirit of Christ, he should not discuss at all. The man who will cut a sentence in two, leaving out a qualifying phrase so as to destroy the meaning of the writer, should never write at all; neither should the man write who will leave out a part of a paragraph that is needed to complete the meaning of the one whom he is criticizing. No man should discuss a subject unless his ultimate aim and purpose is to maintain the truth and to honor and glorify Christ. But there are some who are so bitter in their denunciation of an opponent that they have rendered all religious discussion very unpopular. They have gone to such an extreme that they have influenced others to go to the opposite extreme and to object to all religious discussion. The debater who is not willing to do unto his opponent as he would be done by, and who is not willing to regard his opponent as honest and as sincere as is he, is liable to bring all discussion into disrepute. But because some men wrest the truth to their own destruction is no reason why we should burn the Bible as an unworthy book; because some churches apostatize and fall away is no reason why we should reject the church of Christ. Those who love the truth and who contend for the faith once for all delivered to the saints should not grow angry and fight back in the same spirit because some who know no better misstate their true position. They should find comfort in the following scripture: "Blessed are they that have been persecuted for righteousness' sake: for theirs is the kingdom of heaven. Blessed are ye when men shall reproach you, and persecute you, and say all manner of evil against you falsely, for my sake. Rejoice, and be exceeding glad: for great is your reward in heaven: for so persecuted they the prophets that were before you." (Matt. 5: 10-12.) The time will never come so long as we are in the flesh that we will not make mistakes. "He that is slow to anger is better than the mighty; and he that ruleth his spirit, than he that taketh a city." (Prov. 16: 32.) Man is his own worst enemy. The right kind of discussion should train and develop him and give him more strength to subdue his angry passions and to present the whole truth for the glory of God.

The man who loves party or partyism more than he loves the truth is unfit to discuss religious subjects. It is wicked to exalt partyism above the truth of God. He is the worst sort of partisan who discusses a subject simply in order to gain a victory over his opponent. He is an enemy to the truth who will waste valuable time in discussing subjects that are not vital to the salvation of man. The Holy Spirit forbids the discussion of such subjects. The discussion of theories and speculations is not calculated to edify any one, and should be avoided. Paul left Timothy at Ephesus when he was going into Macedonia, that he might "charge certain men not to teach a different doctrine, neither to give heed to fables and endless genealogies, which minister questionings, rather than a dispensation of God which is in faith," and said: "But the end of the charge is love out of a pure heart and a good conscience and faith unfeigned: from which things some having swerved have turned aside unto vain talking; desiring to be teachers of the law, though they understand neither what they say, nor whereof they confidently affirm." (1 Tim. 1: 4-7.) In all teaching, as well as in discussion, men should teach in the language of the Bible whenever it is possible. It would be better to avoid that teaching that cannot be couched in biblical phraseology. Again we find Paul admonishing Timothy: "If any man teacheth a different doctrine, and consenteth not to sound words, even the words of our Lord Jesus Christ, and to the doctrine which is according to godliness; he is puffed up, knowing nothing, but doting about questionings and disputes of words, whereof cometh envy, strife, railings, evil surmisings, wranglings of men corrupted in mind and bereft of the truth, supposing that godliness is a way of gain." (1 Tim. 6: 3-5.) Discussing about "disputes of words, whereof cometh envy, strife, railings, evil surmisings," will not edify or strengthen the hearers. The Holy Spirit admonishes us, instead of doing this, to "hold the pattern of sound words which thou hast heard from me, in faith and love which is in Christ Jesus." (2 Tim. 1: 13.) If men did not vaunt themselves and did not think of themselves more highly than they should, they would not turn away from the plain and simple teaching of the word of God to speculations and untaught questions. There is enough plain, simple teaching in the word of God to occupy the brightest minds until Gabriel blows his trumpet. There never has lived, and there never will live, any man who is able to fully grasp and comprehend all that is contained in the plainest truths of the Bible. If the last man who lives upon the earth had the combined wisdom of all men from Adam, the first man, to himself, that man would not be able to comprehend all that is clearly revealed in the Bible. Why, then, the necessity for turning away from that which is plain and simple to that which is above us and beyond us and which God never intended that we should fully comprehend? Only those who are wise in their own conceit and think more highly of themselves than they should will be guilty of such conduct. The Bible not only admonishes us to hold to sound words, but to hold

the *pattern* of sound words. Again, Paul admonishes his son, Timothy: "Of these things put them in remembrance, charging them in the sight of the Lord, that they strive not about words, to no profit, to the subverting of them that hear. Give diligence to present thyself approved unto God, a workman that needeth not to be ashamed, handling aright the word of truth. But shun profane babblings: for they will proceed further in ungodliness, and their word will eat as doth a gangrene: of whom is Hymenæus and Philetus; men who concerning the truth have erred, saying that the resurrection is past already, and overthrow the faith of some." (2 Tim. 2: 14-18.) Again, writing in the same strain, Paul charges Timothy: "But foolish and ignorant questionings refuse, knowing that they gender strifes. And the Lord's servant must not strive, but be gentle toward all, apt to teach, forbearing, in meekness correcting them that oppose themselves; if peradventure God may give them repentance unto the knowledge of the truth, and they may recover themselves out of the snare of the devil, having been taken captive by him unto his will." (Verses 23-26.) Above all, those who teach others and who write for our religious papers should be "an ensample of good works; in thy doctrine showing uncorruptness, gravity, sound speech, that cannot be condemned; that he that is of the contrary part may be ashamed, having no evil thing to say of us." (Tit. 2: 8.) While every child of God is under obligation to preach the truth, to present the truth boldly and fearlessly, yet he is also under obligation to manifest a spirit of gentleness and firmness in his advocacy of the truth. In the hands of such an advocate, the truth is not likely to suffer. Again, Paul admonishes Titus: "But shun foolish questionings, and genealogies, and strifes, and fightings about the law; for they are unprofitable and vain. A factious man after a first and second admonition refuse; knowing that such a one is perverted, and sinneth, being self-condemned." (Tit. 3: 9, 10.) While we are not disposed to discontinue the discussion of fundamental matters in the columns of the Gospel Advocate, we should like to urge upon our readers the necessity of teaching the truth in the spirit and in the love of the truth. How often is the truth damaged and injured by an ill-tempered, misguided advocate of it!

Much harm is done by speculating over untaught questions. There is as much wisdom, as much philanthropy, as much kindness and mercy in concealing some things as in revealing others. "Secret things belong unto Jehovah our God; but the things that are revealed belong to us and to our children." Every attempt, therefore, to derive knowledge from unrevealed questions is prima facie evidence of the speculator's unbelief in divine revelation. "Blindness to the future is therefore kindly given" that we may not suffer a plurality of evils in fearing one, nor by long anticipation of prospective pleasures enervate their power to create pleasure and to give delight. Hence, it is no less a folly than a sin to lift the latch and force the door that God has in mercy and kindness shut, inasmuch as secret things belong to the Lord, while those revealed belong to us and our children. Speculators have not developed one new truth nor established one new fact by their written documents or otherwise. "Their mountains have long been in travail, and yet not even a mouse is born." Such speculations, in common with all delusions, render but one service—they reveal a class of professors who have a hereditary faith in the gospel, and nothing more; also those who are not established in the Christian evidences and those who follow the guidance of what they call "reason," and who are fond of novelties and dissatisfied with the details of true, Christian piety. Being dissatisfied with the plain and simple truths of the Bible, they assert that their newly discovered truth "is bursting the shackles of a superstitious tradition favoring religious dogmatists." J. B. Ferguson, in departing from the truth and turning to spiritual mediums, made this claim.

More About Unity and Peace.

BY E. A. E.

It is not every one who seems to be impressed with God's command to give "diligence to keep the unity of the Spirit in the bond of peace" or to realize the sin in breaking it.

The church—not the various conflicting and contradictory religious sects in the world, but "the church of God"—is the body of Christ, and "there should be no schisms in the body."

For as the body [the human body] is one, and hath many members, and all the members of the body being many, are one body; so also is Christ. . . . But now they are many members, but one body. . . . Now ye are the body of Christ, and severally members thereof. (See 1 Cor. 12: 12-30.)

These and dozens of other passages show what the Holy Spirit means by unity and peace. It is schismatic and productive of factions to give to these words, or to the command to "give diligence to keep the unity of the Spirit in the bond of peace," a meaning different from that which God gives.

Suppose all study these expressions and this subject of Christ's disciples all being one, as he and God are one, anew and more thoroughly than ever before, not influenced by former conceptions. Let none take it for granted that *they* understand all about it, and that *others* break the peace, are factionists, and cause divisions contrary to the teaching of Christ.

We know that the Lord states expressly that which must be done in order to prevent divisions and to preserve harmony, peace, and love. To ignore these commands of God is to ignore him.

Attention is called to two of these commands:

1. No member of the body—the church—however learned and wise, important and useful, can ignore and set aside the poorest, most ignorant, and most insignificant member. The less honorable and uncomely members should have the more abundant honor and care, and for the very reason that there be no schisms in "the body." "If one member suffereth, all the members suffer with it; or if one is honored, all the members rejoice with it." All who fail to do this, to that extent produce "schisms in the body," and to that extent destroy the unity and peace which God teaches. To hold "the faith of our Lord Jesus Christ, the Lord of glory, with respect of persons" (James 2: 1), is to make "schisms" and to produce divisions in the body of Christ. Preferences, partiality, and prejudice lead to parties and factions. To mistreat one of Christ's disciples—the poorest, weakest, most ignorant—is to mistreat Christ and to break fellowship or union with him and God, which means to be lost.

Inasmuch as ye did it not unto one of these least, ye did it not unto me. And these shall go away into eternal punishment: but the righteous into eternal life. (Matt. 25: 45, 46.)

It is just as sinful in preachers as in others, and causes even more strife and divisions and produces more factions, to disagree and to contend in a disagreeable spirit and manner with one another and to teach one another unrighteously, or not according to the Golden Rule. Have not more strife, contentions, factions, divisions, bitter feelings, and denominations in the religious world sprung from preachers than from any other class of men? The majority of people study the Bible very little anyway, have less of its spirit, and follow rather their favorite preacher, because they think *he is right*.

2. The command to all to "speak the same thing" is the other. Paul beseeches all "through the name of our Lord Jesus Christ" to do this; beseeches all to allow no divisions or schisms to arise, even over preachers; and beseeches all to be "perfected together in the same mind and in the same judgment." (1 Cor. 1: 10.) A congregation whose teachers and other members do not "speak the

same thing" cannot be in "the same mind and in the same judgment." Speaking "the same thing" is fundamental and imperative to unity and peace. Some years ago this command of God was kept before the church, and faithful and godly teachers feared to disobey it. We were all taught "to call Bible things by Bible names," etc. This speaking "the same thing" is emphasized by the Bible. All teachers and preachers who love the Bible do the same. Since Paul charged Timothy and Titus to do this, all others should heed the charge.

I charge thee in the sight of God, and of Christ Jesus, who shall judge the living and the dead, and by his appearing and his kingdom: preach the word; be urgent in season, out of season; reprove, rebuke, exhort, with all longsuffering and teaching. (2 Tim. 4: 1, 2.)

Hold the pattern of sound words which thou hast heard from me, in faith and love which is in Christ. (2 Tim. 1: 13.)

These words Timothy learned from Paul, and Paul spoke the words of God. All now must use the same "sound words" and must learn them from the same source. They are recorded by inspiration. To refuse to do this is to reject the counsel of God and to produce division.

If any man teacheth a different doctrine, and consenteth not to sound words, even the words of our Lord Jesus Christ, and to the doctrine which is according to godliness; he is puffed up, knowing nothing, but doting [is sick] about questionings and disputes of words, whereof cometh envy, strife, railings, evil surmisings, wranglings of men corrupted in mind and bereft of the truth, supposing that godliness is a way of gain. (1 Tim. 6: 3-5.)

The "sound words" enjoined by this passage are "the words of our Lord Jesus Christ." All that Jesus has said is on record. He sent out his apostles, guided by the Holy Spirit "*into all the truth*," to teach the observance of "*all things whatsoever*" he had commanded them. They did this. Whoever teaches differently, or falls short, or goes beyond, what Christ teaches, *has not God*. (2 John 9.) Jesus has taught in his own "sound words" all things he would have all men believe and do. If we cannot learn from him in his own language the entire will of God on any given subject and on all subjects, we can never know it, because Jesus alone has "the words of eternal life." Whoever presumes to improve upon the words of Jesus "is puffed up," Paul declares, and is "sick" "about questionings and disputes of words," which produce "envy, strife, railings, evil surmisings, wranglings." Have we not all seen men "sick" over "questionings and disputes of words" concerning many untaught questions? Men who do this and use such words are "corrupted in mind and bereft of the truth"—so says Paul.

Again, "if any man speaketh," he is to speak "as the oracles of God"—that is, he is to speak the words of God. (1 Pet. 4: 11.) The Hebrew Christians were charged to remember the "men that spake" unto them "the word of God." (Heb. 13: 7.) Titus was charged to speak "the things which befit the sound doctrine" and to use "sound speech, that cannot be condemned." (Tit. 2: 1, 8.) These scriptures and others teach most clearly just how all can "speak the same thing."

The plain truth is, all must study and strive to do this or disobey God and produce division. As sinful as factions and strife and divisions are, just that sinful it is to refuse to "speak the same thing."

Let all know that nothing can be read into what God teaches, and nothing can be read out of it.

Some Applications.

In this paper, January 13, Brother Scobey gave a very timely article on "Ambassadors." After showing who the ambassadors of Christ are, what they do, and that there can be none to-day, he says: "A young preacher was recently heard to say he was an ambassador of Christ." Will this young brother continue to call himself an ambassador of Christ, or will he learn from Brother Scobey the use of "sound words?" I think he will learn; at least, I trust so. But perhaps he heard this from others and never questioned it. I heard sometime ago a preacher of one of the denominations of our land declare in public that he was 'an apostle of Jesus Christ, called of God." Some congregations sing now the song, "The King's Business," in which is the expression, "ambassador to be of realms beyond the sea." No one seems to call this in question, which shows how error creeps in. Error must not be sung. I called a young preacher's attention to Brother Scobey's article, and he replied that we sing that in this song, but that he would not sing it any more, because he desires to teach the truth. He called my attention to this song.

There is too much yielding to that weakness of human nature which would exalt preachers above other good people and make them rulers in a congregation and feel that they are in an important situation between God and the people. Out of this grew popes and prelates. It makes no difference by what name a pope is called.

In the same paper was a good article in the main by a brother, in which he says there is need of more preachers around his city, "as there are several congregations without preachers." Paul remained in Corinth at first for eighteen months, but built up the church from nothing. He was at Ephesus as much as three years at one time; but from there he preached the gospel throughout the surrounding country. (Acts 19: 10.) He left Timothy in Ephesus later, after the elders had been appointed, for the reasons stated in 1 Tim. He left Titus in Crete among the churches there for the reason he gives in Titus. But with all the reproof and correction of various evils Paul gives different congregations, he never reproved any for being "without preachers." He gives full instruction to elders, so there is no mistaking their duties or work; but he says not one word about "every church" having a preacher. Some who work through societies and use instrumental music in worship wrote much twenty-five or thirty years ago about "preacherless churches and churchless preachers," and the racy writer, F. D. Srygley, showed in great clearness the difference between such churches and preachers and the New Testament kind, or between this order of things and the New Testament order. Since preachers are determined to know nothing, "save Jesus Christ, and him crucified," they must not allow churches to misuse them; they must not, on the other hand, misuse or abuse the churches.

Every generation must study for itself the New Testament church—its construction, its work and worship, and the mission of all teachers and preachers—the New Testament order in all things. To depart from the New Testament in anything is to depart from it; and one departure leads to another and another. To depart, for instance, from "the pattern of sound words" of the New Testament is as much a departure or digression as to do so in worship. Words are the signs of ideas, and all forms of words which are not "the pattern of sound words," "even the words of our Lord Jesus Christ," represent thoughts or conceptions which are not from the New Testament.

Another writer in the same issue of the paper, in an excellent article in almost every way, says:

We have not been benefited much by the many articles appearing in the Gospel Advocate urging that a preacher should farm or do something else in the way of legitimate work, rather than devote his full time to the ministry.

Attention is called to the following question:

1. Does the New Testament use the word "ministry" in the exclusive sense in which this article and the denominational world use it? This word has a beautiful, comprehensive, and wonderful meaning as used by Jesus, who came, not to be ministered to, but to "minister." Does the New Testament separate any service of God and man from all others and call it, as distinguished from the rest, "the *ministry?*" Then where did this idea originate?

2. Is not the writer mistaken in saying that "many articles" have appeared "urging that a preacher farm or do something else in the way of legitimate work," rather than devote his whole time to preaching the gospel and teaching the truth? If any one article, perhaps, has taught that thing, it has failed to teach the whole truth. Is it not possible that the "*many articles*" referred to have not been correctly read and understood?

Be all this as it may, to avoid any further trouble, allow me to "*urge*" all to study the entire subject anew, regardless of preconceived ideas. The Lord has left all this in the New Testament just as he, in goodness and wisdom, saw is best. The persons who love the truth desire, in every investigation, nothing to prevail but the will of God; they want nothing else. The reasons for all this in the New Testament are God's reasons, not man's.

A New Book.

We are publishing this week the "Preface" to the new book, "Queries and Answers," by David Lipscomb and E. G. Sewell. As these faithful servants of God had been associated together in life for so many years, we felt that it was eminently proper that they should be associated together in a book which may be read long after both have passed to their reward. David Lipscomb sometime ago, after a life of unremitting service and after the accomplishment of much good in the name of Christ, was called to his eternal reward. E. G. Sewell still lingers on this side, but is no longer able to wield his pen, which has benefited so many in the years that have gone. He is quietly and peacefully awaiting his Master's summons to pass to that house of many mansions where hearts never ache, where eyes are never dimmed by tears, and where sin can never enter. Brother Kurfees has done the public a great service by his painstaking efforts in the preparation of this book, covering as it does their life work for over forty years and giving the answers of both on live questions under conditions which are constantly repeating themselves. The answers are as appropriate to-day as when they were first published. Brother Kurfees, in his "Preface," says:

The editor of this work submits a word of explanation touching its general plan and purpose. It consists of queries propounded by numerous persons at different times on a multiplicity and variety of subjects, with answers by Elder David Lipscomb and Elder E. G. Sewell, and covering a period of forty years of their joint editorial labors on the Gospel Advocate. If there be merit in a great variety of themes, this work has it in large measure, there being more than six hundred subjects and phases of subjects treated in its pages, making the work a veritable storehouse of information imparted by two men not only well informed in the Bible, but thoroughly conscientious in their uniform effort to teach it unmixed with the devices of human wisdom.

The collation, selection, and arrangement of the material was a Herculean task, involving much painstaking and tedious labor. It was the original plan of the editor to classify and arrange the material in the form of chapters, with suitable headings, but the great number and variety of themes discussed made this plan less desirable; and hence it was decided to place over each query a suitable heading indicating the subject of the query and answer, and then to arrange the subject-matter of the whole book in the form of an encyclopedia, the subjects treated being arranged in alphabetical order. Without a topical index, this will enable the reader to find without difficulty any subject treated in the book.

To save space, both the names signed to queries and sometimes accompanying remarks by the querists, which are not essential to the query, are eliminated. But the signatures of D. L. and E. G. S., wherever found appended to the answers, are allowed to remain, so that, in all such cases, the reader can know which of the two editors is the author of the answer in a given case. Sometimes the name of neither was appended to the answer; and in such cases, while the reader can know that the answer is by either Lipscomb or Sewell, he probably will not know which, although persons familiar with the different styles of the two men will readily recognize which author they are reading.

At some points the careful reader will observe slight repetition, but it is not of a nature to mar the work. On the contrary, the material being selected from that produced by the joint labors of the two men, it was found, in some instances, that both of them at different times had answered the same question; and, to give the reader the benefit of the wisdom of both, the answer of each is allowed to appear, the one usually following immediately after the other. The variety of treatment thus gained is ample compensation for slight repetition. The reader, in such cases, not only has the advantage of hearing both men on the same subject, but the one often supplements the other. In some instances the same editor is allowed to appear twice on the same subject, because the same query was propounded at different times, and the answer at one time supplements that at another.

The very excellent work entitled "Queries and Answers" and edited by Brother J. W. Shepherd consists of selections from David Lipscomb alone. The editor of that volume not only maintained in its preparation his reputation for thorough and accurate work, but the material he collected is of a high order, making, in the judgment of the present editor, one of the most valuable books published in recent years. But it did not exhaust the material left by Brother Lipscomb; and the additional material from him given in this volume, together with that from Brother Sewell, not only makes another valuable book, but the present editor entertains the hope that the two works may be used as companion volumes, and that they may find a welcome place in many libraries.

In a few instances, in order to make the discussion complete at a given point, the same item, or substantially the same, will be found in both volumes; but here, again, the repetition is of a nature not to harm, but to help in the effort to elicit truth, which, in all their labors as teachers of the Bible, was the uniform object of these two eminent servants of God. Side by side they lived, and loved, and labored together. Truly a noble team they were, and right well did they pull together.

Thus, in the present volume, the reader has the rare privilege of journeying with these two godly men and sitting as a student at their feet for forty years of the most active period of their lives. They were noble yokefellows in a noble cause, and I doubt if two men ever worked together more successfully or more harmoniously for so long a time. Their joint labors are a monument of fidelity to God and to his church.

We are sure that many thousand readers will be glad to have this large volume, consisting of seven hundred and sixty-eight pages, printed in large type, and handsomely and substantially bound in cloth. The price of the book is $3.50 per copy. All orders should be addressed to the McQuiddy Printing Company, Nashville, Tenn.

SELECTIONS BY THE EDITOR

A believer must have on the sea of life, Patience for his tackling, Hope for his anchor, Faith for his helm, the Bible for his chart, Christ for his captain, the breath of the Spirit to fill his canvas.—J. Trapp.

The generality of men and women are scarcely more capable of apprehending and consciously serving the human future than a van full of well-fed rabbits would be of grasping the fact that their van was running smoothly and steadily down an inclined plane into the sea.—Selected.

Christ showed his greatness by his humility. But few of those who knew him thought of his greatness. He did not separate himself from men. He came with the message of heaven, but he told it in the language of earth. Not one word did he say of the flowers of Paradise. He talked of the "lilies of the field" that all his hearers had seen. If a multitude was ever present at such an exhibition of his power, it was a multitude of peasants. Born a peasant and reared a carpenter, he remained to the last in his lowly station; and he showed us that a man may be poor, unlettered, unhonored, and yet be a king and a son of God.—Selected.

TENNESSEE ORPHAN HOME

The above picture shows sixty of the children in the Tennessee Orphan Home. Four failed to get into the picture; and, in addition to the sixty-four in the Home at the time, we have two girls in the State Deaf and Dumb School at Knoxville, and one in the State Blind School at Nashville.

The girls attending the State schools spend their vacations at the Tennessee Orphan Home. The Home supplies those attending the State schools with clothing, which is made by the ladies here.

We are always on the outlook for a suitable family home in which we are glad to place a child, for we believe a good, Christian family home is better than any orphan home for bringing up children; for God, in his wisdom, instituted the family home.

We are assisted in finding family homes by correspondence and the help of friends and churches. We make investigation and keep an oversight of the home where we have placed a child.

We wish the Home was financially able to bear the expense of employing some suitable person to visit occasionally all the homes in which we have placed children and those we are considering.

We have in the Home three little boys, whose mother met a tragic death. Their father, a laboring man, was maintaining them in the Home. He had written he would come to see his children Christmas, and they were looking forward to his coming. A few days before Christmas we received the news that the father had dropped dead. All the children were given boxes for Christmas, and these little boys were heard to remark that they wished their father could know what had been given them.

The State authorities required us to install fire escapes, which has been done. We did not feel that we were in much danger, as our building is practically fireproof, with two stairways. However, we now feel we are well protected.

JOHN W. FRY,
Vice President and Treasurer.

An Encouraging Report.

We are glad to be able to announce to our subscribers that we are receiving many new subscribers to the Gospel Advocate and that January was one of the best months we have had for a long time. We have received more new subscribers and more renewals than during any one month in the past two years. We are still very much in earnest about increasing the circulation of the paper. Blank paper is still costing us so much, and as we had on hand a large stock at high prices, it is absolutely necessary to increase our circulation so as to bring down the cost of production. Unless we can do this, we must suffer a heavy loss, which I am sure our readers would not have us do.

We are receiving many encouraging words as to the merits of the paper. We are doing our very best to publish the truth free from error. We should like to have a representative at every post office, and would be glad to send to that representative our list of subscribers at that place so that he might get renewals and also send us new subscriptions. Will you not volunteer to do the work in your own community and at your own post office? While we do not feel able to cut the price of the paper, in order to pay for the work that is done, we are offering to give twenty per cent on every yearly subscription you may send us. If you prefer, if you will send us two new subscriptions, accompanied by five dollars, we will give you a copy of the Teachers' New Testament with notes. Go to work to-day and send us a large list.

An unholy person, one whose character had been molded on the principle of selfishness, could never enter heaven; because, even if he were admitted into that abode of bliss, it would not exist for him; he would see nothing, hear nothing, feel nothing, outside of himself. He might be bathed in the unearthly glory of the Beatific Vision, the air around him might vibrate with celestial harmonies, but he would find himself in a dark and dreary void, seeing nothing, hearing nothing, because he had allowed those spiritual senses, which we have here in germ, to perish for lack of use; just as a man shut up for years in a dark dungeon will in time lose the use of his eyes.—Selected.

CURRENT THOUGHT

Pastoral Helpers.

We are prone to shoulder church visiting entirely upon an overburdened minister whose supreme task is preaching the gospel. Effective work can be accomplished by a loyal band of pastoral helpers in every church rendering such assistance as may be paramount to the spiritual welfare of the homes of the community. There are mothers who attended church quite frequently during the lifetime of their husbands. They need the fellowship and moral stamina of the church now in larger measure than during the lifetime of their husbands. They have the responsibility of educating and training the children, and become so absorbed in secular duties that they neglect spiritual matters. O church of God, assume some of their responsibilities, converting some of their busy hours into hours of rest and worship!

The men of our churches should organize into visiting squads, rendering much help and assistance to those in distress. The moral atmosphere in the community causes the spiritual mercury to rise and fall. Let your conversation and visits be as spiritual food from the Alps of God. There are folks at home who, like Elijah, are in hermit cells amid the solitudes of the mountain. Be the mouthpiece of God, and cry: "Onward to Horeb, the mount of God!" A word of advice here and there, a manifestation of interest, will frequently win a soul to the church. The souls of men are worth more than the oil fields, gold mines, and manufacturing interests of the world. Let there be no gloomy look nor sad expression; no exhibit of depression; no words of doom; the bearers of a message of joy must be sharers of its joy. How can so many be at ease in Zion, be satisfied in doing nothing for the development of the soul life of friends and neighbors, when the stream of humanity, rushing into eternity unprepared, broadens and deepens?

Ministers want the coöperation, God desires it, and the community needs the coöperation of every member of the church. We need the united strength to make for greater efficiency in training for service in soul winning. The Standard Oil Company knows each month how many horses in service, number of barrels of oil sold, the capacity of each well, the general outlook in each field, names and pieces of harness and wagons and machinery mended. This is a challenge to the church. Let us keep our records up to date, keep in touch with the folks, and God will touch their hearts through his people. Know why Jones was absent during the past month, and why Smith has not attended the communion for six weeks.

There is much food for thought in Chadwick's statement: "The principle of mutual support and coöperation is the basis alike of the family, the nation and the church." This is timely, and deserves much consideration at the hands of the Christian public. The church was organized to build up the individual, to strengthen the family and Christianize the nations. The organized church is a permanent vehicle that will convey us into the very presence of God's love and friendship. We should feel intensely the intrusted interest of God's kingdom.—B. W. Tate, in Christian Standard.

The above suggestions are good. The Bible nowhere teaches that a minister or evangelist should do all the visiting. Individual members need the spiritual development that comes from doing the work. Every joint, every fiber, and every band in the body of Christ should be actively engaged in the work for which it is best fitted. The churches of Christ may greatly help themselves by developing each individual member for the work for which it is fitted. Not only should all of the men of the congregation form into visiting squads, but the women should do likewise. Whenever a stranger moves into the community, whenever the sick need visiting, whenever the hungry need to be fed, there should be numbers of members of the congregation to cheerfully do this work.

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The Proper Lord's Day.

A good many elements enter into the "Sunday question" which is now being agitated in a nation-wide campaign. The champions of a "liberal Sunday"—which means a Sunday given up to sport and money making—either fail to understand the motives of the reformers who are trying to get a proper Lord's day or they willfully misrepresent them.

This move for a better Sunday is not intended to force anybody to go to church nor to take away the true recreation feature. It is simply intended to deliver the people who have to work from the burden and slavery of seven days' toil and to prevent conscienceless money grabbers from degrading the people in their leisure hours by silly and corrupt sports and shows for the purpose of gain.

The Lord's day is a mercy to all real workers. To show what it means as a day of mercy, we print the following letter which was received by the Lord's-Day Alliance:

"I wish to inform you I am one of Many Night Watchman who has to work 12 hours for 365 days in the year Never a night off. if we ask for any time of we would lose our place as they hire us for 7 days a week. When I am through my work I go to bed get up an go to work again dont you think this is a hard life if you could compel these people to give a day once a week or one day in two weeks it would be a great blessing for all of us.

"Your Respect

[Signed] "FROM A POOR TIRED WATCHMAN.

There are many thousands of workers, perhaps many millions, for whom this letter is a voice. These millions are as powerless to cope with the situation by themselves as though they were slaves. They are slaves in fact, and those who are striving to stop all unnecessary work and to end all money-making sports are the abolitionists of one form of modern slavery. Jesus Christ said: "The Sabbath was made for man, and not man for the Sabbath." For the sake of mercy and for humanity's sake, let us have a Lord's day according to the doctrine of Jesus Christ. —Christian-Evangelist.

While some are contending for a "liberal Sunday," it should not be overlooked that there are two sides to this question. While we are not to keep the Sabbath, and while the Sabbath was never given to the Gentile nation to observe, yet, if we keep the first day of the week, we will be busy in the worship of Christ. Man's nature and constitution demand rest from the toil and busy scenes of life. It is not the contention of those who teach that "the Sabbath was made for man, and not man for the Sabbath," that goodness can be legislated into any one. It is not their purpose to legislate goodness into people, but their object is to bring such influence to bear upon them as will lead them into a purer, nobler, and better life. The man who is seeking to live a consistent, Christian life, and who is really devoted to the work of serving the Lord, finds no pleasure in Sunday baseball and Sunday amusements calculated to break down the worship on the first day of the week, but his greatest delight is in devoting his time to the worship as directed by the New Testament.

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Let Them Come Down.

An exchange has this to say about a matter that is of too much vital interest to be joked about, as many are doing: "An attack is being made on high-heeled shoes. And to the delight of people who know the ill effects, this daring has manifested itself in the very region where the largest quantities of our shoes are made. The Massachusetts Osteopathic Society has made the discovery that high heels are detrimental to the health of womanhood. They surely have had some experience in dealing with the tendon of Achilles and the small tarsal bones of the foot. The leaders of that society are saying this is a fad that must come down. The senselessness of it leads the remainder of the thoughtful men to answer: "So say we, all of us."—Christian Advocate.

The Christian Advocate is entirely right in taking the position that high-heeled shoes are too serious to be joked about. It is time sensible women were discarding high-heeled shoes. In fact, their good sense should have led them never to have adopted them. Any one should know without consulting an osteopathic society that high-heeled shoes are detrimental to the health of womanhood. Now let all speak out fearlessly against this evil and seek to bring about the much-needed reformation.

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The best work of the world is done—not by those who organize on a large scale, but by those who work faithfully on individual lines, in corners and byways.—A. C. Benson.

MISCELLANY

"You never find the fritter tree and the molasses pond on the same side of the hill." (Western proverb.)

Nettie Brundige, Palmersville, Tenn., says: "The motto of the church of Christ is sweet to me—faith, repentance, and baptism; it has God in the beginning; not repentance, faith, and baptism—God in the middle, to the sinner."

William P. Walker sends for publication a part of the program for the preachers' meeting to be held at Dinuba, Cal., beginning on Monday evening, May 2, and continuing through the following Friday evening. He says that all the attending preachers will take part. The program as arranged thus far is as follows: "The Importance of Bible Study," S. H. Hall; "The Great Commission," T. B. Larimore; "The Church of Christ—What Is It?" S. H. Hall; "Church Officers," D. W. Nay; "The Work of an Evangelist," L. D. Perkins; "The Church as a Missionary Society," E. M. Borden; "Church Music," E. M. Borden; "Brotherly Love," T. B. Larimore; "Unity," W. Halliday Trice; "Church Discipline," G. W. Riggs; "Church Finances," G. W. Riggs; "A Model Church," W. Halliday Trice; "Church History," E. C. Love; "What the Church in California Needs," E. C. Love; "Coöperation," L. D. Perkins; "Plans for the Future," William P. Walker.

The following note comes from I. A. Douthitt, Sedalia, Ky., February 1: "By special request I am giving a report of my work in the interest of Christian education. I was employed by the board of trustees of the Freed-Hardeman College on October 15, 1919, as field man for the school. Since that time I have traveled and worked in the interest of Christian education, in Alabama, Mississippi, Arkansas, Missouri, Kentucky, and Tennessee. I have visited quite a number of our congregations and have had a chance to get acquainted with the brethren; and, as a result of my little experience, I am all the more for the schools where the Bible is taught daily. I believe they are the greatest factors for Christianity. The total amount I have collected for the school up to January 31, 1921, is $33,836.11." Accompanying the note was a list of names of places visited and of amounts given at each place; but we cannot publish such lists, as they take up too much space that can be used for better purposes.

Alfred Ellmore, in a private letter, says: "Down here in Texas the church is absolutely burdened with 'wood, hay, stubble'—societies, feasts, etc.; and now, behold, we have the big 'preachers' meetings,' as though preachers need preaching. The best way to scatter the gospel would be to scatter the preachers, but that is a difficult thing to do." The "preachers' meetings" of the last three or four years are not confined to Texas, nor to the Southwest. They are not held in the highest esteem by all the Gospel Advocate force. This editor remembers the time, forty or more years ago, when they became quite popular in Tennessee and Kentucky, and became the immediate forerunners of and largely the vehicles for, the organizing of the State society in Tennessee and the "South Kentucky Sunday-school and Missionary Association" in Western Kentucky. Be careful, brethren, that what you do in these matters result not in the putting into operation forces that you cannot later control and direct to the honor and glory of God.

Frank Baker writes from Belmont, Miss., February 3: "I am just home from Berry, Ala., where I attended the preachers' meeting, January 28-31. In many ways it was a success, though many of the preachers who were listed on the program, for some reason, failed to come and give their help to a much-needed cause. The Lord has a good congregation at Berry, made up of some of the best people of earth, who are struggling to help in a good cause. Quite a number of girls and boys were turned away from one of the schools there for lack of a place to board. There is an excellent school building, with no better surroundings for a school. We need two dormitories, that the girls and boys may be properly looked after. One brother has already put at least fifteen thousand dollars into the work, and says that he will still put in one-fifth as much as all the rest of the brotherhood and everybody else combined. If you wish to get in touch with the work, write J. C. Shepherd, Berry, Ala. I expect to enter the evangelistic field in May. I am giving up a position that pays far more in dollars than I can hope to get out of preaching the gospel; but I fear too many are staying out of the work of the Lord for a consideration of dollars and cents. I have some time for May and June not yet arranged for, and would be glad to hear the Macedonian call. I have promised quite a number of meetings in Kentucky for the summer and fall."

From H. D. Jeffcoat, Ackerman, Miss., January 31: "As the first month of this new year has gone, with its joys and sorrows, I feel that the readers of the Gospel Advocate would like to hear more about the work in Mississippi. We are glad indeed of the work that is being done, but we are sorry that we cannot do more. If we would only work like our dear brother, S. H. Hall, we could do more. May our God give us more such men, and take care of them while they work. On the last night of last year I preached at the home of Brother and Sister Lee Vaughn, near Reform, to an interested crowd. On the first Lord's day in this year I preached here at home. We have fifteen members here, and they all love the truth and those that tell it. M. C. Cayce preached for us on the night of January 6 to a large crowd. We thank God for him. On the third Lord's day I was at Reform, and we had a good day. We have about ten members there; they are glad to spend and be spent for the cause of Christ. On the fourth Lord's day I was at Kitchner. We have only five members there, but they are far above an average. They seem to love what truth they have learned, and want to learn more. We hope to see a good congregation there in the near future. A Baptist lady asked me to stop off at Stella and preach on Monday night, and I did, to a very good crowd. This was the first time a Christian preacher was ever there. Some of the people asked me to come back, and I will do so if the Lord wills. On the fifth Lord's day, morning and night, I preached in a new Baptist church house in Sturgis, and was told that I was the first of our brethren at that place. W. M. Ledbetter, the agent there for the Illinois Central Railroad, is a hard worker in the church. Though he has been there almost alone for some time, he has been at work preparing the way for great good to be done in a meeting. We need more just such men. The people there asked me to come back and preach, and so I will if God permits. I have more such work than I can do. I would be glad if I could give this work all of my time, but I cannot. I must work on the farm for a living for myself and family.

U. G. Wilkinson writes from Hot Springs, Ark., January 30: "I am still in Hot Springs taking treatment, and hope that I am improving, and I believe that in general I am; but I am far from able to 'take a hand' yet, and I fear that it will not be soon that I can do so. I shall return to Sulphur, Okla., in a few days, for further treatment, and I am asking the prayers and other help of the brethren until I am better. I will preach what I can, but that is merely an incidental. I have been laboring while here to get the brethren in the city of Hot Springs lined up for work, and am gratified very much by my success. We succeeded in securing the use of the Knights of Pythias Hall, located at 709½ Central Avenue, for meetings. A few met last Lord's day, and we advertised meeting again for Wednesday night. A nice audience assembled, and I preached for them. The service, which was, perhaps, the first of the kind ever held in the city, was certainly enjoyed by all. Some were present from the Christian Church. A few brethren had been meeting at private houses for some time, but this was the first public meeting. We met again last night and to-day. I preached for them again at these services. The services to-day were well attended, several being present from the Christian Church. O what joy the brethren have, that they can at last meet in their 'own hired house,' which they are getting at a reasonable rate. It is centrally located and beautifully equipped for these services in every way. I will preach for them again to-night, and would like to continue the meeting, but do not feel able physically to do so. They are few and weak, but determined, and will likely be heard from later. Thus you see, brethren, how that God can make use of the humblest means and simplest circumstances to bless his children and accomplish his work. I rejoice that he can thus use me, sick as I am, to accomplish this work. I will be here another Lord's day, and shall labor to encourage and increase the interest in the work, and preach for them again next Sunday by the help of Him who strengthens me. Let all brethren in Hot Springs remember the time and place. The brethren will meet every Sunday morning at ten o'clock for Bible study, at eleven o'clock for communion and (when a preacher can be with them) preaching. Any preaching brother passing this way is invited to stop and preach for them. H. I. Malady, a young soldier who is beginning to preach, will be with them regularly and preach some for them and otherwise assist them in the work. Any preacher or other brother who may be in Hot Springs should address Mrs. W. E. McCabe, 8 Canyon Avenue, where they will meet with a hearty welcome. Her telephone number is 2647."

CHRONIC CATARRH

Follows Repeated Colds When Blood Is Impure.

Your body suffering from a cold does not properly attend to digestion and elimination. As a result your blood becomes impure, it inflames the mucous membrane and brings about that condition in which chronic catarrh occurs and on which it depends.

Purify your blood, make it clean, by taking Hood's Sarsaparilla, and if your bowels are not healthfully active, take Hood's Pills. These medicines have relieved and prevented thousands of cases of chronic catarrh. Economy is one of the strong points of Hood's Sarsaparilla—100 doses in a bottle. Why not get it today?

CHURCH NEWS

Arkansas.

Morrillton, February 1.—I am back home from two fine gospel meetings—one in Mayflower, one in Providence. During these two meetings Brother J. C. Mosley and I baptized six persons; two came from the Methodist Church and three from the Baptist Church. Our meetings at both places were fine. The seats were crowded with children, who came to the front and read verses by heart, and kept their Testaments in their hands, and turned to references and read, they were so interested. We baptized Methodists and Baptists. There were three confessions and two baptisms in Mayflower, and many others talked about being baptized. The whole town must have been represented at the baptizing. We visited all the homes and demanded Bible proof why they are Baptists, Methodists, etc. Then the fun came. There was not a man in town who could give Bible proof why he was a Methodist or Baptist. Those people did wonder. Some said they never had been caught that way before. We used 1 Thess. 5: 21: "Prove all things." It gets the answer. I am putting in all my time preaching the gospel from place to place, getting peace in homes. The Arkansas Christian College work will begin again the first of March. Brother J. C. Mosley, of Whitwell, Tenn., is a loyal preacher. Brethren, if you need my services, write me here.—William W. Still.

Ohio.

Cleveland, February 3.—A letter received to-day from Brother Charles E. Fogle, of Marietta, Ohio, informs me that he is now in a very interesting meeting with the church of Christ at Naish Springs, W. Va., with twelve additions to date, mostly by primary obedience, and many more expected to follow. The meeting is only a week old, and the house most of the time not sufficiently large to find room to seat or hold the congregations. I certainly do rejoice at this good report. Naish Springs is bidding fair to become one of the strongest country congregations of disciples of Christ in the State of West Virginia. I hope and pray to hear of scores more becoming obedient to the gospel before Brother Fogle's meeting shall have come to a close there. Those faithful brethren need and deserve help to put them out of debt on their meeting-house. I know of no greater mission field anywhere than the one in which the church at Naish Springs is located. Brethren, send a donation to Brother Noah Brothers, Willow, W. Va., Route 1, Box 31, to help the cause there.—A. A. Bunner.

Oklahoma.

Maud, January 31.—I came to Maud the first of the year, and found some good people who love the Lord and his cause. J. F. Smith, who is evangelizing the county, has been with us through the past week, preaching day and night and from house to house. He has given us some good, rich food on which to feast and grow. The meeting continues indefinitely, and we are expecting great things for the Lord. Through the week we got on foot a young people's meeting, and rendered our first program yesterday, which was great. I have attended a great many young people's meetings, but I have never seen a more thorough preparation and more earnestness manifested at the beginning of a meeting than there was on the part of these young people. May God bless these people, and may he help us all to continue to grow and develop ourselves for greater usefulness in the Master's service.—D. C. Williams.

Tennessee.

Murfreesboro, February 8.—I delivered two sermons to a large, attentive audience at Hoover's Chapel, near Tullahoma, on Sunday. I will preach monthly for them.—J. V. A. Traylor.

Algood, February 6.—Last Lord's day I was at Sparta. I had an enjoyable trip, with two good services. To-day I preached twice to good audiences here. At our mission point, Netherland, I preached at 2 P.M. to a good audience. On the second and fourth Lord's days I preach at Livingston; on the third, at Smyrna.—E. Gaston Collins.

A TONIC

Grove's Tasteless chill Tonic restores Energy and Vitality by Purifying and Enriching the Blood. When you feel its strengthening, invigorating effect, see how it brings color to the cheeks and how it improves the appetite, you will then appreciate its true tonic value.

Grove's Tasteless chill Tonic is simply Iron and Quinine suspended in syrup. So pleasant even children like it. The blood needs QUININE to Purify it and IRON to Enrich it. Destroys Malarial germs and Grip germs by its Strengthening, Invigorating Effect. 75c.

Cuticura Soap The Velvet Touch For the Skin

Soap, Ointment, Talcum, 25c. everywhere. For samples address: Cuticura Laboratories, Dept. V, Malden, Mass.

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"Glad Hallelujahs"

is the name of a new song book for the church, by Curtis Taylor and Thomas Benton. It contains many new songs never before published, and some of the old standard church music. Just the book for the church, conventions, and singing schools. Forty cents a copy, or $4.50 a dozen, postpaid; $17.50 per 50; $33 per 100 copies. Special rates to teachers and the church of Christ. Address CURTIS TAYLOR,
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The New Light Music Theory.

BY CURTIS TAYLOR.

It is a systematic course of instruction in the first principles of music. It is the book the teacher should use in his work, and the book the student should study at home. This book contains thirty-two pages of concert songs, patriotic songs. Just the book you need to put spice and life in your schools and entertainments. No other books have these songs of amusement and fun in them. Thirty cents a copy, or $3 a dozen. Address all orders to
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God wants to hear about whatever occupies our time and thought, not that he may be informed, but that we may keep in communion with him.—Selected.

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Will Master You If You Don't Master Pain

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

Dr. Miles Anti-Pain Pills

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

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To abort a cold and prevent complications take

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

TETTERINE

Clears Baby's Skin

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

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

MILLIONS OF CABBAGE, TOMATO, AND SWEET POTATO PLANTS.

Cabbage Plants—Wakefield, Flat Dutch—500 for $1; 1,000, $1.75; 5,000, $7.50; Tomato and Sweet Potato Plants, leading varieties, 500 for $1.25; 1,000, $2.25; 5,000 or over, $2 per 1,000. **CLARK PLANT CO., Box 108, Thomasville, Ga.**

Try This For Sore Throat

On retiring fill your nostrils with Eucapine Salve. Sniff the salve back into the air passages of the head and throat until it reaches the tonsils and uvula and you taste the salve. This is best done lying down, pillow under back, head thrown back that the melting salve may reach the head cavities. Also turn the head down and forward and to right and left; to flow the salve over the inflamed surfaces in the cavities of the head. In the morning the pain and soreness will be gone. To make sure place Eucapine Salve on the back of the tongue with your finger. Same treatment for colds, nose sores, catarrhal headaches, catarrh of the head, nose and throat. If you swallow a little it won't hurt you. You'll soon learn to think that one of your very best friends is

Eucapine Salve

Antiseptic Analgesic Antiphlogistic

(Prevents Infection)(Relieves Pain)(Allays Inflammation)

50c the jar at your druggist's or by mail from

Piedmont Laboratories, Inc., Clinton, S. C.

Wheat and Chaff.

BY A. ELLMORE.

An infidel book is to my mind what the window shade is to the room—its chief utility is to keep the light out.

Drunkards are unreliable. When sober, they will not always tell the whole truth as to their drinking. When drunk, they may tell more than the truth.

We used to sing, "I am waiting, only waiting," and I fear that this expresses the state of many. They are only waiting. But while waiting, might we not be working? So does the farmer. If "only waiting," the weeds would ruin his crop.

To tens of thousands religion means only a system of morals, whose highest aim is to be good. But Christianity means a life of toil and sacrifice, of prayer and tears. The Book of God knows nothing of the prayerless, doless Christian.

If an agent transcends the authority of his employer, he becomes personally responsible. Would not all preachers better make a note of this? By whose authority are we doing religious acts?

As we become more humble we become more useful. The rule is, as men become wealthy they become vain; and proud people are a dead weight to the church. "God resisteth the proud, but giveth grace unto the humble."

To be a good man in the highest sense prepares a man for citizenship in this world; to be a thorough, practical Christian fully prepares him for the next world; and these two systems will blend. They are in no sense antagonistic; they work perfectly in all the transactions in this life—morality and Christianity.

"No, I can't accept the doctrine of the New Testament. I want to build on something solid." Then suppose you try this: The ice in the river is two feet thick and will bear the weight of many tons. Go, now, and put up a fifty-thousand-dollar mansion on the ice; it is solid. This would be foolish; but much more so the man who builds his house for eternity upon the doctrine of Eddyism. The building of Christian Science fell before the old "fabled wife" got her building up. She proclaimed there was really no such thing as sickness and death; but after her great struggle against death, she "went and died!"

A number of men were discussing in a kind way the merits of their creeds, each one claiming that his creed was nearest right; but after all this searching of creeds, the real difficulty was untouched. Before any one could claim that his creed was nearest right, he must investigate his own creed and the creeds of all the rest; and after investigating all the creeds, if one should find the creed which was precisely right, why not accept it and settle the matter? It would appear almost silly, after having found the right, to stop short of it and accept another. Here are a dozen men who are guessing at the length of a pole. No two of them agree. And has each one the right to his opinion in the matter? Yes, in the absence of any correct measure, he has. But is there any way to settle their differences? Yes, and but one way, which is to apply the rule to the pole. They might guess for a week and be no nearer a unit than at the first. Before the measurement, all had the right to their opinions; after applying the rule, no man had any right to his opinion. There is one standard of right for us all—the Bible.

RECIPE FOR GRAY HAIR.

To ½ pint of water add 1 ounce of bay rum, a small box of Barbo Compound, and ¼ ounce of glycerine. Any druggist can put this up or you can mix it at home at very little cost. Apply to the hair twice a week until the desired shade is obtained. It will gradually darken streaked, faded, or gray hair and make it soft and glossy. It will not color the scalp, is not sticky or greasy, and does not rub off.

"Diamond Dyes" Tell You How

A Child can Follow Directions and get Perfect Results

Each package of "Diamond Dyes" contains directions so simple that any woman can diamond-dye a new, rich, fadeless color into worn, shabby garments, draperies, coverings, whether wool, silk, linen, cotton or mixed goods.

Buy "Diamond Dyes"—no other kind—then perfect results are guaranteed even if you have never dyed before. Druggist has color card.

FRECKLES

Now Is the Time to Get Rid of These Ugly Spots.

There's no longer the slightest need of feeling ashamed of your freckles, as Othine—double strength—is guaranteed to remove these homely spots.

Simply get an ounce of Othine—double strength—from your druggist, and apply a little of it night and morning and you should soon see that even the worst freckles have begun to disappear, while the lighter ones have vanished entirely. It is seldom that more than one ounce is needed to completely clear the skin and gain a beautiful clear complexion.

Be sure to ask for the double strength Othine as this is sold under guarantee of money back if it fails to remove freckles.

ACHES

women's aches, Sick and Nervous Headaches, Back aches—relieved quickly by the Reliable Remedy

CAPUDINE

IT'S LIQUID—QUICK EFFECT.

West Florida Mission.

BY A. T. HAMITER.

Brethren, while our hearts are yearning for the salvation of heathen lands, which is right, and I believe all should possess that desire, we ask that you also remember the toiling servants in the home fields. I am offering a few facts suggestive of the great need of mission work in Florida. I was called into the evangelistic work of West Florida on March 1, 1920. I am the only active minister of the loyal brethren in an area extending from Pensacola, on the western border of the State, to Lake City, some three hundred miles east, and from the Gulf to Valdosta, Ga., north, and west to the Mississippi line via Andalusia and Montgomery, Ala. There are probably five hundred thousand inhabitants in this region, and, cutside of the cities named above, there are not more than two hundred and fifty professed disciples of Christ. Most of these are scattered here and there, and are doing nothing for their own spiritual good or for the good of the cause. The ten months we have been in this work has proven that much good can be accomplished if we were able to distribute appropriate literature and could be sustained in the work without being embarrassed for lack of proper support. Several churches and individual members from abroad helped in the work last year, for which we are very thankful, and without which we could not have continued our services to the present. I received last year $586.84. Deducting $100 for railroad fare and incidental expenses left $486.84, on which I tried to support my wife and four dependent children—an average of $48.68 per month. If any other man will take this work for that amount, I am willing to give him my place. All I want is a living. The few churches and individuals who are behind this work are not able to support it, and have been too timid to ask for help. They want me to continue in the work, and are hopeful of much and lasting good being accomplished. But they need assistance; so I am asking churches or individual members who feel able and are willing to contribute to a cause that is worthy and in need to send their donations to L. L. Applegate, Cottondale, Fla.; A. J. Dixon or B. W. Tew, Esto, Fla.; or to me direct, Mulat, Fla.

No Worms in a Healthy Child

All children troubled with Worms have an unhealthy color, which indicates poor blood, and as a rule, there is more or less stomach disturbance. GROVE'S TASTELESS CHILL TONIC given regularly for two or three weeks will enrich the blood, improve the digestion, and act as a general Strengthening Tonic to the whole system. Nature will then throw off or dispel the worms, and the Child will be in perfect health. Pleasant to take. 75c per bottle.

HOW WOMEN AVOID SURGICAL OPERATIONS

Some Are Extremely Necessary, Others May Not Be

Every Woman Should Give Lydia E. Pinkham's Vegetable Compound a Trial First

Chicago, Ill.—"I was in bed with a female trouble and inflammation and had four doctors but none of them did me any good. They all said I would have to have an operation. A druggist's wife told me to take Lydia E. Pinkham's Vegetable Compound and I took 22 bottles, never missing a dose and at the end of that time I was perfectly well. I have never had occasion to take it again as I have been so well. I have a six room flat and do all my work. My two sisters are taking the Compound upon my recommendation and you may publish my letter. It is the gospel truth and I will write to any one who wants a personal letter."—Mrs. E. H. HAYDOCK, 6824 St. Lawrence Ave., Chicago, Ill.

A Vermont woman adds her testimony to the long line of those fortunate women who have been restored to health by Lydia E. Pinkham's Vegetable Compound, after it had been decided an operation was necessary:

Burlington, Vt.—"I suffered with female trouble, and had a number of doctors who said that I would never be any better until I had an operation. I was so bad I could hardly walk across the floor and could not do a thing. My sister-in-law induced me to try Lydia E. Pinkham's Vegetable Compound and it certainly has helped me wonderfully. I keep house and do my work and have a small child. I have recommended Vegetable Compound to a number of my friends and you may publish my testimonial."—Mrs. H. R. SHARON, Apple Tree Point Farm, Burlington, Vt.

In hospitals are many women who are there for surgical operations, and there is nothing a woman dreads more than the thought of an operation, and the long weary months of recovery and restoration to strength if it is successful.

It is very true that female troubles may through neglect reach a stage where an operation is the only resource, but most of the commoner ailments of women are not the surgical ones; they are not caused by serious displacements, tumors or growths, although the symptoms may appear the same. When disturbing ailments first appear take Lydia E. Pinkham's Vegetable Compound to relieve the present distress and prevent more serious troubles. In fact, many letters have been received from women who have been restored to health by Lydia E. Pinkham's Vegetable Compound after operations have been advised by attending physicians.

Lydia E. Pinkham's Private Text-Book upon "Ailments Peculiar to Women" will be sent to you free upon request. Write to The Lydia E. Pinkham Medicine Co., Lynn, Massachusetts. This book contains valuable information.

SEEDS

SOYA BEANS. COWPEAS.
MILLET. CLOVER SEEDS.
GRASS SEEDS. SEED CORN.
GARDEN SEEDS. SEED OATS.

Every Variety of Seeds for the Central South. Write for catalog and price list. **Forty-second year.**

D. R. MAYO, Seedsman - - - - Knoxville, Tenn.

CURED HER FITS

Mrs. Paul Gram, who had suffered with fits or epilepsy for over fourteen years, reports that she was cured with a medicine she read about in the paper. She says that over ten years have passed and the attacks have not returned. Every one suffering from fits should write **R. P. Lepso**, 198 Island Avenue, Milwaukee, Wis., who will send them a free bottle of the same kind of medicine Mrs. Gram says cured her. Send him your name to-day.

University of Virginia

SUMMER QUARTER

First term, June 20 to July 31; second term, August 2 to September 3. Faculty, over 100; courses, over 300; attendance last year, 1,856. Courses for teachers and college students. College credit. Degrees conferred on men and women. Most beautiful campus in America. Cost very reasonable. For catalogue and full information, write to **CHAS. G. MAPHIS, Dean, University, Va.**

GOITRE Pay When Well

I have an honest, proven remedy for goitre (big neck). It checks the growth at once, reduces the enlargement, stops pain and distress and relieves in a little while. Pay when well. Tell your friends about this. Write me at once. **DR. ROCK.**
Dept. 11, Box 737, Milwaukee, Wis.

TO PEACH GROWERS

We are fortunate in having a fine stock of peach trees for spring delivery of the following well-known varieties: Elberta, Carman, Champion, Belle of Georgia, Slappy, White Heath, Stump, Alexander, Sneeds, Krummels, Hiley, Mayflower, Indian Cling, Indian Free, Hale. The trees are hardy, well matured, and in fine shape. Write at once for prices and number wanted.
THE GLOBE NURSERIES, Bristol, Tenn.

CABBAGE PLANTS

We have sixty acres in seed beds. Nearly two tons of cabbage seed planted on them. The very choicest seed that we could buy now ready for shipment. Varieties: Extra Early Jersey and Charleston Wakefields, Gold Medal Succession, Flat Dutch, Surehead, Drumhead. Prices by mail, prepaid: 100, 60c; 250, $1; 500, $1.50; 1,000, $2.50; By express, not prepaid, $1.50 per 1,000; over ten thousand, at $1.25 per 1,000. Nothing but good, strong plants shipped.
BRUCE WHOLESALE PLANT CO., Valdosta, Ga.

JACOBS & COMPANY

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Catalogues — a Specialty

HOME OFFICE:
CLINTON, S. C.

OBITUARIES

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

Hammons.

Sister Rosa B. Smith, of Carrollton, Miss., was born on February 26, 1878, and died on January 21, 1921, at Lucy Brinkley Hospital, Memphis, Tenn. She was married to Edgar A. Hammons on December 27, 1899. Sister Hammons obeyed the gospel at the tender age of twelve years and lived a faithful Christian until death. She will be missed in the community and in the church, as she was always present. Sister Hammons was one of the most beautiful Christian characters that I have ever seen. She was brought home and laid to rest at Old Union Church. Brother W. M. Gammill spoke words of comfort to the bereaved. She leaves a husband, two children, a father, one sister, one brother, and a host of friends, to mourn her death. ZULINE CAMPBELL.

Bastin.

On December 12, 1920, the death angel took from Mr. and Mrs. Merid Bastin their sweet, darling little girl, Willie May, who was radiant light to that happy home. But how dark is the cloud that hangs over that home now—over the hearts of dear father, mother, brothers, and sister! Parents, your sweet baby girl is gone from you; but she is resting in our dear Savior's arms, waiting for you to meet her in that dear home where there will be no more sad good-byes. In your sorrow and loneliness, look to Him who gave his Son for us, who has power to heal your broken hearts and give you strength to bear your loss. Willie May was loved by all that knew her, and especially by her schoolmates. Her death was a great shock, as she was sick such a short time. We pray God to help us to so live that we may meet her in the heavenly home. A FRIEND.

Gregory.

T. F. Gregory was born on February 22, 1846. His wife, M. T. Gregory, was born on December 25, 1846. At the age of eighteen Brother Gregory became a member of the Methodist Church, and Sister Gregory at the age of twelve became a member of the Baptist Church. In 1889, under the preaching of the writer, they both obeyed the gospel of Christ, and lived true and faithful lives until death. She was the first to go, then in December he followed on. Nine children were born to them. Three died in infancy and one when about grown. One son, three daughters, twelve grandchildren and one great-grandchild survive the death of dear father and mother. The roads were never too muddy or the snow too deep to keep them from the worship of God on the first day of the week. Brother and Sister Gregory

Cured His RUPTURE

I was badly ruptured while lifting a trunk several years ago. Doctors said my only hope of cure was an operation. Trusses did me no good. Finally I got hold of something that quickly and completely cured me. Years have passed and the rupture has never returned, although I am doing hard work as a carpenter. There was no operation, no lost time, no trouble. I have nothing to sell; but will give full information about how you may find a complete cure without operation, if you write to me, Eugene M. Pullen, Carpenter, 354 G Marcellus Avenue, Manasquan, N. J. Better cut out this notice and show it to any others who are ruptured—you may save a life, or at least stop the misery of rupture and the worry and danger of an operation.

LOSS OF WEIGHT

Mineral Wells, W. Va.—"I am glad to have the privilege of recommending Dr. Pierce's medicine. I was all run-down and in very bad condition. Had doctored hundreds of dollars away and never received any benefit from the doctors' medicine. I also was operated upon for feminine trouble, but was only able to drag around, and kept getting worse all the time. I only weighed 115 pounds. A friend recommended Dr. Pierce's medicine to me so I took four bottles of the 'Favorite Prescription' and now I do all my work and take care of four children, and I weigh 173."—MRS. ETHEL RICHARDS, R. F.D. 1.

TETTERINE

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

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

Cabbage Plants, Fulwood's Frost Proof

Millions of large, stocky, frostproof cabbage plants ready to ship at once. Varieties: Jersey and Charleston Wakefield, Succession and Flat Dutch. Prices, 1,000 to 4,000 at $2.00 per 1,000; 5,000 and over at $1.50 per 1,000, by express or mail, collect. Prices by mail, postpaid, 100 for 35c., 500 for $1.50, 1,000 for $2.50, postpaid. Satisfaction guaranteed or money returned.
P. D. FULWOOD, Tifton, Ga.

PILES

DON'T BE CUT
Until You Try This Wonderful Treatment.

If you have piles in any form, write for a **FREE sample of Page's Pile Tablets, and you will bless the day that you** read this. **Write to-day. E. R. Page, 430-G Page Building, Marshall, Mich.**

AGENTS: $60 a Week

taking orders for Jiffy-Cake, a prepared cake flour containing eggs, milk, sugar, shortening, baking powder and flavoring—add water—and bake. Anyone can easily and quickly make a delicious cake. Every home a prospect. Housewives eager to buy—just the article they have been looking for. Repeat orders every week bring you profit and a big, permanent business. This is just one of the 350 famous

Zanol Products

that are making men and women independent and prosperous. No experience necessary, no capital needed. We supply everything. We want good, energetic men and women to represent us. Big money for you. Write for sample and territory.
AMERICAN PRODUCTS CO., 3068 American Bldg., Cincinnati, O.

A LEOPARD CANNOT CHANGE ITS SPOTS

Mr. Dodson, the "Liver Tone" Man, Tells the Treachery of Calomel.

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

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

Don't take calomel! It can not be trusted any more than a leopard or a wild-cat. Take Dodson's Liver Tone which straightens you right up and makes you feel fine. Give it to the children because it is perfectly harmless and doesn't gripe.

Good for Whooping Cough.

Mrs. William Sager, 901 Nichol Street, Utica, N. Y., writes: "My little girl had whooping cough awful bad. I gave her Foley's Honey and Tar Compound, and it helped her wonderfully." This good cough syrup checks colds, stops coughing, and covers raw, inflamed membranes with a healing coating.

FITS

Dr. Grant's treatment for Epilepsy or Fits has been used with wonderful success for over twenty years. Many who had given up all hopes say this treatment cured them.

$2.00 Free Bottle We want every sufferer to send for a free $2.00 bottle of this wonderful treatment. Give age, address and describe case fully.

Dr. F. E. Grant Co., Dept. 38, Kansas City, Mo.

Are You in a Rundown Condition? Does Your Headache?

Elgin, Tenn.—"I can say that Dr. Pierce's Golden Medical Discovery and his 'Pleasant Pellets' have been the means of restoring my health. I was weak and rundown, had sick headaches, and my kidneys were all out of order. It was a misery for me to walk around. I began taking Dr. Pierce's medicine and they put me on the road to good health right away. I want to speak a good word for Dr. Pierce's remedies to all sufferers." — HARRISON SHEPARD, R. F. D. 1, Box 18.

Sold by druggists for fifty years.

have left to their children the richest legacy that parents can bequeath to their children and children's children. They sweetly rest, but their good works follow on. May their children follow in their footsteps, and at last all of God's faithful ones "be gathered home." JOHN R. WILLIAMS.

Reagor.

On Saturday, October 30, 1920, death claimed our dear friend and sister in Christ, Mrs. Sidney Pearson Reagor, familiarly known in her old home as "Aunt Tid." She was at the home of her granddaughter, Mrs. James Baxter, of Cookeville, Tenn. She had been in failing health for several weeks, but was confined to her bed scarcely a week. She was fully conscious until the last, and gently entered that peaceful slumber, that land of rest which Christ promised his own. Her remains were taken to Bedford County for interment in the Flat Creek Cemetery, as she had lived all her life in that neighborhood. Sister Reagor was born on July 31, 1839, and obeyed the gospel early in life. She married John Reagor on December 22, 1857. To this union were born six children, three of whom, with their father, preceded her to the grave. She was kind and true, having all the innate refinement of our old-time Southern gentlewomen; and although her cherished form is hidden from our view and her dear voice is forever stilled, she yet lives in our memory and her life is an inspiration to us. PATTIE DRAKE BURTON.

Bevering.

On September 22, 1920, Sister Bertie May Bevering, wife of John Bevering and daughter of Brother and Sister B. F. Copher, died at her home, Charlie, Texas, after a short illness. She was born on August 9, 1895. She married John Bevering in 1916, and to this union was born one child. Besides her husband and little daughter, Marjorie, she leaves a father, mother, seven brothers, and two sisters. The family has lost a kind, loving, and devoted wife and mother. Not only was she kind and affectionate to her own family, but to every one. She always had a pleasant word for all whom she met, hence she was loved by all who knew her. She obeyed the gospel, under the preaching of Brother E. S. Fitzgerald, at the age of fourteen, and we are glad indeed that we have the comforting words: "Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labors: and their works do follow them." In the presence of a large audience, Brother Early Arcenaux, of Wichita Falls, Texas, spoke words of comfort, after which the remains were laid to rest in the Charlie cemetery.

W. M. GOWER.

Humors Come to the Surface in the spring as in no other season. They don't run themselves all off that way, however, but mostly remain in the system. Hood's Sarsaparilla removes them, wards off danger, makes good health sure.

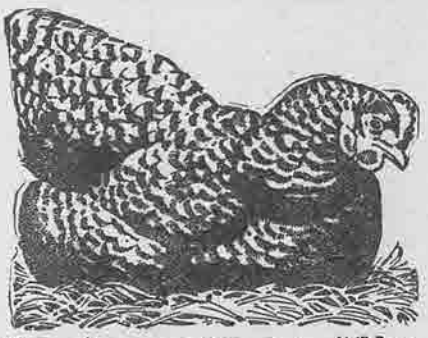
SEED AND PLANTS

ANY QUANTITY — WRITE FOR PRICES

Cabbage plants, 35 cents per hundred, delivered. Cheaper in quantities. Get your order in early.

BRYSON SEED COMPANY, Greenville, S. C.

Got 117 Eggs Instead of 3



One of our readers says, "'More Eggs' increased my supply from 3 to 117 eggs." You, too, can reap bigger profits than ever, by making sure of a big egg yield this winter. A scientific tonic has been discovered that revitalizes the flock and makes hens work all the time. The tonic is called "More Eggs". Give your hens a few cents' worth of "More Eggs" and you will be amazed and delighted with results.

$1.00 Package FREE

Send the coupon below. Don't send any money. Mr. Reefer will send you two $1.00 packages of "More Eggs." You pay the postman upon delivery only $1.00, the price of just one package, the other package being free. The Million Dollar Merchants Bank of Kansas City, Mo., guarantees if you are not absolutely satisfied, your dollar will be returned at any time within 30 days—on request. No risk to you. 400,000 users praise Reefer's "More Eggs."

Poultry Raisers Everywhere Tell Wonderful Results of "More Eggs"

"More Eggs" Paid the Pastor

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

1200 Eggs from 29 Hens

The "More Eggs" Tonic did wonders for me. I had 29 hens when I got the tonic and was getting five or six eggs a day. April 1st I had over 1200 eggs. I never saw the equal. EDW. MEKKER, Pontiac, Mich.

Send No Money!

Don't send any money; just fill in and mail coupon. You will be sent, at once, two $1.00 packages of "MORE EGGS." Pay the postman upon delivery only $1.00, the extra package being FREE. Don't wait—take advantage of this free offer TODAY! Reap the BIG profits "MORE EGGS" will make for you. Have plenty of eggs to sell when the price is highest. Send TODAY—NOW!

E. J. Reefer, Poultry Expert, 7259 Reefer Bldg., Kansas City, Mo.
Dear Mr. Reefer:—I accept your offer. Send me two $1.00 packages of Reefer's "More Eggs" for which I agree to pay the postman $1.00 when he brings me the two packages. You agree to refund me $1.00 at any time within 30 days, if both of these packages do not prove satisfactory in every way.

Name .....

Address .....

SONG BOOKS

FAMILIAR SONGS OF THE GOSPEL

83 Songs, words and music, 12c each in lots of 100. Less quantities, 15c each. Sample copies, 25c each.

161 Songs, words and music, 18c each in lots of 100. Less quantities, 20c each. Sample copies, 25c each.

Round notes only. We do not pay express charges on quantities of 50 or more. The songs we know and love to sing. This is the cheapest and best book on the market to-day.

E. A. K. HACKETT, Pub., Fort Wayne, Ind.

ECZEMA

ALSO CALLED TETTER, SALT RHEUM, PRURITUS, MILK CRUST, WATER POISON, WEEPING SKIN, ETC.

I believe eczema can be cured to stay. I mean just what I say—C-U-R-E-D, not merely patched up to return again. Remember, I make this statement after handling nearly a half million cases of eczema and devoting twelve years of my life to its treatment. I don't care what all you have used nor how many doctors have told you that you could not be cured; all I ask is just a chance to prove my claims. If you write me TO-DAY, I will send you a **FREE TRIAL** of mild, soothing, guaranteed treatment that will surely convince you as it has me. If you are disgusted and discouraged, I dare you to give me a chance to prove my claims. By writing me to-day I believe you will enjoy more real comfort than you really thought this world held for you. Just try it, and I feel sure you will agree with me.

DR. J. E. CANNADY,
1226 Court Block, Sedalia, Mo.

Reference: Third National Bank, Sedalia, Mo. Send this notice to some eczema sufferer.

DANDRUFF

QUICKLY DISAPPEARS WHEN

Tetterine

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

For Fever
Headaches and
Neuralgic Pains

An improved Aspirin tablet which is absolutely safe to use even in cases of extreme debility and weak heart. Relieves headaches, neuralgia and rheumatic pains and reduces fever. No depressing effects. Made by a formula which is in general use by leading physicians. 35c per package at your druggists or by mail from the manufacturers,
Piedmont Laboratories, Inc., Clinton, S. C.

5 Great Novelties 20 cts.

AUTUMN GLORY. A new hardy plant. The most showy Autumn bloomer, surpassing all others. It is the latest to bloom, showing its full glory after frost has killed all tender flowers. Greatest novelty in twenty years. Succeeds everywhere, reaching perfection the first season from seed, and continues blooming for years. 20 cts. per pkt. **With each order we send one trial packet each of: PINK WOOLFLOWERS,** new—nothing can surpass the mass of pink flowers which it shows all season. **DAHLIA LORD GOFF,** lilac pink, in great profusion. Blooms in 3 to 4 months. **JAPAN IRIS,** new hybrids of all colors. Magnificent. **DIENER TOMATO,** grows to weigh 3 lbs. As smooth and beautiful as an apple. Most startling new vegetable.

And our Big Catalog, all for 20 cts.
Big Catalog, free. All flower and vegetable seeds, bulbs, plants and new berries. We grow the finest Gladioli, Dahlias, Cannas, Irises. Peonies, Perennials, Shrubs, Vines, etc. All prize strains—many sterling novelties.
JOHN LEWIS CHILDS, Inc. Floral Park, N.Y

Mississippi Notes.

BY M. C. CAYCE.

The W. O. W. people have notified us that we cannot use their hall any longer, because they have rented it to some railroad men for their lodges to meet in on Sunday. So I am busy trying to locate and secure another desirable place in which to meet. We are very loath to change our meeting place; for we have been using the W. O. W. hall since last June, and it is a nice, comfortable, conveniently located place. We will get the next best place obtainable. Two more of our members are moving to-day, returning to Kentucky from where they came three years ago. Three had already left since Christmas, one of the men getting out of work. Such facts as stated above are discouraging, but none of these things shall move us. I shall just continue to try all the harder, pray more, and trust on. Others are being taught, and we will not look back, but press on. With the Ford, I can and will now reach more people than was possible without it. I will be glad when the proper time comes for us to have a building here of our own in which to worship. Yesterday I preached twice in Vicksburg. I think now they are desirous for the time to come when I can hold a tent meeting with them. Such places need exhortation and encouragement, and it helps them. I am anxious to see them grow. In my absence a good service here was conducted by Brother Key and Brother Ray Vaughn.

Please repeat the request that persons send me names and addresses of any they know living in or near Jackson, who might become interested, that I may visit them.

Admonition.

BY S. E. ROWDEN.

Solomon, the wise man, said: "Rebuke a wise man, and he will love you." According to the rule governing logic, every positive has a corresponding negative; therefore the negative: "Rebuke an unwise man, and he will hate you." Hoping and believing there is none of the latter class as contributors to this paper, it is apparent to whom the admonition is applicable and intended. It is a deplorable fact, in many instances, that brethren form a dislike one for the other in discussions and arguments over questions neither vital nor fundamental, and that strife is engendered and the Master's work seriously retarded, and possibly souls lost. Honest investigation and controversy are permissible; but it should be done in such a spirit of love as "to provoke unto love and good works," eliminating "a strife about words to no profit."

Home-made Remedy Stops Coughs Quickly

The best cough medicine you ever used. A family supply easily and quickly made. Saves about $2.

You might be surprised to know that the best thing you can use for a severe cough, is a remedy which is easily prepared at home in just a few moments. It's cheap, but for prompt results it beats anything else you ever tried. Usually stops the ordinary cough or chest cold in 24 hours. Tastes pleasant, too—children like it—and it is pure and good.

Pour 2½ ounces of Pinex in a pint bottle; then fill it up with plain granulated sugar syrup. Or use clarified molasses, honey, or corn syrup, instead of sugar syrup, if desired. Thus you make a full pint—a family supply—but costing no more than a small bottle of ready-made cough syrup.

And as a cough medicine, there is really nothing better to be had at any price. It goes right to the spot and gives quick, lasting relief. It promptly heals the inflamed membranes that line the throat and air passages, stops the annoying throat tickle, loosens the phlegm, and soon your cough stops entirely. Splendid for bronchitis, croup, hoarseness and bronchial asthma.

Pinex is a highly concentrated compound of Norway pine extract, famous for its healing effect on the membranes.

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

BRADY'S NEURATONE

(No. 7)

Manufactured and sold by J. E. Brady, Cottage Grove, Tenn. Is indicated in all forms of stomach and bowel troubles arising from indigestion, malnutrition, nonassimilation, gastritis, intestinal irritation—in fact, for all troubles affecting the whole alimentary canal and intestinal tract. For Chronic Flux it has no equal. It is not a narcotic. Sanative in its effect, creative in its properties. It has been demonstrated in more than eighty cases. Not one dissatisfied. Price, $1.10.

ASPIRIN

Name "Bayer" on Genuine

"Bayer Tablets of Aspirin" is genuine Aspirin proved safe by millions and prescribed by physicians for over twenty years. Accept only an unbroken "Bayer package" which contains proper directions to relieve Headache, Toothache, Earache, Neuralgia, Rheumatism, Colds and Pain. Handy tin boxes of 12 tablets cost few cents. Druggists also sell larger "Bayer packages." Aspirin is trade mark Bayer Manufacture Monoaceticacidester of Salicylicacid.

In answering advertisements, please mention the Gospel Advocate.

Some years ago the writer, then a young man, was a subscriber to a religious paper under control and management of some of the most considerate, tolerant, and godly men that ever edited or contributed to any religious work, their lives characterized by the admonition in Rom. 12. Their contention was ever for the right, conducted in language so pure and free from verbiage, prolixity, and censure, so infallible and convincing, that the opposer admitted its correctness whether accepting the admonition or not. In the process of time the management of the paper changed and younger heads took charge; and the spirit of conservatism became lax, and an atmosphere of jargon, "striving about words to no profit," and hobbyism permeated nearly every issue. Young preachers with numerous hobbies, and possessed of an abundant supply of ego, who considered their "little finger thicker than the loins" of the more experienced and elderly teachers, were permitted free access to the columns of the paper, and they went about with their hobbies, "seeking whom they might devour," venting their spleen one for the other, when an opponent was found. Then a discussion of acrimonious slang and unkind denunciation was carried on throughout the controversy, and the effort of each was repellant instead of instructive or edifying. Unkind, unbrotherly, epithetical appellations, such as "lie," "dishonest," "falsifier," "perverter," etc., in a long list of repetitions, prevailed, until the theme, however true the foundation of either contestant, became obscured to such an extent that honest investigation was estopped and a desire for "the sincere milk of the word" was lost.

Nothing is gained by such controversy, except that each party to the discussion is more rigidly cemented to his hobby—if, indeed, such can be termed "gain." Such discussions are harmful, and drive honest investigation away from the truth. Men like Brethren D. Lipscomb, W. L. Butler, J. M. Barnes, and others of kindred spirit, who were ever ready with kind, convincing language, drew the opposer to the truth, and accomplished more good in one article they wrote than thousands of other articles written by those using repellant caricatures and epithets. Truly it can be said of such good men, "Their works do follow them." Certainly there can be no good in calumny. Vituperative language is neither proof nor argument. Truth must not be compromised with error, nor should diplomacy cover facts. There is a way to contend for the truth that carries conviction to the objector. Several years since the writer, then residing in a rural district, secured the services of good Brother Sutton to hold a meeting there; and at that place there were many opposers of the truth through denominational blindness, among them being one man, a leader, more contentious and aggressive than all the others. He attended every meeting Brother Sutton held, "hoping to catch him in his words." But when Brother Sutton preached one of his masterly discourses on the subject of "Love," giving its full definition, embracing every one, showing how God emphasized his love in the gift of his Son, his deductions were so logical and plain, the proof so undeniably true, and the spirit of love so characteristically portrayed in the discourse that, when he had finished, the denominational leader rushed to the pulpit and, grasping Brother Sutton by the hand, with tears on his cheeks, exclaimed: "Brother, that is the best and most complete discourse I ever heard. Thank God for such teachers as you!" Brethren, let us all start the new year determined, when we are reviled, to "revile not" in retaliation, and our work for the Master will be more effective; and thus we will demonstrate to the world that we are "a peculiar people, zealous of good works."

McQUIDDY PRINTING CO.
NASHVILLE.

ENGRAVED VISITING CARDS

		PLATE AND 100 CARDS One Line	Extra Lines
1	Mrs. Morris E. Barr	$3.25	$1.50
2	Miss Virginia Haley	5.25	2.75
3	Miss Ruth Heath	3.25	1.50
4	Miss Emma R. Leathers	3.25	1.50
5	Miss Almyra Reams	3.75	2.00
6	Mrs. Carey N. Posegate	5.25	2.75
7	Mrs. Edward Glenn Walker	3.75	2.00
8	Mrs. Helen Simpson Cooper	5.25	2.75
9	Miss Elizabeth Burthell	3.75	2.00
10	Miss Kathleen Vaughan	5.25	2.75
11	Mrs. Justin Potter	5.25	2.75
12	MR. JOHN T. CAMPBELL	4.25	2.25
13	MR. FRANK B. EMMERLING	5.50	3.00
14	Miss Hester E. Bratten	5.50	3.00
15	MR. JACK SWANEY	3.75	2.00
16	MR. WILLIAM A. HUDSON	4.25	2.25

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Edifying as the Need May Be

BY A. B. LIPSCOMB

Worse Than the "Pilsener" Shell.

The description that James gives of an unruly tongue is one of the most vivid in the New Testament. He sets before us an element of destruction. We are asked to consider a little something that kindleth a great fire, "defileth the whole body," and "setteth on fire the wheel of nature." It is a little something that translates itself into a "world of iniquity."

During the recent great war this statement appeared: "The war correspondents write that the 'Pilsener' shell kills every one within a distance of one hundred and fifty yards and many who are further off. The exploding gas breaks the partitions and roofs of bombproof shelters, while scores who escape metal fragments are killed, lacerated, or blinded by the pressure. Men a short distance away are torn to bits by the gas entering the body cavities and tearing the flesh asunder. If men are very close, not a fragment of their bodies is left. The clothes disappear and only small metal articles are found. Men who disappear in such explosions are reported as 'missing,' because there is no proof of their death."

That is terrific destruction for a single shell to accomplish; but do you know that there is an instrument, much smaller and more common, in your head and mine, that can eclipse its destructiveness? It is the instrument that James describes. His picture is not overdrawn. Those who have witnessed the infernal miasma of gossip throughout a community know that a "Pilsener" shell is a firecracker compared to the eternal blight of the unregenerate human tongue. Truly the Greek declares:

> "The boneless tongue, so small and weak,
> Can crush and kill."

And truly the Turk asserts: "The tongue destroys a greater horde than does the sword."

Keep the Tongue.

A favorite saying of those who recognize the deadly effect of harmful speaking is: "Keep the tongue." There are four ways in which we should apply this injunction.

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Keep the Tongue From Unkindness.

Words are sometimes wounds—not very deep wounds always, and yet they irritate. Speech is unkind sometimes when there is no unkindness in the heart of the speaker; but even though unintentionally, a careless, flippant talker may cause pain in the hearts of others. Paul's advice is the safeguard: "Let your speech be always with grace, seasoned with salt, that ye may know how ye ought to answer each one." (Col. 4: 16.) Salt has a saving quality. Any one who strives to inject that quality into his speech will never be unkind.

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Keep the Tongue From Falsehood.

"There are six things," declares Solomon, "which Jehovah hateth; yea, seven which are an abomination unto him: haughty eyes, a lying tongue, and hands that shed innocent blood; a heart that deviseth wicked purposes, feet that are swift in running to mischief, a false witness that uttereth lies, and he that soweth discord among brethren." (Prov. 6: 16-19.) It is interesting to note that three out of this list of seven abominable things are evils of the tongue. It is so easy to give a false coloring, to so make a statement that it may convey a meaning different from the truth, while yet there is an appearance of truth, that we need to be on our guard. There are many who would shrink from telling a straight-out lie who yet suffer themselves to give such inaccurate or greatly one-sided statements that they really come under the condemnation of those whose "lying lips are an abomination to the Lord." We do not keep the tongue from falsehood if, like Ananias and Sapphira, we tell only part of the truth, and that part which is for our benefit. Truthfulness lies at the foundation of all good character. We should understand that a great liar always begins with small lies, and finds in them the stepping-stones for higher degrees in the "Ananias Club." A little boy told a lie to sell a paper. The matter came up in Sunday school. "Would you tell a lie for three cents?" the teacher asked of Dick. "No, ma'am," came the positive answer. "For ten cents?" "No, ma'am." "For a dollar?" "No, ma'am." "For a thousand dollars?" Dick hesitated. A thousand dollars looked big—it would buy a lot of things; and there were a lot of things Dick had been wishing for. But while he was thinking, he cried out: "No, ma'am; because when the thousand dollars is gone, and the things you have got with them are gone, too, the lie is there just the same." God give us the spirit of that boy! Let us understand that a lie sticks.

Unless repented of, it will stick till the judgment, that great and terrible day when all liars "shall have their part in the lake which burneth with fire and brimstone." (Rev. 21: 8.)

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

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Keep the Tongue From Slander.

The good reputation of others should be dear to us. I have been amazed at the speeches made by some of the candidates in elections held in Nashville. It was heart-sickening and disgusting to note their efforts to throw slime upon the character of their opponents and to tarnish the reputation of their families. Any candidate who uses billingsgate as his weapon does not deserve to win. But I am still more amazed to note sometimes the free and easy way in which certain church members abuse their absent brethren. True enough, sin should not be suffered to go unrebuked, but it should be in accordance with the Master's instruction: "Go and tell him of his fault betwixt him and thee alone." It should be borne in mind that what is too often considered as merely harmless gossip runs dangerously near, if it does not pass, the confines of slander. A Christian's reputation is too sacred to be made a plaything of. It will not excuse us to say that we talked about a brother or a sister, but we "had no malice." Paul Gilbert said: "I stood one day at the grave of a young girl. She had been bravely battling against a thousand odds, but the tongue of gossip killed her." Not one of the long tongues would say that it had wagged maliciously; but, all the same, the victim was lying in the grave.

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Keep the Tongue From Judgment.

Many assume an attitude of superiority over others. They arrogate to themselves work which rightly belongs to God. They love to sit in judgment, heeding not the command: "Judge not, that ye be not judged." Faultfinding is their forte. They never seem to be happy unless making others miserable. They close their eyes to the good, but never fail to see the defects in others. It is the carrion upon which they feed. Two reasons might be stated why we should keep our tongues from judgment. First, such a censorious spirit is detrimental to the interests of Christ's kingdom. James says: "The wrath of man worketh not the righteousness of God." I have known some preachers who seemed to take great delight in "ripping people up the back," but I have never known of a hypercritical preacher who had great success in saving souls. In the second place, such a spirit is injurious to one's own self. Those who sit in judgment hurl their anathemas, forgetting that they rebound upon themselves. "With what judgment ye judge, ye shall be judged: and with what measure ye mete, it shall be measured unto you." (Matt. 7: 2.) It is always wise to heed the old proverb: "Judge not thy neighbor till thou hast put thyself in his place."

The story is told of a man who was complaining of his neighbors. "I never saw such a wretched set of people," he said, "as are in this village. They are mean, greedy, selfish, and careless of the needs of others. Worst of all, they are forever speaking evil of one another." "Is it really so?" said an angel who happened to be walking with him. "It is, indeed," said the man. "Why, only look at this fellow coming toward us! I know his face, though I cannot just remember his name. See his little, sharklike, cruel eyes and the lines of covetousness about his mouth!" "It is very clever of you to see all this," said the angel; "but there is one thing which you did not perceive." "What is that?" asked the man. "That is a looking-glass we are approaching," said the angel.

A Useful Roman Proverb.

The Romans had a wise proverb: "Pronounce on no man's life till it is over." It is a proverb that works both ways. Sometimes it appears that a man is headed straight toward hell, but before he dies, through the grace of God and the persistent effort of Christian men and women, he is redeemed. Like Demas, there are those who forsake the Lord's work for a season, but after a while they come up smiling and turn out profitable to the ministry. On the other hand, many a tree as it stands in the forest looks fine, solid, and valuable, which, when cut down and sawed up for use, reveals rottenness, cross grain, and knots. Just so there are men and women who move in the circles of society, who, to judge by appearance, are almost all that you could wish them to be; but when death shall have mowed them down and the judgment shall have examined them, what will be the heart infidelity, the secret sins, the unchristian principles which shall be disclosed, rendering them totally unfit for the Master's use in the building of his heavenly temple! "There is nothing covered," Jesus says, "that shall not be revealed: and hid, that shall not be known." (Matt. 10: 26.) "And I say unto you, that every idle word that men shall speak, they shall give account thereof in the day of judgment." (Matt. 12: 36.)

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God Writes and We Write.

In the Southland the colored people have a song which runs like this:

"He sees all we do; He hears all we say;
My God's a-writing all the time."

This old plantation hymn expresses a solemn truth that no man should forget. Our God has been writing through the ages. In the British museum there is a piece of stone about half the size of my Bible, which is probably five thousand years old, and in the middle of the stone there is the imprint of a bird's foot. Five thousand years ago, when the stone was soft, the bird put its foot upon it, and the mark has been there ever since. Our God is writing all the time; and so are you, and so am I, so long as we live in the world. As we talk, we write; as we work, we write; as we play, we write; as we live and move and have our being, our eternal destinies are wrought.

But Jesus gives us a still more startling truth. He says: "God sent not the Son into the world to judge the world; but that the world should be saved through him. He that believeth on him is not judged: he that believeth not hath been judged already, because he hath not believed on the name of the only begotten Son of God." O the solemn import of these two words—"judged already!" For those who have not obeyed the Savior it means that judgment has already been pronounced against them in the high court of heaven. But praise God, sinner, you can change the judgment if you act in time. On the banks of Niagara, where the rapids begin to swell and swirl preparatory to their final plunge, is a signboard which reads: "Past Redemption Point." Even while one feels the firm ground beneath, a shiver of horror passes through his veins as he looks off upon the turbulent waters and realizes the full significance of that sign. It means that none can retrace their steps if past that point. For the love of your soul, do not pass the redemption point on the way to heaven, else your feet will go down to hell. But while mercy lingers and the invitation is before you, lay hold upon eternal life.

"Do you see the beacon gleaming,
Far against the midnight skies?
Clear and calm its light is beaming,
Showing where the haven lies."

To have what we like is for the most part an impossible dream of human life: to like what we have is a possibility, and not only a duty, but a high privilege.—Selected.

OUR CONTRIBUTORS

The Bishop Must Be the Husband of One Wife.

BY H. LEO BOLES.

The readers of the Gospel Advocate will recall that Brother McQuiddy, in answering a query last October, stated that the Scriptures do not teach that an elder must be a married man. In the issue of December 9 I replied to his answer under the question, "Can an Unmarried Man Be a Scriptural Elder?" and Brother McQuiddy replied to my article under the caption, "Must an Elder Be a Married Man?" I take this opportunity, in replying to his article, to say I think that Brother McQuiddy and I can discuss this question as brethren should, in the spirit of Christ and with a humble desire to know the will of God on this question.

I gave the scriptural quotations and showed the connection that they had, showing that the context emphasizes the fact that Paul instructed Timothy and Titus to select men as elders, or bishops, who were married men and the fathers of children who were old enough to be Christians. I then gave quotations from a number of scholars showing that the Scriptures teach that bishops were to be selected from among the married men of the congregation. Brother McQuiddy does not think that even the scholars that I quoted teach that an elder must be a married man. I simply refer the reader to the quotations given, or, better, to the authors themselves.

Adam Clarke says: "He should be a married man, but he should be no polygamist." Brother McQuiddy says: "Not a single author quoted by Brother Boles sustains his position. Adam Clarke comes more nearly doing so than any other; but he only says that an elder *should* be a married man, which is far from saying that he *must* be a married man. One carries only the idea of a moral obligation, while the other carries the idea of compulsion." Brother McQuiddy should examine the dictionary a little closer, and he will find that the word "should" is often used to denote "obligation in various degrees, usually milder than 'ought.'" When Clarke says an elder "should be a married man," if, as Brother McQuiddy says, "this is far from saying that he *must* be a married man," then when Clarke says "he should be no polygamist," this also is "far from saying that he *must* be no polygamist." If Clarke does not mean that the elder must be a married man, neither does he mean that he must not be a polygamist; and if he means, when he says "he should be a married man," that *he may not be a married man*, then he also means, when he says "he should be no polygamist," that *he must not necessarily be a monogamist*.

The whole issue lies in the expression, "the husband of one wife." What does Paul mean by this expression? Does he simply mean to teach against polygamy? If this is all that Paul teaches by the expression, "the husband of one wife," why did the Holy Spirit not "express himself in the most direct way" and say he must be no polygamist? This expression means more than forbidding polygamy. The expression, "the husband of one wife," is used three times in the New Testament Scriptures. It is found in 1 Tim. 3: 2, then again in verse 12 of the same chapter, and again in Tit. 1: 6. A similar expression is found in regard to widows. "The wife of one man" is found in 1 Tim. 5: 9. The context shows that all these uses are connected with the family. Will Brother McQuiddy please tell why Paul mentions the fact that an elder must be "one that ruleth well his own house," if the elder is not to be a married man? Why does Paul say that he should have his children in subjection, if the elder is not to be a married man? Why does Paul give the ruling of his own house as a qualification for taking care of the church of God, if he is not to be a married man? Why did not Paul say that the bishop must not be a polygamist; and if he happens to be a married man and happens to have children, then he should rule well his house and have his children under control? Paul does say that he must be a husband; then he qualifies the expression, "must be the husband," with the phrase, "of one wife." The qualifying phrase, "of one wife," does not nullify the sentence that he must be a husband, but only describes or limits the *kind* of husband that he must be. I call attention to the fact that Thayer says that the Greek word "andra," which comes from the word "aneer," which means as used in 1 Tim. 3: 2, 12; Tit. 1: 6, means "husband." Hence, Paul does not say that a bishop must be a "man" with a certain qualification, but he says that he must be a "husband" with certain qualifications.

In my previous article I quoted five scholars as supporting the above teaching. I gave these merely to show that I was in good company when I taught that the bishop, when selected by Timothy and Titus, must have been a married man. I submit other scholars as supporting this position. "The Popular and Critical Bible Encyclopedia and Scriptural Dictionary," edited by Samuel Fallows, Volume I., page 288, says: "The name 'elder' proves that originally age, experience, and character were their most necessary qualification. They were to be married men with families (1 Tim. 3: 4), and with converted children (Tit. 1: 6)." "The Twentieth Century New Testament," translated from Westcott and Hort's Greek texts "by about twenty scholars representing the various sections of the Christian church," translates 1 Tim. 3: 2 "the husband of one wife," "a faithful husband;" and Tit. 1: 6: "They are to be men of irreproachable character, who are faithful husbands, whose children are Christians and have never been charged with dissolute conduct or have been unruly." "The People's New Testament," with explanatory notes by B. W. Johnson, Volume II., page 264, commenting on 1 Tim. 3: 2, says: "'The husband of one wife'—a married man and having only one wife." Commenting on verses 4 and 5, he says: "'One that ruleth well his own house'—this implies that he must be a man of family; 'having his children'—he must be a father with obedient children." Bloomfield, in his Greek New Testament with English notes, says of the expression, "husband of one wife," and "the wife of one man," in 1 Tim. 5: 9: "The expression plainly signifies the having had but one husand." William Burkitt, author of "Expository Notes on New Testament," commenting on Tit. 1: 6, says: "Titus must not only look at the person he is to ordain, but to the family and household of the person ordained, that they be well governed: because the honor of religion and the reputation of the church suffer exceedingly when any of the bishop's family, his children especially, are riotous and unruly; besides, the world will pronounce them unfit to govern the church of God that cannot command their own families." John A. Bengel's "Gnomon of the New Testament," translated by C. T. Lewis and M. R. Vincent, says: "'The husband of one wife' is therefore a simple paraphrase of 'husband.' (1 Tim. 3: 2.)" Bretschneider translates (1 Tim. 3: 2, 12: Tit. 1: 6): "He shall be the husband of a wife—that is, a married man." Samuel Davidson, author of "Introduction to the New Testament," Volume II., translates 1 Tim. 3: 2: "A bishop should be blameless, only once married, vigilant, sober," etc. He translates verse 12: "The deacons should be once married and good rulers of their families." "The Emphasized New Testament," by Joseph B. Rotherham, translates 1 Tim. 3: 2: "It is needful then for the overseer to be irreproachable, a husband of one wife." "The New Century Bible," commenting on 1 Tim.

3: 2 and 5: 9, says: "This phrase should be taken quite simply a man of one woman, or a woman of one man."

The ten authorities quoted above represent the scholarship of about forty men of great piety and learning; and they all teach that "the husband of one wife" means that the elder must be a married man with children old enough to be Christians. In contrast with the above scholarship, I quote Brother McQuiddy's last sentence: "Brethren who believe in 'speaking as it were the oracles of God' should not pervert 'must be the husband of one wife' into the language that 'an elder must be a married man,' for the two are as far apart as truth and error." I do not think that Brother McQuiddy's *ipse dixit* outweighs the above catalogue of scholars.

Georgia and the Far Southern Field

By B. C. GOODPASTURE

Paul Before Felix.

In giving the limited commission to the twelve, Jesus said: "But beware of men: for they will deliver you up to councils, and in their synagogues they will scourge you; yea and before governors and kings shall ye be brought for my sake, for a testimony to them and to the Gentiles." (Matt. 10: 17, 18.) When the Lord was speaking to Ananias with special reference to the future experiences of Paul, he said: "Go thy way: for he is a chosen vessel unto me, to bear my name before the Gentiles and kings, and the children of Israel." (Acts 9: 15.) Paul's arraignment before Felix was only one, but a distinctly impressive one, of the fulfillments of these prophetic declarations. It is impossible to get the force of the great apostle's trial, and especially of his reasoning before Felix, without knowing something concerning the character of Felix.

It may be conservatively observed in the outset that the most commendable and creditable thing that can be said of Felix is that he "trembled" under the preaching of Paul. Farrar has summed up his character thus: "As he glanced back over the stained and guilty past, he was afraid. He had been a slave in the vilest of all positions, at the vilest of all epochs, in the vilest of all cities. He had crept with his brother Pallas into the position of a courtier at the most morally degraded of all courts. He had been an officer of those auxiliaries who were the worst of all troops. What secrets of lust and blood lay hidden in his earlier life we do not know; but ample and indisputable testimony, Jewish and pagan, sacred and secular, reveals to us what he had been—how greedy, how savage, how treacherous, how unjust, how steeped in the blood of private murder and public massacre—during the eight years which he had now spent in the government, first of Samaria, then of Palestine. There were footsteps behind him; he began to feel as though 'the earth were made of glass!'" ("Life of Paul.") To the foregoing may be added the facts that he was living in adultery with Drusilla, the daughter of the Herod who murdered James, and wife of Aziz, king of Emesa, whom he induced to abandon her husband, promising her wealth, position, and happiness; and, that he left Paul in bonds when he knew that he should have gone free, as a matter of policy, hoping to "gain favor with the Jews" and a bribe from Paul. The latter fact, says Kitto, "finishes the character of Felix, in exact keeping with other parts of his character."

Paul was permitted to reason before Felix "concerning the faith in Christ Jesus." In a sense this was a peculiar and rare privilege. It is said that, though Mr. Spurgeon was for a long time the greatest preacher in England, yet Queen Victoria never one time heard him preach. As a rule, those who are deeply interested in the affairs of this world and its kingdoms care very little about hearing "the faith;" but Paul had the opportunity to preach to a Roman procurator, or governor. What did he say? What would a modern preacher have said under the same circumstances? Paul could have delivered a message that would have touched Felix's life by way of condemnation only indirectly, or not at all; but did he do that? Instead of preaching what Felix wanted, he preached what he needed. Paul preached to save, not to please for the sake of pleasing. This great preacher of the cross "reasoned of righteousness, and self-control, and the judgment to come." What a theme! What a contrast between what Paul preached and everything that characterized the life of Felix! What a manifestation of sincerity and courage on the part of Paul! Here as well as elsewhere he "shrank not from declaring . . . the whole counsel of God." Felix understood what he said, and knew that his life fell far below the standard of living set forth by Paul.

The gospel was preached to a man who certainly needed it; but men often fail to profit by timely instruction. Paul did his duty, regardless of the actions of Felix. It is reported that the governor "trembled," or was "terrified" (Acts 24: 25), at the message, and promised to call Paul unto him at a "convenient season"—a season when he could hear and obey the gospel as easily as not. Such a season could not come to a man who was living as was Felix. So far as we know, Felix never again "trembled" under the power of the word and the "judgment to come;" but we cannot but think that when the judgment does come he will "tremble" again. It will be too late then; he cannot excuse himself on the ground that there is time enough yet—a "convenient season." A nonconversion: but what a lesson to sinner, saint, and preacher!

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News Items.

The West End Avenue congregation has recently bought a Buick touring car for me to use in my work here in the city. I am delighted with the purchase and grateful beyond expression.

Study the Bible.

The effect that the Bible has had upon the world is beyond estimate. "Educate men without religion, and you make them but clever devils," said the Duke of Wellington. And Colton said: "Philosophy is a bully that talks very loud when danger is at a distance; but the moment she is hard pressed by the enemy, she is not to be found at her post, but leaves the brunt of the battle to be done by her humbler but steadier comrade, Religion, whom on most other occasions she affects to despise." That is the great value of the study of the Bible. In it is found the crutch of life upon which to lean when all other props are gone, the key that opens the door to the chamber of solace when all other doors are closed. Study the Bible.

A myriad of life's lessons can be learned from its pages. It is the chart and compass by which to sail the seas of existence: the cloud by day, the pillar of fire by night, by which to guide our feet along the stone-strewn journey of life's tortuous highway. It is the treasury of the world's knowledge, the custodian of the heritage of the ages, the preserver of spiritual balm that heals the troubles of the soul. It is yesterday, to-day, and to-morrow; the reflection of the past, the mirror of the present, the prophecy of the future. It is the scroll of time, the promise of eternity. It portrays the cycle of life, with its sorrows and its joys, its cross and its crown. It is old, but nothing outside of it is new. It is a university of knowledge, an æon upon æons of experience.—Selected.

He cannot trust God with his past who trembles for his future.—Exchange.

LOS ANGELES NOTES

By S. H. HALL,
2669 North Sichel Street.

House of worship, corner Altura and North Sichel Streets. Take North Broadway car to Sichel, then one block to left.

Southern California.

It is a bit hard for me to find time to say much about the natural scenery in this country. The fact is, I am not a good observer. I have traveled for miles through some of the most beautiful country and paid but little attention to it, due to my having my mind fixed on some subject or work I was trying to get done. Mrs. Hall is the opposite; she almost worships flowers, trees, and mountains. But I have taken time to look a little, and I can say that one's eyes almost tire looking at the beauties of nature in this country. This has been especially so with me during the Ontario meeting. In a valley that once was almost a desert, but has been made to "blossom as the rose" by irrigation, we have acres and acres of orange, lemon, and grape fruit trees groaning under the burden of the golden fruit hanging from their branches; roses are in bloom, the grass is green, the birds are singing and flitting from tree to tree; and then, almost, it seems, in a hand's reach of us, there on the mountain is the snow. It is just wonderful; and, in spite of the fact that one saw it the day before and days before, when he arises in the morning he wants to see it again.

But while all of this beauty is a thing for which we should be thankful, we must remember that it all shall soon end. The thing, therefore, of most interest to us is the way the cause of Christ is made to be seen in Southern California. It is more beautiful than anything in nature. It is more wonderful. It establishes something in our souls that will live after all the flowers shall have forever faded and the mountains and valleys are no more. If the church of the living God was just seen and observed as the beauties of nature are seen and admired in this part of California, how much it would mean to the people of this State and the whole world! May God help us to make it the one aim of our lives to get men to look at the God of nature and the wonderful provisions he has made for their eternal peace after they leave this country.

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The Ontario Meeting.

It was thought that this revival would close last night (February 2), but it seemed that the interest demanded a continuation of the work till next Lord's-day evening, at least; hence, I am at home to-day to meet my Bible class, but will return to Ontario to-night.

Seven souls have already confessed their faith in Christ and been baptized, and we have another to baptize to-morrow (Friday), and eight have cast their lot with the Ontario brethren by statement. I have never, in all my work, been in a more enjoyable meeting. This is due, to a large degree, to S. E. Witty and his wife and the fine lot of people with whom he works at Ontario. There were about fifty-five members, I think, when the revival began, but they are looking forward to having their number go to one hundred in the very near future. Brother Witty is one of the best men with whom I have ever labored. That his whole soul is in the work is easy to be seen. He has been at Ontario about seven years, and has built this congregation almost from the ground up. He has labored at Pomona and other places since coming to this State; but he finally bought a home at Ontario, and desires to let the remaining years of his life be spent in this State. If Witty has one thing about him, socially, that any one could object to, I have been unable to find it. He is loved and esteemed by all of the townspeople. He is a fine mixer, and makes a good impression on all. His loyalty to God's truth is beyond question, but he is gentle and considerate when he comes to dealing with those who have been led from the Book by the doctrines of men. He believes in *doing* things, hence has developed one of the best-working congregations that I have seen. They are not rich in this world's goods, but their collections last year were about thirty-four hundred dollars. They have paid twenty-five hundred dollars for one of the best lots in town, and have plans drawn for a house that would cost, if turned over to regular contractors to build, close to twenty thousand dollars; but they will be able to get it built for much less, due to the fact that many of them are carpenters, and much of the work, if not all of it, will be done by the members. Witty himself is a good carpenter and will help do the building. It stirs my soul to meet such men and such a congregation—those who believe the church of God is the best institution in the world, hence should have the best there is in us; who believe that our church houses should come from back streets and be put in the heart of our towns and cities, and that they should have a building in keeping with the great cause of our Lord and Savior. Brother Witty has labored with his own hands to help support himself the most of the time he has been in this State, and he has done it joyfully. It is one thing to build churches at a sacrifice; it is another thing to enjoy churches by playing the rôle of a modern pastor after they have been built at the sacrifice of some one else. It would do every preacher in the brotherhood good if they would get out and build a few churches from the ground up; it would give some a good case of religion if they stuck to it till they had a finished product. We will give a final report of the meeting later, but I wanted to say this now to encourage these good people. The Gospel Advocate will be a regular visitor in many of their homes from now on.

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An All-Day Meeting.

On the fifth Lord's day in January, and the second Lord's day of the Ontario meeting, we had three services at the house of worship, and also dinner together at the clubhouse, about four blocks from the regular place of meeting. The good sisters certainly made it a glorious success. We had enough for dinner and for a lunch before the evening service. I have never seen more agreeable arrangements than I found at the clubhouse—all the tables, chairs, and dishes that we needed; a large electric percolater that furnished hot coffee for all who desired it; large, comfortable rockers for the older men and women; and, best of all, a large, open fireplace that made the room perfectly comfortable. The Ontario brethren admitted it was the best day in the history of the church. The following visiting preachers were with us to make the day all the more a success: D. W. Nay, of Pasadena; Homer E. Bartlett, of Riverside; Orlie Badders, of Pomona; W. V. Anderson, of Stanford, Ky., who is spending a few months at Pomona. Then, at the afternoon service, we had E. M. Borden, of Riverside, and a number of others, who added greatly to the success of the occasion.

It rained much during the day, but we hardly knew it was what would be called "a bad day" at Ontario. Our house was packed full at two of the services and comfortably filled at the other. Besides these three services and the social feature at the clubhouse, we had a baptismal service, at which Brother Witty buried five souls with their Lord in baptism. When we separated after the evening service, we felt that we were ending "a perfect day."

Within every healing shadow is God himself; and so, though it seem to be a shadow of the sorest sorrow and pain, yet it will lift me upward and lead me into the light. Indeed, it cannot be a hurting shadow if God is in it. I care not how painful, perplexing, and dark—the very darkness will be light about me. If he is with me, I will fear no evil. All the shadows of God are divine!—Selected.

Does the Conclusion Follow?

BY JOHN T. LEWIS.

In the Gospel Advocate of December 9, 1920, Brother Kurfees, in answering some questions which I had asked Brother McQuiddy, says: "If any reader of the Gospel Advocate will cite a single passage in the New Testament with any name or designation of God's church which did not include all Christians in the territory to which it was applied, I will promptly publish and magnify it in capital letters in these columns. Will some one cite the passage? Never mind, at present, about any other differences. As this point is vital and is called in question, we will now settle it before giving attention to any other, *and I now respectfully call on any reader for such a passage.*"

In the Advocate of January 6, 1921, Brother Kurfees quotes three lines from my letter to him, as follows: "I have never yet read where any one ever said that the church of Christ *did not* include *all Christians*. Did you? If so, where and by whom was it said or written?"

To these questions Brother Kurfees says: "I reply promptly that it has been said or written many times by different brethren at different times and in different places. For example, the Apostolic Review, as I understand, still has on sale a tract on the differences between the church of Christ and the Christian Church; but some of God's people are in what is meant by the latter."

From the above, does the conclusion follow—therefore the Apostolic Review says "all Christians are not in the church of Christ?" If so, I have not yet learned how to draw conclusions.

In fact, I believe Brother Kurfees would be doing more for the cause of Christ if he would write *some* on the differences between "the church of Christ" and "the Christian Church," if he thinks there is a difference; and I do not mean by this that he would have to say that all Christians are not in the church of Christ.

"For example," I have a tract before me with the name Z. T. Sweeney signed to it. After claiming that Brother Kurfees had cut him out of the Advocate because he would not allow him to change the proposition that they had started out to discuss, he makes the following classic comments: "Any one with a quarter of a thimbleful of brains can see that the two propositions are not synonymous." Again, after intimating that Brother Kurfees did not know the difference between a verb in the imperative mode and a present active participle, he adds: "Now any one competent to teach a grammar school knows that I am right." Then he says: "His logic will fill the worship of Christians as full of ordinances as a well-kept hive is full of bees."

When I read these minor differences between these two brethren, I did not think that the conclusion followed—therefore Z. T. Sweeney says that M. C. Kurfees is not a member of the church of Christ;" for I know they are "esteemed contemporaries," "friends" and "brethren."

Brother Kurfees says: "Again, in the Gospel Advocate of October 14, 1920, Brother J. B. Nelson, reporting a successful meeting in Greenville, Texas, said: "The Greenville church has had a hard pull, as one of the strongest Christian churches is there. We let them know that the church of Christ is in town."

Now, Brother Kurfees, by his method of "circumlocution," may make Brother Nelson say, in the above announcement, that *all Christians* are not in the church of Christ. But we ordinary fellows who are still walking around on the ground do not know how to manipulate this "circumlocution;" and if Brother Kurfees would leave it off and draw logical conclusions, we could understand him better.

Of course "the Christian Church" folks are like other folks; they act differently in different places. "For example," in Louisville, Ky., they will conduct the song service and lead in prayer for Brother Kurfees in his protracted meetings; but in other places they act as that "Christian preacher" of whom Brother Smith speaks in this week's Advocate, the one that "demanded of Brother Elam by whose authority he came into his territory to preach." This is the kind that J. B. Nelson and the church at Greenville, Texas, know.

In the Advocate of January 6, 1921, Brother Kurfees says: "Again, in current and now popular parlance, brethren frequently speak of 'the church of Christ in St. Louis,' 'the church of Christ in Washington City,' 'the church of Christ in New York City,' etc., but those they include are only a part of the church of Christ in those cities." Since Brother Kurfees is an editor of the Gospel Advocate and frequently speaks for it, it seems to me that he would have this language of Ashdod stopped and have "Bible things called by Bible names;" then we could depend on what we read in the Advocate.

What does the following announcement mean? "You are cordially invited to attend the protracted meeting conducted by the Campbell Street church of Christ, on Campbell Street, between Main and Market, beginning Sunday, March 29, 1908, with preaching by Evangelist C. M. Pullias. Services every night except Saturday. Hours: 7:45 P.M. and Sunday 11 A.M." Does this mean that all the Christians among "Baptists, Catholics, the Christian Church, Congregationalists, Dunkards, Episcopalians, Lutherans, Methodists, and Presbyterians" "in that territory" were having a "protracted meeting" on "Campbell Street, between Main and Market," or was Brother Kurfees back in 1908 using the "now popular and current parlance?"

Finally, Brother Kurfees quotes from an article of mine published in the Gospel Advocate, January, 1918, and says: "He here acknowledged in so many words: 'We use the term *church of Christ* in an unscriptural sense to designate the two local churches.'" Yes, I "here acknowledged in so many words" that "we use the term 'church of Christ' in an unscriptural sense to designate the two local churches," just as Paul acknowledged that he was a fool and the Corinthians were wise.

In the Advocate of November 11, 1920, Brother Kurfees says: "It is altogether unnecessary to reply to Brother Taylor's other misrepresentations of me as to whom I would or would not baptize, or to make any further reply at all to his irrelevant article." In the Advocate of January 6, 1921, Brother Kurfees says: "I wonder if, in any of his meetings, Brother Lewis ever had immersed Methodists or immersed persons from any other denomination to come forward. If so, I wonder if he reimmersed them. If not, *where were they before they came forward?*" Yes, I have "reimmersed" several. *Some* of them had been immersed by "our" preachers; but it was always those who wanted to be "reimmersed." That is my practice. But what has that got to do with our speaking and writing about the church of Christ?

When I use the term "church of Christ" in preaching or making announcements, I speak of the church which Jesus Christ said he would build, or a body of baptized believers who meet together on the "first day of the week to break bread," and I do not worry myself or bother others about "the Christians among Baptists, Catholics, the Christian Church, Congregationalists, Dunkards, Episcopalians, Lutherans, Methodists, and Presbyterians." They may be what they want to be and do what they want to do—that is their business, not mine. But because they want to be something besides what God called his people, and do things that God did not say do, and leave off things which God said do—*and they can read these things in the Bible just as I read them*—I am not going to quit using these terms, but am going to speak of the church as Brother Kurfees spoke of it back in 1908.

Submitted in the interest of the truth.

HOME READING

Return.

Let us return to the Lord, to the God of our fathers!
Long unto us in vain his prophets have spoken.
Now let us turn from our idols of gold and of silver;
By our own hands they were made, by our hands may be broken.

Let us return to the Lord! What avail us our idols?
Baal and Asshur and Ashtaroth, let us forsake them;
Long we have served them in vain, for they never would hear us—
Deaf as the stone, from which, of old, we did make them.

Let us return to the Lord! He is merciful ever;
He will forgive us, as we forgive one another;
Will take us home to the love which we knew in the old time.
Let us return, as a child to his father and mother.

Let us return to the Lord! For our fathers have told us
How, as a pillar of cloud and of fire, he led them
Out of Egypt and into the Land of Promise;
How with his manna, the bread from heaven, he fed them.

Let us return to the Lord, to the God of our fathers!
Often of old, when weary and faint, he has healed us.
Weary are we of Baal and Asshur and Ashtaroth;
Let us return to the Lord, for he only can shield us.

—Anna Wilson, in Exchange.

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Safety at Last.

Kerop and Hagop looked about in amazement.

"What is it?" whimpered Hagop, who was the littlest boy you ever saw. Big Brother Kerop stared solemnly up at the tall man whose hand clasped his, and his great brown eyes went slowly from one boy to another in the row of lads before him.

"Never fear, Hagop, we are safe here," Kerop said reassuringly; and the tall man looked at them kindly.

"This is the Near East Relief orphanage, my child," he explained. "All these other boys have come here just as you have, to find a refuge from the Turks and Tartars."

Hagop did not understand it all, but the pleasant voice made him feel that everything was all right now. He knew that "Turk" was the symbol for all things terrible, and that in some frightful way it was the name that had meant death for his father and mother. He remembered Kerop taking him by the hand and whispering, "Run, Hagop, run!" and then there were endless miles of stony paths and rough roads that hurt his tiny bare feet. Sometimes he had fallen down, cutting his face and bruising his hands, but each time Kerop had patted him on the shoulder and said: "Brave little brother, you must not fall."

Then there had come along the road a group of grown people who had picked up the two little waifs and taken them to the orphanage at Van.

"These are Hagop and Kerop, who are going to stay with us for a little while," the tall man said to the other boys, and the children bowed gravely.

"You're all right now, Hagop," whispered Kerop; and the little boy blinked and smiled—the first smile in many, many days.—Southern Churchman.

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Death, as God intended it, is the rising of the soul, not through the regions of space, but in its mode of existence. It is the passage from the lower form of life to a higher; and the lost are they who have destroyed the powers which, duly exercised in the lower life, would in time have fitted them for the higher.—Malcolm MacColl.

Laughter That Hurts.

"Hush! Don't do that!" Aunt Helen spoke quickly; indeed, almost sharply. Beatrice stopped laughing and turned to her in silent amazement. Aunt Helen beckoned her to share the porch swing.

"I almost lost my best girl friend by laughing just as you did then," she began.

"But I was laughing at my kitten playing there by the fence," began Beatrice.

"Yes. But Grace doesn't know that. As she closed your gate and turned, she tripped and almost fell. Just then you laughed—and she thinks you laughed at her."

"O, I'm sorry. I'll explain to her," Beatrice declared, sincerely. "But your friend, Aunt Helen—you didn't lose her—"

"No. We were on a picnic, and I laughed at some joking remark, at the very moment when Hester missed her footing and sat down in the mud instead of a rowboat she was about to board. I did not know I had offended her for weeks—until I coaxed the secret from her. Then we laughed and cried together and made up. But we both had some pretty sorry hours between my careless laugh and our making up. I think we have both been more careful all the years since not to hurt any one by our laughter. Laughing is one of the best things in the world, in its right and proper place; but it can hurt like a sword thrust, too. Nobody enjoys being laughed at; nobody enjoys a laugh behind their back. It is too apt to sound as if it were meant for them. So I stopped your laughing at your kitten, because, from the not overly pleased look Grace sent back as she hurried off, I know she thought you laughed at her. Make it right with her as soon as you can, Beatrice; for you can make friends by laughing with them, but lose them all by laughing at them or letting them think that you did. Just so you can cheer folks by your laugh at the right time or hurt them cruelly by careless or intentional mirth at the wrong time." And Aunt Helen ended by patting the slim hand that stole softly into her own, while Beatrice answered: "I'm going to stop and see Grace when I go for the evening mail. I don't want her to take any hurt from me to bed with her to-night."—Cora S. Day, in American Messenger.

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Learn to Listen.

Cultivate the habit of listening as you would the lungs, muscles, or memory. See to it that you listen with every sense alert to all that is going on in this vast panorama about us. Cultivate, too, the habit of listening when you are alone. If it is in the aisles of a vast forest, listen to the myriad voices all around you, the song of the streams, the murmur of the pines, swish of leaves and epic of oak and elm. If it is alone in your room, take a few moments for quiet meditation, and listen to the "still small voice," God's messenger, speaking to you of the inner thoughts and life which only he and you can understand. It is only by thus "lowly listening" that we can hear the right word for our guidance.

There is always time to listen; for by listening I mean an attitude of mind and heart, rather than a particular time or place in which to exercise the art. The time and place for its cultivation is here, there, now and always, wherever we are, whatever we may be doing. It is surprising how much more the listeners of the world accomplish than they who are blind, deaf, and unresponsive to the great possibilities in this life that is ours.—Elsye Tash Sater, in Christian Herald.

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No great things are ever accomplished by any one who has not first accomplished a great many little things. A great many little successes form the foundation for a great success.—Selected.

MISCELLANY

James E. Scobey preached at Fairview last Sunday to an appreciative audience. He will preach next Sunday at Lawrence Avenue, this city.

From W. S. Long, Washington, D. C., February 10: "The services of the church of Christ in Washington were well attended on Lord's day, February 6. We had the best attendance in some time. Our new pews have come and are being installed. The cost of comfortable seats is considerable, and, with the notes that come due periodically, we need help. Brethren, you may rejoice to know that you can yet have fellowship in this work. I mean those who have not done so yet. There were a number of churches that gave a pledge last summer to assist us before the end of the year, but, on account of hard times or some other cause, they have failed us at the most needed time. If possible, I hope that they may come with a 'double portion' soon."

J. Will Henley writes under date of February 6: "I saw my baby treated to-day. Dr. Stone thinks at least two more months will be required to cure him. The baby's general health has been the very best, and that has been greatly in his favor. We are starting into the fifth month, and the way has been long and lonely. A few brethren and friends have contributed eighty-four dollars and fifty cents to help bear our burden. The anxiety and the expense occasioned by this terribly trying affair have completely broken us up; but we are glad we have hopes of saving our boy. Just how we are to continue another two months remains to be seen. God help us! Our home in Coleman, Okla., is for sale. We have fifteen hundred dollars against it, which we see no way of meeting when it falls due next May. I also have some choice books which I am offering for sale to help us along in this matter—commentaries, histories, debates, lexicons, notes, and sermon books of the very best. Brethren, pray for us."

Ethel Green, Kennett, Mo., writes to tell of an occurrence in the church at that place which shows the importance of having good literature in the home. She says: "A brother here married a woman who was a member of the General Baptist Church. The woman had a son ten or twelve years of age. This brother placed good literature in his home. The son read the literature to his mother and thereby made a Christian of her and converted his own mind to the truth; and now this same son is planning to be a gospel preacher, and is a promising young man. The father furnished the literature; the boy did the reading, or the preaching; and the mother believed and obeyed, as did the son also. I believe the same would be the result in every home in America if good literature were placed there and read. The trouble with a great number of people is that they do not read what they have in their homes. I do not think there is a paper in the whole land that would serve this purpose better than the Gospel Advocate."

Attention is called to the following note from J. E. Wainwright, 702 Mary Street, Texarkana, Ark.: "Plans have been perfected for a vigorous campaign in the heart of Texarkana, beginning on the second Lord's day in June, and to be continued over three weeks, if possible. The central congregation has secured the services of A. J. Veteto to direct the song service. Every member is exceptionally anxious for a successful meeting, which will determine the future of a much-needed congregation in one of the best locations in the country. We are not asking any one for one cent of money, even though under prevailing conditions I am sure an appeal for such would be worthy; but we have firmly determined to strive lawfully to build a spiritual house that will bring glory to the Lord, through which we hope to erect a nice, comfortable building, not foolishly expensive, suitable for worship. But we do need a tent to carry out these plans, and will be very glad to hear from some neighboring congregation who will be so kind as to extend the use of one in their possession."

G. W. Farmer, Cleveland, Tenn., writes of the purpose to establish a congregation at Niota with a house in which to worship. He says: "Niota is a town of seven hundred or more people in McMinn County, Tenn. This is one of the points at which we have been working with one aim in view—that is, to plant the church of Christ there. A lot, splendidly located, has been bought and paid for (with the restrictive clause in the deed), upon which to build a church house. There is not a place in this town that we can get in which to hold services. Although we have had four meetings held in the town, they have all been tent meetings. We are now gathering funds to put up a church house on this lot. There are only ten or eleven members within easy access of this place, and the majority of these are not able to do much. Sister Flora Forest, whose home is here, has been an untiring worker in getting a congregation established here. We are now appealing to every sister who may see this or hear of it to send us a one-dollar contribution. This is a small thing; yet if each sister will do this, we will be able to build this house. May the Lord lead and help all to see the importance of this work. Send contributions to Mrs. Flora Forest, Niota, Tenn., or to G. W. Farmer, Cleveland, Tenn."

From C. A. Taylor, Louisville, Ky., January 31: "On April 23, 1920, as treasurer, I made a report, which was published in the Gospel Advocate, covering to that date all contributions to the King's Hall congregation building fund, received largely from appeals published in the Advocate. I now wish to make a final report. Since first report we have received additional contributions amounting to $289.90. In round figures, this, with what has already been reported, makes total receipts outside of our own congregation of $1,275; and we have raised among our own members $2,600, and borrowed $1,500, a total of $5,375. With this we purchased a lot for $2,000, on which we erected a frame building at a cost of $3,175; and paid for carpet, etc., $200. Please remember, all figures are in round numbers. This completes our building program, except that we have no permanent seats; but P. C. Kennett, of the Campbell Street congregation, has very generously authorized us to get comfortable pews and draw on him for $500, which will about buy them. Our building is not a fine one, but permanent and very comfortable, and we are extremely happy in it. We have two classrooms, a baptistery, electric lights, and seating capacity in main auditorium of about one hundred; this can be increased by extra chairs and use of class rooms to about one hundred and fifty. The churches and many individual Christians have been extremely generous with us, and we deeply appreciate their interest, their confidence in us, and their generosity toward us, and pledge ourselves to see that the church building they have helped us erect will be devoted constantly and only to the cause of uncorrupted Christianity, free from the unholy speculations of men and unmixed with divisive theories of false teachers. Now we wish to give expression to that gratitude which fills our hearts as we once more move forward in complete unity, full of hope and with hearts filled with joy, determined to plant the banner of our King on higher ground."

J. O. Barnes, New Smyrna, Fla., tells of the good results of a mission meeting he recently held. He says: "On January 25 I began a mission meeting at the beautiful little town of Eau Gallie, Fla., on the east coast, and continued it about ten days, and I am glad to say that God used me as his humble means to plant the cause of New Testament Christianity at that place, where an unmixed gospel sermon had never before been preached. As a visible result of the effort, a New Testament church composed of four earnest workers was set in order and began keeping house for the Lord on the first Lord's day in February, in the home of Brother Cox, where the church will meet for worship until more convenient quarters can be obtained. Brother Cox and wife were formerly from Nashville, Tenn., and V. E. Tankersley's home was near Columbia, Tenn. All of them are willing workers in the Master's vineyard, and they will continue the work at Eau Gallie. Brethren who pass this way and desire to work with that little body should address C. O. Cox, Eau Gallie, Fla. I should be glad to have some preaching brethren visit them and strengthen the work. I hope to be with them again before I leave the East Coast for our home in Lake City, which will be about the first of March. This meeting was made possible through the earnest efforts of W. T. McCullough, of Mims. The Adventists opened the doors of their homes and their church house to us, that being the only available place. We went to the work without the promise of any financial support or a member of the church of Christ at that place; but God opened the hearts of some brethren, and I received a reasonable support. Above all, I was encouraged on Lord's day, at the eleven-o'clock service, when Brother McCullough, of the Mims congregation, forty-three miles distant, drove up with an auto truck filled with the members of that church (and some others), and by their splendid assistance in songs and prayers made the meeting a spiritual success. They also remained for the afternoon service. All the glory is given to God and Jesus the Christ, who answered every prayer for this work."

AT HOME AND ABROAD

Lytton Alley preached at Highland Avenue Church, this city, on Sunday, morning and night, to large audiences.

We have a few copies of "List of Preachers of Churches of Christ for 1921" for sale at twenty-five cents net. Call and get one.

J. F. Smith writes from McComb, Okla., February 5: "I am evangelizing in this part, starting some new churches and working over some old ones."

John M. Rice, Merkel, Texas, says: "The good brethren at Duncan, Arizona, are still trying to get means enough to build their meetinghouse. Will the brethren at large please assist them some? This is a worthy call; they are true to the New Testament church."

Oury Harris informs us that the church at Dickson, Tenn., gave one Lord's-day's contribution, which amounted to four hundred dollars, to the starving children of Central Europe. This church has grown wonderfully in the last few years in zeal and liberality. Other churches would do well to follow its example.

J. W. Brents, writing from Athens, Ala., February 10, says: "When I receive my paper, the page I turn to first is the field reports. Too much reporting, perhaps, is not wise. We had splendid services last Lord's day. Two excellent young ladies from the First Christian Church took their stand with us. I enjoyed and sanctioned what was said in 'Wheat and Chaff' about 'preachers' meetings.' Preachers would do well to stay scattered."

Brethren who send us articles for publication should be patient. The better the article, the more likely to be delayed; because a good article will keep and not get stale. We are crowded with good articles, some of which may not get in for two or three months. We get the good ones in as soon as expedient. This is said because some have written in regard to manuscript in two or three weeks. We cannot well write receipts for all of them, either.

From Charles Holder, Bridgeport, Ala., February 11: "I am improving slowly; am now able to be up each day. I am very weak, and it looks now that it will be perhaps two weeks before I will be well enough to get out. Let all pray for me. I was sorry to hear of the attack on Brother Srygley, but trust he will soon be all right again. He is a fine man." We rejoice to hear of the improvement of Brother Holder's condition and wish for him a speedy recovery.

Dr. Cayce and consulting oculists decided it was best, and the only chance to save F. B. Srygley's eye, to operate. He underwent the operation last Friday and is doing very nicely. Nothing can be known definitely before ten days or two weeks. The operation was a very serious one, but it was thought the only possible chance to save his sight. Brother Srygley wishes to thank his friends for the many assurances of sympathy received and to say to them that he is unable to answer their letters in person.

From Will W. Slater, Fort Smith, Ark., February 7: "We had two fine services at Park Hill Church yesterday. Our attendance at the Bible study is beginning to more than fill the house. We had larger attendance yesterday than we have ever had. We will begin building an additional room this week to accommodate our increasing attendance. We have six classes with efficient teachers. We are baptizing our students at almost every service now. I preached to an appreciative audience out east of Van Buren yesterday afternoon."

From C. H. Smithson, 891 Dudley Avenue, Texarkana, Ark., February 7: "The work is just fine at Dudley Avenue. Our prayer meeting last week was the best yet. We had two fine services yesterday, and will continue all this week. This is one of the best congregations in this part. Their faith and zeal are the best. We have a nice building, nicely located, and we hope for much good. It is also the place for the preachers' meeting, and the time is April 4-8. Our aim is to make this the best one ever held. All are invited to be present and enjoy a feast for the soul."

R. A. Craig writes from Louisville, Ky., February 7: "We have closed our Bible drill at Parksville for the time being. We will probably begin again soon. It was a real treat to see the interest manifested. Old and young alike took a great part in studying and answering the questions. We feel that lasting good was accomplished. I am sure we should give a greater interest to teaching the Bible. If we put the truth into the young minds, it will surely bring fruit in later years. The truth taught by Campbell, Stone, Lard, McGarvey, and other pioneer gospel preachers is felt to-day, because they were wrapped up in the great duty of teaching. We can do as much. Let us get busy and teach."

From U. G. Wilkinson, Hot Springs, Ark., February 7: "I am still at Hot Springs, but will leave here this week for Oklahoma. My temporary post-office address will be Sulphur, Okla.; permanent address, Comanche, Okla. I expect to remain at Sulphur for some time under treatment. I think I have received benefit from the treatment here and that by patience I can yet recover. I preached here again yesterday and last night. The brethren here will continue the work, meeting each Lord's day at the K. of P. Hall, 709½ Central Avenue. Any brother visiting here should look them up. Any visiting preacher will be welcomed. Full information can be obtained from Sister W. F. McCabe, 8 Canyon Street."

From Charles L. Talley, Cookeville, Tenn., February 8: "Our work here seems to be taking on a forward move. Our Lord's-day service is more largely attended than ever. I suppose our audience last Lord's day numbered five hundred or more. The Sunday-evening service and attendance are fine, increasing in interest weekly. Last Lord's day a freewill offering was taken for the suffering ones of Europe and China, and, without any special stress upon this, it amounted to more than one hundred and thirty dollars. Here I might note that the offerings for the past three Lord's days were over five hundred dollars. All things considered, I think this puts this congregation in the front rank. Our program consists of five services each week."

C. E. Coleman has located at Springfield, Tenn., in a business way, but hopes also to be of service to the cause of the Master in that section. He writes: "We think we are right well situated now. The brethren meet every Lord's day here, and have preaching each fourth Lord's day by Andy T. Ritchie. We expect to have some midweek Bible studies soon. A little cloud of brothers and sisters (nineteen in all) appeared very suddenly at our door one evening recently, and it immediately began to 'pour.' The shower consisted mostly of things for the table and pantry. Did it mean anything? Yes, in more ways than one. We appreciate very much the way we have been received and treated by the church here, and trust that great good may come from our efforts together."

From R. E. L. Taylor, Lecanto, Fla., February 8: "We had two good services last Lord's day. We have succeeded in filling the house at each service. People from a distance are coming to hear. The interest among the brethren is continuing to grow. I have had letters from several preaching brethren wanting to locate with the congregation here. I called a meeting of the elders and members, and they have decided not to call a preacher until in the early fall, as I am to stay with them until April. They want to pay their new preacher's home out of debt. They will consider each application, however, and employ a preacher to take up the work in the early fall. My wife is better, and we think now she will get well, if she does not take a backset. I am still asking the brethren to pray for her speedy recovery. I have not gone away to preach, as she has been so bad off; but I think now I will soon be able to fill other appointments than here. We have moved into the new house that the brethren have built. They are very kind to us, which we greatly appreciate."

Alonzo Williams, of Wingo, Ky., recently paid a visit to David Lipscomb College, and writes of his impressions as follows: "I have just returned from a two-days' visit in the David Lipscomb Bible College. I was very favorably impressed with the work being done by that splendid body of boys and girls under the supervision of kind, humble, Christian teachers. I have never seen greater respect and harmony among a body of students. Every move made seems to point toward the salvation of souls. Christians should be more thankful for such schools, where the Bible is enthroned and every one subject thereto, and we should express our appreciation by contributing whatever we may have—either our dollars to help educate or our children to be educated in true wisdom. The school is located far enough away from the evils that are found in all cities the size of Nashville for parents to feel perfectly safe in sending their boys and girls there. I pray for the success of the institution, and hope to be one of their number at the opening term next fall."

GOSPEL ADVOCATE

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EDITORIAL

Yes, Certainly, "The Conclusion Follows."

BY M. C. K.

On page 158 of this issue of the Gospel Advocate the reader will find another article from Brother John T. Lewis. For reasons that seem valid and will appear later, I think it proper to publish it, and believe our readers will indorse this course. I call attention to the following points:

1. When the Apostolic Review writes a tract on the differences between "the church of Christ" and "the Christian Church," Brother Lewis asks: "Does the conclusion follow that the Apostolic Review says 'all Christians are not in the church of Christ?'" Yes, of course it does, if there are any Christians in "the Christian church." If he cannot see that the Review does not include in what it calls "the church of Christ" those whom it calls "the Christian Church," then no doubt our readers will agree with him that he has "not yet learned how to draw conclusions."

2. "Brother Kurfees" has already written "some on the differences between 'the church of Christ' and 'the Christian Church'" and between it and all other denominations, for "he thinks there is a difference;" but he is always careful to show that he does not mean by "the church of Christ" merely a few Christians who oppose organs and societies and some other things, but, strictly following the New Testament, he includes in it all the Christians in "the Christian Church" and in all other denominations.

3. No, when Brother Nelson said "one of the strongest Christian churches is" in Greenville, Texas, and that he "let them know that the church of Christ is in town," of course he did not include in the latter what he meant by the former. When Brother Nelson or anybody else holds up two churches in opposition to each other, designating and differentiating them by different names, of course neither name, in that case, so far as the meaning of such phraseology is concerned, includes the people who are meant by the other.

4. Speaking of the "Christian Church folks" who "will conduct the song service and lead in prayer for Brother Kurfees in his protracted meetings," I regret that Brother Lewis has "not yet learned how to draw the conclusion" that, in our dealings with Christians who are in error, while we should never join with them in doing wrong, it is certainly not improper to have them join with us in doing right. If not, I fail to see how we can ever consistently plead for Christian union. For example, we should not join with them in playing instrumental music in the worship of God, but surely we should let them join with us in singing his praises. But the refusal to do so is in perfect harmony with the general tendency of the little sect of modern times which, to the exclusion of others who are Christians, calls itself "the church of Christ." The divine basis of Christian union is what is taught in the New Testament; and while we must not follow Christians who are in error in the practice of anything that is not in that basis, we should surely encourage them to follow us in the practice of anything that is in it.

5. On the sectarian phraseology used in speaking of only a part of the Christians in a city as "the church of Christ in" that city, he says, since I am "an editor of the Gospel Advocate," it seems that I "would have this language of Ashdod stopped and have 'Bible things called by Bible names.'" That is exactly what all the editors of the Gospel Advocate are trying to do, but Brother Lewis and others hinder the work when they persist in using such phraseology. To us it seems more brotherly and better every way to publish articles sometimes even with "this language of Ashdod" in them than to autocratically shut them out because we do not agree with them. Let us be patient, but continue to urge the importance of speaking of Bible things as the Bible speaks of them.

6. Quoting the card of invitation which the Campbell Street Church circulated when Brother C. M. Pullias was with us in a meeting in 1908, he asks: "Does this mean that all the Christians among 'Baptists, Catholics, the Christian Church, Congregationalists, Dunkards, Episcopalians, Lutherans, Methodists, and Presbyterians' 'in that territory' were having a 'protracted meeting' on 'Campbell Street, between Main and Market,' or was Brother Kurfees back in 1908 using the 'now popular and current parlance?'" *Neither one.* My critic is attempting to make it appear here that the announcement on this card in 1908 is inconsistent with my present position, but the facts will show that he is mistaken. Speaking on that card of the Campbell Street Church as "the church of Christ" *at that place* is not only strictly and fully in harmony with New Testament phraseology, but it is the identical position for which I contended in the recent series of articles and for which I now contend. No matter if there were a million Christians in a given city, and one hundred or any other number of them met for worship or for anything else at a certain place, that number would be "the church of Christ" *at that place;* and if they or any other number were contemplated or spoken of as living at different homes, they would be "the church of Christ" *in those homes;* for in neither case would there be any Christians in the place or places specified that would not be included in the expression. Yea, even if it be narrowed down to a single household, all the Christians in it constitute "the church" *in that house;* and this is the identical phraseology used in the New Testament. "Aquila and Prisca salute you much in the Lord, with the church that is in their house." (1 Cor. 16: 19.) "Salute the

brethren that are in Laodicea, and Nymphas, and the church that is in their house." (Col. 4: 15.) Thus the Christians in a given house are "the church of Christ" *in that house;* but the reader will please note that the designation in every case, as is so in every case in the New Testament, includes all the Christians in the particular place specified. I had not before thought it necessary to explain that, in the expression, "the Campbell Street Church," the term "Campbell Street" does not mean simply the square feet of ground which the city thus names, but it means the Christian people who meet there, and the expression includes all of them. They are, therefore, "the church of Christ" *at that place.* There might be a hundred or any other number of different places in Louisville at which different numbers of Christians meet for worship, but any number of them meeting at any one of the places would be "the church of Christ" *at that place.* In such phraseology, the number of Christians included are contemplated, not in their relation to *the city,* as such, but in their relation to a particular place in the city. Hence, they are "the church of Christ" at the latter, because all the Christians thus related are included; but they are *not* "the church of Christ in Louisville," because there are other Christians with the same relation to Louisville that are not included. It is entirely scriptural, as conceded in answering his query, January 10, 1918, for Brother Lewis to speak of "the church of Christ at West End" and "the church of Christ at Woodlawn," in Birmingham, Ala., because each of them is a church of Christ in that city, and is *the* church of Christ at the place specified; but it would be wrong to speak of either or both of them as "the church of Christ in Birmingham," provided there are any other Christians in Birmingham besides those meeting at the two places. The thing objected to at this point was not the fact of calling a church at a given place "the church of Christ at that place," for that is what it is; but the objection was against calling it that to the exclusion of all other scriptural designations of the church. The designation "the church of God" and some others are quite common in the New Testament.

7. On receiving immersed persons from the denominations, he significantly evaded my question *and answered one which I did not ask.* He says he has "reimmersed several," but that "it was always those who wanted to be 'reimmersed.'" Exactly so; and this clearly implies that he accepted *without reimmersion* "those who" *did not* "want to be 'reimmersed,'" and it was specifically concerning *these* that I asked the question: "*Where were they before they came forward?*" But he failed to answer the question, not because he did not see it, for he quotes and even emphasizes it precisely as I have done; but he could not answer it without conceding that those whom he accepts without reimmersion were Christians in the denominations, and, hence, that a part of the church of Christ is in the denominations; and, therefore, when he calls two congregations in Birmingham "the church of Christ" in that city, he *does not* include all Christians in his use of the term. His own practice completely upsets his theory.

8. Confining ourselves to the issue now before us, our readers are in no wise concerned about whether he "worries" himself "or bothers others about 'the Christians among'" the denominations when he "uses the term 'church of Christ;'" but they are very much concerned with the fact, conceded by Brother Lewis when he accepts without reimmersion persons from the denominations, *that such persons were Christians in the denominations.* Moreover, when he speaks of "the church of Christ in Birmingham," he ought to "worry" himself enough to include in the expression at least all those persons in Birmingham whom he would receive *without reimmersion.* Assuredly he will have to do this in order "to speak of the church as Brother Kurfees spoke of it back in 1908."

9. Finally, Brother Lewis may hold a different view about it, but I think Christian men may sometimes differ and yet regard each other as "'esteemed contemporaries,' 'friends' and 'brethren,'" without offense to either God or right-thinking men. It is one thing to mix with erring Christians *in doing wrong,* but quite a different thing to mix with them in *trying to get them to do right.* However, his reference to the discussion begun and abruptly closed between Brother Z. T. Sweeney and myself is irrelevant and otherwise out of place here, and I think it proper to pass it without further comment. Moreover, the insinuation in the statement about "ordinary fellows who are still walking around on the ground" and who, unlike myself, "do not know how to manipulate this 'circumlocution,'" would have caused the return of this article without publication but for the fact that, owing to the nature of it, this course might have appeared as an effort to shield myself from criticism. This I have no wish to do, and I am sure the other editors and the managers of the Gospel Advocate would say the same thing for themselves; and this consideration, together with the fact that it gives an opportunity to clarify and emphasize the truth on the points involved, is the reason for publishing it. Beyond all reasonable doubt, when we come to use Bible terms at all times in the exact sense in which the Bible uses them, it will be a long stride toward the complete restoration of the primitive religious and ecclesiastical order.

Must a Bishop Be a Married Man?

BY J. C. M'Q.

On page 155 of this issue is an article by Brother H. Leo Boles, "The Bishop Must Be the Husband of One Wife," for which we ask a careful perusal before reading this.

While I freely accept the statement of Paul that an elder must be "the husband of one wife," I do not accept the view of Brother Boles and a minority of the commentators that "the husband of one wife" is equivalent to saying "he must be a married man." I have no disposition to argue with Brother Boles over what Adam Clarke says, for every one who has examined the dictionary knows that "must" is a stronger word than "should." The husband of one wife"—that is, not the husband of two, three, or six wives—means *one* opposed to *many,* as Thayer, the standard New Testament lexicographer, informs us. Monogamy is opposed to polygamy, whether simultaneous or successive polygamy. I mean by "successive polygamy," putting away one wife without a scriptural cause and marrying another. In that time of easy divorce husbands put away their wives, and wives put away their husbands, for the most frivolous excuses. Many of the Roman women counted their ages, not by the Roman consuls, but by the number of husbands they had had. Remembering that women divorced their husbands on such frivolous excuses, we see why Paul says that the widow "having been the wife of one man" might be enrolled among the number to be supported by the church, but the wife who had put away a number of husbands should not be enrolled.

Elders were old men, and usually had families. Having families, they should be controlled families, and the children should not be unruly, but faithful and obedient. In commenting on "one that ruleth well his own house, having his children in subjection in all gravity," R. Milligan, in the Millennial Harbinger of 1855, page 690, says: "It is important here to distinguish between that which is in itself a qualification and that which is a mere proof of its existence. If the view taken of the second qualification is correct, it does not follow that, to become a bishop, a man must have a family. This test, as we have said, would have excluded even Paul from the eldership of a congregation, in which, for three years, he had discharged with fidelity all the duties of an overseer. But it does follow, that, having a family, it should be well governed; having children, they should be brought up in the nurture and

admonition of the Lord. The bishops were chosen from among the old men. They, of course, generally had families. And their qualifications for the instructions, care, and government of a congregation would be most apparent from the manner in which they had educated their own families. It was a maxim with Confucius, the Chinese philosopher, that 'he who knows not how to govern and reform his own family cannot rightly govern and reform a people.' And a greater than Confucius has said: 'For if a man know not how to rule his own house, how shall he take care of the church of God?'" Campbell commends this, and also what Milligan says on "the husband of one wife," in the following note on page 623 of the Millennial Harbinger: "We commend to the special consideration of our readers the following essay, in three chapters, upon 'The Permanent Orders of the Christian Ministry.' It is from the pen of Professor Milligan, now of Bethany College, formerly of Washington College, Pennsylvania, and more recently of Bloomington University, Indiana. Many of our readers, both new and old, will, no doubt, be profited by a considerate perusal of it."

The Holy Spirit has said in a forceful and direct way that an elder must not be a polygamist; for saying an elder "must be the husband of one wife" is equivalent to saying he "must not be guilty of polygamy," or the husband of more than one wife. Saying he "must be the husband of one wife" is far from saying he "must be a married man," for he may be the husband of more than one wife and yet be a married man. Churches, in selecting a preacher, sometimes say that he "must be a married man," but never that he "must be the husband of one wife." The Holy Spirit certainly could have stated directly that a bishop must be married to *one* woman, if monogamy is a qualification of a bishop and celibacy a disqualification, no matter how well he is otherwise qualified for the work of an elder. Paul, for good reasons, did not say a bishop "must be a husband;" for Solomon, with his seven hundred wives and three hundred concubines, was a husband. But when "must be a husband" is qualified by "of one wife," it means that he must not be a *polygamous* husband. Paul did not say a bishop must be a man with a wife, for the good reason that this is not so; but if a man is married, which is usually the case, he must be the husband of one wife, and not of more than one.

The majority of commentators quoted by my critic do not sustain the position that an elder must be a married man. Brother Boles quotes Bloomfield, who says of the expression, "husband of one wife," or "wife of one man" (1 Tim. 5: 9): "The expression plainly signifies the having had but one husband." This condemns divorce for unscriptural causes, but not celibacy. The following commentators quoted by Brother Boles do not sustain him in his position that an elder must be a married man: "The Twentieth Century New Testament;" William Burkitt, author of "Expository Notes on the New Testament;" Samuel Davidson, author of "Introduction to the New Testament;" Joseph B. Rotherham, author of "Emphasized New Testament." Thus it will be seen by the discriminating reader that over half of the forty scholars are against him, and we have already seen in a former article that four of the five he quoted did not support his view. While I might give many, I give only two quotations from the commentaries; for I rest the case upon the teaching of the Bible, and not upon the teaching of the commentaries. "The Critical Commentary and Paraphrase on the Old and New Testaments and the Apocrypha," by Patrick, Lowth, Arnald, Whitby, and Lowman, comments as follows on "the husband of one wife:" "*That is, not guilty of polygamy or of divorcing one woman and marrying another, as many of the Jews and Greeks often were.*" In a note on the same verse Patrick quotes Theodoret, who says: "For the Jews were wont to be married to two or three wives together." "An Exposition of the Bible," edited by twenty-seven eminent scholars, among whom were Marcus Dods, Dean F. W. Farrar, and others, takes the position that a man who lost his wife and married the second time should not be appointed an elder. These men make a lengthy effort to prove that second marriages are an evidence of weakness, but reason and experience both testify that second marriages are no more proof of lack of self-control than first marriages. Paul is not condemning here second marriages, which he elsewhere allows. (1 Cor. 7: 8, 9, 39.) But evidently seeing that if second marriage is an evidence of weakness, celibacy must be an evidence of strength, they seek to excuse their inconsistency in the following: "And here we may note St. Paul's wisdom in giving no preference to those who did not marry at all over those who had married only once. . . . It is quite obvious that although he in no way encourages celibacy among the clergy, yet he assumes that among them, as among the laity, marriage will be the rule and abstaining the exception; so much so that he does not think of giving any special directions for the guidance of a celibate bishop or a celibate deacon."

God made one woman for one man, and ordained marriage for the elevation of society and the happiness of the race. (Gen. 2: 24.) Christ says: "For this cause shall a man leave his father and mother, and shall cleave to his wife; and the two shall become one flesh." But I have never understood that this compels a man to be a celibate or to be a married man. But if the position that an elder must be a married man is true, then it follows as the night the day that a man must be married to do good works; for, according to my critics, celibacy bars him from the work of an elder. While the word of God condemns the evils of polygamy and adultery growing out of easy divorces, it rather commends than condemns celibacy. "But I would have you to be free from cares. He that is unmarried is careful for the things of the Lord, how he may please the Lord: but he that is married is careful for the things of the world, how he may please his wife, and is divided. So also the woman that is unmarried and the virgin is careful for the things of the Lord, that she may be holy both in body and in spirit: but she that is married is careful for the things of the world, how she may please her husband." (1 Cor. 7: 32-34.) This is a general statement, and does not apply to any particular time. Paul does not teach that the man who is a dissatisfied celibate is more efficient than the man who is married; but he teaches that the satisfied, consecrated celibate devotes his time to pleasing the Lord, while the married man devotes his time to the things of the world that he may please his wife. But it is said that this applies only to the Corinthian church, because Paul spoke of "the present distress." Paul says: "I think therefore that this is good by reason of the distress that is upon us, namely, that it is good for a man to be as he is." (1 Cor. 7: 26.) This clearly states that it is good for a man "to be as he is"—if married, to remain married; if single, to remain single. Beginning with verse 29, he deals with a different phase of the subject, which continues through the remainder of the chapter. It is as true now as when Paul wrote that the time is short when "those that have wives may be as though they had none; and those that weep, as though they wept not; and those that rejoice, as though they rejoiced not; and those that buy, as though they possessed not." It is as true now as when written: "He that is unmarried is careful for the things of the Lord, how he may please the Lord: but he that is married is careful for the things of the world, how he may please his wife." "The distress" does not change the truth taught by Paul, which coincides with the experience and consciousness of all Christians. But it is held that if the unmarried cares for the things of the Lord, that Paul contradicts this when he

says: "I desire therefore that the younger widows marry." (1 Tim. 5: 14.) But those that hold this view should tell us that these younger widows "waxed wanton against Christ." This is in perfect accord with his teaching at Corinth: "But if they have not continency, let them marry: for it is better to marry than to burn." (1 Cor. 7: 9.) Paul taught at Corinth and taught Timothy that all who are not satisfied to remain single should marry. We should not mutilate the Bible by applying truth applicable to all times and peoples to any particular time.

A man must be fitted and must in a measure do the work of an elder before he can rightly be recognized as such by the congregation. The work of an elder is a good work, and a man who has not grown and developed into it cannot make an elder, no matter how many times he may be appointed by the congregation. Paul had the care of all the churches and was inspired and did the work of an elder in Ephesus for three years. On this point Milligan says in the Millennial Harbinger of 1855, page 688: "At least two of the most eminent members of the Christian church were unmarried men. Hence it is not probable that Paul would condemn in others what he considered right and expedient in his own case. It is unreasonable to suppose that the chief of all the apostles would lay down, as a necessary qualification for the inferior offices, what is proved, by his own example, to be unnecessary for the superior, and which would have rendered both him and Barnabas ineligible to the eldership or deaconship in any Christian congregation." Polygamy had been practiced by the Jews, and divorces were easily secured by the Romans; so it is very probable that when the gospel was first preached to Jews and Greeks, some who had divorced their wives without scriptural cause, and were, therefore, living in adultery, obeyed the gospel. While God has never approved either polygamy or adultery and while it has been wrong from the beginning, yet he allowed Abraham, Isaac, and Jacob, and the patriarchs, to practice polygamy. "They say unto him, Why then did Moses command to give a bill of divorcement, and to put her away? He saith unto them, Moses for your hardness of heart suffered you to put away your wives: but from the beginning it hath not been so." (Matt. 19: 7, 8.) The church did not at one bound grow out of Judaism into the full light of Christianity. While slavery has been wrong from the beginning, yet we have instructions in the Bible as to the manner in which we should treat servants. So it is very probable that some did divorce their wives without scriptural cause. These were forbidden to exercise the functions of an elder. God did not force them to break up relations already contracted, for the prophet Malachi teaches that God hates the putting away of their wives: "And did he not make one, although he had the residue of the Spirit? And wherefore one? He sought a godly seed. Therefore take heed to your spirit, and let none deal treacherously against the wife of his youth. For I hate putting away, saith Jehovah, the God of Israel, and him that covereth his garment with violence, saith Jehovah of hosts: therefore take heed to your spirit, that ye deal not treacherously." (Mal. 2: 15, 16.) The Bible does, however, condemn polygamy and adultery, and there is no warrant in it for a man now to be guilty of such sin. As the church has grown out of Judaism, so there is no excuse now for polygamists or adulterers being in the church. Christians who have been taught the word of God have understood all along that easy divorces and divorces for any other than the scriptural cause are plainly condemned by the word of God.

If a man is thoroughly a Christian, the nerve that runs from his brain to his purse will be just as much Christianized as the one that runs from his brain to his tongue.—**Selected.**

"Is Baptism Necessary to Salvation?"

BY F. W. SMITH.

The foregoing subject is the basis of some preachment by a contributor to the Baptist and Reflector of July 22, 1920. The document was sent to me for review, but other matters have delayed it until now. So here it is:

The doctrine which asserts that it is, is variously called:
(a) Baptismal salvation.
(b) Baptismal remission.
(c) Baptismal regeneration.

All mean one and the same thing—namely, that water in some way, or baptism water, has to do with the salvation of a soul.

I want to assert plainly and flatly that the doctrine is false, and I propose to prove it so.

I would not say that those who hold this doctrine are bad people. Many of them are among the best people, but they are mistaken.

This doctrine (in proportion as it is emphasized) is the death knell of spirituality. Why so?

The Holy Spirit will not grant his gracious presence and power upon error, especially error that is so dangerous as that.

It tends to reduce religion to mere form or ceremony, or to a series of mere human acts, until you get to where religion is a mere human thing; until you think you can make a convert like you can make a mechanical object, like a bookcase or a chair.

Because it is this, it becomes one of the worst forms of legalism or an attempt at salvation by works. The process which they use has been given by another in about these words:

"You believe that Jesus Christ is the Son of God—that changes your heart; you repent—that changes your conduct; and you are immersed—that changes your state"—from dry to wet.

They argue that if there are three steps to salvation, you are not saved until you have taken them all.

Alexander Campbell taught that all unimmersed persons are out of Christ and lost. How false this is! The Bible nowhere says that baptism is a part of salvation, while it does say that we are saved through Jesus Christ.

Campbell further says that a change of views means a change of heart. According to that, as one has said, a man's heart would be changed every time he changed his views.

This doctrine rests upon a very few and scant passages of Scripture, and passages which they misunderstand and misinterpret. I will never trust my eternal salvation to a few verses of Scripture which seem to run opposite to the clear, plain teachings of the vast majority of passages of the Bible, on the question of salvation. A good rule to follow, if you want to know really what the Bible means, has been given thus. Never allow a doubtful or obscure passage to contradict the meaning of another plain and clear passage. But let us examine these passages on which their doctrine rests. I will mention their principal ones.

First. Jesus said to Nicodemus in John 3: 5: "Except a man be born of water and of the Spirit." There is nothing about baptism there. What kind of water did Jesus mean when he said: "If any man thirst, let him come unto me, and drink." Again, "saved by the washing of the water of the word." But Christ is called "the word." (John 1: 1.) In John 7: 39 the Spirit is referred to as water. Thus the passage would mean, according to this, except ye be born of the Holy Spirit and Christ, ye cannot enter the kingdom of heaven, and that both of these divine persons are necessary in accomplishing or effecting the work of salvation for the sinner. The "water" here may be typical, as it elsewhere is typical of the work of saving grace.

Second. Again, Acts 2: 38 is another favorite stock passage with them. "Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins," etc. But Dr. Ditzler translates the passage: "Repent—and be baptized—trusting in the name of Jesus Christ for the remission of sins." Now that is exactly what I believe. If a man comes to me and tells me, "I have repented and am trusting in the name of Jesus Christ for the remission of my sins," I say to him: "My brother, you are a candidate for baptism; the faith or trust that you have proves that you have met the condition of salvation."

Third. What are our mistaken friends going to do with the following clear and plain Scriptures, which set forth the conditions of salvation?

(a) Jesus said: "He that believeth on the Son hath everlasting life."
(b) Acts 10: 43: "Whosoever believeth in him shall receive remission of sins."
(c) Acts 15: 19: "God put no difference, . . . purifying their hearts by faith." Does not say by baptism.
(d) Paul said to the Philippian jailer: "Believe on the Lord Jesus Christ, and thou shalt be saved."
(e) Said Jesus: "Verily I say unto you, He that believeth on me hath everlasting life."
(f) "The blood of Jesus Christ his Son cleanseth us from all sin."
So it is not water at all, but blood, that saves, the blood of our Lord Jesus Christ.

This mixture of misrepresentation and woeful perversion of God's word is noticed, not so much because of any merit it possesses, but because it appears in a religious journal and seemingly has the indorsement of the editor. Just what the author means by the word "necessary" in his question, I do not know; but if he means by it that any one among Protestants believes that God could not save one without baptism, I deny the charge. It is not a question as to what God *can* or *cannot* do, but one of what God has *promised* in his word to do. If, therefore, he had framed his question thus, "Is there any promise of salvation under the new covenant without baptism?" I would quickly answer, *No*. But he starts out with a *palpable misrepresentation* of those who teach that baptism is one of the conditions of salvation by calling it "baptismal salvation," "baptismal remission," and "baptismal regeneration." His effort by the use of such manufactured terms is to show that those whom he *vulgarly* calls "Campbellites" teach that there is efficacy in water to cleanse one from sin. If he does not know better, he should keep himself out of print until he acquaints himself with the faith of those he attempts to represent. If the editor who published his communication does not know better, he, too, should seek information; but if he knows better, then he is inexcusable for permitting such a gross misrepresentation to appear in his paper without correction. If he had said that *obedience* "in some way . . . has to do with the salvation of a soul," he would have stated the naked truth, although that obedience involves obedience to God in baptism. The Holy Spirit says: "He became the author of eternal salvation unto all them that obey him." (Heb. 5: 9.) Did Christ command baptism? If so, is one "obeying" Christ who neglects or refuses to be baptized? It was Jesus Christ, and not Alexander Campbell, who said, "He that believeth and is baptized shall be saved" (Mark 16: 16), thus placing the promise of salvation *after*, and not *before*, obedience in baptism. Will the author of the document under review dare to tamper with the word of God and make it read, "He that believeth and is saved should, if he so desires, be baptized?"

He does not seem to be satisfied with his work so far, but proceeds to tell what somebody else teaches, thus: "You believe that Jesus Christ is the Son of God—that changes your heart." Now who believes or teaches that? Why, "the devils believe and tremble." (James 2: 17.) They had, if you please, the "faith alone" doctrine of the man who wrote this wonderful document. Again: "Nevertheless among the chief rulers also many believed on him; but because of the Pharisees they did not confess him, lest they should be put out of the synagogue: for they loved the praise of men more than the praise of God." (John 12: 42, 43.) These are some more of our friend's "faith alone" men. No one with any proper conception of Bible teaching would say that such people had a "change of heart," for the simple reason that the element of repentance toward God was lacking. Again, the author says somebody teaches that repentance "changes the conduct." I do not know of any such teaching, but I do know that genuine repentance, which is preceded by a "godly sorrow" (2 Cor. 7: 10), leads to a change of conduct or reformation of life. He also says that some teach that when one is "immersed," "that changes your state," and then adds, "from dry to wet." In this addition he makes an effort to appear funny (?), *but it is at the expense of the solemn and sacred word of the living God*, and is nothing short of blasphemy. Let us see whether this man who makes *fun* of an ordinance of the Lord Jesus Christ believes that immersion changes one's state or not. Now, he is a Baptist, and yet would never have been recognized as a Baptist and a member of the Baptist Church without being immersed. Some change of state, it seems to me! He was changed out of something into the Baptist Church, and immersion in water is the thing that did it. Again, before he was immersed, he *could not* eat at the Baptist table. Now, if *he* was not in one place or state and that *table* in another, then why did he not eat before he was immersed? Of course the immersion of the proper subject, one prepared by faith and repentance, changes the state of the individual. Such as are prepared in heart are immersed *into* the names of the Father, Son, and Holy Spirit, and this puts them into a state in which they were not before. This will do for the present, but I am not done with this document.

E. N. Glenn and His Mexican Mission.

Replying to numerous inquiries that we are receiving relative to E. N. Glenn and the Mexican mission that he is soliciting aid for, we beg to state that E. N. Glenn quit meeting with the church here several months ago on the ground, he claims, that we use individual communion cups. As to Martinez, the Mexican preacher on whose behalf Glenn is asking the support of the brotherhood, he is not now, nor has he ever been, connected with the loyal church of Christ in El Paso.

[Signed] W. A. Schultz, J. W. Cowan, J. B. Hancock, Elders; J. D. Jones, S. E. Ballard, T. D. Lovelady, Deacons.

Montana and Raynor Streets, El Paso, Texas, January 28, 1921.

Behind the Clouds.

BY CLARA COX EPPERSON.

I looked out over the Blue Ridge Mountains at the vast expanse of sky, and in all that wondrous heavens there shone no single star; no moon sent silvery beams to earth; only dull, gray clouds covered the blue of the sky, unlit by the radiance of even one single evening star. And yet I knew that behind that vast canopy of leaden clouds there were stars innumerable, shining somewhere; a moon sending to earth its silver shafts of gleaming light, and a sun still in God's heaven to light the way of earth with its glorious radiance, and these wonderful lights of the stars and the moon and the sun will shine again when the clouds that intervene roll by.

And then I thought of those dear bodies confined in narrow beds beneath the sod, and I knew that also their radiant souls are shining somewhere in the glory of Christ's presence and God's eternal love, and they, too, shall shine with love upon us some sweet day, when sun and stars and moon forget to shine, when earth and sea give up their dead, and the clouds of life roll by forever, in the everlasting sunshine of Paradise.

Worship and culture of necessity go hand in hand. There can be no such thing as true culture apart from the religion of our dear Lord and Savior, Jesus Christ. The fundamental principles of true culture are enshrined forever in the Sermon on the Mount, the ten beatitudes of the Lord Jesus. Society, apart from the Fountainhead of Grace, can display to the world nothing better than a refinement which is, at best, a veneer.—Henry L. Drew.

QUERY DEPARTMENT

BY J. C. McQUIDDY.

T. F. Davison sends the following queries and quotes Matt. 1: 16, which reads: "And Jacob begat Joseph the husband of Mary, of whom was born Jesus, who is called Chirst.' (1) Is the Joseph referred to here the same as the one who died in Egypt? (2) What is the meaning of John 10: 9? (3) What is the meaning of Mark 16: 17, 18?"

1. This is not the same Joseph who was the son of Jacob, the son of Isaac. If the querist had noticed, he would have seen that this Jacob was the son of Mattan, and not Isaac. This seeming discrepancy grows out of the repetition of names.

2. John 10: 9 reads: "I am the door; by me if any man enter in, he shall be saved, and shall go in and go out, and shall find pasture." Christ is the door, the shepherd, and the pasture. The pasture is the bread of life and the water of life. The going in and out simply refers to going in and out of the sheepfold. I have heard some take the position that it meant going into Christ and out of the Jewish dispensation, but it seems to me that this is pressing the figure further than is best.

3. Mark 16: 17, 18 is as follows: "And these signs shall accompany them that believe; in my name shall they cast out demons; they shall speak with new tongues; they shall take up serpents, and if they drink any deadly thing, it shall in no wise hurt them; they shall lay hands on the sick, and they shall recover." Some who believed were able to perform miracles. Paul was bitten by a deadly serpent, and yet experienced no evil results. Peter raised Dorcas from the dead. The apostles, fathers and founders of the church of God on earth, performed miracles and did the things here enumerated that follow as the heritage of the church of God through the ages. These miracles follow the church as the good deeds of a father follow the children to give them honor or shame. The passage does not mean that all who believed would be able to perform miracles. This is all that is meant by "signs" following them.

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John H. Daily, of Waverly, Tenn., asks the following questions: "(1) Does the word 'Selah' used by David mean God? (2) Did Christ partake of the wine on the night he was betrayed? (3) Did he give thanks for the bread and then give thanks for the wine, or did he give thanks for both at the same time? (4) What is meant in verse 25 by the word 'supped?'"

1. The word "Selah" does not mean God. While it is not definitely known what it means, the general consensus of opinion is that it means a musical pause.

2. Matt. 26: 29 says: "But I say unto you, I shall not drink henceforth of this fruit of the vine, until that day when I drink it new with you in my Father's kingdom." From this passage it seems that Christ did partake of the wine on the night of his betrayal.

3. The Scriptures state clearly that Christ gave thanks for the bread, and also that he gave thanks for the fruit of the vine. Matthew says that Jesus took bread, and blessed, and brake it, and gave to his disciples, and that he took a cup, and gave thanks, and gave to them; so it seems that he blessed the bread and wine separately. (See Matt. 26: 26, 27.)

4. If our querist had read verse 25 in the Revised Version, he would have seen that it says "after supper," which shows clearly the meaning of "supped" as it appears in the Authorized Version.

C. A. Lancaster, of Ruppertown, Tenn., says that "a brother contends that Christ was led up from the Jordan to the wilderness by the wicked spirit, the devil." I think the brother is mistaken in this contention. It appears to have been the deliberate purpose on the part of God for Christ to be tried in order to show to the world that man is capable of salvation, as is evidenced from the statement that he was driven by the Spirit into the wilderness and also from the statement as given by Matthew. God permitted Abraham to be tried for a good purpose; he permitted Christ to be tried for the same reason. God tries a man in order to develop him and lead him into a nobler, purer, and better life. Christ was made perfect through suffering. The devil tempts a man for evil; his purpose is to seduce and lead him to ruin. Brother Lancaster also asks if Christ was fillled with the Holy Spirit before his baptism, and if the devil had power over all the kingdoms of the world. While we find Christ filled with wisdom far surpassing that of ordinary men when he discussed with the doctors of the law in Jerusalem, yet we have no evidence that he was filled with the Holy Spirit until after his baptism. It was after his baptism, and not before, that he was acknowledged to be the Son of God. At his baptism the Father, the Son, and the Spirit were all present. It would have been no temptation to Christ, if the devil had not controlled all the kingdoms of the earth and the glory of them. While he did not have them by right, he had them by usurpation.

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Mrs. M. C. Litton, of Lone Wolf, Okla., inquires as follows: "One of our sisters in Christ wishes to have your advice concerning Matt. 17: 14-21, mostly on verse 21. She wishes to know why they had to fast and pray for this sin any more than any other sin." The verse referred to by Sister Litton reads as follows in the Common Version: "Howbeit this kind goeth not out but by prayer and fasting." The case referred to occurs in Matt. 17: 14-20. Verse 21 is not found in the American Standard Edition. We quote Matt. 17: 14-20 as it occurs in the Revised Version: "And when they were come to the multitude, there came to him a man, kneeling to him, and saying, Lord, have mercy on my son: for he is epileptic, and suffereth grievously; for ofttimes he falleth into the fire, and ofttimes into the water. And I brought him to thy disciples, and they could not cure him. And Jesus answered and said, O faithless and perverse generation, how long shall I be with you? how long shall I bear with you? bring him hither to me. And Jesus rebuked him; and the demon went out of him: and the boy was cured from that hour. Then came the disciples to Jesus apart, and said, Why could not we cast it out? And he saith unto them, Because of your little faith: for verily I say unto you, If ye have faith as a grain of mustard seed, ye shall say unto this mountain, Remove hence to yonder place; and it shall remove; and nothing shall be impossible unto you." In Mark 9: 29 we have this language: "And he said unto them, This kind can come out by nothing, save by prayer." The marginal note says: "Many ancient authorities add 'and fasting.'" In order to perform such miracles and have power over demons and evil spirits, it was necessary for the disciples to have the strength that came from fasting and prayer. This son was a lunatic, was dumb, and evidently possessed a demoniac spirit. Faith, exercised in fasting and prayer, are the conditions of power. Only by devout waiting before the Lord for strength, waiting in fasting and in prayer, could the disciples hope to have sufficient strength for the casting out of such spirits. Often Christians have a spirit of envy, a spirit of covetousness, a spirit of revenge, that must be cast out by prayer before they are prepared to be helpful to others. Read the eleventh chapter of Hebrews, which shows the victories of faith.

RELIEF FUND

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

St. Elmo Church, Chattanooga, Tenn.	$ 15.00
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We have received the following letters of acknowledgment:

New York, January 28, 1921.—Mr. A. B. Lipscomb, Nashville, Tenn.—Dear Mr. Lipscomb: We are again in receipt of your most generous contribution of five hundred dollars toward the relief of the sufferers in Poland. We beg to express to you, as well as to all the readers of the Gospel Advocate who have participated in this offering, our most heartfelt thanks, and we beg of you all to believe in our sincere appreciation of your wonderful generosity. Due to the present rate of exchange, your donation represents a small fortune when translated into Polish marks. It will go a long way toward alleviating the misery of the country and saving the lives of many unfortunate children.

With repeated thanks and very best regards, I beg to remain, Gratefully yours, W. O. GORSKI,
Honorary Executive Secretary.

New York, January 31, 1921.—A. B. Lipscomb, Nashville, Tenn.—My Dear Mr. Lipscomb: May I supplement the inclosed official acknowledgment of your check for four hundred and nine dollars and twenty-two cents with a personal word of appreciation for the cordial support of the Gospel Advocate? The accounts of our work which have been presented to your readers in the columns of that paper must, in large measure, have prompted this generous contribution. I inclose two news items which will be of interest to you and possibly to your subscribers. We are very proud of the record made by our overseas workers.

Sincerely yours, CHARLES V. VICKREY.

The gospel is a picture of God's free grace to sinners. Were we in a room hung with the finest paintings and adorned with the most exquisite statues, we could not see one of them if all light were excluded. Now the blessed Spirit's illumination is the same to the mind that outward light is to the bodily eyes. A compass is of no use to the mariner unless he have light to see it by.—Toplady.

Millet, the great painter, taught that it was the business of art "to make use of the trivial to express the sublime." It is certainly the duty and privilege of the saint so to handle the trivial as to express the sublime doctrines and principles of his holy faith.—W. L. Watkinson.

A Sinking Fund for the Gospel Advocate.

Brother Hall, in the last issue of the Gospel Advocate, published a request for brethren to send in contributions to the Advocate to be kept separate and to be used as a sinking fund for the purpose of sending the paper to people who want to read it and yet are not able to pay for it. The suggestion is a good one and should meet with a hearty response. We have many subscribers who write us that they appreciate the paper and are greatly benefited by reading it, but, of necessity, they must discontinue for the reason that they are short of funds. In such cases we often continue the paper at our own expense, putting the person on a complimentary list. Of course we cannot afford to send it to every one who is in this condition and who would like to read the paper. We frequently have subscribers who write us that they have been reading the paper forty or fifty years, but, on account of lack of funds, they will be compelled to discontinue it. We always regret to lose such subscribers, because we find that they really prize the paper very much and hate to part with it. The best friends of the Advocate are those who have been reading it the longest.

I have a letter now which has been received since Brother Hall made his suggestion. I will omit name and place. The brother says: "I thought I would write you in regard to my subscription to the Gospel Advocate. I am behind about two years, and I am not able to pay any on the account. My wife has been sick for nearly two years, and my own health is bad, so I am not able to work but very little. We have six small children, not large enough to earn their living. We must take care of these, which demands all that we can possibly make. I preach when I can under these conditions, but I did not get to hold but one short meeting last year. I write to ask you, as brethren in Christ, to help us some if you can." This is only one case out of very many, many of which are much more pathetic than this one. If any one desires to send us a contribution to relieve this brother's condition and also to join Brother Hall in the sinking fund, we should be very glad to have him do so. We could use to advantage several thousand dollars in sending the paper to people who want it and are doing their best, and yet are not able to pay for it. Who will be the first to send us a liberal contribution for this sinking fund? We should like to mark this brother's paper paid, along with many others who are in his condition. We shall patiently wait, anticipating a prompt and generous action on the part of our readers.

We are glad to call attention to the fact that we are still giving twenty per cent discount on all new subscribers that our readers may send us. Renew your own subscription and send us a number of new subscribers. By sending us five new subscribers you will be paying up your own subscription for one year. We are still giving the Teachers' New Testament to those who send us two new subscribers, accompanied by two dollars and fifty cents each. January last was a most excellent month for the Advocate, and the prospect seems more encouraging for the growth of the paper than it has for a long time. It does seem that we might be able to get a good worker at every church and one at every post office where the Advocate circulates. Will you not help, and help at once?

No matter how limited the world in which we live may seem to be, if the spirit of loving service has full possession of our hearts, it will find some medium of expression.—Selected.

Achievement is not bounded by life. It is this truth that solves the mystery of the death of those who go in the prime of their usefulness, and with their work apparently all unfinished. God's plans have no horizon. "On earth, the broken arcs; in heaven, the perfect round."—Selected.

WESTERN DEPARTMENT

By C. E. WOOLDRIDGE.
2018 Cullen Street, Dallas, Texas.

About Elders.

For some time I have been giving considerable study to the qualifications and duties of elders, or bishops, and the corresponding duties of other members of the congregation. I am persuaded that we have been too lax in the presentation of the teaching of God's word on these matters, with the result that the standard has been lowered to conform to our ideals, rather than raised to reach God's. Have we so taught that in each congregation there are men who really "desire the office of a bishop," realizing that it is "a good work" for which earnest, careful, and laborious preparation should be made? We frequently hear it said that no man possesses these qualifications today. If not, why not? If men in Paul's day could attain to such, why can they not now? Which one of these qualifications is it that is impractical or unattainable? Is not such an idea dangerously apologetic? Why do we not present these matters clearly and upon the high authority of inspiration, with exhortations and entreaties such as will stir men's souls to growth and action? It is the shame of the church to-day that we condone the carelessness, indifference, and selfishness which leaves us without competent leadership.

I was recently startled when a brother advanced the idea that the work of the elders is being done almost exclusively by preachers employed for the purpose. These preachers are expected to plan and lead in almost every matter of church work and to personally execute most of it. The congregations, with their bishops and deacons, are willing to pay. Are our elders to be no more than business managers? Brethren, I plead with you, as overseers, study the scriptures cited at the close of this article; and, if you love the truth and the cause, stretch yourselves upward and forward to the measure of qualifications and duties in them taught. Preacher brother, teach these things, not in a dogmatic or caustic way, but in a loving way, both to the old and young, that men may see the beauty and strength of God's way and desire to do this wonderful work.

"And we beseech you, brethren, to know [acknowledge, reverence] them which labor among you, and are over you in the Lord, and admonish you; and to esteem them very highly in love for their work's [office] sake. And be at peace among yourselves. Now we exhort you, brethren, to warn them that are unruly, comfort the feeble-minded, support the weak, be patient toward all men. See that none render evil for evil unto any man; but ever follow that which is good, both among yourselves, and to all men." (1 Thess. 5: 12-15.)

Citations: 1 Tim. 3: 1-13; Tit. 1: 5-11; Acts 20: 17, 28; 1 Pet. 5: 1-7; Heb. 13: 7, 17; 1 Tim. 5: 17-19.

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A Church of the Right Kind.

I here give an article by David King, of England. Brother King was to the British brethren for years about what Brother David Lipscomb was to brethren in America—an able and wise teacher and counselor. Hear him:

Some one—we know not who, and it matters not—has directed the types to admonish us concerning the church.

In order to meet the necessities of the age, a church must be thoroughly evangelical. Its mission is not to make men philosophers, although it teaches the best philosophy; nor to make scientific explorations, although it is the best friend to science; nor to organize governments and write constitutions, although its inculcations lead to the wisest political economy. But to balk profligacy, to dethrone superstition, to emancipate from spiritual bondage, to break in twain the prison bolts, to soothe human pain, to turn the human race on to the high pathway to heaven—this is the church's mission; and failing in this, it fails in all. It may be a brazen candlestick, but not a golden candlestick. But mere outward proprieties will not make a useful church. There are scores of churches where there is no discord in music and no breach of taste in the preaching, and where the congregation, like the Amalekites that Gideon saw, sleep in the valley like grasshoppers for multitude. Splendidly executed anthem and solo roll over the cultured taste of gayly appareled auditory, and the preaching may be like the pathos of Summerfield or the thunderclap of a George Whitfield. Upholstery may bedeck to utter gorgeousness and chandeliers flash upon a fashionable congregation, in which you see not one poor man's threadbare coat, and yet that church may be a ghastly sepulcher, full of dead men's bones—an ecclesiastical ice house. I arraign and implead formality and coldness, and death, as the worst of heterodoxy.

Again, religious enterprise must be a characteristic of every church that would do its duty in our day. Invention and discovery have quickened the world's pace. The age, no more afoot, is on wheels and wings. Quiet villages have been roused by the hum of machinery, the clang of foundries, and the shriek of steam whistles. We rise, after a short night's sleep, and find that the world has advanced mighty leagues, the pulse of the world beats stronger, the arm of industrious achievement strikes harder, the eye of human ingenuity sees further, the heart of Christian philanthropy throbs warmer. The earth shakes under the quick tread of scientific, moral, and religious enterprise. In such a time, a torpid, lethargic, timid church is both a farce and a folly. If it march not when God commands it to strike; if, when the mountains round about are full of horses and chariots of fire, it shrinks back from the conflict, God will mark it for ruin. One enterprising church! How many tracts it might scatter! How many hungry mouths it might fill! How many poor churches it might help! How many lights it might kindle! How many songs it might inspire! How many criminals it might reclaim! How many souls it might save!

O, my brethren, the field is white to the harvest! Then, with sickles, come on and lay to the work. In this age of the world, with so many advantages and so many incentives to work, a dead church ought to be indicted as a nuisance. There is a great work to do! In God's name, do it. "Why stand ye here all the day idle?"

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Notes.

I spent four days, including the fifth Lord's day in January, with the church at Little Elm, Denton County. We had splendid audiences and interest. Our meeting there will cover the second and third Lord's days in August.

The congregation recently started at Frisco is doing nicely, and prospects are good for a successful work there.

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The Rock and the Sand.

On what are you building, my brother,
Your hopes of an eternal home?
Is it loose, shifting sand, or the firm, solid rock,
You are trusting for ages to come?
Hearing and doing, we build on the rock;
Hearing alone, we build on the sand.
Both will be tried by the storm and the flood;
Only the Rock the trial will stand. —Selected.

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How easy it is to tear a piece of paper along the line in which it has been originally folded! How easy it is for a second temptation to overcome when the first has been yielded to! A sin that has once gained the victory over our moral nature has put a fold, as it were, in that nature, and destroyed its straightness and smoothness, so that when the same temptation comes a second time it seeks the weak point which it had formerly made, and along that line of least resistance we are turned from our righteous principles and strong resolutions.—Hugh Macmillan.

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Through every conflict the truth is seen in the majesty of its growing vigor. Shakings, not of the earth only, but of the heaven, will come; but what then? We know this: that all that falls is taken away that those things that are not shaken may remain.—Westcott.

YOUR RHEUMATISM

Remove Its Cause by Purifying Your Blood.

One of the most important duties of your system is to burn up certain substances no longer of use in your body. One is uric acid, now generally held to be the cause of rheumatism. It inflames the joints, stiffens the muscles, causes pains, aches, and lameness.

The system is helped to dispose of this troublesome substance, and rheumatism is permanently relieved, by Hood's Sarsaparilla, the one true blood purifier. It is aided in many cases by Hood's Pills, which in small doses are a gentle laxative, in larger doses an active cathartic. A grand course of treatment, economical and effective.

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ACHES

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CAPUDINE

IT'S LIQUID—QUICK EFFECT.

More on the Santa Cruz Matter.

BY C. A. MARSHALL.

In the Apostolic Review of January 4, 1921, we notice a letter from J. R. Tannyhill, of Santa Cruz, which contains a "few points of history concerning the church here." These we would like to review, with the sole object of getting the exact truth before the readers of the papers.

Sometime back we wrote an account of our experience here; and while no one has come to us in accordance with the rule given in Matt. 18: 15-17, yet some accusations have been scattered broadcast which have reached us. Among these charges was one of telling an untruth about the organization. Notice our statement, please, then that of Brother Tannyhill.

Tract No. 14: "For some years there has been the nucleus of a church in Santa Crutz, varying in size. . . . But for eighteen years, at least, an attempt to keep house for the Lord was persisted in. At last more people moved in, and the church at Long Beach, Cal., sent J. J. Hogan to help build up the church. He preached a while, then reorganized the congregation under his own leadership as an evangelist, making a new list of charter members out of the old list."

Apostolic Review, January 4, 1921: "A few points of history concerning the church here may not be out of order. There have been a few disciples keeping house for the Lord in Santa Cruz for many years. At one time the church was organized, having elders and deacons; but for several years it has been without any official, two of the elders having been removed by death; the other is among us yet, and has been faithful to the church in all the attempts made upon it. Since that organization *has been removed* [emphasis ours] the congregation has been, in the main, under the leadership of men interested in its welfare, though perhaps battling against some unwholesome conditions."

Also this: "We have complete record of all members who have come among us since February, 1918 (as present record was made at that time), showing date received into the church and dismissal."

Now I wish to quote Brother Hogan: "The charter members of this congregation [Santa Cruz] met and decided to adopt the 'right hands of fellowship' as a rule by which to take members into the local congregation. We established a precedent."

Now I want to ask some questions to be considered by all. (1) Where were we untruthful? (2) What became of the deacons? (3) Why is the elder, who is "among us yet, and who has been faithful to the church," not an elder now? Who deposed him, and

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"I received your 'More Eggs' Tonic and started giving it to my hens. I wasn't getting an egg, now I am getting 10 a day." So writes Mrs. Ernest Cambell of Mineral, Va. Give *your* hens a few cents' worth of "More Eggs". Results will amaze and delight you.

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Send the coupon below. Don't send any money. Mr. Reefer will send you two $1.00 packages of "More Eggs." You pay the postman upon delivery only $1.00, the price of just one package, the other package being free. The Million Dollar Merchants Bank of Kansas City, Mo., guarantees if you are not absolutely satisfied, your dollar will be returned at any time within 30 days—on request. No risk to you. 400,000 users praise Reefer's "More Eggs."

Results!—Read These Letters!

1200 Eggs from 29 Hens

The "More Eggs" Tonic did wonders for me. I had 29 hens when I got the tonic and was getting five or six eggs a day. April 1st I had over 1200 eggs. I never saw the equal. EDW. MEKKER, Pontiac, Mich.

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

$200 Worth of Eggs from 44 Hens

I never used "More Eggs" Tonic until last December; then just used one $1.00 package and have sold over $200.00 worth of eggs from forty-four hens. "More Eggs" Tonic did it. A. G. THODE,
Sterling, Kans., R. No. 2, Box 47

Send No Money!

Don't send any money; just fill in and mail coupon. You will be sent, at once, two $1.00 packages of "MORE EGGS." Pay the postman upon delivery only $1.00, the extra package being FREE. Don't wait—take advantage of this free offer TODAY! Reap the BIG profits "MORE EGGS" will make for you. Have plenty of eggs to sell when the price is highest. Send TODAY—NOW!

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when? (4) Has the church had no organization since "that organization has been removed?" If not, from whence did the "charter members" come who adopted "the 'right hands of fellowship' to take members into the local congregation?" In order to have charter members, there must be a charter, and a charter shows an organization. Also we see that they have been keeping a new record since the early part of the year 1918, as "the present record was made at that time."

In Tract No. 14 we said that Brother Hogan reorganized under his own leadership. We did not say there were elders and deacons, nor does the fact that there are no officials in the congregation prove that they did not organize. In the Scriptures we read of churches not yet set in order. It is a well-known fact that Brother Hogan is the leader of the church in Santa Cruz, recognized as such by all the members. It must have been organized, in part at least, or the "charter members" could not have agreed to "adopt the 'right hands of fellowship' as a rule by which to" act. *If that rule was authorized in any way by our great Lawgiver, why was it necessary for any church to "establish a precedent" by adopting it?* This they teach with emphasis, even while admitting that they have no command for it; but they need "some visible sign by which to receive members." God's plan was weak, it seems. Let us see how the people were taken into the church at Corinth. Acts 18: 8: "And many of the Corinthians hearing believed, and were baptized." What else was done?

Deut. 18: 20 says: "But the prophet, which shall presume to speak a word in my name, which I have not commanded him to speak, or that shall speak in the name of other gods, even that prophet shall die." This is the reason we cannot take the "right hands of fellowship." It is not commanded; hence those who teach it "presume to speak a word in my name, which I have not commanded;" and the penalty for presumption is death.

Another quotation: "So long as we violate no other plain passage of scripture."

When a man is compelled to say that he has done wrong (when he knows in his own heart that he has not done wrong) or else be withdrawn from, is not that violating a plain passage of scripture? (See Rom. 14: 4, 5.) When a man has honored the Lord by obedience to the plan of salvation, and in his life, teaching, and influence has been loyal to the Lord's rule of faith and practice, but cannot conscientiously engage in something that is not commanded, can you refuse to consider him a brother and not violate a plain passage of scripture? Are you not judging your brother? "But why dost thou judge thy brother? or why dost thou set at naught thy brother? for we shall all stand before the judgment seat of Christ." (Rom. 14: 10.) "Let us not therefore judge one another any more: but judge this rather, that no man put a stumbling-block or an occasion to fall in his brother's way." (Rom. 14: 13.)

When people cannot agree with others on these untaught questions, why should either party treat the other with anger, malice, and hatred, as is so often done? It is all wrong—all in direct and absolute violation of God's word.

Habitual Constipation Cured in 14 to 21 Days

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We are fortunate in having a fine stock of peach trees for spring delivery of the following well-known varieties: Elberta, Carman, Champion, Belle of Georgia, Slappy, White Heath, Stump, Alexander, Sneeds, Krummels, Hiley, Mayflower, Indian Cling, Indian Free, Hale. The trees are hardy, well matured, and in fine shape. Write at once for prices and number wanted.
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DRESSMAKER MADE WELL

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Vernon, Tex.—"For three years I suffered untold agony each month with

pains in my sides. I found only temporary relief in doctor's medicine or anything else I took until my husband saw an advertisement of Lydia E. Pinkham's Vegetable Compound. I mentioned it to a neighbor and she told me she had taken it with good results and advised me to try it. I was then in bed part of the time and my doctor said I would have to be operated on, but we decided to try the Vegetable Compound and I also used Lydia E. Pinkham's Sanative Wash. I am a dressmaker and am now able to go about my work and do my housework besides. You are welcome to use this letter as a testimonial as I am always glad to speak a word for your medicine."—Mrs. W. M. STEPHENS, 1103 N. Commerce St., Vernon, Texas.

Dressmakers when overworked are prone to such ailments and should profit by Mrs. Stephen's experience.

Write to Lydia E. Pinkham Medicine Co. (confidential), Lynn, Mass., about your health. Your letter will be opened, read and answered by a woman and held in strict confidence.

CHURCH NEWS

Arkansas.

Waldo, January 24.—I have located at this place for this year. I will continue to preach at Millville and Camden. The work is moving along nicely at these places. The new converts at Maul's Schoolhouse are going to build a new meetinghouse and keep house for the Lord. I preached at Magnolia on Sunday and Sunday night. One lady made the good confession and was baptized on Monday. I will preach once a month each at Magnolia and Waldo. Our crowds at Waldo are fine. The brethren here have a mind to work.—R. L. Colley.

Oklahoma.

Oklahoma City, February 7.—It was my good fortune to visit with the church at Denison, Texas, with which Brother Milholland labored for a number of years and by which he is held in high esteem, on the last Sunday in January. In the afternoon Brother Cameron took me in his car, together with his family, to Sherman, where we had a very pleasant visit with the family of Brother L. S. White. Brother White took us through their beautiful new church building. It is a magnificent structure; the most convenient church building I ever saw. Denison also has a nice, convenient, new church home. Sunday evening we had a full house at Denison. I stayed over Monday and Tuesday nights and talked to good gatherings. Wednesday afternoon, having received a card from Brother O. M. Reynolds, the local preacher, to visit the brethren at Madill, I took a train to that point. We had nearly a full house for the lesson I had prepared on "Thought." The church at Madill is in a healthy condition, judging from all I learned while there. Thursday morning I came home. Brother George Smith, who is one of our boys, filled the pulpit while I was gone. There were two additions under his preaching. He is a fine boy, and we are proud of him. There were three additions yesterday.—J. A. Hudson.

BOILS Old Sores, Cuts and Burns have been healed since 1820 with

Gray's Ointment

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The least action of life can be as surely done from the loftiest motives as the highest and noblest. Faithfulness measures acts as God measures them. True conscientiousness deals with our duties as God deals with them. "Large" and "small" are not words for the vocabulary of conscience.—A. Maclaren.

Colds Cause Grip and Influenza

LAXATIVE BROMO QUININE Tablets remove the cause. There is only one "Bromo Quinine." E. W. GROVE'S signature on box. 30c.

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In the year of 1893 I was attacked by Muscular and Sub-Acute Rheumatism. I suffered as only those who are thus afflicted know for over three years. I tried remedy after remedy, but such relief as I obtained was only temporary. Finally I found a treatment that cured me completely, and such a pitiful condition has never returned. I have given it to a number who were terribly afflicted, even bedridden, some of them seventy to eighty years old, and the results were the same as in my own case.

I want every sufferer from any form of muscular and sub-acute (swelling at the joints) rheumatism to try the great value of my improved "Home Treatment" for its remarkable healing power. Don't send a cent. Simply mail your name and address, and I will send it free to try. After you have used it and it has proven itself to be that long-looked-for means of getting rid of such forms of rheumatism, you may send the price of it, One Dollar; but, understand, I do not want your money unless you are perfectly satisfied to send it. Isn't that fair? Why suffer any longer, when relief is thus offered you free? Don't delay. Write to-day.

MARK H. JACKSON,
No. 827G Durston Bldg., Syracuse, N. Y.
Mr. Jackson is responsible. Above statement true.

Thoughts.

Hold fast upon God with one hand, and open wide the other to your neighbor—that is religion; that is the law and the prophets, and the true way to all better things that are yet to come. —George McDonald.

Who complains that the world is against him? Let him consider Panin's golden saying: "Three men are my friends: he that loves me, he that hates me, and he that is indifferent to me. Who loves me, teaches me tenderness; who hates me, teaches me caution; who is indifferent to me, teaches me self-reliance."—Selected.

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

Take calomel today and tomorrow you will feel weak and sick and nauseated. Don't lose a day. Take a spoonful of harmless, vegetable Dodson's Liver Tone tonight and wake up feeling splendid. It is perfectly harmless, so give it to your children any time. It can't salivate.

West Tennessee Notes.

BY JOHN R. WILLIAMS.

In Hornbeak resides a man who was educated at Mars' Hill, Ala., and Lexington, Ky.—W. W. Litton by name. This man preached the gospel for four or five years, when he quit preaching and took up the practice of medicine. He was liked and patronized by all as a physician, and made quite a sum of money by his practice. He was courteous, kind, and sympathetic, respected and highly esteemed by all who knew him. Some years ago he began, in a sly manner, to preach infidelity. As time went on he became more bold, until now he is an open, outspoken blasphemer of the Bible. On several occasions I approached him privately and begged him to cease teaching such doctrine, especially before the rising generation. Instead of quitting he grew worse. Then I went to him and told him that I intended to expose his teaching publicly, and asked him to give me his reason, if he had any, for being an infidel. Here is what he said to me: "(1) The Bible is a myth; (2) there is no God; (3) there is no devil; (4) there is no heaven; (5) there is no hell; (6) Christ was not divine, only a good man; (7) there never was a miracle—only the imagination of a distempered mind." Heading an article with these statements, I wrote out the following, and presented it to the Baptist congregation and to the Methodist congregation:

"To the people of Hornbeak and vicinity: Our children and their children, our friends and their friends, are constantly hearing this baneful doctrine, the seed of which is taking root in some of their minds. Is it your child? Is it my child? Would you permit some one to carry into your home poisonous serpents and scatter them among your sweet, innocent children to destroy them, and offer no protest? Think of it! The fight is on! The battle will begin on the fourth Lord's day in February, 1921, at 11 A.M., in Hornbeak, by the Christian congregations, or a number from each, who truly and faithfully believe in God, Christ, the Holy Spirit, the Bible, heaven, hell, the future existence of the human family—blessed or cursed in eternity for what they believe or do not believe, for what they do or do not do—for God and the right or the devil and the wrong. The Doctor is granted, if he desires it, an equal division of time to represent his side of the question. His teaching will be examined item by item, as well as his manner of life growing out of his teaching.

"[Signed] John R. Williams, Evangelist church of Christ; J. V. Moultrie, O. N. Downing, Elders; C. W. Petty, E. B. Pitts, W. A. Edwards, Deacons."

The Methodist preacher read it to his congregation and returned it with the following: "Hornbeak, Tenn., February 6, 1921.—The within proposition was read and duly submitted to the members present of the Methodist Episcopal Church, South, and after discussing it pro and con it was decided, by vote, not to participate in the matter as a church, on the ground that our church stands squarely against all such false teaching, and, furthermore, that there is little hope that those who indorse this erroneous doctrine would attend church service, with only one side represented, to hear their position uprooted. [Signed] W. T. Stubblefield, Pastor."

The Baptists have no regular preacher now at the place, but here is what they wrote on the back of the circular letter: "Deferred until Sunday, February 13, 1921, by order of the church. E. M. Tate, Moderator."

In this article I shall offer no comment on the above, but look out later. If you wish to keep posted on this fight, you had better subscribe for the Gospel Advocate, as I shall from time to time send to the Advocate such items as I think should be published. Send in your two dollars and fifty cents at once, and keep up with the Hornbeak fight on infidelity without and within.

To Stop a Cough Quick

take HAYES' HEALING HONEY, a cough medicine which stops the cough by healing the inflamed and irritated tissues.

A box of GROVE'S O-PEN-TRATE SALVE for Chest Colds, Head Colds and Croup is enclosed with every bottle of HAYES' HEALING HONEY. The salve should be rubbed on the chest and throat of children suffering from a Cold or Croup.

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CURED HER FITS

Mrs. Paul Gram, who had suffered with fits or epilepsy for over fourteen years, reports that she was cured with a medicine she read about in the paper. She says that over ten years have passed and the attacks have not returned. Every one suffering from fits should write R. P. Lepso, 198 Island Avenue, Milwaukee, Wis., who will send them a free bottle of the same kind of medicine Mrs. Gram says cured her. Send him your name to-day.

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What Shall We Do?

BY THOMAS H. BURTON.

The above is a great question which confronts us at this time. Our money is about exhausted, the brethren have about quit contributing, money is high and hard to get, and we have not finished our first house in the State of South Carolina. Four thousand dollars has been well spent, and we believe that we have received the full value of practically every dollar spent; but we lack about twenty-five hundred dollars of having sufficient to finish the building. What shall we do? Is it possible that we must stop the work at this time and let our enemies make capital of it and think we are not able to finish; or shall we go to some sectarian and pay an enormous interest for an indefinite period, or will the brotherhood respond liberally and immediately and let us finish in a way that will be well pleasing to God and an honor to the cause which we should love better than all things in this life? To fail at this period is to retard the work in this State for years to come. Just think of the enemies to the cause having this to fight with, even in after years, it matters not in what part of the State we may work! Just think of an unfinished, ghostly appearing house, standing alone in a big State as a monument to the cause of Christ, or, better to say, a brotherhood of almost two million souls who are not able (?) to finish it! (Perhaps it would be better to say "not willing"). Brethren, let us take a look into the future beyond "the great divide," and see how we will look as we stand before the great King with our many (?) treasures standing up before us as a monument to a well-spent life and fortune (?) to meet us as a token of what we have done (?) for the cause Christ loved and died for. Brethren, please send us a liberal contribution and let us finish the house, which will be an honor to the brotherhood and a place which will do more to firmly establish the cause in this State than any other thing can at this time. Many individuals and congregations have contributed very liberally for which we are very thankful. Some congregations and persons have contributed from $250 to $437.50. Many congregations and individuals have contributed one hundred dollars. We certainly appreciate every contribution, whether great or small, and we pray that God may richly repay every donor. The Williams Printing Company, of Nashville, Tenn., has been very kind and liberal with us in supplying all the paper and cards and in doing all the printing for our appeals free of charge. The postal cards and letters sent out in the way of appeals brought in, all told, about five hundred dollars. It is by no means pleasant to me to go before the public asking for help in this work or any other. Neither is it pleasant to be so handicapped in a work like this because the brotherhood fails to coöperate with us in establishing the cause in this destitute State. What shall we do? What will you do? Send all communications and contributions to Thomas H. Burton, Union, S. C.

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CHURCH NEWS

Alabama.

Montgomery, February 7.—Sunday was another good day with the Highland Park Church. The Master's work here is moving on with increasing interest. One made the good confession at the morning service and was baptized at the close of the evening service.—J. H. Hines.

Missouri.

Cardwell, February 7.—The church of Christ at this place enjoyed another good day on Lord's day. One young lady made the good confession and was baptized. Brother Roy Childress has located with us and will preach for us two Lord's days in each month. The church here has taken on new life in the last six months. By the goodness and kindness of Brother N. H. Summitt and others of the Antioch Church, we now have a nice house to meet in. These brethren bought this house from the Baptists, and it will in the future be deeded to the church at Cardwell. Brother Childress will begin a ten-days' meeting here on Saturday night. We have only a few brethren in this town, but we are making a hard fight for the truth.—J. B. Forrester.

THIS GIRL IS A WONDER.

Do you want more money than you ever possessed? If so, learn to make nut and fruit bonbons. The business will net you $90.00 to $300.00 per month. You can work from your own home. All who sample your bonbons become regular customers. You start by investing less than $10.00 for supplies. Mary Elizabeth started her candy kitchen with $5.00, and has made a fortune. Cannot you do likewise? I will tell you all about the business and help you start, so you can become independent. Now is the psychological time to make big money, as sugar is cheaper and fine bonbons command phenomenal prices. Write to-day. **Isabelle Inez, 356 Morewood Building, Pittsburgh, Pa.**

"Glad Hallelujahs."

is the name of a new song book for the church, by Curtis Taylor and Thomas Benton. It contains many new songs never before published and some of the old standard church music. Just the book for the church, conventions, and singing schools. Forty cents a copy, or $4.50 a dozen, postpaid; $17.50 per 50; $33 per 100 copies. Special rates to teachers and the church of Christ. Address CURTIS TAYLOR,
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P. D. FULWOOD, Tifton, Ga.

Run-down—Blood Impoverished

Richmond, Va.—"When I was a girl I became all run-down, my blood was impoverished and my complexion became sallow. I also suffered from indigestion and constipation. I was extremely nervous and as miserable as one could be when Dr. Pierce's Golden Medical Discovery was recommended to me. I took about four bottles and some of the 'Pleasant Pellets' with it. After taking these medicines I was in better health and felt better than I had for several years."—MRS. C. N. OLIVER, 908 N. 27th St. All druggists sell Medical Discovery, liquid or tablets.

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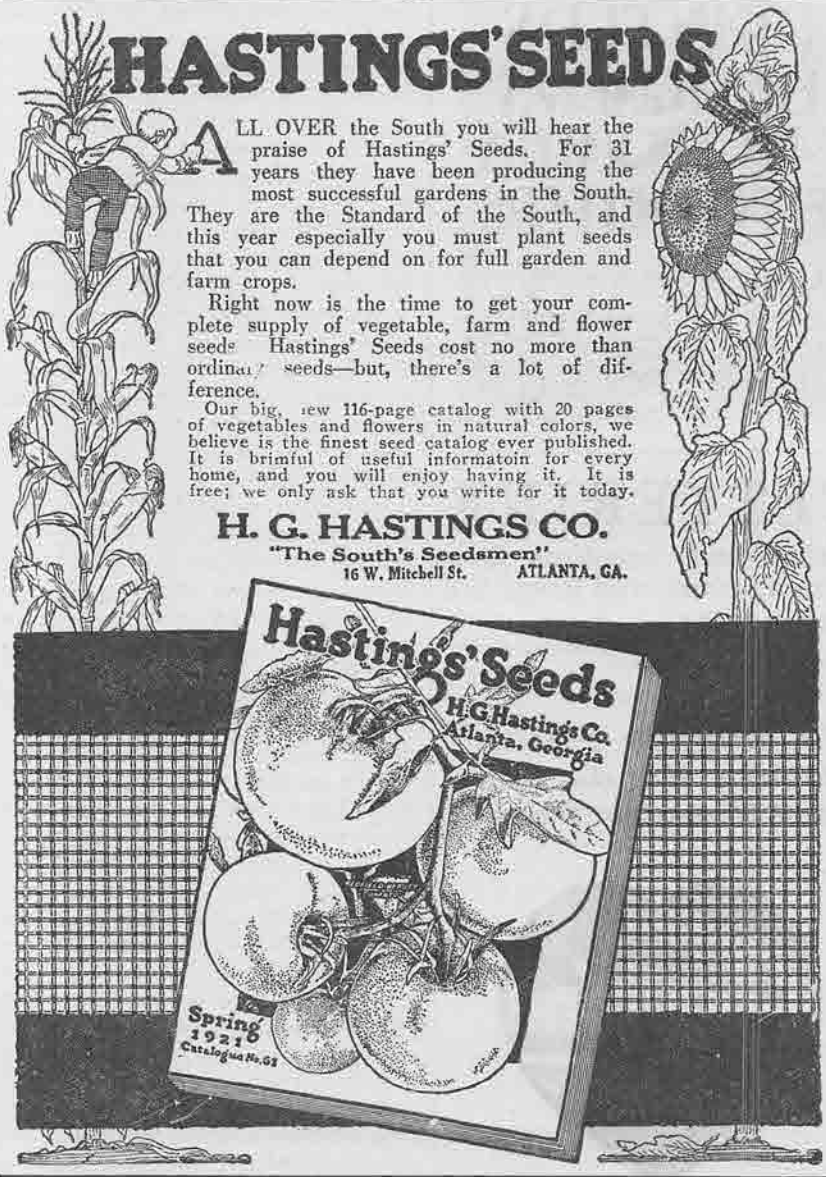

The Trouble Is All Gone.

"I was affected with pains all over my back and kidneys," writes Charles McAllister, 1 Clark Avenue, Kearney, N. J. "After three or four doses of Foley Kidney Pills I became all right, and my pain is all gone." Foley Kidney Pills relieve backache, urinary irregularities, rheumatic pains, stiff joints.

Life can never be the beautiful, abundant thing God intended it to be unless we take time to study and meditate upon his word.—Selected.

A Warning—To feel tired before exertion is not laziness—it's a sign that the system lacks vitality and needs the tonic effect of Hood's Sarsaparilla. Sufferers should not delay. Get rid of that tired feeling by beginning to take Hood's Sarsaparilla to-day.

GOSPEL ADVOCATE

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Edifying as the Need May Be

BY A. B. LIPSCOMB

Putting in Remembrance.

It occurs to me that the chief duty of the preacher is not so much to impart to his hearers some new truth as it is to bring to their remembrance some old truths with which they are already acquainted. That is the way the apostle Peter reasons about the matter in 2 Pet. 1: 11-13. When we come to examine the matter, we find that this is not the only place where Peter has brought out this thought. We find it again in 2 Pet. 3: 1, 2. The apostle also produces the same thought in Rom. 15: 14, 15. Please note that Paul did not consider these Christians to be in need of instruction along new lines. They were full of goodness and knowledge and able to admonish. But they did need to be *reminded*, and it was Paul's business to remind them. Such teaching is the business of every faithful gospel preacher to-day. As Paul wrote in 1 Tim. 4: 6: "If thou put the brethren in mind of these things, thou shalt be a good minister of Christ Jesus, nourished in the words of the faith, and of the good doctrine which thou has followed until now."

In the Old Testament the prophets are sometimes spoken of as the Lord's "remembrancers." I think "The Lord's Remembrancers" would be no inappropriate title for all who speak in the name of Jesus. Certainly no one can be accounted a good minister who does not bring God and Christ and the truth to the remembrance of the people.

If ever you visit the national Congress, you will notice a man of very dignified mien who sits at the Speaker's elbow. He never says anything out loud to the members, but he often speaks in a whisper to the Speaker. That man is indispensable; he is the mentor, the parliamentarian, the man who is thoroughly conversant with all the rules governing the House or the Senate. It is his business, not to instruct the Speaker, but to *remind* him of the law of the land. The preacher has a more important office. He speaks not merely to one man, but he is authorized to speak to all men and to remind them of God's eternal laws.

Things to Remember.

What are some of the things which Peter brought to the people's remembrance? An overflowing answer to this question is found in the context.

1. *He reminds them that they have a precious faith.* (See the opening words of 2 Pet. 1: 1.) It is hard for us to bring out the sweet, unadulterated quintessence of meaning couched in that word "precious." My father used to give a very homely illustration by supposing that we ask a true mother how much she loves her babe. She looks at you for a moment with wondering eyes, and then replies with a quavering voice: "I can't tell you exactly how much, but I know he is precious to me." Yes, that is the adjective that fittingly describes our chief endearment. No other can quite take its place. There's a world of love in those words when spoken in dead earnest. This, then, is the adjective that Peter uses to describe the Christian's faith. Knowing human nature, he knew that they were likely to forget that it was a precious faith.

A man in South Carolina carried his money from Columbus to Charleston. He threw his carpet bag about recklessly, as if it contained nothing of value. The apparently careless way in which this man treated his carpet bag is an illustration of how we often treat our faith.

If we were pinned down to the question, "How much will you take for your faith, or what will you give in exchange for it?" we would say quickly enough: "Nothing. It's not for sale. I don't wish to trade it off." Yet, while we profess to keep it, we cast it around and trample it underfoot and act as if it were of no value, and sometimes we act as if we were afraid somebody might get suspicious of it and think we had it.

It means much to say that we are keeping our faith—a great deal more than giving an answer when somebody asks you which church you belong to. It would be hard to define all that is meant, but perhaps we could not get a better or a nobler idea than by calling to mind the fact that Paul said when the journey of this life was ended, "I have kept the faith," and then remembering that the same faith which Paul kept by a life of self-denial and indefatigable service is *ours*—and it is precious.

2. *He reminds them of the dignity of their calling.* In verse 3 he speaks of "him who hath called us by his own glory and virtue," and in verse 4 he explains that through the redemption that is in Christ Jesus we are become "partakers of the divine nature."

In the creation, the Psalmist tells us, we were made a little lower than the angels; but there is an intimation in Peter's language that in redemption we are made higher than the angels. The angels will remain only angels in all eternity; but the Christian is made partaker of the divine nature, and is to *go on partaking* more and more of this nature and becoming more and more like Christ.

When we forget this, we make ourselves ridiculous in the eyes of the world and bring reproach upon the name of our Master. Let us ask ourselves the heart-searching question, "What is there in our lives to suggest that we are partakers of the divine nature?" Really, when we think of some of the didos cut by professed Christians, we are immediately reminded of Jesus' words to the Pharisees: "Ye are of your father the devil, and the lust of your father ye will do." We may cling to the thought that we are "partakers," but leave the impression that, like Esau, we are ready to sell.

3. *He reminds them of the rich and full provisions of grace that have been made for them.* In the third verse "his divine power" is mentioned, and in the fourth verse he uses the expression, "whereby he hath granted unto us his precious and exceeding great promises." Note "precious" again. But the promises are not all. With them go "all things"—the Bible, the throne, the Lord's day, the Holy Spirit to guide and help. Nothing of which we can conceive but what God has given us for conducting ourselves in a godly manner here and entering at last into the fullness of eternal life.

4. *He reminds them of the kind of character they should labor to build up.* Christ is the foundation, and faith is the first scriptural stone; but we must not stop there. (See verses 5-7.)

✡ ✡ ✡

Why Remember?

Consider the reason why the apostle was resolved to put them in remembrance of these things.

Negatively, that they might not fall from their steadfastness. He did not raise the philosophical question: "Is it possible for one to fall from grace?" But note his warning just before he closes this letter in the last verse but one. (2 Pet. 3: 17.) And in this context, after he has made his exhortation about character building, he adds verse 10.

Positively, that an abundant entrance might be theirs. (See verse 11.)

Therefore, we conclude that he brought these things to their remembrance, not simply that they might think of them and admire them, but by thinking of them they might be stirred up to do them. It is the only way the truth can benefit us. It is possible, but hardly probable, that some one who hears a sermon to-day is in danger of perishing through lack of knowledge. Where the greater danger lies is in forgetting, or, if not forgetting, in failing to put in practice what we know. "If ye know these things, happy are ye if ye do them." There is an old gospel hymn which opens with a supplication:

Tell me the same old story
When you have cause to fear
That this world's empty glory
Is costing me too dear.

It is because I feel that this world's empty glory is costing us too dear that I have impressed this old, but important, lesson. And in closing I remind one and all that the precious promise of "Though your sins be as scarlet" is based upon the condition that we "remember his commandments to do them." (Ps. 103: 18.)

What we want is permanence. It is one beauty of the Christian revelation that it uses all the symbols of a home to give our hearts rest in the thought of departure; that is what we want, that has been dearest, after all, to judge and soldier, merchant and statesman, monarch and peasant—and home! Yes, no image of court or temple is so inspiring as this, my Father's house!—W. M. Statham.

There are lots of Christians who are hampered in their work because they are tossed about between the bother of living and the fear of dying.—Selected.

OUR CONTRIBUTORS

Loyalty to Christ.

BY E. M. BORDEN.

Possibly the above expression is often used without realizing its true meaning. When we speak of loyalty, one is ready to ask, "Loyalty to what?" I must confess that I would inquire concerning the matter. It is often used when direct reference is made to some man's view of some theory or doctrine. Baptist ministers would not consider a man loyal who did not indorse the Baptist creed. The same can be said of all creeds.

I was once accused of not being loyal. It is useless to tell you I did not like to be told that. I think I am very loyal. But here it comes again: "Loyal to what?" O, yes! I am glad you called my attention to it. I am loyal to Christ. I believe in him. He is the foundation of the church to which I belong. He is the creed I was asked to accept. His church is the one body. Whatever I do, in word or deed, let me do all "in the name of the Lord." But I was accused of not being loyal because I did not accept all the views advocated in one religious journal. Has it come to the point where I must accept some religious paper as a creed, and brand all who do not accept it as not being loyal? How can we condemn creed makers, if we have creeds of our own? When I say that Christ is my creed, some are willing to say that I am "Christianish" and "weakish." The eunuch said he believed in Christ. Was that sufficient? Have I the right to demand more?

During the time that is often called the "Restoration movement" the Baptist congregations, many of them, would demand that every candidate for baptism and church membership confess that he had read the confession of faith and that he believed it contained the truth. Their aim was not to get any into their assemblies who were in any way contaminated with what they pleased to call "Campbellism." There are men to-day who have almost, if not altogether, got to the place where they would not like to accept a brother into the fellowship of the congregation unless he will confess that he believes a certain religious paper to contain the doctrine of Christ. Here is one case that has come under my observation. A brother's name was placed on the church record without any form of "putting in membership" or without his request, and he was excluded on a charge of "walking disorderly," when the truth was he was a faithful worshiper in a congregation near by. But the congregation where he was worshiping regularly did not make a certain religious paper a creed. If his name had been dropped from that congregation's record because he was worshiping elsewhere, it would have been no wrong. But why charge a man with walking disorderly when such is not the case? There are other things I could say along this line, but this is enough for the present.

There is one thing that no Bible man will call in question. To be loyal, a man must be a member of the body of Christ, or a member of Christ's family. The body of Christ is his church. Paul tells us that we are many members, but that we are in one body. The church is also called the body of Christ, or the kingdom of Christ, and Paul tells us that we are translated into the kingdom. Jesus is the head of the church, or the King of the kingdom. I can understand how a member of the family or church of Christ can claim to be loyal to Christ, but I cannot see how a man who is not a member of the church of Christ can claim to be loyal to him. The fact is, he is not loyal. Let the man who is not a member of the

church of Christ begin to advocate that a man should be a member of the church of Christ, and see him take his flight when he is asked why he is not a member himself.

A man who pretends to believe in Christ, but does not obey, has no right to claim to be loyal to him. Naturally the question will come: "If you believe it, why not obey it?" The fact is, it is a very weak faith that does not result in obedience. In the eighth chapter of John we read of certain persons who believed in Christ, and yet would not obey him. They became offended when they were told that they should know the truth and that the truth should make them free. Were they loyal to Christ? Certainly not. In John 12: 42 we read of certain of the chief rulers who believed in Christ; yet they would not confess him, lest they should be put out of the synagogue, for they loved the praise of men more than the praise of God. Were they loyal? When is a man really and truly classed on the Lord's side? Not those who believe and go no further, but those who believe and obey. A man who claims to believe and does not obey is a stumblingblock in the way of the man who is inclined to obey. Wherever or whoever he may be, he is against Christ if he does not obey him. His influence is against Christ. How can a man argue for the church of Christ and remain outside of its protecting fold, and be consistent? There is only one way he can be considered loyal, and that is theoretically. But what good is that to the church or to Christ? Some are even interested to the extent that they will give liberally to the support of the gospel and are interested in seeing others converted, but they are not members themselves. "Shall I praise them in this? I praise them not." We should practice what we preach.

While a man must be in the church of Christ in order to be loyal to Christ, it is also true that he can be in the church of Christ and not be loyal to Christ. If a brother should sow discord among brethren and rend the body of Christ, how can he be considered loyal to Christ? Paul tells that in the latter days some shall depart from the faith, giving heed to seducing spirits and doctrines of devils. If a man is loyal to Christ, will he cause division over theories when it can be avoided? In Acts 20: 30 we read of grievous wolves who will enter in and not spare the flock. "Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them." Our strongest enemies are those who are among us.

Again, we cannot be loyal to Christ unless we make him first in our lives. He is the head of the church; he is the King of the kingdom; he is the foundation of the church; he is the creed of the church of Christ; and in him is "all the fullness of the godhead bodily." If we let the ordinary affairs of life stand between us and our duty to God, we are not loyal to him. Automobile rides are very common these days, and there is no harm unless we let them take the place of our duty that we owe to God. If I let the influence of flesh-and-blood relation keep me from doing my duty as a Christian, can I claim to be loyal?

It is a sin for a man not to provide for his own house; but shall a man give that as an excuse for not doing his Christian duty? We do not need to neglect Christ in order to be faithful to our families. Even permissible things should not be indulged in to the neglecting of the body of Christ. While some things are permissible when not indulged in to the neglecting of the body of Christ, there are other things that are positively forbidden. Hear Paul: "Why, as though living in the world, are ye subject to ordinances, (touch not; taste not; handle not; which all are to perish with the using;) after the doctrines and commandments of men?" Are we subject to the ordinances of man? It is well that we think seriously along this line. I may not understand it. But if it is to touch, "touch not;" if it is to taste, "taste not." It is very positive. Are we allowing ourselves to be subject to the ordinances of man when we can avoid it? I may not know what this means; but on the plan of "safety first," I have chosen to be a member of the church of Christ, and not a member of any other institution. If other people wish to be members of human institutions, it is their own affair, and it is with them and their God. I prefer not to risk it. The expression of Paul, "For in him dwelleth all the fullness of the Godhead bodily," sounds good to me. If in the church I have all the fullness of the Godhead bodily, why should I go elsewhere? Can a real Christian better himself by joining some institution founded by man? All good comes from God. All the good that we need, we can find in the church of Christ. Paul says: "We are complete in him, which is the head of all principality and power."

There are many human institutions to-day that are founded for the benefit of the moral uplift of humanity. I do not condemn the good that is done in the "Endeavor Society" and other human institutions, but I contend that these good things can be done in the church without the aid of an additional institution. The church is the Lord's fraternal institution, and we need no other. To show the advocates of other institutions that I want to be fair about the matter, I will say, if there is one good thing in any of these human institutions that I cannot have in the church, I want it. But I want to say that every good thing that I need is in the church of Christ. There is not one good thing that I should do that I cannot do as a Christian.

Why Felix Trembled.

BY F. E. EXUM.

Felix was governor of Judea, a man of power; and yet, under the spell of Paul's preaching, he had a feeling of fear. Paul reasoned of righteousness, temperance, and judgment to come, and Felix "trembled." Of the three phases of Paul's reasoning, the latter was undoubtedly the cause of Felix's trembling. Paul was tried and condemned in a court of injustice; but the judgment of which Paul spoke is a court of justice, and the powerful in this world, as well as the weak, may well tremble, if they are not trying to live in harmony with the word of God. Paul, in his Epistle to the Hebrews, said: "It is a fearful thing to fall into the hands of the living God." Perhaps the apostle had said these very words to Felix. At any rate, Felix, through obedience to the gospel, could have placed himself in the hands of God, where he need not fear the judgment to come; but he said: "Go thy way for this time; and when I have a convenient season, I will call for thee." If that "convenient season" ever came, we have no record of it. Felix took the wrong road. For two years after that time he, willing to show the Jews a pleasure, left Paul bound.

The same parting of the ways that came to Felix comes to every responsible person; and before the same great court of justice before which Felix must stand, we all must stand. It is a show of wisdom to have fear and trembling in contemplating the day of judgment, but it is a far greater show of wisdom to work righteousness and use temperance in order to escape condemnation in the judgment to come. Paul said: "God hath appointed a day in which he will judge the world." John, in his Revelation, said: "And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works. And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them: and they were judged every man according to their works." There is no escape from this judgment, but there is an escape from condemnation. When that day shall come, if Jesus says to you, "Well done, thou good and faithful servant," all fear and anxiety will be passed. If we will place ourselves in the hands of God now while we have time and opportunity by obeying his will, we cannot fall into his hands for condemnation.

Georgia and the Far Southern Field

By B. C. GOODPASTURE

Paul's Speech in Athens in the Light of History and Archaeology.

The apostle Paul was a marvelous man. He was resourceful and versatile. His was the greatest constructive mind of the apostolic church. The manner in which he dealt with the enemies of Christianity was admirable. It is significant that he always struck the enemy at the point where he was strongest. In Corinth, the center of vice commercialized in the name of religion, he planted a church; in Ephesus, the stronghold of magical superstition, he founded a congregation, one of the "seven candlesticks" of the Revelation (Rev. 1: 20); and in Athens, the citadel of heathen learning and philosophy, he delivered the masterful address under consideration. Luke, the writer of Acts, was as remarkable in his sphere as was Paul in his. The light thrown on the Mars' Hill speech of the great apostle enables us better to appreciate the difficulties under which Paul spoke and the exactness with which Luke wrote.

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The Idolatry of Athens.

The Athenians had a far-known reputation as idol worshipers. Their idolatry attracted the attention of travelers, philosophers, and poets. Lucian said: "At Athens, on every side, there are altars, victims, temples, and festivals." Livy, the Roman historian, testifies: "Athens was full of the images of gods and men, adorned with every variety of material, and with all the skill of art." Josephus wrote: "All men say that the Athenians are the most religious of all the Grecians." Sophocles, the tragic poet of Greece, declared: "The city of Athens goes beyond all in worshiping and reverencing the gods." Pausanias, the traveler and Bædeker of Greece," who visited Athens about fifty years after Paul was there, said: "At Athens it is easier to find a god than a man." From such descriptions of Athenian idolatry we can understand how Paul's "spirit was provoked within him as he beheld the city full of idols." (Acts 17: 16.)

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Hearing and Telling the News.

In Acts 17: 21 we read: "Now all the Athenians and the strangers sojouring there spent their time in nothing else, but either to tell or to hear some new thing." Demosthenes, the greatest orator of Greece, and perhaps of the world, asks: "Is it your sole ambition to wander through the public places, each inquiring of the other, 'What new advices?'" Theophrastus, the philosopher, said: "The Athenian lover of the marvelous greets his acquaintance with, 'Whence came you? What say you? Have you any fresh news?'" Plutarch, the well-known Greek biographer, wrote: "These busybodies intrude themselves into the high courts of justice, the tribunals, the market places, and public assemblies. 'What news?' saith one of them; 'How now?'" Thus it will be observed that the sacred writer's estimate of the Athenians agrees perfectly with that of their own countrymen.

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The Altar to the Unknown God.

Paul said: "I found also an altar with this inscription, To an unknown God." (Acts 17: 23.) Lucian said: "I swear by the unknown God at Athens. . . . We have found out the unknown God at Athens, and worshiped him with our hands stretched up to heaven." Philostratus remarked: "And this at Athens, where there are even altars to the unknown God." Once more Pausanias wrote: "At Athens there are altars of gods which are called the unknown ones." Barton, in his book, "Archæology and the Bible," says: "In Acts 17: 23 it is stated that Paul saw in Athens 'an altar with this inscription, To an Unknown God.' In the year 1909 an altar was discovered in the sacred precinct and temple of Demeter at Pergamos in Asia Minor, the home of one of the seven churches of the book of Revelation (Rev. 2: 12), which bore a mutilated inscription. This inscription, in the judgment of several impartial epigraphists, should be restored as follows: 'To unknown gods, Capito, torch bearer.' This is not only a confirmation of the statement of Acts 17: 23, but of Pausanias and Philostratus that altars to unknown gods existed."

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The Poets.

Paul quoted the poets: "Certain even of your own poets have said, For we are also his offspring." (Acts 17: 28.) On this point, Cobern, in his great work, "The New Archæological Discoveries," comments: "The apostle further compliments his audience by quoting a hymn of Cleanthes, the Stoic philosopher, who had once been a teacher in Athens. The passage from which he quotes is the most beautiful in the entire hymn:

O God, most glorious, called by many a name,
Nature's great King, through endless years the same;
Omnipotence, who by thy just decree
Controllest all, hale Zeus, for unto thee
Behooves thy creatures in all lands to call.
We are thy children, we alone, of all,
On earth's broad ways that wander to and fro,
Bearing thy image wheresoever we go;
Wherefore with songs of praise I will thy power forth show.

The following passage from Aratus contains the quotation:

> Let us begin from Jove. Let every mortal raise
> His grateful voice to tune Jove's endless praise.
> Jove fills the heaven, the earth, the sea, the air;
> We feel his spirit moving here and everywhere.
> And we his offspring are.

Finally, I deem comment on these quotations unnecessary; and for lack of space I have purposely omitted the particular work of the authorities quoted. If any one has the desire and the time to look up the references, I shall be glad to furnish them.

A Call to Arms.

BY E. C. FUQUA.

In reprinting in the Gospel Advocate of January 27 Brother David Lipscomb's article of December 27, 1894, entitled "Unity in Christ," Brother Elam did a splendid thing. Such teaching as that is what made the Advocate the mighty power it has been in the last fifty years. There is too little of that kind of teaching being done in this generation. The greatest living issue of our day is the issue between pure Christianity and sectarianism. This is no less an issue of vast moment now than it was when the trenchant pen of F. D. Srygley, working with that of David Lipscomb, E. G. Sewell, and other mighty men of God, shook sectarianism "from center to circumference" in the years gone by. Why is it that there is so little of this being done now? No one can justly accuse the Advocate in those days of unduly pressing this matter, to the neglect of other matters of great importance. I distinctly remember that it was during those days when "leading brethren" were on the "war path" against sectarianism that the "digressive" movement received that attention which saved the church from wreck upon that rock of evil. In fact, I well remember that it was during that period that all the needs of pure Christianity were attended to

with equal force and healthy results. Nothing lagged. Nothing received undue attention. And the church grew marvelously and "the number of the disciples multiplied greatly" throughout the country.

Somehow, there is not that keen interest now. While the Advocate is still firm and loyal and mighty in defense of the truth in all matters, it is wanting in "pep" and that enthusiasm that so marked it in the years gone by. This, to my mind, is true of all other papers being published by the brethren. Therefore it is not the Advocate's fault, manifestly, that this want is so keenly discernible. It is general throughout religious journalism among the brethren. What is the matter? In my feeble judgment, that question should be answered thus:

In leading Israel to and settling them in the land of Canaan, God never allowed them to lose sight of the fact that they were being led among strange nations "greater and mightier" than themselves. He kept this before them constantly, and taught them that their one and only enemy, from whom they must, under his leadership, take their own land "little by little," consisted of those strange and hostile religions maintained by the nations in Canaan. They were warned that any affiliation with them would be their ruin; that they were not to give their sons to marry the daughters of the Canaanites, nor take the Canaanitish sons to be husbands of their daughters; that they were to form no alliances with them, but were to recognize them purely as the enemies of God devoted to destruction as rapidly as Israel should develop strength to take their place in the land as God should drive them out. They were distinctly warned against their gods and all their religious customs as a treacherous power that would wean them away from God and his religion. Moses first gave this information, and it was repeated by Joshua; and the history of Israel upon its entrance into its promised land shows that, for a time at least, the Israelites lived up to God's teaching to the very letter. Prosperity followed them thus far. Finally they began to weaken in their opposition to their erstwhile enemies, looked upon them as being harmless neighbors and innocent sinners for whom they felt a strong sympathy, and in a short time they were intermarrying with and being absorbed into those nations. That was their ruin.

Now, this was certainly a strong type of the conflicts of the church of God with the denominations around it to-day. The church was never stronger than when diligently fighting the religious corruptions surrounding it, and it was never weaker than when shunning this divine duty. This does not mean that the one paramount duty of the church to-day is merely to "skin the sects," as I have often heard it stated. In fact, that is no part of the church's duty. But strong, persistent, dignified, scholarly, and Christian opposition to denominationalism is the undoubted battle ground upon which we are to wrest new territory, so to speak, thus spreading the domain of the Prince of Peace in proportion as his religious enemies are forced to give ground to his true servants. The religious denominations of this day are no more the true Israel of God than the Canaanitish nations were ancient Israel, and they have no more divine right to offer their sacrifices upon human altars than the Canaanitish nations had to offer sacrifices to their strange gods. The denominations are here as the Canaanitish nations were in Israel's territory—for a purpose purely subservient to the interests of God's true people, but to give way as rapidly as God's people shall become able to possess the land. Of that I have not a doubt.

Our chief fault, to my mind, is that we are not trying to "take ground" as diligently as we should; hence, God is not driving them out from before us as he otherwise would. We are not pressing aggressive into their territory. We rather act as though we felt that we should keep off their territory altogether, sometimes even apologizing to them when taking the truth into a strongly sectarian community. But if we preach the truth, and if we love their souls, we will press the preaching before them all the more diligently, but in kindness and earnestness and wisdom taught by Christ. The stinging truth appears to be that we have shifted enemies until our friends are the denominations and our enemies are our own brethren! Here is where we are waging war and worse than wasting our strength. Not that criticisms of one another are wrong, for they are not when properly directed; but when brethren recognize one common enemy and all zealously apply their "steel" to that objective, they have little time or inclination to find fault with one another. Their own troubles and disagreements will appear and be fewer when they are pressing the war against the real and formidable enemy of Christianity. Can this not be due to the fact that God chastises his people with internal disorders when they leave off the duty of pushing their religious enemies from before him? I greatly fear that we are laying the foundation for a multitude of sects among ourselves by discontinuing our aggressive warfare against sectarianism. That, at least, resulted to Israel when they ceased to oppose the "nations around them." Our own disagreements are a plague sent upon us for our sympathy for and palliation of denominationalism, I fear. Our lack of dislike of sectarianism is filling our own ranks with the latter until we shall be made so sick of it that we will be only too glad to oppose it later on, I hope. The idolatry that Israel were made to eat and drink of in Babylon so disgusted them with it that, when released, they never again became idolaters. Let us hope that the schismatic disturbances among us to-day will so disgust us with all sectarianism that in all the years to come we will be only too glad to fight it wherever seen. This I believe to be God's purpose in allowing us to be harassed by petty sects as we are at this day. Still, let us pray that the plague be stayed, and in conformity with our prayer let us take up the sword against every form of sectarianism, both within and without the body of Christ, if peradventure God will stay the plague and reunite our forces for battle royal. Then we will rapidly rout the enemy and take his land. Permit me to quote Brother Lipscomb from Brother Elam's article again: "The great difficulty is to undo what centuries of ecclesiasticism and sectarianism have done. The first essential thing to be done is the disintegration of all denominations, the destruction of all ecclesiasticisms, the rejection of all creeds but the Bible, that people, each for himself in the sight of God, may look to and be led by God alone. The disintegration and destruction of sects must precede the union in Christ of Christians."

Here is sounded the keynote of our paramount duty to God to-day. This work discharged with diligence will fit us for every line of Christian living. It will purify us of all tendency toward sectism among ourselves, will ennoble us and strengthen our arm and quicken our wisdom and faith. Fighting is what made Israel strong in God, and it will make us strong. Witness the struggles and consequent growth of the Jerusalem church. Let us imitate them. Brethren, "to arms!"

Surely now, if ever at any time in the whole history of this beautiful and terrible world, its living God and Savior is visibly revealed in the midst of us. Deeply to be pitied are those who cannot see him, and those who would deny his presence where he does not, because he cannot, confine himself within the narrow limits of their intellectual schemes.—C. H. Matthews.

A heathen could say, when a bird, scared by a hawk, flew into his bosom for refuge: "I will not kill thee, nor betray thee to thine enemy, seeing thou fliest to me for sanctuary." Much less will God either slay or give up the soul that takes sanctuary in his name.—W. Gurnall.

A Call to the Christian Patriots of America.

[Editor's Note: We commend this article to the consideration of all our readers because we believe that every one will be profited and benefited by its careful and thoughtful perusal. That the world is full of unrest and dissatisfaction cannot be doubted. A man in the conscientious discharge of his duties meets with much opposition and criticism. It appears that many are in such a frame of mind that they prefer to find fault rather than follow in the steps of the Christ. There is only one way out of all this turmoil and strife, and that is the way shown us by the Lord Jesus Christ. In honor each must esteem others better than himself, and in humility must serve others and cling to the cross of the Lord Jesus Christ. Christ followed and Christ in our lives is the only hope of this or any other nation.]

In our day and land great progress has been made along many lines and manifold blessings are found on every hand. At the same time, daily conduct of humanity affords ample proof that there is much room for improvement in many directions.

Materialism, mammonism, anarchism, Bolshevism, hydra-headed vice and skepticism, ignorance and superstition, money madness, greed and graft, gambling and Sunday desecration, divorces and the social evil, insatiate desire for pleasure, inordinate luxury, extravagance, prodigality and thriftlessness, avoidable accidents and homicides, thefts and burglaries, murders and suicides, lust and avarice, unemployment and destitution, poverty and suffering, crime and lawlessness, unrest and unrighteousness are abroad in the world. The hearts and wills of myriads are swayed by untruth and unbelief, sin and selfishness.

The gospel, and the gospel only, can correct many evils that may need to be corrected for individual, family, community, and national welfare. The churches are reaching many, but there are millions who do not regularly attend church or Sunday school, and other millions are scarcely touched at all.

Secular education has received undue emphasis. Colleges and universities do not primarily make Christian men and women. The public schools, so far as teaching Christian morality is concerned, are a failure. We cannot depend upon them, as they are now conducted, to inculcate either individual or national righteousness.

These conditions and the absence of Bible reading and Christian teaching in such a large number of the nation's homes are giving us a class of citizens who apparently have little consciousness of God and divine authority and are woefully indifferent to salvation, the salvation that means the redemption of the whole person, body, soul, and mind, so that every part of a human being is in harmony with the will of God. Moreover, it has been the weakness of many churches that they have failed to create in the minds of their members a clear conception of the plan of salvation, the vital importance of saving faith, turning from sin of every kind, and hungering and thirsting after righteousness; and the result is that many are only nominal Christians, merely unsaved church members. A revival, a reformation, is needed, not only for the salvation of sinners, but for the benefit of organized Christianity and for effectually counteracting and putting to silence the undermining atheistic forces at work throughout the world to destroy the very foundations of our Christian civilization.

Our country needs emphasis on the "first and great commandment" and the "Golden Rule;" altruistic enthusiasm for humanity; employment for all; well-paid, capable, exemplary teachers in all of our schools, colleges, and universities; abundant supplies of good-citizenship literature; and intensive carrying on of an extensive program of Americanization until every man, woman, and child in our borders may appreciate the significance, the duties, and the blessings of American citizenship. We also need more Bible schools, production and distribution of tons of tracts and other gospel literature, diligent Bible reading, fervent and unceasing prayer and thanksgiving, personal evangelism, and true evangelical teaching—a continuous campaign of gospel education that will reach not only those who attend church and Sunday school, but will "preach the gospel to every creature," presenting Jesus Christ as the Savior of sinners and "the only name under heaven given among men, whereby we must be saved."

America to-day is facing some of the gravest industrial, political, social, and moral problems of her history. The situation should be faced both conscientiously and heroically by the leaders of Christian thought and activity and by Christian men and women everywhere. The hour is here when all Christian patriots should render the largest possible service in the promotion of good citizenship, in reaching the children and youth of our land, in the conversion of sinners, and in the saving and uplifting of the community and nation. And all are invited to coöperate with this movement for good citizenship, Christian morality, permanent peace, prosperity, and the common weal or general welfare.

Every good citizen should be a gospel messenger, and volunteers are wanted at once in every section of North and South America to enlist for service to distribute tracts and other Christian literature in a continuous campaign for truth and righteousness, Christian civilization, and world evangelization.

There are very many ways for service and coöperation, and by unity of purpose and concert of action all have now an unusual opportunity for rendering efficient aid and encouragement. No one should have fears that the service will be unpleasant or burdensome in any way; on the contrary, it will conduce to true greatness, bringing "peace to the conscience and joy to the heart." "He that would be the greatest of all must be the servant of all."

And remember: The world is sick, but there is a remedy, and only one remedy. Humanity is in trouble, but there is a way out, and that way is the only way. Will you not do service and, by serving, help humanity out of trouble?

For particulars and information concerning the history and scope of this movement, its organization and management, and for suggestions as to numerous ways for service and achievement, address American Common-Weal Society, 200 B Street, N. W., Washington, D. C.

Ogawa San and Another Girl.

BY NELLIE STRAITON.

I want to tell you in Sister Lillie Cypert's own words a few interesting things about two of the Japanese girls she has helped during the past year. The following paragraphs are taken from her letters to me:

October 9, 1919: "I have an orphan girl with me now. I found her living with an old grandmother who is no more fit to guide and direct a child than another child would be. She is sixteen, just the age to need some one to help and comfort her—in other words, a mother's care and counsel. She is a girl with plenty of money; but as she did not know how to use it, she was making free use of it in going to picture shows and the like until she was almost to the danger point. Her friends had almost given her up as no good, and her teachers had turned her out of school. So, after having considered the matter carefully and prayerfully and having investigated and found her to be worthy of help, I decided to lend a helping hand. Since she has been with me she has been a very good girl, is diligently studying the Bible, and wants to be a Christian. We think she can enter the school again soon."

January 6, 1920: "She is a gem, and helps with all the work about the house when she is not at school. She has become a Christian since she has been with me, and assists in the Sunday-school work some when the teachers

are absent, which is very good for her, because she is at the same time learning to be useful."

February 18, 1920: "She will graduate from High School soon, and her people want her to get married, very much against her will. She is only sixteen, and she wants to continue her education. Too, she wants to work for the Lord. Her people oppose Christianity very much, and will perhaps disinherit her when they know she has become a Christian, even though her father left a fortune to the three children when he died. We are awaiting their answer after hearing she is a Christian."

June 16, 1920: "Ogawa San seems to be growing in grace and the knowledge of the truth and zeal for Him and holier living. Pray for me, that I may have patience and wisdom to help her, and that she may be faithful through his grace, and make what she now hopes to make —a worker for Him."

September 2, 1920: "Well, it seems that almost every time I write I have something new on my program to tell you. This time it is about my little girl. I have taken a little girl to raise. She is a seven-year-old daughter of a poor widow who is a member of the church and works very hard; but as servants' wages are very low (ten dollars per month) and the cost of living very high, she is unable to support herself and the two children. Now that the older one is of school age, her expenses will be greater if she sends her to school. Too, it is hard for any one to get work if she has children. The child is strong and healthy and very bright, and is in the second grade at school; and the grades from last year show that she did very well in school. Ogawa San is quite a little mother to her. She has no little sisters, therefore she is very happy to have her. Ogawa San is very skillful at sewing, and at present is very busy making clothes for her. Her school has already begun, and she has very few clothes, and they are very shabby. Ogawa San has many old clothes that she can make over for her, so her clothing will be very little expense. We already have her fixed up to look real sweet. This sounds, perhaps, like a big undertaking, and perhaps it is; but I have prayed over it, and compared events that are and things that seem to be coming, and I am satisfied that the Lord has guided me in it. Her mother has given her to me to do just as I please with her; so I hope that she will some day be a useful woman in the Lord's hands."

The help of brethren and sisters over here is making this good work possible. Are there still others who wish to help? Address Miss Nellie Straiton, 1030 South Lake Street, Fort Worth, Texas

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Making the Movies Safe for the Child.

If the education which the child of to-day gets in the motion-picture theater is made up too largely of "the life of the underworld, vamping, burglary, illicit love, and custard-pie throwing," the mother's only redress up to the present, observes the editor of The Woman Citizen, is to keep her child from the photo theater "with whatever it has to offer of occasional profit in the way of travel, science, and charm." A number of New York mothers, according to The Tribune, have organized to secure a movie censorship for children, and other organizations are being formed to encourage the production of better films. It seems to The Tribune that although children are such enthusiastic supporters of the movies, little is being done to produce pictures suitable for them. At the better theaters, indeed, "the type of picture is on a higher plane than the common hectic and lurid reels, but aside from the news reels or a few films there is seldom told a screen story that has any distinct appeal to children. The story is of grown-ups and their doings." The Tribune suggests the development of a specialized "movie" industry, which would film for children's eyes "the fairy stories, Mother Goose, the fascinating experiences of the youth of all nations, folklore, understandable historical facts." In a Sunday-magazine article The Tribune quotes the head of a "better-movies" organization to the effect that "there are some motion-picture people who have kept faith with the public and this responsibility." And in The Woman Citizen Dorothy B. Nutting contends that while there is a "movie menace" for mothers to guard against, it is really to a large extent a matter of intelligent selection. There was a time when "a movie was just a movie." But nowadays "it is possible to choose one's motion pictures as one chooses a cigar or candy, by the brand; for there really are several large companies who have built up well-deserved names for having clean, well-directed, and intelligent pictures." The writer does not here refer to the concerns specializing in religious or educational films, which are supplying a growing demand from churches, schools, and community organizations, but to the regular producers for the motion-picture theaters. While these companies must "entertain," some of them are featuring pictures from famous novels which "will not only entertain and stimulate the child's mind," but will actually induce reading, "if not of the same stories, at least of other stories by the same author." Films based on our national history have in some cases "brought a new meaning to the history lessons that had been so much of a bugbear." "In many cases the movie companies arrange with the book publishers to have window displays of the books at the same time that the picture is shown." We are told that the travel pictures are also valuable for children. Some of these travel pictures are said to be so good that "children when taken abroad to see the selfsame sights recognize scenes they have run across 'at the movies.'" Indeed,

"There are several progressive schools using these pictures to illustrate geography lessons. What could be more at variance with the old-fashioned way of teaching a parrotlike knowledge of 'countries and capitals'—the method most of us followed in the days before motion-pictures were a known quality!"

And, of course, there are the moving pictures which give scientific facts "by a series of simple moving drawings," which "put a sugar-coating" on the educational pills, as it were. These are often included in the current event or magazine section of movie programs. Since the "feature" picture comprises the greater part of the ordinary program, it is, however, "most important, to be sure, that this picture at least will be wholesome and fit for childish eyes." But the point is made that the pictures produced primarily for grown-ups are likely to be the ones to make a hit with children, "for by expensive experiments the motion-picture people have learned that the children do not care for fairy tales and stories in which other youngsters play the characters." At least, we read:

"They do not care for them as a steady diet. Most of the children of to-day like love stories. They love to see the handsome hero rescuing his lady love, and their spontaneous applauding at the deeds of valor he performs proves that they are 'with him' to the last urchin. After all, children reflect the ideas of the grown-ups, and the grown-ups are only enlarged children. Why shouldn't the same pictures appeal to both?"

By keeping the necessity for discrimination in mind, the mother may be able to ward off the "movie menace" and utilize the commercial motion pictures in her child's education. The writer concludes with these words of advice to mothers:

"Supervise your children's cinema entertainment as you would their reading or their associates. Impressions received through the eye of the camera may 'register' deeper on the childish mind than those even of the printed page. It is the duty of every mother or guardian of children to watch these first impressions. The first years of the child's life are the years which count."—Literary Digest.

LOS ANGELES NOTES

By S. H. HALL,
2669 North Sichel Street.

House of worship, corner Altura and North Sichel Streets. Take North Broadway car to Sichel, then one block to left.

The Sorrow of a Mother's Heart.

One of the most unnatural things that can be imagined is the lack of real interest on the part of a mother in her own offspring. Such are exceptions when it comes to the mothers in the church of our Lord. I think I find, occasionally, a mother whose interest in her children I doubt—that is, the mothers whom I meet as I work among members of the church. Mothers who are not members of the church, of course, cannot have that interest that counts in their children, for the simple reason they are not truly interested in themselves. It is sad for those who are not Christians to allow themselves to become fathers and mothers, but millions of just such we have in this old world. This is one thing the fathers and mothers, in all our congregations, should look squarely in the face, and awake to a full realization that if the millions of children that are annually coming into the world as a result of such marriages ever learn of their only hope of eternal salvation, we must teach it to them. When I begin to let my mind rest on the sore need of *work, work,* and *more* and *more work,* then look at the little some are doing, and the churches, as a rule, are doing, I wonder if we do not appear as being "dead asleep" in the eyes of Him who so loved souls as to die that they might live. But I must get away from this thought quickly if I am to write as I hoped when I took my seat at the desk.

I am now thinking of mothers in our congregation who are loyal and true and have done their best for their sons and daughters, but who, in spite of all this, have to die of a broken heart because of the worldliness and indifference of their children. I am giving a letter written on November 29, 1920, and received in December. It clearly reveals that deep and abiding love of a true mother for her own. Omitting names and place, I give our readers the letter:

Dear Brother Hall: You will, of course, be surprised to receive a communication from me, but I am writing to urge you to pray for my wandering boy. He obeyed the gospel when young, and after remaining in the church for a few years he began to reach out after the pleasures of this world, and the consequence is he has grown neglectful, cold, and indifferent to the church and also his spiritual welfare. And this sad and deplorable condition of his is the great sorrow of my heart. And I beg you, Brother Hall, to pray daily for his repentance and return to the fold of lambs. I earnestly desire to live to see this event.

I am now in a declining state of health, and am nearing the journey's end. If pleasing to our Father, I should be glad to be permitted to live until spring. My strength is failing fast, and I know that "I shall soon reach my happy, happy home, and rest under the shade of the trees."

Brother Hall, there is a couple living in Los Angeles by the name of Miles. I have known them for more than thirty years; met them soon after they came over from England. And they are now members of the church, but I am under the impression that they are digressive. However, I wish very much that you would kindly look after them and teach them the way more perfectly. I believe their address is 500 Bonnie Beach Place.

I am praying the Lord to bless you in laboring for the advancement of the cause of Christ in that great Western city. Remember me with love to dear Sister Hall.

Yours in the one faith, X.

On the above I will make the following comments:

First. This mother died at the home of her daughter in one of our Eastern cities on December 21, 1920, just twenty-one days after the letter was mailed to me. I would love so much to know if during those few remaining days this son changed his way and allowed his mother to die with a joyful heart over his return to the fold. I have intentionally left his name out of the letter and substituted "he" and "his" where she used the name of the boy she loved so well. I am hoping that he will see this letter and preserve it in memory of his mother, and, if he has not returned to the fold, that he will let me beg him to do so now; for his mother still loves and remembers him.

Second. This mother was one of the sweetest mothers I have ever seen, and I have a feeling for her almost as tender as that I have for my own sweet mother now in Middle Tennessee. God has blessed me with a mother whose sweetness and gentleness and godliness could hardly be excelled, and I had rather die a thousand times than to make her heart ache once because of any wrongdoing on my part. But the author of the above letter was another one of these good mothers. She and her daughter and son-in-law lived with us in Atlanta for a number of months. They did much to help us and encourage us. And I want the daughter, in whose home this sweet mother fell asleep in Jesus, to know that her mother had much to do in making the Atlanta work a glorious success. Her prayers ever went up for that work.

Third. And how glad I am to have this letter closed with a prayer for the little I am trying to do in this "great Western city." She not only prayed for the work, but endeavored to put me in touch with souls here to help. What would become of the world were it not for such mothers? I trust that many sons and daughters will read this whose mothers still live, and that it will cause them to give more thought to how they can make their mothers' last days on this old earth their happiest, sweetest, and best days. Perhaps it would be well to state that the letter had the following postscript to it: "Inclosed please find a very small offering, which I hope you will accept from a widowed sister." Of course I accepted the offering, and would have been afraid not to do so. "Not that I seek for the gift; but I seek for the fruit that increaseth to your [her] account." (Phil. 4: 17.) Paul further says that such is "an odor of a sweet smell, a sacrifice acceptable, well-pleasing to God." God saw the gift, and it is recorded in heaven to her credit; and that blessings have already come to this work because of this mother's prayers and offering is a certainty.

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Bits of News.

The Ontario meeting closed on the night of February 6, with twenty-seven additions, all told. Witty is one of the happiest men with whom I have ever labored, and no one could have enjoyed the meeting more than he did. I am under promise to go back on February 20 for another address on the Sabbath and Lord's-day question for the benefit of an Adventist minister who lives there and has a congregation, I am told, of something like seventy-five members. I thought I had said enough in the one address during the revival, but he asked for more, and it is because of this request that this special service has been announced.

Brother Riggs is at Fillmore this week, and in a letter written on Monday (February 7) he reports two confessions and baptisms.

Last Lord's day was a good day for us at North Sichel and Altura, with the house full and one confession and one by statement at the forenoon service. I hurried back to Ontario right after the forenoon service. Brother Edgar Miller preached at night, and Brother Floyd Lee did the baptizing.

The brief record of the three short years of Jesus' ministry has done more to soften and regenerate mankind than all the disquisitions of philosophers, and then all the exhortations of moralists.—Selected.

MISCELLANY

A. S. Croom writes from Harper, Kan., February 15: "As a former student of the Freed-Hardeman College, I heartily commend the effort now being made to raise funds for the equipment of the laboratories and buildings by donations from the old students. This equipment is absolutely necessary if the school is to be able to offer the same advantages along educational lines as the State schools. We must make our schools equal in these respects to, if not better than, other schools, in order to bring the young men and young women of the land into the safer Christian environment of such schools as Freed-Hardeman College. No one, old student or otherwise, will make any mistake by sending a liberal donation to Brother Freed for this work."

Sister Susie Hobbs feels the great need of gospel preaching in the town where she lives, Lineville, Ala., and writes to present the situation to our readers. She says: "We have no church or leader here, so I am trying to locate a man who is competent to preach and to meet all opposition. One brother has offered to come and take up the work, and two other brethren have offered to hold a meeting; but we do not know these men, and we are not able to support them in the work. There is not a male member here. Lineville is about six miles west of Ashland, the county seat of Clay County, and has the same population—fifteen hundred. We have no church at Ashland. So it can be seen that there is a great field here. We have five congregations in this county with no preachers." This brief statement from our sister speaks for itself. Those who are interested and who may want further information should address Miss Susie Hobbs, Box 63, Lineville, Ala.

S. R. Drake writes from Columbus Junction, Iowa, February 12: "A few weeks ago I subscribed for the Gospel Advocate, and have been well pleased with the helpful articles appearing therein from week to week. I had not been taking a religious journal for several weeks back, not even a secular daily, only as I bought one occasionally at the news stand, as I have been out of employment for some time, and no income sufficient to enable me to provide the necessary reading mater that I have enjoyed heretofore. I would be glad to do some preaching that might be helpful to those who are in need of my services. I have no hobbies to ride. I have tried to follow the motto, 'What saith the Scriptures?' in all that God requires for man's salvation and Christian living? The urgent need of gospel preaching these days makes it imperative upon the church to provide means to send the gospel to the ends of the earth—in every city, town, village, and hamlet—until the gospel shall have been preached as 'a witness to all the nations.' In all our leading Christian journals I have found teaching that seemed to me out of harmony with the teaching of Christ and the apostles, but I attribute this largely to a lack of thorough investigation of the New Testament with an unbiased mind. 'The truth between extremes' should characterize all our teaching."

From F. P. Fonner, Buffalo, W. Va., February 8: "I have received $41.25 to help me to do mission work, for which I am very thankful indeed. I have also received $59.25 to help out on our house of worship. We are thus enabled to reduce our lumber bills to $264 and a little interest. We are profoundly grateful for this help. We still need some help besides this to help make the house comfortable. In fact, we cannot hold a protracted meeting without some outside help; and we need it now. Our house cost us more than we expected, and we have done all we can do here. If the brethren knew our real circumstances, they would help us wipe out this deficit at once. For something over two years I have been collecting money for this house, and on account of my physical condition I must finish it soon. Who will help? Some might be disposed to inquire about my physical condition. Of this I dislike to say anything, as I do not wish to complain. But at times I suffer intensely from an internal trouble that is incurable, unless it is promptly treated, and I do not have money to pay for treatment. As all of our contributions are going into our meetinghouse for the present, I must look elsewhere for some extra help. In making up your offering, please set apart at least half of it for our house of worship. I can use checks or money orders. The work is beginning to tell on the outsiders here. In fact, it is doing real well; but many times I go to the work when I am not able to go."

J. B. Nelson writes from Dallas, Texas, February 10: "In the Gospel Advocate of January 27 there is a report from Curtis Taylor, of Mineral Wells, Texas, where he speaks of 'the faithful few' at the I. O. O. F. Hall. He further speaks of their plans to build a house, and that Brethren Wallace and Thomas preach each Lord's day. There is a little faction that meets in the hall, that was led there by one J. M. Wallace, who stands withdrawn from in Mineral Wells; and this is not the only time he has been withdrawn from. Thomas has been affiliated with the 'digressives,' and I have never heard of his making any acknowledgments. If Taylor has ever obeyed the gospel, I have never heard of it, nor has the church of Christ in Mineral Wells. The church of Christ in Mineral Wells meets on North Oak Street, in a beautiful brick church house that they bought last year at a cost of ten thousand dollars, and have never asked for one cent on the outside. I preach for them two Sundays in each month, and have been for three years. Walter Cook preaches often. We have a membership of upward of one hundred and twenty-five, and one of the best-working churches in Texas. Brethren Chism, J. S. Dunn, G. A. Dunn, and Horace Busby have held meetings for the church in the past few years, and Brother Busby is to hold their meeting this year. I make this correction because the report of Taylor is misleading and leaves the impression that there are only a few faithful ones, and that they have no house."

From M. C. Cayce, Jackson, Miss., February 10: "Last Thursday afternoon I went to Charleston, where I preached on Thursday, Friday, and Saturday nights, and twice on Sunday—morning and night. On Sunday afternoon I preached to the negroes. I baptized one man Saturday night. The church in Charleston is now at peace, working together in love, and enjoying the largest attendance and deepest interest in its history. Seventy-nine were present in Sunday school. Since our meeting there last fall they have taken on new life. Besides the regular Lord's-day services (morning and night), the Sunday school, and the Wednesday-night prayer meeting, on Friday night they hold a cottage prayer meeting, and one afternoon each week the ladies meet for Bible study. Alexander Campbell, colored, held a meeting for the negroes there last fall, preaching in their schoolhouse, and baptized one woman. Since then her husband, who was a Baptist preacher, after asking some questions, requested to be baptized. Brother Terrell baptized him, and now he and his wife worship together each Lord's day as 'it is written.' It was at his request that I preached to his race on Sunday afternoon. He secured the St. Paul Methodist Episcopal Church for the preaching. Alexander Campbell ought to hold a tent meeting for them this year, for these two are the only colored members there. I came back to Jackson on Monday morning. In two letters I have received this week the writer said they had trouble in getting my local address, one saying that his letter had been returned twice. Please ask again for those having acquaintances here to furnish me names and addresses. My address now is 720 South Gallatin Street, Jackson, Miss."

W. A. Burford, Oakland, Miss., under date of February 13, writes concerning the work at that place: "In the Gospel Advocate of November 18 there appeared an appeal from the brethren of the church of Christ at Oakland for help to build a house of worship. Some three hundred and fifty appeal letters were sent out to different congregations and individuals, and through these letters and the appeal in the Advocate we have received contributions amounting to five hundred and sixty-three dollars and ninety cents. We sincerely thank all the contributors, both individuals and churches, for their generosity, and shall ever pray for their welfare. We began work on our building about November 15, and have completed it, all but ceiling, seating, and painting. We met in it for the first time on the third Lord's day in January. We have a few old tent chairs which we use for seats. We need about five hundred dollars to complete the house. Everything has been paid for to date. We are very anxious to finish the work, but we hate so bad to borrow the money, so we appeal to those who can to help us raise sufficient funds to complete the work. There are only six brethren who are meeting with the congregation, and they have paid all they can at present. Two of them are doing the carpentry work. Send donations to W. A. Burford, treasurer, Oakland, Miss." The deed to the lot on which this house is built has been sent to us for examination, and we consider it as strong in the "restrictive clause" as it could be made. Brethren need have no fear of helping in this case on account of the deed not being properly drawn.

HOME READING

The Little Sparrows' Bedtime.

Come, children, you must go to bed,
The sun is sinking low;
Let's choose a pleasant, swaying bough
To rock you to and fro.
That's right; now tuck your heads away
Beneath your tired wings.
Whatever makes you flutter so,
You restless little things?
Now, Johnny Jerktail, do be still!
Stop teasing sister Sue!
Dear me, 'twould make my feathers turn,
Were all my sons like you!
Why, Sallie Twitter! I'm ashamed!
You're crowding off your brothers!
The baby's fallen off his perch—
And there go all the others!
Now start again and settle down—
Just hear the breezes crooning,
And listen to the katydids,
Their sleeping fiddles tuning.
So—they are still, each little head
Is full of dreams, I know.
Come, Father Sparrow, look at them,
All sleeping in a row:
There never was so fine a brood,
So handsome, good, and clever.
My dear, you should be proud of them,
As proud as I am—ever.

—E. M. Jewett, in Our Dumb Animals.

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"Phoebe."

Little Phœbe Grey had come to spend a week on Uncle Daniel's farm. She had always lived in the city, and to her the farm seemed wonderful.

One morning her Aunt Alice gave her two big cookies, and told her to play outdoors until dinner time. As the little girl walked down through the orchard, she heard a clear voice call: "Phœbe! Phœbe!"

She stood quite still and listened. "I guess some little girl wants to play with me," she thought. So she answered: "Where are you?"

"Phœbe! Phœbe!" called the sweet voice.

"I guess she's playing hide and seek with me. I must try to find her." For a while the little girl looked about happily; but when she found no one, she grew tired, and called: "Come here, and I will give you a cooky!"

No little girl came, but the sweet voice still called: "Phœbe! Phœbe!"

Aunt Alice was writing a letter when Phœbe hurried into her room and said: "O, Aunt Alice, there's a little girl out in the orchard calling me! I can't find her. She just calls and calls, but she won't come to me. I told her I would give her a cooky if she'd stop hiding and come and play with me. Please come out and help me find her."

"There is no little girl who lives near enough to come here all alone. What made you think there is a little girl if you could not see her?"

"Because she called me. She says: 'Phœbe! Phœbe!'"

Aunt Alice laughed, and said: "I think that I know your little friend. I will help you find her. You will have to be quite still and look carefully, for it is not a girl, but a bird. She calls 'Phœbe' so much of the time that I think she has a nest near, for I hear her every day."

"A bird! Why, Aunt Alice, I didn't know birds could talk! She called my name just as plain as could be! It did not sound like a bird, at all."

When they reached the orchard, no little bird could they see. They walked cautiously about and peeped under the leaves and shrubs.

"We shall have to wait until another day," Aunt Alice said.

They started back toward the house. As they came near the barn a bird flew out from the shed, perched in a tree near by, and sang: "Phœbe! Phœbe! Phœbe!"

The little girl laughed. "O, Aunt Alice, we did find her, after all! What do you suppose she wanted in the shed?"

"We will look and see if she has a nest there, but she may have been after flies. This phœbe would rather have flies than cookies. There is the nest, and she is back in it," Aunt Alice said, pointing to a rafter.

They saw the head of the mother bird looking down over the edge of the nest. She did not appear to be frightened.

"Why, how did you find it?" asked the little girl.

"I thought it might be there. The phœbe bird often builds her nest year after year in the same place. See, on the next rafter are two old nests."

When Phœbe went back to the city, her father said: "Well, little girl, what was the best thing on the farm?"

Phœbe laughed, and said: "I liked best the little bird that knew my name."—Harriet G. Brown, in Exchange.

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The Bridges.

There is a story of a couple who started off to ride to a friend's house. The morning was pleasant, and they were enjoying themselves, until they happened to remember a certain bridge which was very old, and probably unsafe.

"I shall never dare to go over that bridge," exclaimed the wife; "and we can't get across the river in any other way!"

"O," said the man, "I forgot that bridge. It is a bad place. Suppose it should break through and we should fall into the water and be drowned!"

"Or," continued the wife, capping his complaint, "suppose you should step on a rotten plank and break your leg, what would become of me and the baby?"

"I don't know," continued her husband, "what would become of any of us, for I couldn't work, and we should all starve to death!"

So the lugubrious talk ran on until they reached the spot where the old bridge had stood, and—lo!—they discovered that since they had last been there it had been replaced by a new one!—Selected.

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A Good Motto.

Let's leave out all the "ifs" of life
And set up "when" and "will,"
Then boost our work with brand-new vim,
And gain a great big thrill;
Let's jolly up the folks about
And kill the worries and gloom;
Let's hear the bluebird sing a bit,
And give the sunshine room. —Selected.

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The Sierra Nevada Mountains condense the cloudy moisture upon their slopes, and leave the plains beyond them arid deserts. So some great ambition or passion absorbs into itself all the forces of the soul, and leaves us without any energy or inclination for other and equally important things. This will account for the moral sterility of many of us. Says Cicero to a young man: "Hold off from sensuality, or soon you will be unable to think of anything else." Vicious thinking seems to rot the tissues of the brain itself. The passion for money-making drives out from the soul the more gracious impulse of helpfulness toward others and even the desire for self-culture. Under the spell of greed a man possessed of really brilliant talents becomes content to be a mere "grind" in the store or the factory.—J. M. Ludlow.

QUERY DEPARTMENT

BY J. C. McQUIDDY.

W. Vantrease, of Norene, Tenn., wishes to know if it is right to invite a Russellite who is fixed in his errors to become a member of a congregation and to call on him to dismiss the congregation. Unless one wishes to become partaker of his errors, it certainly is not right to put him forward as a teacher. A Russellite is sure to teach that the kingdom of Christ is not here, and also to teach that men will have a second chance to obey for a thousand years after death. 2 John 10: 11 is clear upon this point: "If any one cometh unto you, and bringeth not this teaching, receive him not into your house, and give him no greeting: for he that giveth him greeting partaketh in his evil works."

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J. J. Hester, of Dover, Tenn., is somewhat concerned over Matt. 27: 3-5 and Acts 1: 18. He says: "If Judas had already hanged himself, how could he have bought the field referred to in Acts 1: 18?" In order to get the passages clearly before our readers, we quote them in full. Matt. 27: 3-5 reads: "Then Judas, who betrayed him, when he saw that he was condemned, repented himself, and brought back the thirty pieces of silver to the chief priests and elders, saying, I have sinned in that I betrayed innocent blood. But they said, What is that to us? see thou to it. And he cast down the pieces of silver into the sanctuary, and departed; and he went away and hanged himself." Acts 1: 18 declares: "Now this man obtained a field with the reward of his iniquity; and falling headlong, he burst asunder in the midst, and all his bowels gushed out." Evidently the rope broke with which he hanged himself, and, falling down, he broke asunder in the midst and his bowels gushed out. The thought is that the field was purchased with the money for which Judas sold Christ. He did not buy the field personally, but the chief priests used the money which he had returned to them for the purchase of this field. The Greek word rendered "purchased" is the form that means "caused to be purchased." Our brother will see, with this understanding, that there is no conflict in the two passages.

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A sister asks for a private reply to a number of questions. As she asks that the reply be private, I withhold the name and address. A number of people ask me to answer certain questions privately, which I would be glad to do, but I am too busy to carry on a private query department. I shall answer these queries in the Gospel Advocate in the hope that the sister will see them.

(1) She inquires to know the meaning of Gal. 6: 1, which says: "Brethren, even if a man be overtaken in any trespass, ye who are spiritual, restore such a one in a spirit of gentleness; looking to thyself, lest thou also be tempted." The point on which she wishes information is: "How is a brother restored when he is overtaken in a fault?" When Simon, the sorcerer, had committed a sin after obedience to the gospel, Peter, guided by the Holy Spirit, said to him: "Repent therefore of this thy wickedness, and pray the Lord, if perhaps the thought of thy heart shall be forgiven thee. For I see that thou art in the gall of bitterness and in the bond of iniquity." (Acts 8: 22, 23.) So we see the law of pardon to the erring child of God is repentance and prayer. Whenever a man has done wrong, he should not only be sorry for it, but he should have a change of will which results in turning away from the wrong.

2. The querist says: "If a brother has committed a sin and all the brethren and outsiders know it, can an elder go to the brother and get after him about it and the sinner make confession to the elder that he is guilty and is going to quit, and then the elder make confession to the church for him?" Men who have sinned often get an evangelist or preacher to make the confession for them. Some men are not in the habit of public speaking and are not able to get up and make their confession in a very acceptable manner. If the man who has done wrong is thoroughly penitent for that wrong and authorizes an elder or a preacher to publicly make the confession for him, I cannot see why this is not acceptable in the eyes of the Lord. While James 5: 16 says, "Confess your faults one to another," it does not say that a man is not confessing his faults to the brethren simply because he gets some one to make his statement of confession for him. Christ made and baptized more disciples than did John, and yet he himself did not baptize. He did this through his disciples. (See John 4: 1, 2.)

3. The querist asks: "How do you 'confess your faults one to another?' Does it mean that when you have committed a sin, be it great or small, you may get one of the brethren off to himself and tell him about it, and he go and tell the rest, or should the man tell it to the public himself? If a brother commits a sin and, after he has confessed it to the elder, flatly refuses to confess it before the public, is he acting from a scriptural standpoint? If so, please give me chapter and verse. The brother claims that he was withdrawn from unfairly and for an unjust cause. Has not the church the right to call a meeting of the brethren and have it made satisfactory to all concerned? Again, if two brethren in a body take the same stand in a measure, is it right to withdraw from one and leave the other a member in good standing?" The querist asks other questions touching on the same point; but when these are answered, the others will take care of themselves. When any one has done wrong and that wrong has become public, the truly pentitent man does not care so much that his sin has been found out, but he loathes his sin and is determined to undo the effects of it in as far as possible. The man of such a penitent spirit will cheerfully make his confession, if possible, as public as his sin. It takes this to kill the evil effects of sin, and nothing short of this shows any penitence on the part of the sinner. Whenever a man refuses to confess his sin publicly to the congregation, he is lacking in penitence. He may be sorry that his sin has been found out, but it is the sorrow of the world. Private confessionals for public sins are not authorized by the word of God. Men who are not penitent for their sins usually claim that they were withdrawn from unfairly and unjustly. When they come to see their sin in all its heinousness and ugliness in the sight of God, they will be ready to confess it and make amends for it in as far as possible. The members of the church should not call a meeting in antagonism to the elders, but the withdrawal from a brother should be done with the approval of the whole congregation. When elders act in harmony with the word of God, they should be supported and upheld by the church. If two brethren are guilty of the same wrong, being equally responsible, they should be treated in the same manner. If one is withdrawn from for an offense, then the other should be withdrawn from also. But, without knowing the facts and without understanding the surrounding conditions, it is very hard to answer these questions in an entirely satisfactory manner. I can answer them only from the facts as presented to me. If the facts are not presented correctly, then I may be misled in my answer. I am trying to give the general teaching of the word of God to the best of my ability.

AT HOME AND ABROAD

From J. H. Hines, Montgomery, Ala., February 14: "Yesterday was another big day with the Highland Park Church. One hundred at the Bible school; house full at the morning worship. One young man made the good confession."

John Hayes writes from Bradentown, Fla., February 14: "The mission meeting at Miakka continued over three Lord's days. Four persons were baptized. The little band will keep house for the Lord. My next meeting will be under a tent at Manatee."

From Leslie G. Thomas, Flint, Mich., February 14: "Our work here still moves on. Yesterday a man from the 'digressives' met with us, and said he meant to continue to do so. Last night he was back, with an elder and his wife from the Central Christian Church."

From Ben West, North Fort Worth, Texas, February 14: "Sunday was a great day at the Northside, with six additions and baptismal service at night. Brethren Elkins, Morgan, and Tackett have preached for us recently. Preparations are being made for the revival in May."

From D. S. Ligon, Denton, Texas, February 9: "Last Saturday morning I boarded the train to go to Ravia, Okla., where I preached over Sunday night. Six were baptized Sunday afternoon. This was a fine meeting. Sunday morning and at night we could not seat the people."

If any reader knows of any one, Christian or otherwise, living in or around Baltimore, Md., that would be interested in New Testament Christianity, kindly send name and address to T. H. Walker, 2011 North Charles Street, Baltimore, Md., or to A. B. Comer, Wyoming Apartments, Washington, D. C.

From W. L. Oliphant, Muskogee, Okla., February 15: "Last Lord's day found me with the Tulsa church. We had two grand services. More people were in attendance than ever before. Six were added to the congregation. The church has taken on new life and is doing more than ever before. The home church is doing well. Brethren Bain and Irvine preached excellent sermons in my absence."

J. C. Mosley writes from Jones Hill, Ark., February 11: "I am in a good meeting here. This is out from Little Rock about thirty-five miles. Three have been baptized here this week, making nine baptized that will meet at Mayflower for worship. The children here are anxious to be taught. I gave them a drill every night before my sermon. I have received a letter asking me to come to Dongola, Ill. I may go. I expect to baptize some more here before I go."

From M. C. Cayce, Jackson, Miss., February 17: "Last Sunday we enjoyed a nice service here, with nearly all of our members present. To-night we are to have a cottage prayer meeting. My address is now changed from Fortification Street to 720 South Gallatin Street." A later note from Brother Cayce, written February 18, says: "Notwithstanding yesterday was cold and rainy, twelve adults attended, and I think all enjoyed our cottage prayer-meeting last night. Six of the twelve were men."

From Samuel E. Witty, Ontario, Cal., February 7: "The Ontario revival closed last night with a capacity audience. The attendance and interest were good throughout. There were twenty-seven additions to the congregation—eight baptisms. The work of S. H. Hall was highly satisfactory. Brother Hall preached to a great audience in Los Angeles yesterday. There were two additions—one baptism. Los Angeles and Ontario both outgrowing present houses of worship. California needs more men like S. H. Hall."

S. E. Templeton writes from Altus, Okla., February 10: "On last Friday I and my family arrived in this city. We expect to make our home here for some time. I shall preach here and in near-by sections some. We have a splendid congregation here. Last Lord's day we had two fine services. The morning service was attended by two hundred and fifty people, at least. I am very favorably impressed with the congregation here, and pray that our work together may be the means of winning many souls to Christ."

From T. H. Bass, Stephenville, Texas, February 11: "I have just closed a good meeting at Dublin, Texas, with three additions—two by baptism and one restored. I am visiting the congregations of Earth County that are supporting our county work, getting acquainted with the brethren. They appreciate my efforts and are behind me in the work. The work is increasing in interest all the time. I shall spend the month of August holding meetings out of the county, and should like to hear from any place needing a meeting for that time."

From T. H. Etheridge, Marshall, Texas, February 7: "The work here moves on despite the small pox scare, though that has hindered. Some have been worked over who were 'lying out,' some came from the 'progressives,' and one will be baptized Wednesday night. Only one has moved away, but some are not faithful. The roll has increased from forty-three to seventy-two. The Bible school is well attended, and so is the prayer meeting. We nearly always have visitors. The leadership is intelligent and the spirit of coöperation splendid. Yes, they are liberal. Under God, we expect to succeed."

From J. E. Wainwright, Texarkana, Ark., February 14: "All former records smashed by yesterday's attendance, being unable to seat the crowd comfortably. We have secured the Maccabee Hall, 318½ East Broad, which is better in every respect, for future services. Two identified yesterday. Seven additions during January. People attending who have never heard the gospel before. Our mission work has about grown out of our reach. We rejoice. Do not forget the tabernacle meeting, to begin on the second Lord's day in June, with A. J. Veteto directing the song service. A hearty welcome to all visiting members."

Mrs. Susie Holley, Felix, Ala., writes: "I read the editorial in the Gospel Advocate of January 27, and am glad to know that some one else knows that we need preaching in Alabama. This is certainly a destitute place. People have lived and died and never heard the gospel in its simple form. My own husband has never heard but one sermon. I have two boys that are old enough to join the church. I would be glad if some church would help me to have preaching here. There is not another member within twelve miles. There are a few in Selma, but they have no house to meet in. The nearest church is nine miles south of Selma. I can give a preacher a good bed; but as to the cooking, he will have to be the judge in that case."

E. S. Jelley, writing from Jwalapur, U. P., District Saharanpur, British India, December 30, says: "There were fourteen baptisms this month, so far as I have received word. I am teaching my boys to sell Scripture portions. The people of this place invite me to visit them and teach them the word. Some ask us to teach their children, and some, including two monks, have spoken about becoming Christians." In a private letter to a friend, sent from Tilonia Rajputana, British India, January 11, Brother Jelley says: "I am here at the sanitarium, having brought Mrs. Jelley. The doctor says it is tuberculosis, but evidently quite curable. Let us pray that it may be. There were nineteen baptisms in December in stead of fourteen, as previously reported. Please give my love to all the brethren."

From George W. Farmer, Cleveland, Tenn., February 16: "On the morning of February 12, at the home of the bride's sister, Sister W. R. Clark, and in the presence of quite a number of friends and relatives, the writer united in marriage Vernon Rozar and Sister Josie Shultz. Brother Rozar is the son of our preaching brother, Allen Rozar, of near Boonville, Lincoln County. He is a young man of quiet and placid demeanor, perfectly reliable in every way, is devoted and true to the New Testament order of things, and is developing into a preacher of no mean ability. Sister Josie is a young lady of fine qualities, of industrious habits, admirably domesticated, and of genuine Christian character. We bespeak for them a life of much usefulness and happiness in the world." The Gospel Advocate offers congratulations.

From S. W. Bell, Sedalia, Mo., February 9: "It was my happy privilege to visit the church that worships in the hall at Cherokee and Texas Streets, St. Louis, last Sunday. I left home Saturday afternoon, and was entertained in the hospitable home of Brother and Sister W. W. Moody, 3667 Botanical Avenue, returning home Sunday night. The good people asked me to visit them at least once a month for a while, which I have agreed to do. If some of the good Christians in other parts of the country could realize how very badly these people need their church lot paid for and a house on it, I think they would send to this fund oftener and more liberally. They seem to appreciate all that has been done, but they need twenty-five hundred dollars more to clear up the lots. Send to Brother Moody before you forget it."

Claud F. Witty's new address is 2140 West Warren Avenue, Detroit, Mich.

Thomas H. Burton, of Union, S. C., has been a visitor in the city for some days, and has stopped at our office several times. He expects to be out from his home for sixty days.

F. P. Fonner, Buffalo, W. Va., says of the Gospel Advocate: "I have been reading the Advocate eighteen years, and I do not want to miss a single copy. It is a great missionary paper."

J. L. Hines, of Monticello, Ky., was smiling in the Gospel Advocate office last week. He always looks cheerful, and now reports work going well in his portion of the vineyard. He advocates the Advocate in the home.

E. E. Shoulders, of Denver, Col., is in the city. He thinks of remaining here for two weeks yet. His work has been for several years in Texas and Colorado. He will make definite announcement of future plans later. While in the city he is a frequent and welcome caller at this office.

Charles L. Talley, the efficient preacher, of Cookeville, Tenn., come in to give a name of one of his neighbors for continuance on our subscription list. Brother Talley is a good friend of the Gospel Advocate, and puts it into every home he can get it in. He reports church work doing well in Cookeville.

Changes of address: E. S. Siddall, from Cleveland to Ravenna, Ohio; M. C. Cayce, from 352 Fortification Street to 720 South Gallatin Street, Jackson, Miss.; T. E. Tatum, from St. Petersburg, Fla., to Jackson, Tenn., Route 1; C. E. Wooldridge, from General Delivery to 2018 Cullen Street, Dallas, Texas.

J. W. Wescoat, in changing the address of his paper from a rural route to 406 Fillmore Street, Amarillo, Texas, says: "I am here confined on my back, and have been for about a year. Three doctors have given me up; say there is no hope for me. I am eighty-six years old. Pray for me. I have hope for a heavenly home when I am called."

A. L. Dixon, of Dellrose, Tenn., is a song leader, and is making his arrangements for schools and leading the song service in protracted meetings. Those who desire his services should write him as above. His son is also a song leader, and would be glad to make arrangements to lead the song service in meetings or to teach singing schools.

W. J. Lockhart, of Vance, Texas, informs us of the death of his father, R. H. Lockhart, who died on November 11, 1920. He says: "My father clung to the Gospel Advocate to the last. After he had grown so feeble that he could devote but a few moments daily to reading, he shared his Bible with the Advocate. Allow me to thank you for the consolation that your work was to him in his last days."

Dan E. Beasley, of Dickson, Tenn., who recently went home from a seven-weeks' stay in one of our hospitals on account of a very severe accident that happened to him, is still improving, we are glad to announce. At his doctor's suggestion he goes immediately to Biloxi, Miss., for a few-weeks' sojourn, thinking the climate and the surroundings will be helpful to his complete recovery. We hope he will soon attain to that much-desired condition.

From B. W. Davis, Ashland City, Tenn., February 17: "I preached at Sycamore Saturday night, February 12, and twice on Sunday. One confession, baptizing Sunday afternoon. I am engaging time for protracted meetings, and would like to hear from some places where I could labor during April, May, and June. I am ready and very anxious to fill this time. If you can use me during these months, write me at once. I still have some time for late fall meetings."

From Tice Elkins, Fort Worth, Texas, February 14: "Our crowd at Southside church yesterday was the greatest ever. There were four additions, and four the Sunday before. The committee on improvements met and decided to build a large balcony in the house, to take care of the overflow crowds which have become the custom lately. Brother Morgan is here, and renders valuable help to me on the paper, Grace and Truth. He preaches somewhere each Lord's day, and is well liked. The gospel work in Fort Worth is growing better every day."

J. W. Grant preached at Reid and Ridley Avenues, this city, on Lord's-day morning and night, two of a series of four sermons on "Our Future State." He finished the series on Monday and Tuesday nights. Large and appreciative audiences attended these services, and much satisfaction was expressed to him by many of the hearers at the scriptural way in which he handled each of the four sub-themes, which were: (1) "Heaven;" (2) "Condition of the Dead;" (3) "The Book and the Books of the Judgment;" and (4) "Our Eternal Home."

We have just received notice of Annual Week of Bible Lectures at Abilene, Texas. A number of preachers have been selected to deliver addresses on especially chosen subjects. F. W. Smith, of this city, expects to deliver a lecture on "The Holy Spirit in Creation," Wednesday evening, February 23; "The Holy Spirit in Redemption," Thursday evening, February 24; "The Holy Spirit in Conversion," Friday evening, February 25; "The Holy Spirit in Witnessing to Sonship," Saturday evening, February 26; "How the Holy Spirit Leads the Children of God," Sunday evening, February 27. Other speakers, such as G. H. P. Showalter, John T. Smith, A. LeRoy Elkins, Early Arceneaux, and others, are expected to make addresses.

R. A. Craig writes from Louisville, Ky., February 18: "Last Sunday I was at Van Buren for the morning service and at Shelbyville for the afternoon service. We are making an effort to establish the loyal cause in Shelbyville, and I think we will succeed. I have been kept so busy of late, there are so many calls and so few to fill them. Preaching for two congregations on the same day is pretty hard for any preacher, especially so when he has to drive from fifteen to twenty miles to make the appointments. I am sure the Lord will bless our efforts if we are striving in his name. I would like to ask my Christian brethren everywhere to pray for my brother, who is dangerously ill at one of the hospitals here. We are doing all we can for him. He begs so earnestly to get well, I feel that God will hear us in this hour of great need."

Andrew Perry writes from Bardwell, Ky., February 16: "I spent from Thursday till Sunday night with our congregation at Christian Chapel, near Dongola, Ill. I became acquainted with this congregation thirty-four years ago, and worked with them one week out of each month for one and one-half years, with a good number of additions. At intervals I have visited them ever since. Death is making many changes with them. But the congregation, although it has had many trials, has held its own and remained loyal all these years. It has also been the means of building up a good congregation in Dongola. I spent Monday in visiting among the members in Dongola. They are planning a meeting the last of March and first of April by J. C. Mosley, of Tennessee. I came to Bardwell yesterday. Joe Ratcliffe has a very sick wife, and he himself has been sick part of the winter. I will go to Wingo this afternoon."

Just before going to press it comes to us in a perfectly trustworthy way that N. B. Chenault, of Wichita Falls, Texas, a warm personal friend of E. A. Elam and a kinsman of his wife, has donated fifty thousand dollars to the David Lipscomb College upon certain conditions that the trustees of the college will be sure to accept. In his letter of presentation of the gift to the board Mr. Chenault says: "This donation is made through my profound respect for the Bible as the will of God and my desire to aid in this way in teaching it to the young; and is for the purpose of endowing a chair of the Bible in the said David Lipscomb College, to be known as the E. A. Elam chair, the proceeds of which donation are to be used in the support of teachers of the Bible and studies connected with the study of the Bible in this college." The trustees of the college highly appreciate this gift, as not alone to the college, but through it to the churches of Christ at large and to the advancement of the truth.

"Queries and Answers," by David Lipscomb and E. G. Sewell, edited by M. C. Kurfees, is just off the press. We have been compelled to make this book at a heavy expense on account of hig wages and the exceedingly high cost of paper. We at first thought we would sell the book for three dollars and fifty cents per copy, postpaid, but have decided, regardless of extra cost, to make the price three dollars. The book is neatly and handsomely bound, contains seven hundred and sixty-eight pages, and will be an ornament to any library. The contents of the book cover a period of forty years during the most active period in the lives of these two consecrated and godly men. They worked together in life, so our thought has been to yoke them together in death. This book will live on after they are gone, to give information to thousands of readers. The truth is just the same now as it was during their lives, so their inquiries will be found just as valuable and just as beneficial as when they were first given. We have inserted a photograph of both Brethren Lipscomb and Sewell in the front of the book. Every preacher, every elder, and every other person interested in religious work should by all means have a copy of this book Send all orders to the McQuiddy Printing Company, Nashville, Tenn.

GOSPEL ADVOCATE

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

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

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EDITORIAL

Patronizing Picture Shows.

BY J. C. M'Q.

On page 183 of this issue will be found an article on the subject, "Making the Movies Safe for the Child." This article is copied from the Literary Digest, and is deserving careful consideration. When secular papers take the position that is taken in this article, it certainly behooves a Christian to give careful consideration to the subject. If the picture shows are evil, and if the motion-picture theater is made up largely of "the life of the underworld, vamping, burglary, illicit love, and custard-pie throwing," no Christian who is devoted to building up the cause of Jesus Christ can consistently encourage, support, or countenance such shows in any way. If such shows are bad for the children, they are also bad for the grown-ups, for the children only reflect the character of the grown-ups. What is good for the grown-ups is good for the children, and what is good for the children should be good for the grown-ups.

That children must have some manner of amusement cannot be doubted; but the parents should see that their amusements are of the right nature and are not calculated to corrupt their morals. The position that all amusement is sinful is not tenable. No one should take such a position. Picture shows are not wrong per se; so their merits or demerits must be determined by the fruit they bear. If their influence is evil and degrading and caculated to make people more worldly instead of more spiritual, then they should not be encouraged. It is a fact that those who are seeking to honor and please God and who are seeking first the kingdom of God and his righteousness do not, as a rule, take interest in picture shows. Picture shows do not appeal to them, and they have no desire whatever to frequent them. On the other hand, those Christians who are following God from afar and who are not seeking to lead the highest type of Christian life usually find time to be regular attendants at motion-picture theaters. Paul exhorts Christians to abstain from every form of evil. (1 Thess. 5: 22.) Again, he urges them to let their forbearance be known unto all men. (Phil. 4: 5.) If the conduct of Christians is liable to mislead others, then they should forbear any momentary pleasure that might come to them by indulging in such conduct, in order to help and uplift others. Offenses and occasions of stumbling must come, but woe to that man by whom they come! The Savior says: "Woe unto the world because of occasions of stumbling! for it must needs be that the occasions come; but woe to that man through whom the occasion cometh!" (Matt. 18: 7.) It may be freely granted that some Christians might not be damaged by attendance at a picture show, while others would be. While some Christians may be able to attend motion-picture theaters without being morally injured, yet others cannot. This liberty should not be abused by any Christian. While a man that was informed could eat meat offered to an idol without committing sin, yet another could not, and the liberty of the informed man, if exercised, would become a stumbling-block to a weak brother. In such cases Paul says: "For if a man see thee who hast knowledge sitting at meat in an idol's temple, will not his conscience, if he is weak, be emboldened to eat things sacrificed to idols? For through thy knowledge he that is weak perisheth, the brother for whose sake Christ died. And thus, sinning against the brethren, and wounding their conscience when it is weak, ye sin against Christ. Wherefore, if meat causeth my brother to stumble, I will eat no flesh for evermore, that I cause not my brother to stumble." (1 Cor. 8: 10-13.)

Just a few days ago a brother told me of a sister who had been attending church regularly. For some reason she dropped out, and this brother and his wife were insisting on her attending church with them. She declined to do so, stating that she had seen the preacher in a picture show and did not, therefore, care to attend church where he preached. This shows that this young lady does not regard attendance at motion-picture theaters as consistent with the highest type of Christian life. Evidently she did not think a Paul or a Peter would have attended a picture show. This shows that even supporters of theaters do not consider constant theatergoing as consistent with a devout Christian life. Paul admonishes us as follows: "I beseech you therefore, brethren, by the mercies of God, to present your bodies a living sacrifice, holy, acceptable to God, which is your spiritual service. And be not fashioned according to this world: but be ye transformed by the renewing of your mind, that ye may prove what is the good and acceptable and perfect will of God." (Rom. 12: 1, 2.)

Again, attending picture shows is calculated to deaden the conscience and make one less sensible to the evil influences of sin. When one begins to attend picture shows that are evil in their tendencies, at first he is shocked, but afterwards he looks upon them with great allowance. Pope has well said:

> Vice is a monster of such frightful mien,
> As to be hated needs but to be seen;
> Yet seen too often, familiar with her face,
> We first endure, then pity, then embrace.

While it is not my purpose to condemn any innocent amusement and to condemn going to any picture show that is elevating and uplifting, yet I am sure that people should know the character of any motion-picture theater before attending at all, and even then it is not well to contract the habit of regular attendance at such picture shows. All pictures should be carefully censored, and those that are filled with illicit love and that are rather

calculated to inculcate and suggest crime should be discountenanced, discouraged, and not patronized. I am sure that if one keeps busy in the Christian life, and if it is his constant aim to live for Christ and to work for Christ with all his might, he will have little or no desire to find amusement in such places. He can find ample amusement in other things that meet with the approval of God and all right-thinking people.

Teaching the Word of God Diligently to Children.

BY E. A. E.

In Deut. 6: 1-9, as in other scriptures, Moses teaches the children of Israel how to live in the land just over the Jordan which they were about to enter in order to prosper, to prolong their days, and to be happy—namely, to fear Jehovah, to love him with all the heart and soul and strength, to remember his word, and to keep all his statutes and commandments. Also, he tells them how to remember the word of God, or to keep it upon their heart—namely, to bind it as a sign upon their hand and frontlets between their eyes, to write it upon the doorposts of their houses and upon their gates, and to talk together about it. Another most important thing is: "Thou shalt teach them diligently unto thy children."

"Teach" and "diligent" are words of great meaning. We know what is meant by doing anything diligently. Just so parents are to teach the word of God to their children. "To teach" really means to cause to know; hence, parents must give all diligence to cause their children to know the word of God.

For one or more of several reasons parents may be unable to teach the word of God to their children. (1) Some parents cannot teach astronomy or history to their children for the reason they do not know astronomy or history, and for this reason they cannot teach the Bible; (2) some children, like some grown people, will not be taught, or will not learn the word of God; (3) some few are incapable of learning it and are in a safe condition, anyway; (4) parents cannot teach that which they know, but do not desire to teach, just as children will not learn that which they will not set their hearts to know. To interest children in the Bible and to beget in them a desire to know the truth is one of the first and most important things. "Out of the abundance of the heart the mouth speaketh," and this is the most effectual way to cause children to appreciate and to learn the Bible. When parents are so saturated, as it were, with the word of God, so overflowing with it, that they talk of it when they sit together with their children in the home, when they walk together, and remember it as the last thing upon retiring to bed and the first thing upon awaking in the morning, then their children will be impressed with its importance and realize that to obey God is indeed the foremost thing and the one purpose of life.

> And these words, which I command thee this day, shall be upon thy heart; and thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thy house, and when thou walkest by the way, and when thou liest down, and when thou risest up.

The matters of which parents talk most to one another and to their children are considered by the children of greatest importance; and when the word of God is not spoken of at all, it is natural for children to consider it of no importance. This command to teach the word of God to their children was repeated frequently to the Israelites. (See Ex. 13: 8; Deut. 11: 19.)

Parents are commanded in the New Testament now to do more than to teach, in the ordinary meaning of "teach," the Bible to their children; they are commanded to "nurture" their children—to cause them to grow and to develop—"in the chastening and admonition of the Lord" (Eph. 6: 4)—that is, to receive and follow the Lord's admonitions, to yield to the Lord's corrections, and to bear under such cultivation the peaceable fruit of righteousness.

This is a sadly neglected duty, which neglect brings irreparable and immeasurable loss to children. Disobedience to parents is placed by the Bible in a long list of evils as one cause of "grievous times."

In both the Old Testament and the New Testament God pronounces great blessings upon all who fear him, think upon his name, and speak often to one another in regard to him. Such he calls his "jewels"—his own possession—whom he will spare as a father spares his own son who serves him, and whose names are written in his book of remembrance. (Mal. 3: 16-18.)

Christian Homes.

Christian homes are one result from teaching the word of God diligently to children.

Such homes are the crying need of the present. Very many parents and more children seem to have turned themselves loose to idleness, pleasure seeking, and worldliness.

Nothing can take the place of home training and home influence. But with the tendency of the age not to build homes, and even to break up existing ones, this great and godly influence is gradually being lost.

Living in boarding houses and flats and the disposition of some married people not to rear families make against Christian homes.

God's rule is that the younger women "marry, bear children, rule the household, give no occasion to the adversary for reviling: for already some are turned aside after Satan." (1 Tim. 5: 14, 15.) But God makes provisions for honorable exceptions to his general rule on the question of marrying.

Paul exhorts old women to "train the young women to love their husbands, to love their children, to be soberminded, chaste, workers at home, kind, being in subjection to their own husbands, that the word of God be not blasphemed." (Tit. 2: 4, 5.) To pervert this order is to blaspheme the word of God. God first created man, then for man he created woman as a help suited to man. He made man the head of woman, as he made Christ head over all things to the church. (Eph. 5: 22-33.) To pervert this order is to dishonor God. God ordained the family, and to destroy the family and its influence is to destroy God's ordinance and man's happiness.

The obligations of man, of husband and father, are just as great and as binding as the obligations of woman, of the wife and mother. These obligations cannot be broken without sin and its sad and shameful and woeful consequences. But in many places, and even with many professed religious people, these obligations are treated indeed as "a scrap of paper" and are trampled underfoot in utter disrespect for the word of God.

Home building is one of the greatest works people can engage in. Christian homes are the foundation of civilization, the flower gardens of purity, the very nurseries of the church, and the vestibules of heaven. Sad it is that at this present time the general influence of business and of not a few schools is not conducive to home building.

God in his great goodness and wisdom knows what is best for men and women, parents and children—the whole human race; and he has given the Bible as an infallible guide in all these duties and obligations. Let all—the homes, the schools, the church—work and teach and pray for a return to the Bible in all things.

We hardly know what freedom is until through the spiritual experience of faith in Jesus we find release, and are able to look upward to Him who giveth freely, and upbraideth not.—Selected.

"Is Baptism Necessary to Salvation?"

BY F. W. SMITH.

Continuing a review of the article on the above subject which appeared in the Baptist and Reflector, I note that the author, after building a "man of straw," proposes to demolish the helpless thing. He says: "I want to assert plainly and flatly that the doctrine is false, and I propose to prove it so." Well, now, if he needs any help in horizontalizing the perpendicularity of that "man of straw," I will gladly assist him; for I, too, "assert plainly and flatly that the doctrine is false." But when he undertakes to tell what Alexander Campbell taught, that is "a gray horse of another color," and I shall have somewhat to say about that. He says:

Alexander Campbell taught that all unimmersed persons are out of Christ and lost. How false this is! The Bible nowhere says that baptism is a part of salvation, while it does say that we are saved through Jesus Christ.

Campbell further says that a change of views means a change of heart. According to that, as one has said, a man's heart would be changed every time he changed his views.

Mr. Campbell never posed as judge of the destiny of man, as this scribe here represents him as doing. He did teach that all unimmersed gospel subjects are out of Christ, and gave the following divine authority for the doctrine: "For ye are all the children of God by faith in Christ Jesus. For as many of you as have been baptized into Christ have put on Christ." (Gal. 3: 26, 27.) Again: "Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death?" (Rom. 6: 3.) Here is a self-evident proposition: If one is baptized into Christ, as these scriptures most plainly assert, then he was not in Christ before being baptized. It is evident that the man who wrote the document under review does not believe these scriptures, and it is no fault of those he misrepresents. It was not the province of Alexander Campbell to say who should or should not be saved, but he did teach that the promise was to those, and those only, who were baptized into Christ, and no one has ever disproved his contention on the subject. Of course a man's heart is changed when his views are changed, but that does not necessarily mean that the heart has undergone that moral change called in scripture "conversion." By metonymy of speech a part of a thing is put for the whole; and the mind, or judgment, which is a faculty of the heart, is that to which Mr. Campbell referred. Alexander Campbell taught, just as the Bible does, that conversion is a moral process beginning in faith and consummated in the act of baptism, which completed the turning to Christ. This man says that "they"—meaning Alexander Campbell and those associated with him in the "Restoration" of New Testament teaching—misunderstood and misinterpreted the Bible. Well, I have never pinned my faith to the teaching of any uninspired man; but if I had to make choice between Campbell and the man who wrote the document under review, I most certainly prefer Campbell.

His "examination," as he calls it, of "the passages in which their doctrine rests" would be amusing if it were not so pitiful. His exegesis of John 3: 5 is ridiculous in the extreme, and runs counter to all of the leading lights in the Baptist Church. After pumping all of the water out of the passage, he sums up his remarkable discovery thus: "Thus the passage would mean, according to this [do not forget that it is his "this"], except ye be born of the Holy Spirit and Christ, ye cannot enter the kingdom of heaven," etc. "The 'water' here may be typical," he continues, evidently forgetting that he had eliminated water from the passage. It is simply lamentable to think how men will pervert and deny plain statements of holy writ in order to repudiate baptism as one of the conditions of salvation. J. R. Graves, the ablest man the Baptists ever had in the South, had this to say:

If Brother Vaughn convinced us that "born of water" refers to anything but the baptism of one previously born of the Spirit, we never *knew* it, and we would have owned it to him and our readers. It means nothing else, and no Baptist that we ever heard or read of [the author of the article I am reviewing, be it remembered, had not then been born], ever believed otherwise until A. Campbell frightened them away from an interpretation that is sustained by the consensus of all scholars of all denominations of all ages. (Tennessee Baptist, October, 1886.)

Graves was certainly equal in point of scholarship to the Baptist and Reflector scribe.

This man *cannot* or *will not* quote correctly the scriptures he tries to use. Note this: "Whosoever believeth in him shall receive remission of sins." (Acts 10: 43.) Here is the way the passage reads: "To him give all the prophets witness, that through his name whosoever believeth in him shall receive remission of sins." He left out "through his name," which makes a material change in the passage, for we are baptized into his name as an expression of our faith. Of course the heart is purified by faith, but when? Peter says the heart is purified by obedience. (1 Pet. 1: 22.) Yes, the blood of Jesus cleanseth from sin, but when? When we are baptized into his death—that is, the benefits of his death. (Rom. 6: 3, 4.) But we are reminded that Jesus said, "He that believeth on the Son hath everlasting life;" and we are also told that "he that obeyeth not the Son shall not see life." (John 3: 36, Revised Version.)

Elders and Bachelors.

BY H. C. WYLIE.

The eldership has its God-given place in the church of Christ. Every one who is familiar with the Bible knows this is true. No community of disciples can develop in Christian growth and usefulness without the fatherly care of the eldership. I do not claim to know all about the responsibility and work of the eldership, nor of an evangelist; yet when called upon to officiate in either capacity, I gladly respond, and the brethren, so far as I know, are satisfied with my work; and yet I am a bachelor. Is this right? I think so. If I did not, I would refuse to act in such capacity. Moreover, I claim to be in company, in all such work, with the apostle Paul. He was a bachelor. (1 Cor. 9: 5.) That is some consolation. And so far as authority in the church was concerned, he claimed to be equal to the very chiefest apostles. (2 Cor. 11: 5.) Peter and John were both elders. (2 Pet. 1: 5; 2 John 1: 1.) Then, Paul was an elder also. We do not know that these apostles were ever formally appointed to the eldership. The apostles were placed first in authority in the church. (1 Cor. 12: 28.) They had the power to bind and loose. (Matt. 16: 19.) Then the right to serve in any place in the church was inherent in the apostolic office. Again, as further proof that Paul was an elder in the church, I quote the following: "Neglect not the gift that is in thee, which was given thee by prophecy, with the laying on of the hands of the presbytery." (1 Tim. 4: 14.) In connection with this, please read 2 Tim. 1: 6: "Wherefore I put thee in remembrance that thou stir up the gift of God, which is in thee by the putting on of my hands." Then, since Paul, being a bachelor, could serve as an elder in the church, why can a bachelor not scripturally serve now?

"Resist beginnings." You cannot curb the power of the river; choke its source. You cannot arrest the fury of the conflagration; put out the spark. It is almost impossible to check hatreds that have been allowed free course; never let them begin. An animosity will sometimes spring up before one knows it; make its life a brief one. Animosity grows into ill will and malignity and rancor, and these are far more hurtful to ourselves than to those against whom they are directed. Subdue them by the spirit of Christ, without which we are none of his.—Selected.

Hood's Sarsaparilla

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GOITRE Pay When Well

I have an honest, proven remedy for goitre (big neck). It checks the growth at once, reduces the enlargement, stops pain and distress and relieves in a little while. Pay when well. Tell your friends about this. Write me at once. DR. ROCK, Dept. 11, Box 737, Milwaukee, Wis.

Debate at Elk City, Oklahoma.

BY H. D. MANSUR.

This debate grew out of a bundle of Adventist literature mailed to the church of Christ at this place. The printed matter was turned over to our minister, Brother J. A. Cullum. After some deliberation and consultation with the brethren, it was agreed that he should challenge the Seventh-Day Adventists to affirm two propositions in debate, which he would deny. The propositions were: (1) "Resolved, that the law (the Ten Commandments), as found in Ex. 20: 1-17, is perfect in character, universal in application, and unchangeable in nature, as applied to man." "Resolved, that the Scriptures teach that the seventh day of the creative week was and is the Lord's day, or Sabbath, and was bound upon all men in all ages, present and future." These propositions were accepted by the Adventists and the debate was held.

The debate continued four nights, with two thirty-minute speeches by each of the speakers at each session. Large crowds were in attendance throughout. This discussion was carried on in a gentlemanly manner and with the very best of feeling on both sides, there being no personalities or mud-slinging engaged in. At times Elder Hickman read passage after passage of scripture with no bearing whatever on the subject under consideration in an effort to substantiate his theory and take up his time. Brother Cullum had to pin him down close in order to make him come to the Sabbath question at all; and when he put forth the strongest he had, Brother Cullum would unravel his arguments so completely that every one could see their fallacy.

Elder Hickman is the recognized leader among his people in this State, doubtless the most able debater they have in the State, and his followers have been quite active in this locality for some time.

The church here feels very proud of the showing made by Brother Cullum in deportment and in the way he handled his arguments. There were people in attendance that never had been in our meetinghouse before. We feel sure that the cause of Christ will be benefited and that many who heard the discussion will return to hear the truth preached as it is in Christ Jesus.

Be patient with every one, but above all with yourself—I mean, do not be disturbed because of your imperfections, and always rise up bravely from a fall.—Francis de Sales.

To Cure a Cold in One Day

Take LAXATIVE BROMO QUININE (Tablets.) It stops the Cough and Headache and works off the Cold. E. W. GROVE'S signature on each box. 30c

Thoughts.

No matter what a man says in the church, you know what kind of religion he has when you know what kind of company he keeps.

The supreme inquiry for each of us when summoned to a new work is not whether we possess courage or qualifications for it, but whether we have been called to it by God; and when that is so, there is no further cause of anxiety.—F. B. Meyer.

The events of our lives are not accidents; they are all a part of God's plan for us, and will work out for good, if we meet them with courage and faith. No real harm can come to those who, amidst the vicissitudes of life, trust God utterly.—Selected.

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Easily and cheaply made at home, but it beats them all for quick results.

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Get 2½ ounces of Pinex from any druggist, pour it into a pint bottle and add plain granulated sugar syrup to make a full pint. If you prefer, use clarified molasses, honey, or corn syrup, instead of sugar syrup. Either way, it tastes good, keeps perfectly, and lasts a family a long time.

It's truly astonishing how quickly it acts, penetrating through every air passage of the throat and lungs—loosens and raises the phlegm, soothes and heals the membranes, and gradually but surely the annoying throat tickle and dreaded cough disappear entirely. Nothing better for bronchitis, spasmodic croup, hoarseness or bronchial asthma.

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Lenoir, N. C.—"Dr. Pierce's Golden Medical Discovery is a great medicine for me in building me up when I feel run-down in health. It gives me strength and flesh. I have been using it at different times for thirty years or more." —MRS. LUCY BEACH, No. 1.

Druggists sell it in liquid or tablets

Eehoes From East Tennessee.

BY GEORGE W. FARMER.

The program of work for the Cleveland church is as follows: Lord's day, 10 A.M., Bible school; 11 A.M., preaching and communion services; 7:15 P.M., preaching; Tuesday, 2 P.M., the sisters meet to sew and make clothing for the poor; Wednesday, 7:15 P.M., prayer meeting; Thursday, 2 P.M., the ladies meet for Bible study and to lay plans to care for the sick, poor, and needy. Every Lord's day at 2:30 P.M. I have an appointment at some accessible point from Cleveland, as follows: First Lord's day, at Calhoun, fifteen miles north; second Lord's day, at Union Grove, six miles east; third Lord's day, at Blackfox, six miles south; fourth Lord's day, at Benton, fifteen miles northeast. To these appointments quite a number of the Cleveland church accompany me with their cars, and carry others, all of whom assist us in singing and otherwise.

The Cleveland church is getting to be a "live wire." The interest is better than it has ever been before and is growing along all lines, and the attendance taxes the capacity of our house. On the first and third Lord's days in each month special contributions are made to a charity fund, by which we are able to care for the poor.

Prof. E. C. Coffman, from Knoxville, was with the church here last Lord's day and preached an interesting discourse. The folks were highly pleased with his talk. We hope to be able to use him quite a good deal in this East Tennessee work.

I was with the church at Union Chapel, in the suburbs of Rockwood, on Saturday, February 5, at 7:15 P.M., and on Lord's day at 11 A.M. and 7 P.M.; also at Pond Grove at 2:30 P.M. There were good and interesting audiences at all of these services. We have some good, faithful brethren and sisters there. A lot, well located, has been purchased in Rockwood, and in the near future a neat and commodious church house will be erected for the benefit of all who mean to worship and work after the New Testament order. In Rockwood there is a large digressive congregation, made up of some of the wealthiest and most prominent people in the town. Many there are not satisfied with conditions. The Lord willing, we are going to give them an opportunity to do better.

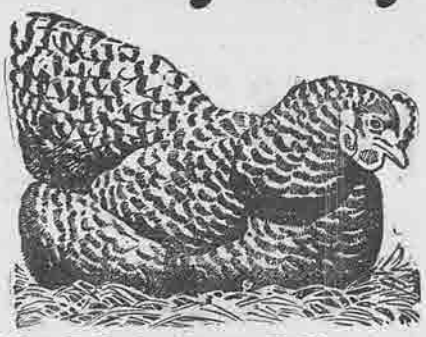
I am working hard and making a great sacrifice for the cause in East Tennessee, but I am really enjoying it.

Abundant Health is assured when there is good blood in the veins. Hood's Sarsaparilla is the medicine to make good blood. Begin taking it now. It is just what the system needs at this time and will do you great good. Sharpens the appetite, steadies the nerves.

Seven Spiritual Works of Mercy.

"To instruct the ignorant; to correct offenders; to counsel the doubtful; to comfort the afflicted; to suffer injuries with patience; to forgive offenses and wrongs; to pray for others.—Exchange.

Laid Eggs Every Day



Mrs. F. Bock, Albany, N. Y., writes: "Out of six hens I got six eggs daily. I have found your 'More Eggs' Tonic a great success." Of course, no one could reasonably expect Reefer's "More Eggs" to make such a wonderful record with *every* flock, but letters from thousands of users tell how this wonderful egg producer brought them big egg yields all fall and winter—bigger egg profits than ever. Give *your* hens a few cents' worth of "More Eggs", the wonderful egg producer, and you will be amazed and delighted with results.

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Send the coupon below. Don't send any money. Mr. Reefer will send you two $1.00 packages of "More Eggs." You pay the postman upon delivery only $1.00, the price of just one package, the other package being free. The Million Dollar Merchants Bank of Kansas City, Mo., guarantees if you are not absolutely satisfied, your dollar will be returned **at any time** within 30 days—on request. No risk to you. 400,000 users praise Reefer's "More Eggs."

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126 Eggs in 5 Days

I wouldn't try to raise chickens without "More Eggs," which means more money. I use it right along. I have 33 hens and in 5 days have gotten 10½ dozen eggs or 126.
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I can't express in words how much I have been benefited by "More Eggs". I have paid my debts, clothed the children in new dresses, and that is not all—I paid my pastor his dues. I sold 42½ dozen eggs last week, set 4 dozen, ate some, and had 1½ dozen left.
MRS. LENA McBROON, Woodbury, Tenn.

Send No Money!

Don't send any money; just fill in and mail coupon. You will be sent, at once, two $1.00 packages of "MORE EGGS." Pay the postman upon delivery only $1.00, the extra package being **FREE**. Don't wait—take advantage of this free offer TODAY! Reap the **BIG** profits "MORE EGGS" will make for you. Have plenty of eggs to sell when the price is highest. Send TODAY—NOW!

E. J. Reefer, Poultry Expert, 9259 Reefer Bldg., Kansas City, Mo.
Dear Mr. Reefer:—I accept your offer. Send me two $1.00 packages of Reefer's "More Eggs" for which I agree to pay the postman $1.00 when he brings me the two packages. You agree to refund me $1.00 **at any time within 30 days, if both** of these packages do not prove satisfactory in every way.

Name .....

Address .....

CHURCH NEWS

Indiana.

Clinton, February 7.—I have been here at Fairview Church since Friday. On Friday and Saturday nights our audiences were very small on account of rain and bad roads. Yesterday, however, we had a fine meeting for worship, and also for preaching last night. This congregation is making good growth in Bible knowledge and working ability. While they have no elders, on account of lack of qualified men, they are having grand meetings for worship and are doing good work. I shall go to Christian Chapel, near Dongola, Ill., the last of this week, and shall visit West Kentucky next week. —Andrew Perry.

Oklahoma.

Muskogee, February 7.—Work with the East Okmulgee Avenue Church is moving on nicely. Brother Foster's ten-days' meeting closed last week. One was added to the congregation. Yesterday three new deacons were chosen to assist the three who have been serving the church. Some of the ladies of the church, assisted by a few of the men, are doing some charity work among the poor. Sister Harrison and I recently visited the little hut of a poverty-stricken family in the outskirts of the city for the purpose of giving to them, in Jesus' name, some much-needed raiment, and, upon inquiry, we found the mother to be a member of the one body. Let us do good as we have opportunity.—W. L. Oliphant.

Elk City, February 7.—Yesterday was another good day for the church in Elk City. The members of our Bible-study classes reported a total of two hundred and thirty chapters read during the past week; and this isn't promiscuous reading, but careful study. Since our debate with the Adventists several outsiders, some Methodists and Baptists, are regular in their attendance. I have also been requested to come over and talk with an Adventist lady relative to receiving her into the fellowship of the church. We are to have a special meeting on the last three days of March and the first day of April, to which we cordially invite all gospel preachers. We especially invite all Oklahoma preachers. Those who are on either the college or paper committee are requested to be here, as we expect to hold a special educational rally while assembled. We include in our invitation gospel singers, elders, editors, and Christian college presidents or teachers. This is to be no close-communion affair. The things we hope to do at this meeting will not be for the benefit of one portion of the brotherhood to the exclusion of any of the rest, but will be for the Masters cause in general.—J. A. Cullum.

Tennessee.

Henderson, February 10.—On last Lord's day I was with the brethren at Bethany, near Paris, and we had a very enjoyable service. In the afternoon I preached again at Zion's Hill, where another group of brethren assembled to keep in memory our Savior's death. These are all good people; yet, as it seems to be everywhere, there are those who are more zealous and interested than others. These are carrying the work forward in hope of the crown. Brethren, I have no meetings engaged for the month of June. If you enjoy hearing the gospel and want the word proclaimed in your town or countryside, write me.—Leland H. Knight.

No Worms in a Healthy Child

All children troubled with Worms have an unhealthy color, which indicates poor blood, and as a rule, there is more or less stomach disturbance. GROVE'S TASTELESS CHILL TONIC given regularly for two or three weeks will enrich the blood, improve the digestion, and act as a general Strengthening Tonic to the whole system. Nature will then throw off or dispel the worms, and the Child will be in perfect health. Pleasant to take. 60c per bottle.

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

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A Wonderful Opportunity for Ambitious Young Women

You can become a Professional Nurse and earn all of your Living Expenses while in training.

The Protestant Hospital of Nashville desires a limited number of Student Nurses to enter the Hospital Training School at once. Correspondence is invited from ambitious girls and women of good character. Full information and details will be forwarded on request.

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May Escape the Dreaded Sufferings of that Period by Taking Mrs. Block's Advice

Hopkins, Minn.—"During Change of Life I had hot flashes and suffered for two years. I saw Lydia E. Pinkham's Vegetable Compound advertised in the paper and got good results from taking it. I recommend your medicine to my friends and you may publish this fact as a testimonial."—Mrs. ROBERT BLOCK, Box 542, Hopkins, Minn.

It has been said that not one woman in a thousand passes this perfectly natural change without experiencing a train of very annoying and sometimes painful symptoms. Those dreadful hot flashes, sinking spells, spots before the eyes, dizzy spells, nervousness, are only a few of the symptoms. Every woman at this age should profit by Mrs. Block's experience and try Lydia E. Pinkham's Vegetable Compound.

If you have the slightest doubt that Lydia E. Pinkham's Vegetable Compound will help you, write to Lydia E. Pinkham Medicine Co., Lynn, Mass., about your health. Your letter will be opened, read and answered by a woman, and held in strict confidence.

SOUTH IS TURNING AGAINST CALOMEL

Mr. Dodson, the "Liver Tone" Man, Responsible for Change for the Better.

Every druggist in town has noticed a great falling off in the sale of calomel. They all give the same reason. Dodson's Liver Tone is taking its place.

"Calomel is dangerous and people know it." Dodson's Liver Tone is personally guaranteed by every druggist who sells it. A large bottle doesn't cost very much but if it fails to give easy relief in every case of liver sluggishness and constipation, just ask for your money back.

Dodson's Liver Tone is a pleasant-tasting, purely vegetable remedy, harmless to both children and adults. Take a spoonful at night and wake up feeling fine; no biliousness, sick headache, acid stomach or constipated bowels. It doesn't gripe or cause inconvenience all the next day like violent calomel. Take a dose of calomel today and tomorrow you will feel weak, sick and nauseated. Don't lose a day.

In answering advertisements, please mention the Gospel Advocate.

Facts and Musings.

BY JOHN T. HALL.

The congregation in Jackson, Tenn., is known far and near as the Highland church of Christ. Prof. A. G. Freed, of Henderson, Tenn., preaches for the church once a month; Brother Howell, formerly of Obion, twice per month. The membership is about two hundred. The brethren selected years ago Brethren A. M. Tucker, W. H. Sanders, and T. E. Tatum, elders; Brethren J. W. Hall and — Stovall, deacons; and Brother Dees, secretary. One thing can be said very favorably of them: they are prompt in keeping church expenses paid up, and occasionally make donations to weak congregations elsewhere. The question comes up with some of us, why continue month in and year in to pay preachers high salaries to preach to a well-enlightened congregation, when it is a fact that all around us and in every direction there are many, many thousands who never heard the gospel in its true light as we loudly claim it should be preached? Preachers and members, of the various congregations, one and all, should come down to one common level. We should all be willing to make the necessary sacrifice of our time and means to further on the work taught us in the great Book. We do not practice what we preach. We pray for the conversion of the world. Our lives, our actions, are not in keeping with our prayers. We strive and aim for a good time regardless of the wants and needs of the other fellow. Some are indifferent, selfish, and hypocritical, and do not seem to fully realize it. To say that we are doing our best in the great work before us might be criticized. The people who are distressed either in mind or body are the ones to be helped. It cannot be said truthfully that peace and harmony prevail in all congregations. Troubles come up, but woe be unto the one who causes these schisms! No educational institution or political party can grow and be prosperous without universal harmony. The humble duty and work of the ministers of the gospel, elders, deacons, and of every member of the body of Christ, are plainly taught us in the great Book. Why spend your money helping to build churches and for the preaching of the gospel, and at the same time harbor in your heart a spirit of indifference, of lording it over God's heritage, wanting to be "boss?" There is a difference in knowledge and wisdom. The Lord Jesus Christ plainly and forcibly commands us to study and know our duty toward God and man. Solomon teaches us to be wise. It is a great lesson which should be impressed upon the mind of every one. When you do right, you feel right; when you do wrong, you feel wrong. Our beloved brother, A. G. Freed, often says in his sermons: "Do just what the Bible says, no more and no less, and you know that you are right and cannot be mistaken." If you are not humble and sincere in your Christian work, you are not happy. The eunuch obeyed, and went on his way rejoicing. Sometimes we are persecuted for contending for the truth and for our efforts in trying to live up to the high standard of duty. Better to leave off the ways of the world and desire to be popular with the Lord Jesus Christ. In order to have good, influential, growing congregations, we must go on the Bible plan. We should endeavor to be "one in Christ Jesus," to be kindly affectioned one toward another, and to go hand in hand and heart to heart in the great work before us. Building houses of worship and spreading the gospel are parts of the great work of the church. We are to help feed the hungry, to clothe the naked, and to bury the dead. There is something for every one to do, regardless of how little of this world's goods you may have. The poet has said:

"If you have not gold and silver ever ready to command,
If you cannot to the needy reach an ever open hand,
You can visit the afflicted, o'er the erring you can weep."

Brethren, I call you to remembrance of the above duties. We are free agents. We can obey and be saved, or, like the five virgins, we can be negligent and have the door shut against us and be lost. The play of life will soon be over. When you are helping others to live and lead a better life, you are bringing joy and happiness to yourself, and your influence will be felt and realized for good. We often know what we ought to do, but do not act wisely.

RECIPE FOR GRAY HAIR.

To ½ pint of water add 1 ounce of bay rum, a small box of Barbo Compound, and ¼ ounce of glycerine. Any druggist can put this up or you can mix it at home at very little cost. Apply to the hair twice a week until the desired shade is obtained. It will gradually darken streaked, faded, or gray hair and make it soft and glossy. It will not color the scalp, is not sticky or greasy, and does not rub off.

TETTERINE

Drives Away Pimples

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

MILLIONS OF CABBAGE, TOMATO, AND SWEET POTATO PLANTS.

Cabbage Plants—Wakefield, Flat Dutch—500 for $1; 1,000, $1.75; 5,000, $7.50; Tomato and Sweet Potato Plants, leading varieties 500 for $1.25; 1,000, $2.25; 5,000 or over, $2 per 1,000. CLARK PLANT CO., Box 108, Thomasville, Ga.

Wheat and Chaff.

BY A. ELLMORE.

There are two things which give us the value of time—the Bible and the deathbed.

What would our lives have been, had it not been for the early training and pious lives of our parents?

Some old people regret the loss of memory, and yet we remember many things which it would have been better if we had forgotten.

Earthly treasures have to be worked for, and after being obtained they give us trouble. Heavenly treasures are given to us, and afford us lasting peace.

If aroused at midnight by the startling cry, "Sir, your house is on fire!" would we turn over and say, "I will attend to that to-morrow?"

No man had the privilege of choosing either his birthplace or his blood, but he has the privilege of choosing his path in life and of doing his full duty according to talents and opportunities, and thus honoring his ancestry and blessing his posterity.

What! Nobody right but you? Do you not think a person has the right to hold an opinion? Yes, that is precisely the thing to do with an opinion. It is not for holding opinions that men are to blame, but for expressing them. Preach your faith, but suppress your opinions. People care but little about our guesses.

Riches are uncertain. Sometimes they fly away from their possessor, and often men go away and leave their riches. I know of but one way for Christians to enjoy their wealth forever—namely, to use it bountifully in the sowing of the seeds of eternal life here, and then go over and reap the eternal harvest on the other side.

Evidently preachers should speak the truth in love; but we should be very sure that what we speak is the truth. We might have a message for a man which would break to him unpleasant news, but it is the duty of the messenger to deliver the message. This being done, he is relieved of the responsibility.

Many Christians would not so much dread to go into paradise, were it not that they must go through the gateway of death; and I am sure there are thousands of pious people who would go into the church, were it not that they must go through the grave of immersion. But the Lord having arranged these matters, they are important. His way is not only the right way, but it is the only way.

There are three things necessary in starting a home mission—a field, a preacher, and a support. And have we considered the field? The field is the world; and is not this sufficiently large? We might take one county, and allow the evangelist to preach in this field ten years, preaching twice per day and seven days per week, and at the end of this time there might be people who had never heard him. And in this gospel work he would not be likely to build upon another man's foundation. See?

Now, having reached your sixtieth milestone, your hair is gray, your form is bent, and your knees are weak; go home and let the church ordain you a bishop, where on Lord's day you can feed the flock, and through the week preach in halls, storerooms, and dwellings. As to a support, if you are faithful, the Lord will furnish that. I am sure he will. I have proven him fifty-five years. Blessed be his holy name.

WET FEET BRING COUGHS AND COLDS

Until entirely rid of a cough or cold, look out. They are a source of danger.

Just a few doses of Pe-ru-na taken soon after exposure or first manifestation of trouble will usually break a cold or dissipate in a hurry the most persistent cough.
TABLETS OR LIQUID

PE-RU-NA
The Well Known Emergency Remedy

Two generations have known PE-RU-NA and its astonishing success in the relief of catarrhal diseases. The proper medicine to have on hand for everyday ills.
SOLD EVERYWHERE

KEEP IT IN THE HOUSE

ECZEMA

ALSO CALLED TETTER, SALT RHEUM, PRURITUS, MILK CRUST, WATER POISON, WEEPING SKIN, ETC.

I believe eczema can be cured to stay. I mean just what I say—C-U-R-E-D, not merely patched up to return again. Remember, I make this statement after handling nearly a half million cases of eczema and devoting twelve years of my life to its treatment. I don't care what all you have used nor how many doctors have told you that you could not be cured; all I ask is just a chance to prove my claims. If you write me TO-DAY, I will send you a FREE TRIAL of mild, soothing, guaranteed treatment that will surely convince you as it has me. If you are disgusted and discouraged, I dare you to give me a chance to prove my claims. By writing me to-day I believe you will enjoy more real comfort than you really thought this world held for you. Just try it, and I feel sure you will agree with me.

DR. J. E. CANNADY,
1226 Court Block, Sedalia, Mo.

Reference: Third National Bank, Sedalia, Mo. Send this notice to some eczema sufferer.

CABBAGE PLANTS

We have sixty acres in seed beds. Nearly two tons of cabbage seed planted on them. The very choicest seed that we could buy now ready for shipment. Varieties: Extra Early Jersey and Charleston Wakefields, Gold Medal Succession, Flat Dutch, Surehead, Drumhead. Prices by mail, prepaid: 100, 50c; 250, $1; 500, $1.50; 1,000, $2.50; By express, not prepaid, $1.50 per 1,000; over ten thousand, at $1.25 per 1,000. Nothing but good, strong plants shipped.

BRUCE WHOLESALE PLANT CO.,
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"Glad Hallelujahs."

is the name of a new song book for the church, by Curtis Taylor and Thomas Benton. It contains many new songs never before published and some of the old standard church music. Just the book for the church, conventions, and singing schools. Forty cents a copy, or $4.50 a dozen, postpaid; $17.50 per 50; $33 per 100 copies. Special rates to teachers and the church of Christ. Address CURTIS TAYLOR,
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The New Light Music Theory.

BY CURTIS TAYLOR.

It is a systematic course of instruction in the first principles of music. It is the book the teacher should use in his work, and the book the student should study at home. This book contains thirty-two pages of concert songs, patriotic songs. Just the book you need to put spice and life in your schools and entertainments. No other books have these songs of amusement and fun in them. Thirty cents a copy, or $3 a dozen. Address all orders to
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Name "Bayer" on Genuine

"Bayer Tablets of Aspirin" is genuine Aspirin proved safe by millions and prescribed by physicians for over twenty years. Accept only an unbroken "Bayer package" which contains proper directions to relieve Headache, Toothache, Earache, Neuralgia, Rheumatism, Colds and Pain. Handy tin boxes of 12 tablets cost few cents. Druggists also sell larger "Bayer packages." Aspirin is trade mark Bayer Manufacture Monoaceticacidester of Salicylicacid.

BABY CHICKS 14½ cents each. Safe delivery guaranteed anywhere in U. S. All leading varieties. Literature and price list FREE. Send to-day. NATIONAL CHICK CO., Dept. J., N. Y. Life Bldg., Kansas City, Mo.

To abort a cold and prevent complications take

Calotabs

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

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

For Fever Headaches and Neuralgic Pains

Safety Aspitone First

An improved Aspirin tablet which is absolutely safe to use even in cases of extreme debility and weak heart. Relieves headaches, neuralgia and rheumatic pains and reduces fever. No depressing effects. Made by a formula which is in general use by leading physicians. 35c per package at your druggists or by mail from the manufacturers, Piedmont Laboratories, Inc., Clinton, S. C.

FITS

Dr. Grant's treatment for Epilepsy or Fits has been used with wonderful success for over twenty years. Many who had given up all hopes say this treatment cured them.

$2.00 Free Bottle We want every sufferer to send for a free $2.00 bottle of this wonderful treatment. Give age, address and describe case fully. Dr. F. E. Grant Co., Dept. 38, Kansas City, Mo.

ACHES

women's aches, Sick and Nervous Headaches, Back aches — relieved quickly by the Reliable Remedy

CAPUDINE

IT'S LIQUID—QUICK EFFECT.

Thanking Brother George.

BY J. A. PERDUE.

I wish to thank Brother George for noticing my little squib in the Gospel Advocate of December 9. I did not think there was much in it; but since he has dignified it with a notice, he has my thanks. I was writing to commend a first-page article in an issue of a previous date. It was in such a good spirit, so true and well written, that I was constrained to commend it. Incidentally I made bold to intimate to Brother McQuiddy that I was not taking much stock in his controversy with Brother Sommer, and, pursuing that thought, said, "A Christian is in the church, and whatever he does, good or bad, is in the church," or words to that effect; but Brother George says there is a difference, and then proceeds to reveal to us two or three different churches—the "church" in the meetinghouse, the "church" in the home, and the "church" in the school. Now, as I get it from him, a woman may belong to either of these, except the church in the meetinghouse; or, if she belongs to the latter, she is no more than a figurehead—she cannot sing, she cannot pray, she cannot preach, cannot even ask a question. Now, she may do some of these things in the church in the home or school; but all are prohibited, according to Brother George, in the church in the meetinghouse. Well, she is certainly in the "middle of a fix;" for she must at least answer one question to get into the church in either of these places, and it does seem that she might be allowed, at least, to ask how she is to live a Christian since gaining a place among the sanctified. The apostle Peter speaks of the church as composed of "living stones, . . . built up a spiritual house, to be a holy priesthood, to offer up spiritual sacrifices, acceptable to God through Jesus Christ. Paul exhorts the Ephesian Christians, "Speaking one to another in psalms and hymns and spiritual songs, singing and making melody with your heart to the Lord" (Eph. 5: 19); and the Hebrew Christians are admonished to "exhort one another" But if reference here is to the church in the meetinghouse, of course women are excluded, for they must keep silent, must keep their mouths shut. They are not even allowed to ask a question, according to Brother George. But I am willing. Perhaps they talk too much, anyway.

Now we shall not have any—what do you call it?—controversy, Brother George. I am opposed to debates, if I am to be one of the parties to it. I am a very timid man, of limited knowledge; but, according to my knowledge, the church includes all Christians in any given place. If there is only one Christian in a certain place, whether in the home or meetinghouse, he is the church in that place; and whatever he does by the authority of Christ, he does it in the church. The church in the home includes all the Christians in the home; this is true also of the school. The church in the meetinghouse is composed only of those Christians come together in his name. The church does not include those not Christians, no matter in what place they come together; but Christians are in the church, whether they come together in the meetinghouse, the home, or the school. Whatever a Christian does as a Christian, he does it in the church; and you will have to show me that what Christians may do in the home, if it is right and scriptural, may not be done with equal propriety when they "come together into one place." I am afraid we sometimes make distinctions where there are no differences. All Christians, regardless of sex, are cleansed by the same blood, and are animated by the hope born of a common faith—the hope of eternal life. "For in one Spirit were we all baptized into one body, whether Jews or Greeks, whether bond or free; and were all made to drink of one Spirit." (1 Cor. 12: 13.) "For ye all are sons of God, through faith, in Christ Jesus. For as many of you as were baptized into Christ did put on Christ. There can be neither Jew nor Greek, there can be neither bond nor free, there can be no male or female; for ye all are one man in Christ Jesus. And if ye are Christ's, then are ye Abraham's seed, heirs according to the promise." (Gal. 3: 26-29.) Being Christ's, we should honor him with our lips and the service of our lives. In the home or in the meetinghouse, it is right to "exhort one another;" in the home or meetinghouse, we should, on the first day of every week, "do this in remembrance of me." In either place it is right to "draw nigh with a true heart in full assurance of faith;" to speak one to another" in psalms and hymns and spiritual songs;" to "go" and to give, to live and to love, for Christ's dear sake; and I shall regret it if any of these privileges are ever denied to the children of God.

Piles Cured in 6 to 14 Days

Druggists refund money if PAZO OINTMENT fails to cure Itching, Blind, Bleeding or Protruding Piles. Instantly relieves Itching Piles, and you can get restful sleep after first application. 60c.

Cuticura Soap IS IDEAL For the Hands

Soap, Ointment, Talcum, 25c. everywhere. For samples address: Cuticura Laboratories, Dept. V, Malden, Mass.

Cured His RUPTURE

I was badly ruptured while lifting a trunk several years ago. Doctors said my only hope of cure was an operation. Trusses did me no good. Finally I got hold of something that quickly and completely cured me. Years have passed and the rupture has never returned, although I am doing hard work as a carpenter. There was no operation, no lost time, no trouble. I have nothing to sell; but will give full information about how you may find a complete cure without operation, if you write to me, Eugene M. Pullen, Carpenter, 354 G Marcellus Avenue, Manasquan, N. J. Better cut out this notice and show it to any others who are ruptured—you may save a life, or at least stop the misery of rupture and the worry and danger of an operation.

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Oil Eucalyptus Globulus
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Thoroughly mixed in proper ratio and sequence and at proper temperature, with refined Petrolatum base.

Eucapine Salve is rapidly becoming a household necessity. It is in constant use as a preventative of diseases of the air passages, and as a dependable curative agent in ordinary inflammatory conditions. Try it for nose sores, catarrh, catarrhal headaches, cuts, sores, burns bruises. Splendid for sore feet. Will not blister. Full sized jar free to physicians with quantitative formula if desired. 50c the 2 oz. jar. Ask your druggist; or by mail from

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Among the Colored Folks

Working and Praying for Unity.

I have been with my family, in Nashville, Tenn., since Christmas; and while here I found that the Jackson Street congregation needed my services in the way of encouragement because of not knowing how to stand firm on God's word. I am glad to say that the services have greatly grown and that every one seems to be edified and to be putting on new life. This congregation misses the instruction that our beloved brother, S. W. Womack, used to give us in his lifetime. That humble and meek spirit that he possessed is what made him so great among men. Since being here, doing all in my power to strengthen this church, two have been restored and one baptized (Lord's-day night, January 30). The future looks bright. In three blocks of this congregation is another congregation that went out from this congregation about three years ago, and it is a monument of division; but I am working and praying that these two places so close to each other may soon come to a close union, and true and pure fellowship be restored. I cannot believe that God approves of such conditions. I shall never forget the great instructions given us when this division first occurred, by Brethren F. W. Smith, F. B. Srygley, A. B. Lipscomb, S. P. Pittman, and Joe McPherson. If all of us had taken the scriptural advice given by these good men, instead of a monument of division and a hindrance to the cause of Christ, there would have been unity and perfect fellowship. I yet believe and hope that we will see in the future the fruit of these brethren's labors with us. May God bless these brethren and all others who stand firm against division.

M. KEEBLE.

The Gospel Needed in Alabama.

While thinking of the great need of evangelistic work in Alabama, it is indeed a sad picture to see so many people here in Corona, where a pure gospel sermon has never been preached. So many, both white and colored, have never heard the pure gospel. Some years ago G. A. Dunn preached the apostolic doctrine in Patton, under a tent, the weather being pleasant. Many colored people attended, finding seats on stumps or any convenient place; and his great sermons reached some of my people and caused them to read until they read themselves out of the Baptist organization into the church of Christ which is located at Patton Junction. It has thirty-one faithful disciples who meet each Lord's day. My heart would rejoice if some white evangelist would come to these people and preach to them Jesus in the New Testament way. Such preaching is badly needed in Alabama.

My father has been a subscriber to the Gospel Advocate for twenty-five years, also two of my brothers; so I read each week the contents of the paper, then pass it on to some one else. My father is too old to read now, but my sister and I read it to him, and pay his subscription. No Christian family should be without the Gospel Advocate.

ELLA MCDAVID.

Sunbeams.

BY ANDREW PERRY.

In a recent number of a certain paper—not a "new digressive," but a war digressive paper—I see that paper credits the State of Illinois with only seven loyal preachers. The "Preachers' List" published at the offices of the Christian Leader and the Firm Foundation gives the names of twenty-one white preachers and one colored preacher. It seems that this paper intends to draw the lines around their war digression. Well, so let it be, if this is their desire. The church of Christ still lives, and all authority in heaven and on earth still rests in the hand of our King, and the Bible still teaches: "Whatsoever ye do, in word or in deed, do all in the name of the Lord Jesu."

I have enjoyed the many noble articles which have appeared in the Gospel Advocate Let us "speak the truth in love" and "earnestly contend for the faith which was once delivered unto the saints."

There is a way of doing kindness which looks as if no kindness had been done; a gentle and delicate way which adds preciousness to the gift. I have known some men to do a kindness as if they were receiving it rather than giving it, so that the poor were not made to feel their poverty. This was Jesus Christ's method, and it will be ours as we approach his likeness. —Joseph Parker.

A TONIC

Grove's Tasteless chill Tonic restores Energy and Vitality by Purifying and Enriching the Blood. When you feel its strengthening, invigorating effect, see how it brings color to the cheeks and how it improves the appetite, you will then appreciate its true tonic value.

Grove's Tasteless chill Tonic is simply Iron and Quinine suspended in syrup. So pleasant even children like it. The blood needs QUININE to Purify it and IRON to Enrich it. Destroys Malarial germs and Grip germs by its Strengthening, Invigorating Effect. 60c.

OBITUARIES

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

Tatum.

George W. Tatum, son of Wilkins and Eliza Tatum, was born on November 12, 1844, and died on January 18, 1921. He was married to Miss Bettie Masten over fifty years ago. He joined the Christian Church about the time he married, and he and his aged companion, who is left behind, traveled hand in hand all these years. He was the youngest boy of ten children, all of whom preceded him. His playmate brother, James H. Tatum, who was just a few years older, passed away on December 27, 1920.

W. T. SMOTHERS.

Jones.

John A. Jones was born on June 17, 1852, and died at his home in Nashville, Tenn., on January 17, 1921. Brother Jones was born and reared at Little Lot, Hickman County, Tenn. He obeyed the gospel early in life and remained in the church to the day of his death. He moved to Nashville fourteen years ago, and worshiped with the Reid Avenue Church until his death. He leaves a wife and four children, also one sister, to mourn the departure of the loved one; but with a hope, if they will be true to God, that they can shake hands with him again in a brighter home than this.

A. S. DERRYBERRY.

Anderson.

Margaret Anderson was born on August 29, 1834, and departed this life on December 14, 1920. Sister Anderson was married to William Anderson on July 13, 1852. She was the mother of twelve children—six boys and six girls. Eight children survive her. Sister Anderson was truly a great and good woman. She proved herself a true and faithful wife, a kind and affectionate mother, and a devout servant of the Lord. She was spared many years, and busied herself in a useful manner to help humanity. In her labors of love in the vineyard she was much encouraged by the great and exceeding precious promises. May her sons and daughters prove their loyalty in the service of their Master, and may they leave this world with a glorious hope of eternal blessedness in the next world. May her people rejoice in the precious promises of the coming of the Lord, that he will take his people home with him, to be forever with him in glory.

F. C. SOWELL.

O'Donniley.

On December 29, 1920, at Sledge, Miss., at the home of her niece, Mrs. W. H. Scott, Miss Lizzie O'Donniley passed away in her seventieth year, leaving two sisters and other near relations of her family. Her body was taken to Memphis, Tenn., where Brother C. A. Norred conducted the funeral services, after which it was buried in Forest Hill Cemetery. Sister O'Donniley had many friends in Humphreys County, Tenn., where she was reared; at Harbert Avenue Church, in Memphis, where I first met her; and at other places where she had lived. She was the kind of person to make friends. She was bright and cheerful; notably kind and considerate, rendering service to others to the close of her life. She learned and obeyed the truth about thirty years before her death, and was, I believe, loyal to the Master, faithful unto death. The saints who knew her have hope that they will meet her again in the heavenly home.

J. P. SLAYDEN.

Caffey.

Sister Marie Elizabeth Caffey was born on May 20, 1874, and died on Tuesday, January 18, 1921, at her home in Murfreesboro, Tenn. She was a member of the church of Christ for thirty years and faithfully endeavored to live the Christian life. It is a grand thing to remember God in youth, to live for Christ, and to walk with God as did Sister Caffey. Funeral services were conducted by J. V. Armstrong Traylor, whose home is at Smyrna, Tenn., but who has recently located in Murfreesboro in order to better prepare himself for the ministry. Perhaps he could not have chosen a better scripture than did he on that occasion, and I here mention it to remind us more fully how sweet and grand it is to live for Jesus and to walk with God: "And I heard a voice from heaven, saying, Write, Blessed are the dead who die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labors; for their works follow with them." (Rev. 14: 13.)

X.

Joyner.

On July 20, 1920, my sister, Mrs. Ellen (Roark) Joyner, passed out of this life, at her home in Clarksburg, Tenn. She was born in White County, Ark., on May 30, 1868. She was brought to Clarksburg when seven months old and lived for the rest of her life in and near that place. Left an orphan at an early age, she was reared by an uncle, to whom she was always greatly devoted. On February 26, 1890, she was married to J. Alonzo Joyner, who proved to be a dutiful husband till her death. To this union were born seven children, of which only two are living—Arline and Leon. She had a complication of diseases and had been a great sufferer for many years. She was truthful, honest, and industrious. She obeyed the gospel at fourteen years of age, under the preaching of Brother W. A. Crum, being baptized by Brother J. W. Johnson, at Roan's Creek. Even though frail for many years, it was her delight to prepare nice dinners to help to feed the crowds who attended protracted meetings at Poplar Springs. She attended services always when her health would allow. The Gospel Advocate was always in her home in both her married and single life. We would beg of her children to strive to imitate her life in truthfulness, honesty, and industry. We love and commend her husband for his devotion to her and his unceasing efforts in her behalf. Let us all try to be faithful servants of our Maker, that we may enter into eternal rest.

MRS. J. O. BARNES.

HOW TO HEAL LEG SORES

A new illustrated book sent free to readers by the successful specialist, Dr. H. J. Whittier, Suite 273, 421 East 11th Street, Kansas City, Mo., tells how to be rid of leg sores and varicose ulcers without pain or knife by using his unique discovery—result of 32 years' specializing. Write for your free copy to-day.

He Says It Is Just Fine.

Robert Gibbs, 156 Colfax Street, Lexington, Ky., writes: "My wife and I have been using Foley's Honey and Tar for some time. It is just fine." It checks colds, stops coughs, cuts phlegm, and relieves croup, whooping cough, and la grippe coughs. If you don't get Foley's, you don't get the genuine.

SONG BOOKS FAMILIAR SONGS OF THE GOSPEL

83 Songs, words and music, 12c each in lots of 100. Less quantities, 15c each. Sample copies, 25c each.

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GOSPEL ADVOCATE

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Edifying as the Need May Be

BY A. B. LIPSCOMB

Song of the Three Children.

Among the apocryphal additions to sacred literature there is a book called the "Song of the Three Children." This volume is a colorful narrative of the deeds of Hananiah, Mishael, and Azariah, the Hebrew youths who were thrown into the fiery furnace at the royal mandate of the Assyrian king, Nebuchadnezzar. The existence of such a book shows how powerfully this story struck the imagination of the Jews. We do not have to rely upon any apocryphal writing to learn the great lesson that shines forth from the action of these three brave men. The record in the book of Daniel is all-sufficient. It is of priceless value as illustrating the nobility of undaunted faithfulness, as setting forth the truth that they who love God and trust in him must love and trust in him even until the end, in spite, not only of the most overwhelming peril, but even when they are brought face to face with apparently hopeless defeat.

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A Royal Decree Set to Music.

In his vanity Nebuchadnezzar, the king, set up a prodigious image of gold. Then a herald went forth among the people and cried aloud: "To you it is commanded, O peoples, nations, and languages, that at what time ye hear the sound of the cornet, flute, harp, sackbut, psaltery, dulcimer, and all kinds of music, ye fall down and worship the golden image that Nebuchadnezzar the king hath set up; and whoso falleth not down and worshipeth shall the same hour be cast into the midst of a burning fiery furnace." The big concert that the king provided made it very easy and pleasant for the weak and vacillating to fall in line; but, on the other hand, such an arrangement made it a real test of the courage for God's faithful servants. When the flags are waving and the band is playing it is much easier to step in and do a thing than to hang back and not to do it. Especially is this true when everybody except yourself and a few others is stepping in and receiving the plaudits of the admiring populace. Picture the scene! The multitudes were gathered on the plain around the golden image, glittering and radiant in the sun. Besides the officers in their richly colored attire, there was a motley gathering of tribes from every direction. Dr. Hunter says: "All diversities of speech and dress and manners were there; all varieties of complexion, from the pale bronze of the Persian to the black of the Ethiopian. National enemies stood side by side. Dwellers on plain and mountain, in walled towns and in tents of the desert, were in the throng." To make it all the more an animated scene, a great orchestra began to play the national airs. Surely, with such a pageant before them, the people would be ready enough to kotow to the king's decree even though no threat were hanging over their heads. And the great multitude kotowed.

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Three Young Men "Up Against It."

Look again! Three men are seen standing up alone, conspicuous all over the plain, like a city set upon a hill, like a candle set upon a table, by their unbowed heads and their splendid robes of office. They were the same three young men who joined with Daniel in refusing to defile themselves with the king's meat. They must have been at this time from thirty to thirty-five years of age, in the prime of young manhood and usefulness, certainly not too young or too old to enlist. They were rulers in the provinces of Babylon, and, therefore, prominent men. It was the more difficult to disobey the royal edict because they were friends of the king, and had proved honest and true in his service. For in many ways the king had been a friend to them. He had treated them well. While he might have killed them years before, he ennobled them, enriched them, and placed them in positions of power. Some of us know that to go against the desires of a kind parent or a generous-hearted employer is far harder than to refuse obedience to one who has been harsh. When the king's attention was called to this overt act of disobedience, he became exceedingly angry. Dean Farrar with his elegant phraseology remarks that Nebuchadnezzar, like other despots, suffered in this instance from the "vertigo of autocracy." But perhaps you can understand it better if I say that he "threw a fit" and what he said to these three young men was "a plenty."

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The Answer Sublime.

The reply of the three young men is truly magnificent in its unflinching courage. They said: "O Nebuchadnezzar, we have no need to answer thee in this matter." As we would say: "Why mince matters? Why parley or delay? You know us, for you have tried us once before. You know the God we serve and to what extent we serve him. Why waste your time in a futile effort to induce us to go

back on him?" "If it be so," they said, "our God whom we serve is able to deliver us from the burning fiery furnace; and he will deliver us out of thy hand, O king." By the phrase, "if our God be able," no doubt as to God's power is expressed. The word "able" merely means "able in accordance with his own plans" of what is best for us. The three young men knew well that God can deliver and that he has repeatedly delivered his saints. But they continued: "But if not, be it known unto thee, O king, that we will not serve thy gods, nor worship the golden image which thou hast set up."

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The Triumph of "If-Not" Faith.

These men were aware that in many cases it has not been God's purpose to deliver his saints out of the peril of death; and in such cases it has been far better for them that they should be carried to heaven "on the fiery chariot of martyrdom." Viewed in this light, these three words, "and if not," are among the sublimest words uttered in all Scripture. They represent the truth that the man who trusts in God will continue to say with Job: "Though he slay me, yet will I trust in him." They are the triumph of faith over all adverse circumstances. For wherever there is left in man any true manhood, he has never shrunk from accepting death rather than the disgrace of compliance with what he despises and abhors. Says a patriotic writer: "This it is which sends our soldiers on the forlorn hope, and makes them march with a smile upon the batteries which vomit their cross-fires upon them." This is a fine sentiment. But in this lesson the picture of truth and righteousness is not a picture of thousands marching together. It is the picture of *three men standing alone.* Therefore, the lesson better describes those soldiers of the Lord Jesus Christ who wield the sword of the Spirit in the face of any hazard and who take their stand, not for, but against, carnal warfare when all the world is clamoring for it. Schiller said: "A brave man hazards his life, but not his conscience." The philosopher Kant laid down the law of moral oughtness in what he called "the categorical imperative." It reads, "what we ought to do, we ought to do." This is a good rule. But the Christian goes a step further and says: "What I ought not to do, I cannot and will not do." It is a rule that elevates to a straight and narrow way. Comparatively few have risen to such a level and walked in that path. In the Bible we find some who did—Noah, Joseph, Elijah, Daniel, the three Hebrews, Peter, and John. In the history of the Reformation we might mention especially Savonarola, Luther, and Huss. These were men who not only dared to do right, but refused to do wrong when the whole world seemed to be against them.

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Giving Up Faith on a Pretext.

Men have been giving up what they have been calling their faith in God on a very small pretext. We hear a man say: "This brother in whom I had implicit confidence and whom I considered a Christian above every man has turned out to be a hypocrite. His conduct shakes my faith." Or perhaps the whole congregation has disappointed another man. No one in it seems imbued with the spirit of Christ. He comes to that point where he is ready to say: "All men are liars, except you and me, and I have my suspicions of you." Disgusted with the prospect, he refuses to obey the gospel; or if he is in the church, he is ready to quit. Still another leaves the church and takes up with Christian Science or New Thought because such teachings seem to be a better prop for his faith than being just a simple Christian. I agree with Merton S. Rice, who says emphatically: "I am suspicious of such selfishness calling itself faith. Who ever made my little pain-threatened body the clearing house of God's justification?" The story of the three Hebrew children who went through the fiery furnace teaches us that faith in God will come to places where there will be absolutely no reason for it but just faith in God. We must reach that point where we can believe him and trust him, not because he has made us rich, not because he has healed our aches and pains, but because he is God.

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The Fourth Man.

Dr. McLaren says: "No trials faced in obedience to God will be borne alone." How beautifully is this fact confirmed by this Old Testament lesson! Nebuchadnezzar, the king, was astonished, and said unto his counselors: "Did not we cast three men bound into the midst of the fire?" They answered and said unto the king: "True, O king." But he said: "Lo, I see four men loose, walking in the midst of the fire, and they have no hurt; and the aspect of the fourth is like a son of the gods." The translation of the Authorized Version that made the king recognize the fourth man as the Son of God is now held to be untenable. Nebuchadnezzar knew nothing about Christ, and it is more probable that he thought the stranger in the burning fiery furnace was one of his heathen gods. But to us it is perfectly clear that the fourth man was an angelic being sent there to comfort God's faithful children. So far as our troubles are concerned, the fourth man may always stand for our Savior, ready to help, to bless, and to deliver.

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How We Need Him Now.

This world needs to recognize the "fourth man" in this trying hour. For Christians it is no time to fear, but it is time to lean upon the "fourth man" and to hear again the promise: "When thou walkest through the fire, thou shalt not be burned; neither shall the flame kindle upon thee." If Jesus Christ goes with us, there is no place where we cannot afford to go. If Jesus Christ stays with us, there is no place where we cannot afford to stay.

"Down in the valley or upon the mountain steep,
Close beside my Savior would my soul ever keep;
He will lead me safely in the path that he has trod,
Up to where they gather on the hills of God."

Inscribed to Brother E. G. Sewell.

BY MRS. T. L. POARCH.

Just waiting for the angels
To bear him home to God,
This man of ninety summers,
Who lowly paths has trod;
For in his early manhood
He gave his heart to Christ,
And to uplift His banner
Earth's pleasures sacrificed.

And surely there awaits him
"A crown of righteousness,"
Just over where the angels
Shall bear him home to rest.
But long he'll be remembered,
And long his pen will live,
Who would that every sinner
To Christ his heart would give.

Yes, long he'll be remembered,
And long will live his pen,
Who would that saint and sinner
Forsake commands of men,
"Which perish with the using,"
Because they are as frail
As blades of summer grasses
'Neath showers of heavy hail.

And when the snowy angels
Shall gather round his bed,
And Death's cold, icy finger
Is laid upon his head,
We think across that river
Unseen to earthly eyes
An angel band will gather
And bear him to the skies.

OUR CONTRIBUTORS

Stand, Walk, Run.

BY F. C. SOWELL.

STAND.

"Watch ye, stand fast in the faith, quit you like men, be strong." (1 Cor. 16: 13.) There is no neutral ground in Christianity. We must take a position either for right or wrong. We must gather for him or scatter abroad.

"For freedom did Christ set us free: stand fast therefore, and be not entangled again in a yoke of bondage." (Gal. 5: 1.) He who has strong faith or much faith can be located. You will be able to see what he teaches and what he does. He is not afraid nor ashamed to let you know where he stands.

The first Christians in the early history of the church "continued steadfastly in the apostles' teaching and fellowship, in the breaking of bread and the prayers." They were so firmly fixed in this work that they gave up their homes and went everywhere preaching the word, and dwelt in caves and holes of the earth. They preferred sacrificing their homes, goods, and even their lives, rather than give up their love and confidence in the Lord Jesus.

Paul said in his strong exhortation to the church at Corinth: "Wherefore, my beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord." (1 Cor. 15: 58.) If we prove our fidelity in the Lord, we have the promise of life. "For now we live, if ye stand fast in the Lord." (1 Thess. 3: 8.) Let us then be rooted and grounded in the Lord, and the great storms of opposition will not overturn our faith.

Many things are coming before us in these latter days to test our faith and prove our fidelity. But the sacrifice of the blood of Jesus was too much for us to give up the faith.

WALK.

"For we walk by faith, not by sight." (2 Cor. 5: 7.) Christians are moving onward to the heavenly home. We cannot remain here; time is steadily carrying us on.

Let us be careful in our walking. There are dangerous pits in which we may fall, should we get out of the way. Paul said: "Finally then, brethren, we beseech and exhort you in the Lord Jesus, that, as ye received of us how ye ought to walk and to please God, even as ye do walk, that ye abound more and more." (1 Thess. 4: 1.) When we walk to please God, there is no danger. "And Enoch walked with God: and he was not; for God took him." (Gen. 5: 24.)

To walk with God is to keep near him: and if we do this, he will be near us, and will lead us in the paths of righteousness. "Draw nigh to God, and he will draw nigh to you." (James 4: 8.)

There are two ways to walk—the right way and the wrong way—after the Spirit or after the flesh. One is the narrow way; the other, the broad way. One leads to life; the other, to death.

God has a certain rule by which men must walk. "And as many as shall walk by this rule, peace be upon them, and mercy, and upon the Israel of God." (Gal. 6: 16.) Paul says: "Look therefore carefully how ye walk, not as unwise, but as wise; redeeming the time, because the days are evil." (Eph. 5: 15, 16.)

RUN.

All Christians must run, or the goal cannot be reached. Paul, speaking of the Olympian games in Greece, said: "Know ye not that they that run in a race run all, but one receiveth the prize? Even so run; that ye may attain." (1 Cor. 9: 24.) In those games only one received the prize in each game; in the Christian race all who run according to the divine law will receive the prize. Paul said: "I have fought the good fight, I have finished the course, I have kept the faith: henceforth there is laid up for me the crown of righteousness, which the Lord, the righteous judge, shall give to me at that day; and not to me only, but also to all them that have loved his appearing." (2 Tim. 4: 7, 8.) The promise of the crown of righteousness is to every child of God who runs the race to the end of life as God has directed.

To be successful in the Christian race, we must lay aside the weights or the sins that would impede the progress of the race. We cannot run the Christian race with such sins as lying, backbiting, strifes, jealousy, hatred, evil speaking, and such like; for they cause men to stumble and fall. Then we should "lay aside every weight, and the sin which doth so easily beset us, and . . . run with patience the race that is set before us, looking unto Jesus the author and perfecter of our faith, who for the joy that was set before him endured the cross, despising shame, and hath sat down at the right hand of the throne of God." (Heb. 12: 1, 2.)

In the conclusion I would say: Stand fast, walk circumspectly, run faithfully; and in the end, joy, peace, and unending bliss will be yours.

The Archenemy.

BY H. C. FLEMING.

An enemy is a foe who desires our destruction. The archenemy is the chief foe, who always desires to injure or render us "hors de combat;" not only this, but he wishes to entirely destroy us. Inasmuch as he is the enemy of all mankind, he is constantly seeking to find some way by which he may deceive and entice men to evil deeds, thereby bringing them into captivity to him, not only as it were prisoners of war, but into an everlasting abyss from which there is no possible chance to escape. Knowing the weakness of man, especially that of each individual, he is forever on the alert to place before man deceptions and enticements to draw him away from the paths of virtue and righteousness.

Some of the strongest of these are the works of the flesh. (Gal. 5: 19-21.) When these become master of a man, they lead him on to the bottomless pit, from which, after he has once entered, there is no escape.

The first four of these mentioned by Paul are adultery, fornication, uncleanness, and lasciviousness. These all have a similar meaning, and the great enemy watches for men who he knows have a desire to commit them, presenting all the inducements he can to do so; and the oftener these vices are indulged in, the harder it is for the one enticed to resist them. Thus he is led captive by Satan at his will.

The next mentioned are idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies. Each of these the great enemy uses as he knows the weakness of men to be influenced by them.

How often in past history have men been led to worship idols! In our own day we find the deception of witchcraft under the name of spiritualism.

Hatreds, variances, emulations of evil, wrath, strife, seditions, and heresies are constantly before our eyes, thereby showing that the archenemy is still active. Envyings, murders, drunkenness, revelings, and such like are still going on, indicating the same work of the chief enemy; therefore the warning that Paul gave the Galatians is still applicable to us—viz., that they that do such things shall not inherit the kingdom of God.

"But the fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance:

against such there is no law." (Gal. 5: 22, 23.) By producing these in our everyday lives we may overcome all the works of the flesh, and thereby foil the great enemy.

As an encouragement in our Christian warfare, let us look to the final destruction of the great enemy. See Rev. 20: 9, 10; 2 Thess. 2: 7, 8; 1 Cor. 15: 26. Here we find the destruction of the great enemy, and that the last enemy to be destroyed is death.

But what is our hope? "And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away." (Rev. 21: 4.)

If we enter that glorious land,
What beautiful things we shall see!
No more an enemy to annoy and decoy,
Forever and ever from sin to be free.

Tennessee Orphan Home.

BY JOHN W. FRY.

We have in the Tennessee Orphan Home sixty-eight children, two in the State Deaf and Dumb School at Knoxville, and one in the School for the Blind at Nashville, making seventy-one in all. Forty-nine of our children attend the City Public Schools, and make progress equal to the children of the town who have parents. The children too young to attend school are taught by the ladies in the Home.

We keep on the lookout for good family homes in which to place our children. We prefer placing them with brethren, but do not turn down other good homes. We placed one little girl with a family who were members of another church; now the husband and wife are both members of the church of Christ.

We make as full investigation as we can of the homes before placing a child. The parties are required to give reference, and then we investigate through the church in that community and through the good offices of Bradstreet. We endeavor to enlist the interest of the church in the community where we place a child, so the good members of the church will manifest an interest in it, which naturally makes those with whom it lives appreciate it more.

Whenever we learn that a child and family with whom it is placed are not congenial, we have the child brought back to the Home; for where there is no congeniality, it is best for the child that it be brought back to the Home. The husband and wife are required to sign an agreement to send the child to school not less time than required by the laws of the State. They shall attend church and Sunday school as regularly as possible, shall be provided with suitable and comfortable clothing, shall be given the necessary surgical and medical attention in case of sickness, and shall be given the same social advantages that a child of their own would receive. They are not to transfer the child to any other person, or remove it from the State without the consent of the Orphan Home, and shall give information regarding the child when called upon. When full sympathy and love is lacking, and there is no prospect of becoming congenial, such child should be brought back to the Home.

There seems to be more demand than usual for placing children in the Home. We insist on churches keeping the children with their mother and helping her to maintain them and keep them together. In some instances we help the father out by taking his children when their mother dies; but we require him to pay the full cost of maintaining his children. A father is in a helpless condition when left with children and no one to stay with them; but at the same time he must make good the maintenance of his children in the Home.

Our contributions have somewhat fallen off so far this year; yet we have many regular and substantial contributors among the churches and friends of the institution, for which all connected with the Home feel grateful. The Home stands ready to receive orphan and dependent children; and we have children ready to go to good family homes, but we do not act hurriedly in placing them.

We keep a complete record of every child and all its connections, for we feel that a child would be at a great disadvantage not to know the family history as much as is usually kept by families. We received a letter not long ago from a little girl who had been placed in a home by the former management. We could find no record of her; so we used our newspapers, and have been able to send her full information regarding her family.

We receive numbers of letters wanting to know something of the Home, and we stand ready at all times to give information; for the Home belongs to orphan children, and everybody is more or less interested in the care of orphans. We make it a rule to reply to all letters. We feel that those not in correspondence with the Home should be advised from time to time of the progress of the Home.

RELIEF FUND

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

Church at Canoe, Ala.	$ 50.67
Mr. and Mrs J. L. Daniel, Mount Dora, Fla.	10.00
Mr. and Mrs. B. F. Hart, Petersburg, Tenn.	20.00
Oakland congregation, Montgomery County, Tenn.	136.00
Church at Tampa, Fla.	50.60
Church at Pulaski, Tenn.	57.50
M. M. Combs, Fort Smith, Ark.	5.00
Mr. and Mrs. John O. Rainey, Cottage Grove, Tenn.	5.00
"A Sister," Ponder, Texas	5.00
Church at Union City, Tenn.	33.42
Church at Cordova, Tenn.	50.00
Hickory Grove congregation, Lecta, Ky.	17.30
Church at Minor Hill, Giles County, Tenn.	16.14
Church at Lavergne, Tenn.	33.30
"A Sister" and her class, Fountain Creek, Tenn.	1.25
Church at Fresno, Cal.	30.00
Miss Shannie Naron, Nolensville, Tenn.	1.00
Church at Lynchburg, Tenn.	27.15
Church at Rose Hill, Kan.	55.00

We have received the following letters of acknowledgment:

New York, January 28, 1921.—Mr. A. B. Lipscomb, Nashville, Tenn.—Dear Mr. Lipscomb: We are again in receipt of your most generous contribution of five hundred dollars toward the relief of the sufferers in Poland. We beg to express to you, as well as to all the readers of the Gospel Advocate who have participated in this offering, our most heartfelt thanks, and we beg of you all to believe in our sincere appreciation of your wonderful generosity. Due to the present rate of exchange, your donation represents a small fortune when translated into Polish marks. It will go a long way toward alleviating the misery of the country and saving the lives of many unfortunate children.

With repeated thanks and very best regards, I beg to remain, Gratefully yours, W. O. GORSKI.
Honorary Executive Secretary.

New York, January 21, 1921.—A. B. Lipscomb, Nashville, Tenn.—My Dear Mr. Lipscomb: May I supplement the inclosed official acknowledgment of your check for four hundred and nine dollars and twenty-two cents with a personal word of appreciation for the cordial support of the Gospel Advocate? The accounts of our work which have been presented to your readers in the columns of that paper must, in large measure, have prompted this generous contribution. I inclose two news items which will be of interest to you and possibly to your subscribers. We are very proud of the record made by our overseas workers.

Sincerely yours, CHARLES V. VICKREY.

It is the command of Jesus that all men who believe in his principles and wish to see them established in the hearts and homes of men, must come out from the crowd, be baptized into his name, and march and fight together against the hierarchy of the night.—Selected.

LOS ANGELES NOTES

By S. H. HALL,
2669 North Sichel Street.

House of worship, corner Altura and North Sichel Streets. Take North Broadway car to Sichel, then one block to left.

Two Ways of Learning What to Do.

It is clearly affirmed that the Holy Scriptures were written for our learning; hence, we should ever be interested in the study of the same. "Seek ye out of the book of Jehovah, and read," is the command in Isa. 34: 16. "Give heed to reading" is Paul's statement to Timothy (1 Tim. 4: 13); and then the oft-quoted statement: "Give diligence to present thyself approved unto God, a workman that needeth not to be ashamed, handling aright the word of truth" (2 Tim. 2: 15). Then what David says about the man who is "blessed" or "happy" should not be forgotten: "Blessed is the man that walketh not in the counsel of the wicked, nor standeth in the way of sinners, nor sitteth in the seat of scoffers: but his delight is in the law of Jehovah; and on his law doth he meditate day and night." (Ps. 1: 1, 2.) But we should remember that when we learn what the devil wants us to do, we have also learned what God wants us to do; for God's will is ever the very opposite of what the devil wants done.

Doubtless some of our readers remember that one of the things that made Alvin York's name almost immortal to Tennesseeans was his quickness to find his way back to the American lines by going in just the opposite direction to what a German officer advised him. In the mêleé York lost his bearings, and all of his men had been killed or wounded; so, when he had got the German prisoners rounded up and was ready to start back to his own camp, he had forgotten the way. But so soon as he noticed the eagerness and quickness with which one of his prisoners—a German officer—would help him out of the difficulty, he got the right direction by turning and going just the opposite of what the German advised.

There should be a genuine pleasure in our doing what the devil does not want us to do; and we can rest in the thought that when we know of a certainty that what we are doing is contrary to the will and wishes of Satan we are in Jehovah's way. It is well to have a consciousness that we are pleasing God, and to rejoice because of this consciousness; but it is better to have a consciousness that we are pleasing God and are displeasing the devil at the same time. Establish the character of delighting just as much in displeasing Satan as you delight in pleasing God. The consciousness that you are doing both in the one act will greatly increase your joy.

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A Man "Sat Down and Wept."

In Neh 1: 4 it is said: "And it came to pass, when I heard these words, that I sat down and wept, and mourned certain days; and I fasted and prayed before the God of heaven." All of this was done, too, because of Nehemiah's interest in Jerusalem, the city of his God; the place where God's name had once been recorded, where the temple had once stood, but where all now were lying in waste and ruin.

I would that every child of God to-day would go back and read the books of Nehemiah and Ezra carefully, and see the intense desire those people had for a restoration of the only God-ordained work and worship that then existed; and after studying them carefully, then look around to-day for men who are weeping over present conditions. Do we not have among us men who make great pretensions to loyalty, humility, and big-heartedness, the never weep when the cause of our Lord writhes in the dust, but are the very men who put it there and keep it there because of their egotism, self-righteousness, and rule-or-ruin disposition of heart? You can hardly go very far in any direction these days and not run across just such. There is and has been entirely too much leniency toward church wreckers and men who certainly are governed by their own carnal nature, selfish desires and ambition, and who try to keep this fact covered by their high-sounding claims to loyalty and humility in Christ. "Wolves in sheep's clothing," Christ said, would come among us. It would be a blessing if a few of them were skinned, that the wolf might the more easily be seen.

Conscientious Convictions.

BY JAMES E. SCOBEY.

I desire to say some things about honest convictions. If any one does not follow out his honest convictions or religious beliefs, he is a self-convicted hypocrite; and if known to be so, he deserves and should receive the supreme contempt of honest men. And if he, for any consideration, should knowingly teach error, proclaiming it to be truth, he would be an arrant deceiver, falsifier, and liar, unworthy of the respect of his fellow man.

As I see things, there is quite a mistaken notion in the minds of many with reference to the office of conscience. It is a fact that every normal human being has a power in him called "conscience." Many think conscience is a guide to correct thought and right action: that if one follows the dictates of his conscience, he will not do wrong; and whatever he may believe or do, it will be right to him; and if of religious duty or obligation, it will be approved of God. I know the poet says:

> What conscience dictates to be done,
> Or warns me not to do—
> This teach me more than hell to shun,
> More than heaven pursue.

Now I wish to say that conscience never dictates anything in the sense of leading, but, on the contrary, always follows the thought, pushing one forward to do that which he perceives to be right, and pulling him back if he perceives the act to be wrong. Conscience is one of the sensibilities, or feeling powers. It is not a knowing power, any more than is love, hope, fear, or sorrow. Its function is to impel one to do what he perceives to be right and to restrain him from doing that which he sees to be wrong. If one should honestly believe a wrong was right, his conscience would urge him to do the wrong. Whoever he be that yields to his conscience at all times cannot fail to be an honest man; hence we say of him that he is a conscientious man.

There are men of strong conscience, and many in whom it is weak. If one constantly yields to the impulses of his conscience, it becomes a strong factor in determining his course of action, and he will not likely do wrong from weakness. Conscience may be strong or it may be weak, and in some cases it may become seared as with a hot iron, and then it loses its power; and one who has thus destroyed its power is a conscienceless man. When a man does evil knowingly, he may be said to have an evil conscience.

As conscience is always connected with a man's beliefs and actions, it is represented to be pure, evil, good, etc., as the beliefs and actions are right or wrong. One may have a good conscience and at the same time have evil or wrong convictions, wrong beliefs, and do wrong things. If one allows conscience to influence him in his actions, he will not do wrong, if he knows what is right. The apostle Paul acknowledged himself the chiefest of sinners because he persecuted Christians; and yet, in making his defense when arrested in Jerusalem, he said: "Men and brethren, I

have lived in all good conscience before God until this day." (Acts 23: 1.) He had been an honest man, believing what he did to be right and honoring to his God. But his conviction of right did not make it right.

No man's honest convictions are a standard by which to determine right and wrong, truth and error; for these exist without man's convictions. In all spiritual matters truth is absolute and unchangeable, so far as man is concerned. He can neither modify, change, nor substitute anything for the truth; and he who seeks to do so dishonors God and his Christ, and is guilty of presumptuous sin, though he may believe he is stating the truth and doing what is right.

But I have said we should not blame men for believing and teaching and doing what they conscientiously believe to be right, for that is what every honest man does and should do. If blame or condemnation rests on any man, it arises, not from his belief and his acts, but from what he believes and does. It may be all right with him, but all wrong with God.

But if we are to be blamed and condemned when we fail to speak the truth and to do the right thing, when we honestly think we have done so, then we are greatly to be blamed for our ignorance. There is no excuse to be offered for our want of knowing the truth upon all subjects that pertain to life and godliness. The greatest responsibility resting on men to-day, who have the means and opportunity to learn the truth, is that they will not seek it and find it where only it can be found.

In viewing the religious conditions by which we are surrounded, I think I might say, in the words of Jesus: "For this people's heart is waxed gross, and their ears are dull of hearing, and their eyes they have closed; lest at any time they should see with their eyes, and hear with their ears, and should understand with their heart, and should be converted, and I should heal them." (Matt. 13: 15.)

But some one may wish to know where truth can be found, and what is truth. Jesus said to those Jews who had believed on him: "If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free." (John 8: 31, 32.) There is but one source from which truth can be derived. If man knows the truth, he will have learned it of God; and man need not think it can be furnished him from any other source. If, therefore, we learn of Jesus, who spoke the words of God, and of his apostles and prophets, who spoke the words of the Spirit of God, we will know the truth, because we have learned of God; and if we embrace it, being led by it, we shall come into covenant relation with God and shall by faith know we have been translated out of the kingdom of darkness into the kingdom of his dear Son; that we have become the adopted sons of God, heirs of God and joint heirs of the Lord Jesus Christ to all the glories of the world to come.

In obedience to the gospel man can attain his highest and supremest good. I do not mean to say that if he believes that Jesus is the Son of God, repents, confesses Christ, and is buried by baptism and rises to walk a new life, "being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth forever" (1 Pet. 1: 23), and afterwards walks with the world and seeks the gratification of the lusts of the flesh, the lusts of the eye, and the pride of life, neglecting the assembly of the saints and the worship of God on the Lord's day, and persists in this course, that he will enjoy life eternal. To obey the gospel is to put on the whole armor of the soldier of the cross and fight to the end of life. To obey the gospel means that we shall believe every statement made in the New Testament, obey every command, and trust every promise. Then shall we "be kept by the power of God through faith unto salvation ready to be revealed in the last time." (1 Pet. 1: 5.)

Georgia and the Far Southern Field

By B. C. GOODPASTURE

"A Pathetic Figure."

Under the foregoing caption an article appeared on the editorial page of the Christian Standard of February 19. This article is worthy of a careful reading. It is a timely characterization of a certain type of church members. The article follows:

All our readers will recall him. He was one of the active members of the church, and frequently at the front in congregational affairs. Suddenly he quit. And he let the brethren know why he quit. It would be contrary to his convictions to leave off his church activities without going about and giving the reason.

The preacher had offended him. It matters little whether this offense was imaginary, or unintentional, or real—his dignity had been outraged, and to preserve his dignity he must needs quit.

He failed to understand that a minister's great passion is to build up the church; to add members, not subtract them; and that but few preachers intentionally do things calculated to drive his workers away from the church.

Of course, the big church member, aware of the preacher's human limitations, easily passes over many things said and done imperfectly, realizing that the form is imperfect, not the spirit.

The wise and good member confers with his preacher, and by kindly advice often prevents mistakes, and multiplies his usefulness.

And, too, he has the enviable habit of setting a thousand beauties in the preacher's words and actions over against the one defect, and watching the scales topple the lonely and light unloveliness out of sight and out of mind.

When he hears another criticize unkindly the preacher, he gets busy and buries the criticism under an avalanche of things of good report.

He works in the church with his brethren, not to bring honor upon himself, not to be foremost, not to have the glory of preëminence, but to make the church more and more an institution of love and service to the community.

He has no eye or ear or heart for the unlovely. He is not looking for offenses. Should he see them, he has a charming habit of appearing not to see them. He knows that the man, the churchman, who is always looking out for slights will be always finding them.

On the other hand, the poor fellow who drops out of the church because all was not just to his liking—we pity him.

He confesses to all the world his own colossal selfishness.

He reveals the depraved motives which governed his membership in the church.

He strips off his Sunday guise and exposes his profound ignorance of the character of his religion.

When he returns, later, to resume membership in the congregation whose minister he betrayed, and whose membership he insulted, he should be received only upon confession of his sins and hearty assurance of repentance.

To what the writer of the foregoing has said, it may be added that the situation described often obtains with reference to an elder, deacon, or some other brother—that is, the "pathetic figure" may stay away from church on account of the words or actions of some one other than the preacher. Such a condition of affairs is wrong. Regardless of whether the "pathetic figure" has been treated wrongfully or not, he sins by ceasing his church activities; and he further sins, if he has been wronged, in that he does not heed the command: "Go, show him [thy brother] his fault between thee and him alone: if he hear thee, thou hast gained thy brother. But if he hear thee not, take with thee one or two more, that at the mouth of two witnesses or three every word may be established. And if he refuse to hear them, tell it unto the church: and if he refuse to hear the church also, let him be unto thee as the Gentile and the publican." (Matt. 18: 15-17.) It is easier to preach than to practice this doctrine; but it is the right course, and any other is unscriptural and antiscriptural. A rigid self-examination would also contribute to the spiritual health of the "pathetic figure." (2 Cor. 13: 5; Matt. 7: 3-5.)

QUERY DEPARTMENT

BY J. C. McQUIDDY.

A person who wishes the name withheld inquires to know how the loaf should be made, as there appears to be some difference of opinion in the congregation concerning it. The bread used in the passover feast was unleavened bread. If we wish to follow the scriptural example, we will use the unleavened bread for the Lord's Supper. The loaf should be made up with water and salt, using either a little cream or butter. It should be beaten in order to make it hard. A good sister who prepares the loaf for a certain congregation says that in preparing it she strikes it, which always reminds her of the fact that the Savior was smitten for us.

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E. H. Wheaton, of Midway, Texas, sends the following questions to the Query Department: "(1) Is it scriptural to withdraw from a brother or sister who is a member of some order? (2) Does it defile a brother or sister who is not a member of an order to eat with a brother or sister who is a member of an order? (3) Is the church justified in refusing to pass the emblems composing the Lord's Supper to a brother or sister who is a member of some order and feels that he or she is worthy of partaking of the same? (4) In partaking of the Lord's Supper with such a brother or sister, do you become responsible for the sins of the order of which they are members? (5) Is the term 'separate' in 2 Cor. 6: 17 used in the same sense as that in Heb. 7: 26? If so, explain 2 Cor. 6: 17."

1. No. No Christian is absolutely free from mistakes. Only those in the cemetery never make mistakes.

2. No. 3. No. 4. No.

5. No. Heb. 7: 26 refers to Christ. 2 Cor. 6: 17 means that there is nothing in common between idol worshipers and those who worship the true and living God. Christians should be separate and distinct from disbelievers who scoff at the religion of Christ.

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A. W. Walker, of Worthington, W. Va., inquires to know the full meaning of James 2: 1, which reads: "My brethren, hold not the faith of our Lord Jesus Christ, the Lord of glory, with respect of persons." He wishes to know if a man can be a respecter of persons and a Christian at the same time. He quotes Acts 10: 34, which states that God is no respecter of persons. (2) He inquires to know the meaning of James 2: 10, which reads: "For whosoever shall keep the whole law, and yet stumble in one point, he is become guilty of all." (3) He also asks: "Can a man offend without speaking? 'For in many things we all stumble. If any stumbleth not in word, the same is a perfect man, able to bridle the whole body also.' (James 3: 2.)"

1. If we are followers of Christ, since God is no respecter of persons, so neither should Christians be. God respects character, not dress, wealth, nor worldly rank. James 2: 9 says: "But if ye have respect of persons, ye commit sin, being convicted by the law as transgressors." No man can be a consistent Christian who has respect for wealth, dress, or worldly rank, and not respect for the character of the individual. Christ's teaching and practice condemn in the most positive way any such conduct.

2. If the law is broken by respect of persons, the whole law is broken. He who willfully breaks one command is a lawbreaker, and is guilty before the law. If a mule is fenced in and jumps over one panel of the fence, he is no longer confined or controlled by the fence.

3. Certainly a man can offend without offending in word. A man can maliciously slip up behind another and knock him down without saying a word. The point is that a man who controls his tongue and does not stumble in word, as the tongue is such an unruly member, is able to bridle the whole body also.

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J. V. Moultrie, of Hornbeak, Tenn., asks to know if it is wrong and contrary to Bible teaching for Christians to labor for profit on the Lord's day at any kind of worldly business. He also asks: "Should not the Lord's day be kept as sacred as the old Jewish Sabbath was by the Jews?"

The old Jewish Sabbath was given to the Jews to observe, and was never given to the Gentiles. The Jews were not allowed to do any work whatever on the Sabbath; and when one picked up sticks on that day, he was put to death for his transgression. The Sabbath was given to the Jews to keep on account of their deliverance from Egyptian bondage. "Observe the Sabbath day, to keep it holy, as Jehovah thy God commanded thee. Six days shalt thou labor, and do all thy work; but the seventh day is a Sabbath unto Jehovah thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, nor thy manservant, nor thy maidservant, nor thine ox, nor thine ass, nor any of thy cattle, nor thy stranger that is within thy gates; that thy manservant and thy maidservant may rest as well as thou. And thou shalt remember that thou wast a servant in the land of Egypt, and Jehovah thy God brought thee out thence by a mighty hand and by an outstretched arm; therefore Jehovah thy God commanded thee to keep the Sabbath day." (Deut. 5: 12-15.) The Lord's day was given to commemorate the resurrection of Christ from the dead, and not because the Jews were brought out of Egyptian bondage. We find this day being observed after the establishment of the church on the day of Pentecost. The disciples met on the first day of the week and broke bread. "And upon the first day of the week, when we were gathered together to break bread, Paul discoursed with them, intending to depart on the morrow; and prolonged his speech until midnight." (Acts 20: 7.) We are commanded to lay by in store upon the first day of the week as God has prospered us. "Now concerning the collection for the saints, as I gave order to the churches of Galatia, so also do ye. Upon the first day of the week let each one of you lay by him in store, as he may prosper, that no collections be made when I come." (1 Cor. 16: 1, 2.) There is no command in the Bible forbidding Christians to work on the first day of the week. However, as it should be devoted to worship, when one does his duty as required in the New Testament, he will not have time to work. Again, we are required to submit to "the powers that be." The civil authorities have a law against working on the first day of the week. As loyal, faithful Christians and as submissive citizens, we must respect this law of the civil authorities. To violate it is to violate the law of God. "Let every soul be in subjection to the higher powers; for there is no power but of God; and the powers that be are ordained of God. Therefore he that resisteth the power, withstandeth the ordinance of God: and they that withstand shall receive to themselves judgment. For rulers are not a terror to the good work, but to the evil. And wouldest thou have no fear of the power? do that which is good, and thou shalt have praise from the same: for he is a minister of God to thee for good. But if thou do that which is evil, be afraid; for he beareth not the sword in vain: for he is a minister of God, an avenger for wrath to him that doeth evil." (Rom. 13: 1-4.)

AT HOME AND ABROAD

J. A. Craig, Madera, Cal., writes: "I am devoting my time to evangelistic work under direction and support of the Madera congregation."

G. W. Jarrett says: "I would like to arrange for work so as to never be idle. My time is not all taken in the summer for Tennessee. Write me, brethren, at New Smyrna, Fla."

From Leslie G. Thomas, Flint, Mich., February 20: "Today I was with the church near Standish. We had two good meetings. So far as I know, this is the youngest congregation in the State."

From J. O. Barnes, Maytown, Fla., February 21: "I have just finished a meeting at this place, and will set a congregation in order to begin work next Lord's day as a New Testament church of Christ."

If any reader knows of any one, Christian or otherwise, living in or around Baltimore, Md., that would be interested in New Testament Christianity, kindly send name and address to T. H. Walker, 2011 North Charles Street, Baltimore, Md., or to A. B. Comer, Wyoming Apartments, Washington, D. C.

The following telegram was received from Willis H. Allen, Jacksonville, Fla., on the morning of February 24: "My wife died at four forty this morning." We extend our tenderest sympathy to Brother Allen and to all the loved ones who are sorrowing at this "going over." She is "not lost, but gone before."

From Charles F. Hardin, Springfield, Mo., February 21: "All my regular appointments so far have been filled this month. Because the preacher cannot come to hold a meeting for which I was to sing, I have all of September open for preaching or song leading. I also have some time in August. I hope to be kept busy where I am needed in the work."

W. M. Oakley writes from Cumberland City, Tenn., February 22: "I was at Gassaway last Lord's day, when we had three interesting services. I am at Needmore (Cumberland City, Route 3) this week in a meeting, which is being well attended both day and night. The meeting will continue as long as interest demands. J. D. Derryberry is in charge of the song service."

W. T. Kidwill, Dallas, Texas, writes: "I am to visit Tennessee next fall to hold some meetings where I have held their meetings each fall for the last four years. I wish to arrange for other meetings to include the last half of September, the first half of October, and any time in November. I will be glad to hear from brethren where I may be wanted for meetings. My address is 613 North Ewing Avenue, Dallas, Texas."

S. W. Bell writes from Sedalia, Mo., February 22: "While the work here is not what we should like for it to be and is very far from what it should be, yet we have some reasons to think that the general conditions are improving. Last Sunday we had larger crowds at both services. Sister John Love, formerly of Paris, Texas, has moved here, and seems to be so zealous and good that it makes us feel like pressing on unto the prize of the high calling in Christ Jesus."

From W. W. Still, Formosa, Ark., February 21: "I am here in another meeting. When I reached this little town, I began visiting the homes and inviting people out to church. I also visited the public school and made a short talk along the line of education. I will be here in this meeting a week or two. The service yesterday was good, considering the snow. The song service was fine. Brethren wanting a preacher for their summer meetings may write me at Morrillton, Ark."

R. E. L. Taylor writes from Lecanto, Fla., February 23: "We had two more good services on Lord's day. I preached several nights last week, and fifteen persons were baptized into the one body and two confessed their wrongs. My wife is improving, and I now think she will soon be so that I can fill other appointments. Those composing the little band here are very faithful, willing to do anything that is right to help the cause. We look for others to obey the gospel before we leave for Tennessee. We will be here until the first of April."

From Glenn W. Green, McLoud, Okla.: "Philip P. Alexander closed a very interesting meeting with the New Hope church of Christ last Sunday. He came to us well recommended, and while in our midst he showed himself to be a very able minister. Brother Alexander has been in the ministry for the past six years. He is now out in the evangelistic field, and has some time left for meetings this year. Brethren desiring to locate a wide-awake man, or one to hold their meetings, would make no mistake in securing him for this work."

J. E. Wainwright writes from Texarkana, Ark., February 21: "Our initial service at our new location, Maccabees Hall, 318½ East Broad Street, was well attended. Two placed their membership with us. They are a young, enthusiastic couple, very befitting for our live congregation. We are confident of a healthy growth in our new location, which is more inviting and better equipped. We are working toward the success of our meeting to begin on the second Lord's day in June. Arrangements are being made to take care of visiting members."

The following note to M. C. Cayce, of Jackson, Miss., written by J. Lee Black, of Belzoni, Miss., on February 14, is worth considering, and so we give it place: "Your letter of February 9 received. Many thanks for the information concerning the church here. I met with the church here last Sunday at the city hall. They had a nice service, but small attendance. Five members of the church (including myself) and eight children composed the assembly. I would like very much for you to pay this town a visit and help in the work here."

"The Immortality of the Soul"—A Debate between G. C. Brewer and Dr. Stewart J. Spence. We have a few copies of this work in stock that we will sell at twenty-five cents the copy, net. It is an 8vo pamphlet of seventy-seven pages, from the press of F. L. Rowe, Cincinnati, Ohio, and contains a good lithograph picture of each of the disputants. The mechanical work is excellent and the paper very fine. Brother Brewer fully sustained his position in affirming the immortality of the soul. Order from the McQuiddy Printing Company, Nashville, Tenn.

Mrs. Leota Miller writes from Mayflower, Ark., February 22: "I was a member of the Baptist Church for six years, but on January 19, 1921, I was baptized into Christ by J. C. Mosley. I had never broken bread while I was a member of the Baptist Church, but am now breaking it every Lord's day. I was reared in a Baptist home. I thank God for sending Brother Mosley here, that through him I might learn the right way before it was too late. My earnest desire is that I may grow in grace and knowledge and by my example help to lead others into the light. Brother Mosley has done a great work here."

Our editor in chief, J. C. McQuiddy, had a spell of "flu," beginning two weeks ago, by which he was confined to his home, and part of the time to his bed, for ten days. His physician recommended that as soon as he was able he go to some point on the Gulf Coast for a rest of several weeks. He left on Wednesday night of last week, after having been in the office less than a day, and not at all able to look after the accumulated matters demanding his attention. We have promised him complete rest from the work here; so his answers to queries, "Current Thought" page, and other varied services in the Advocate will be missing for some weeks. He is not seriously sick, yet his condition is so serious as to imperatively demand the rest prescribed. We hope his friends who have written queries, asked favors of him, etc., will be patient if what they want is not forthcoming for some time.

R. C. Hammons writes from Covington, Ky., February 21: "Yesterday afternoon I spoke to some new converts at a mission point near Cincinnati, Ohio. A new church of Christ has been started in the home of a widow with a daughter whose life is slowly wasting away with a dreadful disease. After one of the sisters of the Cincinnati mission had read the scriptures to this brave girl one afternoon, she said: 'Aunt Nannie, what must I do to be saved?' She was told what to do, and she wanted to go to the water immediately. The mother and sister-in-law, seeing the sick girl's faith, decided to be baptized, too. They were taken seven miles to the water, the sick girl leaving her bed, where they were immersed by F. L. Rowe. On account of sickness in the home and lack of employment, these people are in very destitute circumstances. When the Cincinnati mission learned of their need, a liberal response was made in the form of a special collection which was sent to them. There is much distress among the poor and unemployed in and near the city; the evil one is still at work also, and the need of the true gospel of Christ is very great."

There were three confessions of Christ at the Foster Street Church on Lord's day at their regular services.

Changes of address: Mrs. N. A. Smith, from Dresden to Gleason, Tenn., Route 7; K. C. Moser, from Longview to Pritchett, Texas.

J. B. Beck, of Savannah, Ga., preached on Lord's day at the Fanning Orphan School, and baptized three. He preached at Russell Street Church, this city, at night.

Freed Sisco, of Lyles, Tenn., Route 2, wishes to lead singing in meetings and to teach singing schools this year. He preaches some, too. He gives good references. If you need him, write him at the above address.

Detroit, Mich., subscribers who have not sent us their new street numbers, please do so at once. The postal authorities are urging us to change the address of our papers to the new numbers. How can we do so unless you let us know your new number?

From S. Houston Proffitt, Nashville, Tenn., February 27: "I preached for the church of Christ at Twenty-second Avenue, North, Saturday night and Sunday. This is a small congregation, but they have some splendid members. Interest in the Bible study seems to be increasing. The church has arranged with N. W. Proffitt, of Paris, Texas, to hold a series of meetings, beginning on Sunday, June 5, at which the church hopes to accomplish much."

L. D. Stark, Texarkana, Ark., says: "After having read the front page of your paper, I am writing you to express my appreciation of the Gospel Advocate. I have read much literature, and at the present am reading about a half dozen leading magazines, but I must say I consider the Advocate the most wholesome reading I have ever enjoyed. We can never tell what good has been accomplished by this splendid preaching until it shall be revealed in the last day."

F. B. Srygley preached at both services at Lawrence Avenue last Lord's day, the first since the operation on his eye. His doctors took the crystalline lens out of his eye, and think there is hope that he will be able to see fairly well with the aid of a special artificial lens. He says he has not lost his appetite, and that he appreciates the many letters he has received. He will not be able to answer all soon, and takes this method of thanking those who have written to him.

From J. A. Hudson, Oklahoma City, Okla., February 21: "There was one addition at our services yesterday. I attended the preachers' meeting at Sulphur four days last week, and learned to appreciate my brethren more. I found that they have a mind to work. The Herald of Truth will have its headquarters at Oklahoma City hereafter. Cordell Christian College will be reopened next September. It will be under a new faculty and a new board of directors."

From John D. Evans, Denver, Col., February 18; "Married, at my home in Denver, February 14, 1921, at 6 P.M., Carl E. Mortensen and Sister Irma Fuqua, of Fort Collins, Col. Many of the Gospel Advocate readers will remember Irma as the daughter of Brother and Sister E. C. Fuqua. She is indeed a lovable young Christian woman, and her husband is a splendid young Christian gentleman. Our very best wishes for a happy and useful life." The Gospel Advocate extends congratulations.

Foy E. Wallace, Jr., writes from Vernon, Texas: "Our meeting at Tipton, Okla., resulted in twenty-eight baptisms and a number of restorations. The brethren have a beautiful, new, brick church building, with a seating capacity of six hundred or more. Although snow was on the ground at the beginning and end of the meeting, our week-day audiences approached the two-hundred mark, and the night audiences overflowed the house. I am convinced that successful meetings can be held in winter months, with the right effort. Tillit S. Teddlie is associated with me as song leader in all my work for the year. We hope to do good for the Master."

From A. A. Bunner, Jerry City, Ohio, February 24: "I began a meeting here last Lord's day, with prospects good for a fine meeting. They tell me that we are having the largest and most interested congregations that they have had in a long time. The elders and other brethren seem to be honest and fair-minded men; so I have great hopes for the future of this place. Brethren, pray for me, not only that my strength may hold out, but that it may increase, and that I may have a grand and profitable meeting here. The minister of the United Brethren Church and his people are turning out in full force to hear the word, and also many of the Methodists, but the Christian Church folks are making themselves conspicuous by their absence."

W. S. Long writes from New York City, February 20: "I am giving half of February in preaching and personal work with the little congregation in this city. Notwithstanding a snowstorm that raged all day, our Lord's-day service was very well attended. The church meets on the first floor of a hall at 239 West Sixty-ninth Street, near Broadway. Those who are interested in the New Testament church in this city of six million people may write to S. M. McKee, 105 West Sixty-fourth Street, New York City. I shall return to my home in Washington, D. C., and all who may in any way be interested in the work there may address me at 1319 Harvard Street, N. W. Brethren, if you can help us in our struggle to pay for the house of worship, it will be deeply appreciated."

Samuel E. Witty writes from Ontario, Cal., February 22: "What was doubtless the largest audience ever assembled by the church of Christ in California, if not on the Pacific Coast, heard S. H. Hall in the California Theater, at Ontario, February 20, at three o'clock in the afternoon, on the subject, 'The Sabbath or Lord's Day—Which?' Except a few seats, the large auditorium, seating about six hundred, was filled with earnest listeners. During the address C. H. Edwards, pastor of the Adventist Church, sent a note by one of the ushers, requesting me to announce that he would reply to the address next Sunday afternoon, which I gladly did. After the announcement Brother Hall suggested continuing the discussion several Sundays; but Mr. Edwards declined, telling me afterwards that his health would not permit. Brother Hall will be present next Sunday afternoon; and we will have another service the following Sunday, the Lord willing. Brother Hall has a pleasing personality, a kindly disposition, and delivers his message with power and fearlessness. His work in California is appreciated, productive of much good, and demonstrates that a church strictly after the New Testament pattern will be successful. We need more such workers."

C. E. Jones, Mount Rainier, Md., sends this: "The wheat-and-tares parable has several solutions. Opinions only, and reasons therefor, should not cause one to be classed as a heretic. I think Brother Sewell's point of once wheat, always wheat, and once tares, always tares, is well taken; for there is no known process to the agriculturist to make one the other. That is predestination, and there is no backsliding that can make the wheat become darnel, and vice versa. It is evident that the wheat and the tares grow in and of the same soil: if not, the uprooting of the darnel would not injure the wheat. I am of the opinion that the good seed is sown in the heart, and the tares are in the heart also. In Matt. 3: 12, John, speaking of Christ, says: 'Whose fan is in his hand, and he will thoroughly purge his floor, and gather his wheat into the garner; but he will burn up the chaff with unquenchable fire.' (See, also, Luke 3: 17.) Any one acquainted with wheat growing knows that wheat cannot be grown without the chaff. It is as natural as the stalk or the soil. The idea is this: Sometime since I saw published in the Gospel Advocate, credited to the Literary Digest, an article in which the Arctic explorer, Stefanson, said the Eskimos took kindly to the teaching of the Bible; but he admonished to teach the Bible, and let the truth work out the error. Do not begin on their errors, but inculcate the truth, and error will die, for they cannot live in the same place. And, by the way, that is good anywhere preaching is done. Do not talk of the errors or sins that are evident. Teach the truth, and error will find no place in the mind or heart filled with the truth. If none but the sinless at death will enter the kingdom, then I know of no man who will enter. I know of no man who will lay claim to sinlessness. He that saith he hath no sin is a liar and the truth is not in him. Was not something like this in Paul's mind when he exclaimed: 'But I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members. O wretched man that I am! who shall deliver me from the body of this death?' My opinion is that when we lie down in death, there will be much within us that is not pure; but the refining fire will destroy these impurities, and he will gather the wheat into his garner, and the frailties of mortality will be no more. It so happened that on the Sunday this lesson was up I taught the men's Bible class, and stated that I would say something not orthodox, but gave it as my opinion only. It was a new way of presenting the matter, and some liked my exposition, while to others it was too new for them to give a positive answer (and so far as that is concerned, I guess they have not thought of it since). And I am giving it here as my opinion only, it appearing the most logical solution of the matter to my mind."

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EDITORIAL

James Knox Polk South.

BY M. C. K.

The passing of this distinguished man of God is an event of no ordinary significance in the church and general region around Frankfort, Ky. He was born in Breathitt County, Ky., February 1, 1845, and died at his country home five miles east of Frankfort, Ky., January 29, 1921, thus lacking only three days of completing seventy-six years of age. He became a Christian early in life, and at the time of his death he had been a preacher of the gospel for fifty years.

In civic life, as well as in the capacity of a Christian, Brother South was a man of sterling worth and of lofty purpose. He scorned and had no time for mere pretenders, was the quintessence of honor and uprightness in all his dealings with men, and never stooped to ignoble things. Soon after the outbreak of the Civil War, though only seventeen years of age, he was made first lieutenant in the Fifth Kentucky Regiment, thus becoming a member of the famous Orphan Brigade, and served with distinction at the battle of Chickamauga and in many of the other chief engagements of the Civil War; but at the end of that unfortunate period of fratricidal strife, with his eyes opened to higher and better things, he laid down the sword of carnal warfare for "the sword of the Spirit" and dedicated his life and talents to the business of a "soldier of Christ Jesus." He saw and thoroughly appreciated the mistaken policy of the nations of the earth in resorting to carnal warfare to settle their differences, and he was as brave in contending for the principles of the "Prince of Peace" and as a soldier under his banner as he had been on the field of bloody carnage.

He was educated in the College of the Bible of Kentucky University (now Transylvania University), and was graduated from that institution in 1871. In 1876 he was married to Miss Eudora Lindsay, of Gallatin County, Ky., a lady of rare culture and refinement and a distinguished graduate of Hocker College (now Hamilton), Lexington, Ky. She had supplemented her collegiate course by studying abroad in Dresden, Saxony, and other centers of learning on the European continent. With brilliant intellectual powers and rare achievements as a student in the world of letters, she combined the graces of Christianity and all the noble qualities which make up the highest type of Christian womanhood, and to this faithful man of God she was a true helpmeet indeed. They founded Excelsior Institute, five miles east of Frankfort, Ky., a school of languages and literature for boys and girls, of which she was principal, and it was operated with marked success for over thirty years.

Brother South's whole life as a preacher was spent mainly in Kentucky. Antioch, Butler, Ebenezer, Falmouth, Forks of Elkhorn, Glencoe, Grassy Springs, High Bridge, Lexington, "The Old Stone Church" near Millville, Salem, and Swallowfield are some of the places where his work stands as a monument to his memory. His bodily strength and vigor remained unimpaired until within the past year, when a slight stroke of paralysis marked the beginning of his decline. A large concourse of sympathizing friends and acquaintances from far and near attended the funeral services at the family residence on Sunday afternoon, January 30, 1921. Brother Roger T. Nooe, of Frankfort, Ky., led in prayer, and the writer, in memory of his devoted friend and true yokefellow in the ministry, choosing the theme, "Human Greatness," spoke the following words on the occasion:

Text: "Know ye not that there is a prince and a great man fallen this day in Israel?" (2 Sam. 3: 38.)

This language was spoken by David in memory of the illustrious Abner, whom Joab had ruthlessly slain. He calls him "a prince and a great man," and the language fitly describes him as one of the military heroes of the time. It introduces the question of human greatness, and it is of this quality or achievement in men that I propose to speak to-day.

When I was a student in college at Lexington, I was called to preach for the Grassy Springs Church, and it was at that memorable spot, when I came down to fill my appointment, that I first met Brother South. Though he was considerably my senior, we soon became intimate and confiding friends, and I have loved him with increasing devotion from that day to this. A few weeks ago, on hearing that he had become seriously ill, I seized the first opportunity and came at once to see him. There was hope then that he would get up again, but a change for the worse took place recently, and the news reached me over the telephone yesterday morning that he had passed away. I at once thought of the language of David spoken in memory of Abner: "Know ye not that there is a prince and a great man fallen this day in Israel?"

But why should we apply this language to Brother South? Is it justly so applied? Was he a great man? This leads me to say that human greatness is a variable quality according as it is measured by different standards. Some men are called great because of their splendid achievements in leading vast armies to victory in war; others, because of their intellectual brilliancy and high achievements in the world of letters; others, because of their achievements as statesmen in the halls of legislation; and still others are called great because of their arduous labors and glorious achievements in the world of science; but the greatest and wisest being ever veiled in human flesh, the Man of Galilee, who brought to earth heaven's measure of greatness, said: "Whosoever would be first among you, shall be servant of all." (Mark 10: 44.) And herein lies the greatness of Brother South. When measured by heaven's standard, it was of the highest order. He was

great as God's servant, and great as a servant of men. Permit me to analyze, in a brief sketch, his high character as a preacher of the gospel, in which capacity he possessed some of the noblest and most exalted traits. We may mention the following:

1. *His profound and abiding faith in the Bible as the word of God.* His soul was never haunted by the demon of doubt. His faith was simple and sublime, and throughout his whole life it was steady and unwavering. As the river widens and deepens in its flow, so the stream of his faith in God and the divine word broadened and deepened with the passing years. In this particular respect he was a model to be associated with young men in the ministry, and I am happy to believe that on the minds of many of these he has left the indelible impress of his own abiding faith.

2. *His love of the truth.* With him it was not a question whether a thing were popular, but whether it were true. If convinced that it was the truth, that settled the matter with him and he accepted it promptly and without hesitation. The language of John Locke, the eminent English philosopher, applied in his case: "Truth, whether in or out of fashion, is the measure of knowledge and the business of the understanding. Whatsoever is besides that, however authorized by consent or recommended by rarity, is nothing but ignorance or something worse." As his Master lived and died for the love of the truth, so Brother South lived and died in the love of the truth.

3. *His zeal in preaching and spreading the truth.* In eloquence in pleading for the truth, he was neither a Cicero nor an Apollos, but he was fired and dominated by the zeal of Paul in spreading it abroad. Numerous places in towns and villages and rural districts will mourn his departure, and his work among them is a monument to his zeal. The rich and the well to do honored him, but no one was ever too poor to enjoy his fellowship. He was not ill at ease among the wealthy, but he could sit in the hovel of poverty and be at home with the humblest of men.

4. *His exemplary life in living the truth.* He believed and consistently practiced the lofty sentiment expressed by Horace Bushnell: "There is no fit search after truth which does not, first of all, begin to live the truth which it knows." In his home, in the pulpit, in the social circle, in his business dealings with men, and in all the walks of life, he lived the gospel which he preached. In fact, if any difference, the sermon preached by his life was more eloquent than that preached by his tongue. If consistency is a jewel, then that between his theory and his practice will be a resplendent gem in his crown.

5. *His life in his home.* In the home is where the character of the real man appears. Brother South's home life was a life of happiness. Probably but few men, if any, were ever more fortunate than he in his marriage. In April, 1918, his noble wife, who, to speak in strong terms, had been more than all the world to him, preceded him to the world beyond. If he was a prince among men, surely she was a queen among women. From the day he led her to the hymeneal altar to the day of her death, he was always proud of her. And this is the feeling of all good husbands toward good wives. He was no more gallant in the effort to win her heart and hand than he was in the effort to make her happy as his wife. In fact, her noble intellect, her rare culture, and her tender heart, with all that goes to make up noble womanhood, inspired noble impulses within him, and the two trod the marital pathway in harmony and mutual love. Eight children, five daughters and three sons, were born to bless this happy home, and they all survive their mother and father. Following in the footsteps of parental training, they are now engaged on different lines in filling the mission of life. The memory of their noble mother and father will be a benediction on their lives. I am glad to speak these words in memory of their noble father and of my own dear and devoted friend, Brother South. Dropping a tear of brotherly love and sweet friendship on his bier, I quote the appropriate words of James Montgomery:

Servant of God, well done!
Rest from thy loved employ;
The battle fought, the victory won,
Enter thy Master's joy.

His spirit, with a bound,
Left its encumbering clay;
His tent, at sunrise, on the ground
A darkened ruin lay.

The pains of death are past,
Labor and sorrow cease,
And, life's long warfare closed at last,
His soul is found in peace.

A Defense of Baptist Doctrine.

BY F. W. SMITH.

The following from L. R. Burress is an effort to defend the teaching and practice of the Baptist Church:

"A KINDLY CRITICISM."

Under this heading Elder F. W. Smith, in the Gospel Advocate of December 23 and January 6, replied to a statement made by me in the December 23 number, designing to show Baptist "form of sound words." Baptists are vehement for proper words, but more particularly zealous for what is in the words: the prevalence of principles, rather than the confusion of tongues.

Baptists believe and teach that a New Testament church is composed of baptized (immersed) believers, taking the gospel as sufficient for faith and practice. Such is free and independent, not subject to the jurisdiction of any other body. The churches founded by the apostles consulted them, but the apostles claimed no authority over the churches above teaching as the Spirit inspired them. (Acts 15: 1-27; 2 Cor. 1: 24.)

The highest authority given by the Lord to men is recorded in Matt. 18: 15-24, to loose and bind on earth, and so done in heaven. Such a church not only may exclude a member, but restore the excluded and receive new members. (1 Cor. 5: 5; 2 Cor. 2: 5-8; Acts 2: 41.) Christ presides though only two or three are gathered in his name in one body.

If the churches of a province, as Galatia or Judea and Galilee, make a larger body than a local church, why not write "the church of Galatia" instead of "the churches of Galatia?" Because, as Brother Smith says, "each church or congregation was left free and independent of all others, bound together by no organic law. The only tie that was intended to bind them one to another was the law of Christian love." Baptists say "Amen." I make no claim to schoolcraft, but say the word "ekkleesia," translated "church," demands an assembly, as used in (1 Cor. 5: 4) "when ye are gathered together," (1 Cor. 11: 18) "when ye come together in the church."

Contrary to this, appears a broader use of the word "church," as in (1 Cor. 15: 9) "I persecuted the church of God." When Paul was a persecutor, there was but one church, which was at Jerusalem. No record of any other at that time. Eph. 1: 22, 23: "And hath put all things under his feet, and gave him to be the head over all things to the church, which is his body, the fullness of him that filleth all in all." This, like the "general assembly and church of the first-born" (Heb. 12: 23), will be the assembled church of the saved, the kept, the gathered, and the glorified.

New Testament churches have a genetic relationship. They are on the same foundation, have the same commission, and, as Brother Smith says, "they are bound together by no organic law."

He also says that Baptists have *legislated* on experiences to be told before baptism. The answer is, the Bible is their "Code of Laws" for faith and fact.

Christian experience begins in godly sorrow for sin which worketh repentance toward God and faith toward our Lord Jesus Christ. Eph. 4: 32: "Even as God for Christ's sake hath forgiven you." "He that is forgiven much loveth much." That one may know that his experience is true, "the Spirit himself beareth witness with our spirit, that we are the children of God [born again]." "No man can say that Jesus is the Lord, but by the Holy Ghost." Saving faith in Christ as the divine Son of God is testified by the Spirit in every believer.

Ananias was afraid of Saul; but when told by the Lord of Saul's experience, he went to the former persecutor and addressed him, saying: "Brother Saul." Before his baptism there fell from his eyes as if it had been scales, and he received sight forthwith. Saul, afterwards Paul, could say: "Not by works of righteousness which we have done, but according to his mercy he saved us, by the working of regeneration, and renewing of the Holy Ghost; which he shed on us abundantly through Jesus Christ our Savior." (Tit. 3: 5, 6.) Yet all admit baptism "a work of righteousness."

Baptists do not baptize into churches, but "in the name of the Father, and of the Son, and of the Holy Ghost." In the figure of baptism "which doth also now save us, (not the putting away of the filth of the flesh [sins], but the answer of a good conscience before God)." Having the heart sprinkled from an evil conscience, now prepared to give the answer in baptism, by having the body washed in pure water. (1 Pet. 3: 21; Heb. 10: 22.)

The spiritual qualifications and outward manifestation prepare one to be added to a New Testament church, making "manifest to Israel." (John 1: 31.)

The "larger body" than a local church was an afterthought which led to centralizing as many churches as would consent. This larger body soon needed an overhead ruler. A bishop (pastor) was made "archbishop," not for service, but for official power, and seeking more extended power, bringing the kings of earth in subjection to the man styled "vicegerent of God," the pope; reaching higher and canonizing saints in heaven and dragging down to hell Wiclif, who had been resting in heaven for years, now cast into the pit of Romish anathemas. The taproot of this presumption is, "without baptism you cannot be saved;" even the infant must go by way of the font, or be turned away from heaven. Salvation is by faith, that it might be by grace. "And if by grace, then is it no more of works; otherwise grace is no more grace. But if it be of works, then is it no more grace; otherwise work is no more work." (Rom. 11: 6.) Salvation is a free gift; rewards are earned. (1 Cor. 3: 9-15.)

A true Baptist is saved, believing what God has revealed and obeying what God hath commanded. He does not believe that salvation is of grace and works combined, "speaking half in the speech of Ashdod, and could not speak in the Jews' language." (Neh. 13: 24.)

They believe that God's providence which has wrought so graciously in bringing their brethren through such a labyrinth as the past will not withdraw his protection and guidance in any crisis that may befall.

The great Shepherd said: "Other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd." This shall be the "larger body."

I wish to commend the kind spirit of Brother Burress in his reply to my strictures. Very few of the Baptists who enter the field of controversy manifest the good spirit we find in our brother's replies. He says: "Baptists are vehement for proper words, but more particularly zealous for what is in the words." This is a fine sentiment, and would be very commendable upon the part of Brother Burress if he could find the word "Baptists," as he uses the term, in the word of God. In fact, he cannot find the plural of "Baptist" in the Bible at all. Only one man was called by that name, and it was John *the* Baptist, and not John *a* Baptist, because "Baptist" was his *official* name—derived from the work of a baptizer. Our brother makes an *improper* use of the word in that he applies it to people who do not baptize. Again, the term "Baptist," as it stands in the word of God, does not contain the meaning attached to it by the religious body known as Baptists. The principles of New Testament doctrine are enunciated in the *words* of the New Testament; and when men employ words (such as "Baptists") which are not used by New Testament writers, they are enunciating doctrines not authorized by that book; and this is exactly what Brother Burress is doing.

The "authority" mentioned in Matt. 18: 18 was conferred upon none save the apostles, who were the only legislators in the kingdom of Christ. The church has no authority to *bind* or *loose* anything within the realm of Christianity. Such a doctrine is Roman Catholicism pure and simple, and it is surprising to see a Protestant advocating it. For the church to exclude a member is not *binding* anything, but executing a law bound upon the church by the inspired apostles.

Our friend asks: "If the churches of a province, as Galatia or Judea and Galilee, make a larger body than a local church, why not write 'the church of Galatia' instead of 'the churches at Galatia?'" Well, when the disciples are referred to within a given district or territory, it is eminently proper and scriptural to speak of them as the church (singular) in that territory. Hence we read: "So the church throughout all Judea and Galilee and Samaria had peace," etc. (Acts 9: 31, A. R. V.) Here the term "church" is applied to something more than a local congregation, which fact completely refutes our friend's contention. He contends that the word "translated 'church' demands an assembly, as used in (1 Cor. 5: 4) 'when ye are gathered together,' (1 Cor. 11: 18) 'when ye come together in the church.'" In this, I am sure, he is mistaken. The word "church" may be and is applied to the disciples when assembled for worship, and it is also applied to them when not assembled. Were not those who came together in one place in the church before they assembled? Again, when the assembly adjourned, were they not still in the church? If not, where were they? He contends that Eph. 1: 22, 23 and Heb. 12: 23 do not refer to the church on earth, but to something that *will be* assembled—"the gathered and the glorified." Surely our friend *misread* Heb. 12: 23, for that passage speaks of a general assembly and church of the first-born to which those to whom the epistle was written *had already come*. "*But ye are* come," and not *will come*, is the language of the Bible on the subject.

Brother Burress does not disprove the charge that Baptists have legislated in matters religious, but replies: "'The Bible is their 'Code of Laws' for faith and fact." Well, why did he not cite us to the divine evidence for faith and point out the *example* for fact? Instead of this, he talks about godly sorrow and repentance. No one has denied that a fit subject for baptism must exercise repentance; but that is the width of the heavens from the experience the Baptists require of one before baptism—viz.: "I believe that God, for Christ's sake, has pardoned my sins."

To quote Eph. 4: 32 does not help his case, for that is not a case of a church receiving members into its fellowship, but an incentive to Christians to forgive each other.

Yes, the Spirit bears witness *with*, but not *to*, our spirits. It is joint testimony, but not a thing for the church to sit in judgment on. The Spirit testifies what one must believe and do in order to become a child of God, and the human spirit testifies to having fulfilled the requirements. Thus the spirit bears witness with our spirit that we are children of God.

He thinks that because Ananias addressed Saul as "Brother Saul," that Saul was saved—a child of God before baptism. If that be true, then those who murdered the Son of God were saved—the children of God before repentance: for Peter addressed them as "brethren." (Acts 2: 29.) The Jews all, regardless of spiritual conditions, addressed each other as "brethren."

More hereafter.

A Worthy Cause Needing Help.

BY E. A. E.

The following letter concerning the need of the Lord's work in Savannah, Ga., is self-explanatory:

Valdosta, Ga., February 9, 1921.—Dear Brother: No doubt you have seen in the papers mention of our effort to help the church at Savannah, Ga., buy a church house. We have not succeeded in raising all the money necessary: so I am writing, asking thirty churches to send us a contribution of twenty-five dollars by March 1, and the same each month for the three following months. Of course, if you can do more, we will appreciate it; if you are not able to do so much, what you can send will be gratefully accepted. If you are familiar with the history of New Testament Christianity in this country, you will know that this is truly missionary work. We have only a few congregations in Georgia, and only a few of them are able to do anything toward this work. If we fail to raise this money, the work in Savannah will fail. May the Lord lay this work on your heart that you may help us. Kindly drop us a line, letting us know what your congregation is willing to do for the Lord's cause in this much-neglected part of the world. Make all checks payable to J. N. Copeland, treasurer, care of M. S. & D. A. Byck Company, Savanna, Ga.

Yours for the Master, G. E. CLAUS.

In every center like Savannah special efforts should be made to establish the cause of Christ. New York City; Rochester, N. Y.; Washington City; Union, S. C., where Brethren Burton and Nix are at work, and other places

are all worthy and needy fields, and, with proper attention and sufficient generosity, can be so cultivated as to yield thirty, sixty, or a hundredfold, or, to use another of the Savior's figures, can be made cities on a hill whose light cannot be hid. We should not only be glad to see such appeals, but gladder to respond to them. We cannot give amiss to give to one or all of these; and there are enough good congregations in the land to build all these and many other churches.

Some Questions Answered.

Kennett, Mo., January 31, 1921.—Dear Brother Elam: Please answer through the Gospel Advocate the following questions: (1) Give scriptural proof that the day we call "Sunday" is the first day of the week. (2) Give historical proof that Saturday is the Sabbath or the seventh day the Jews were commanded to keep holy.

Yours in Christ, Mrs. Carl Green.

The Bible does not give the names of the days of the week, as it does not give the names of the months of our year. But who can doubt that January is the first month and December the last month of the year? Some school history or unabridged dictionary will explain how the months of the year and the days of the week received their names.

There is no scriptural proof that George Washington was the first President of the United States, but it is a fact. So there is no scriptural proof that the seventh day of the week is called "Saturday" and that the first day of the week is called "Sunday," or of the names of the intervening days; but these are facts, which may be learned as stated above.

God rested from all his work on the seventh day, and blessed and hallowed it. (Gen. 2: 1-3.) This was not the first day. God made the seventh day the Sabbath day. (Ex. 20: 10.) The day after the Sabbath day was "the first day of the week." (Matt. 28: 1.) Jesus rested in the grave on the Sabbath day (which was the seventh day) and rose from the dead on the first day. Men have named the first day "Sunday," and the seventh day they have named "Saturday." God told the Jews what to do and what not to do on the seventh day, and he has told Christians what to do on the first day.

Blue Laws.

In some quarters there is much discussion of the "blue laws," or laws whose purpose is to regulate the conduct of people on Sunday. God has shown in his wisdom and by the old Jewish Sabbath that one day of rest in seven is good for man and beast, and civil governments have shown their wisdom in making Sunday a civil day of general rest, and also in not making Sunday such a day as the Jewish Sabbath, on which day no fire was to be kindled, no cooking was to be done, only a short journey of six furlongs could be made, and for gathering sticks on which day a man was stoned to death by the command of God. We say this with all reverence for God and respect for civil authorities, because God through Christ has abrogated the Sabbath and has given "the first day of the week," called also "the Lord's day;" and has given full directions in the New Testament to his children how to spend that day. The New Testament teaches that God's children should meet together on the first day of the week to honor and to remember Jesus; to proclaim his death by observing the Lord's Supper (Acts 7: 20; 1 Cor. 11: 17-34; Heb. 10: 25); to sing together (Eph. 5: 19; Col. 3: 16); to pray together; to exhort and teach one another and to teach others (1 Cor. 14); to contribute (1 Cor. 16: 1, 2). By the time this has been properly and reverently done, there will be little time left for work or frolic. Besides, Christians are also commanded to submit to all civil laws when not in conflict with the law of God, and they will do nothing on Sunday in disobedience to the laws of the civil government. And on Sunday, as well as on Monday, Christians will not engage in any amusements or any employment which are violations of God's law and contrary to the spirit of Christ. It is both the duty and pleasure of Christians to live exemplary, quiet, peaceable lives "in all godliness and gravity," and they will do nothing on Sunday which will impair their influence or interfere with their growth as the children of God. Paul declares that laws are made for evildoers—to restrain and punish them and to protect the innocent and helpless and righteous. (1 Tim. 1: 9-11.) God's children—Christians—will do right, anyway—that is, for right's sake, for Christ's sake.

It is a strange thing, though, that some lawmakers and not a few religious people will make such a great ado over doing things which God does not condemn, but will not spend seven cents street-car fare or cross the street in order to do that which God does command. It is all right to enact laws to restrain evildoers, on the one hand, and to protect the righteous and the worshipers of God, on the other hand; but lawmakers and especially religious people would have a greater influence by far in making what are called "Sunday laws," if they would first observe "the Lord's day" as God himself directs.

MISCELLANY

James E. Laird, Piggott, Ark., writes as follows: "I recently received a call from the faithful few at Hayti, Mo., saying, 'Come over and help us.' I answered the call, and preached for them on the fifth Lord's day in January and a part of the following week. The church there has suffered at the hands of the 'digressives,' who recently held a meeting there and caused division in the church. The church at present is composed of about twelve members, only two of which are male members—one man and a thirteen-year-old boy. When the man is absent, the sisters and the boy conduct the services. They own the house in which they worship, and have the restrictive clause in the deed. They want a month's meeting held in June, and have asked me to assist them in arranging the meeting and securing help to support it. We want to stretch a tent on the ground, secure the services of a good singer, and preach the gospel there a month. But to do this we will need help. So I am making this appeal to the brethren in general to send us one Lord's-day's contribution to help support the meeting. Send all contributions to C. L. Purdom, 824 Vine Street, Paragould, Ark. Brother Purdom, who is an elder in the church at Paragould, will act as treasurer for the funds for the work at Hayti."

In a note addressed to Brother McQuiddy, E. G. Cullum, of Nashville, Tenn., says: "I want to congratulate you on the article in the Gospel Advocate of February 24 on picture shows. I attended these shows occasionally a few years ago. But when one reflects that the business is of such nature that even a city government thinks it wise to have a board of censors to pass on the picture, it seems to me that this shows they are of a very questionable nature, and the safe side is to let them alone. I know of preachers who have been severely criticized for attending the shows, and no doubt their influence is weakened thereby. Then, by the leaders in the church, elders and preachers, attending these worldly shows, others are encouraged to go, some of whom are not strong, perhaps, either morally or religiously, and are started in the wrong direction. A good church member who has been attending the shows said to me a short time ago that his observation was that about ninety per cent of the shows had either scenes or words in them that were suggestive of evil and calculated to do evil. Admitting that some of the pictures are of value from an educational standpoint or that they are uplifting from a moral standpoint, does not the fact that the majority of them have suggestive scenes in them which are neither of educational value nor uplifting make them dangerous? Error is always more attractive when truth is mixed with it. While there is so much suffering throughout the world, could not Christians spend their money to a much better purpose than by giving it for worldly amusements? I think we need more of such articles in our papers, and we need more preaching against worldly practices; but, first, a Christian teacher (our teachers) must 'avoid the very appearance of evil' and be 'happy' in that he 'condemneth not himself in the thing which he alloweth.'"

HOME READING

Little Brother of All.

The Christ Child unto the stable came,
'Twixt the midnight and the morn;
His mother laid him softly down,
By the beasts of hoof and horn.
The friendly kine a-near him stood,
In the frost of the early day,
And, little Brother of all the poor,
He slept in the fragrant hay.

The Christ Child slept in the stable dim,
And over him flamed the star,
That was golden bright with the light of heaven,
Where God and the angels are.
Then, journeying far, came king and priest,
With a wealth of spices sweet,
And, little Brother of all the rich,
They knelt to kiss his feet. —Selected.

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"I'll Try Again."

With the last word of her angry outburst Beatrice caught her breath sharply. What had she done? It was nearly a month since she had promised her mother that she would try to control the violent outbreaks of temper which she herself realized were going to be a handicap to her if they were not mastered during her girlhood, and this was the fourth such scene.

Her brother Donald, who, without intending it, had angered her, hurriedly left the room as he saw the tears well into Beatrice's brown eyes.

"O, mother," she said brokenly, "I've done it again! When Don began teasing me about my Latin, I was sure I was going to hold both my temper and my tongue; but before I knew it I was saying everything ugly and hateful that I could think of. I don't believe it's any use for me to try!"

"How long is it since you gave me your promise, dear?" her mother asked.

"Almost a month," was the answer.

"Almost a month!" Mrs. Clapp repeated cheerily. "Dear me! What a long time you've taken, dear, for such a simple little task as conquering your hot temper!" Then with a change of tone she asked: "Beatrice, dear, do you remember the beautiful, smooth, round pebbles that you were so fond of collecting at the seashore last summer?"

There was a nod of the head that snuggled so comfortably on mother's shoulder, a murmur of assent.

"In the beginning those pebbles were not smooth and round as you found them last summer," Mrs. Clapp went on gently. "They had rough sides, with sharp edges and jagged corners. They have been made smooth by the washing of the water over their surfaces, and they have been ground against each other until the rough surfaces and the sharp edges and corners have been worn smooth. But, dear, the ocean didn't accomplish this in a month, or a year, or even ten years. I've read somewhere that it took as much as a hundred years!"

At this surprising information Beatrice straightened up, a little smile curving her lips. "You don't think it will take me a hundred years to master my temper, do you, mother?" she asked demurely.

"Hardly, dear. But if it takes a hard-working ocean a hundred years to grind off the corners and smooth the surface of the pebbles that we pick up on its shores, isn't it just possible that it will take a certain girl, whom we both know, more than one month to get the better of her hasty temper?"

Beatrice looked thoughtful. "It makes it easier to think of it that way," she said at last. "I will try, mother, just as hard as I can; and when I get discouraged I'll think of the ocean working a hundred years on the pebbles, and I'll try again just as hard as I can."—Selected.

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Popularity.

This is one of those words which may denote a valuable or a worthless thing.

Of course, anybody and everybody is pleased to have "greetings in the market places" and, even more, "chief seats in the synagogues."

But, after all, the real value of such honors depends upon the reasons for bestowing them.

To be applauded because you chime in with the voice of the crowd is not an applause witnessing to real merit. In fact, it may testify only to base subservience and cowardice. "The populace hisses at me, but I approve myself," was a fine old Roman declaration.

There are not a few people who go about smiling and shaking hands, but who have not the slightest interest in those whom they accost with such courtesies; and if these latter accept the greeting as a tribute to themselves, they do so simply out of their own egotism.

Yet, such is the average egotism, most of us do feel a satisfaction in these tributes. We know, if we would only think, that they mean nothing, except the desire to stand well with us; but we prefer to accept them as a proof of our own value and others' appreciation thereof.

And so we cause both them and ourselves serious harm. We encourage them in paying false flattery, and we encourage ourselves in false self-approval.

The simple truth is that nobody should seek to be popular. If he, going on in honest endeavor to do right and to help his fellows, can thus gain their encomiums, he may well rejoice.

But to shape his opinions and to order his conduct with the purpose of becoming "popular" is to ruin himself and to become noxious to his fellow men.

George Herbert finely says: "Scorn no man's love." That is quite right But love is one thing, and popularity is quite another. To do what wins love must always be Christian; to do what only wins applause may often be devilish.—The Palm Branch.

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Getting Along With Folks.

How to get along with other people and how to help them get along with us is pretty largely a matter of how to use one's tongue. Tongue control produces not only self-control, but other-folks control.

Here is how one man who is making a success of his life attacks the problem. He has laid down for himself the following rules, observance of which will be a mighty assistance to any of us:

"I will not be provoking, if I know it.

"I will not be provoked, if I can help it; or, if I am, I will not speak till I have thought it over, putting myself in the other fellow's place.

"I will not be petty. I will pass over small offenses and small annoyances without fuss or comment.

"I will not insist on my way because it is my way. If the other fellow's is about as good, I'll take it.

"I will say what I think and then drop the subject, especially if it seems a case of getting hot. Argument doesn't convince after that.

"I will let the other fellow have the last word, the larger half of the credit, and all of it, if he wants it."—Selected.

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CHURCH NEWS

Kentucky.

Wingo, February 22.—I have been here at Wingo a few days. I preached at the Wednesday-night meeting for Bible reading and prayer. On Friday I went out to Mount Pleasant congregation, some six miles out in the country. A farmers' meeting had the first night in the evening services, and a class for Bible study was then organized, in which work I rendered some assistance and made a short talk. We also had an appointment circulated for Pilot Oak for Saturday night, and arranged for meetings at Mount Pleasant for Sunday, morning and night. However, because of a heavy snowfall and cold winds, we had no services on Saturday night, and only a few were out on Lord's day; but we had good meetings. On Monday morning a sad event took place. Brother B. B. Wray went to begin school for the week at Pilot Oak, and in making a fire the can of gasoline which he was using exploded and he was severely burned, as a result of which he died this morning. He was a noble church worker, a fine teacher, and his death casts a cloud of sorrow over both the Pilot Oak and Mount Pleasant communities.—Andrew Perry.

Missouri.

Joplin, February 21.—I finished my work in Arkansas with a two-nights' discussion with the Holiness people. It was a victory for the truth, and the Holiness people acknowledged that fact by leaving the house and refusing to remain for my last speech. The house would not hold the crowds, and everybody seemed to enjoy it to the fullest extent. I am to go back to that locality for two meetings sometime this fall. I preached for the brethren at Bee Branch, Ark., last Lord's day, and enjoyed the association of these brethren after not being with them for five years. They have made a steady growth in that time, and I hope they will continue faithful and be able to accomplish much good for the cause there. I will go from here to Mountview, Miller County, to hold a meeting. Correspondents should address me at Iberia, Mo.—I. D. Ames.

Oklahoma.

Elk City, February 21.—I returned home on Saturday from the preachers' meeting at Sulphur. It was a good one. There were thirty-three preachers present one day, with several throughout. My work with the congregation here is very pleasant, and, I believe, profitable also. I am very busy in the Master's work, and most of the members here are coöperating heartily in it. We assemble each Lord's-day morning at 10 A.M. for Bible study; preaching at 11 A.M. (followed by communion) and at 7 P. M. The Ladies' Bible Class meets at the church house each Tuesday afternoon; Thursday night we hold our regular midweek Bible study; and Saturday afternoon I have the children of the congregation, together with others who may be persuaded to come, to meet at the meetinghouse, where we sing and study Bible characters for one hour. In addition to this, I go out somewhere every Sunday afternoon, when the weather will permit, and assist near-by congregations who have no regular minister. Let us work "while it is day: the night cometh, when no man can work."—J. A. Cullum.

Holdenville, February 22.—On Friday night, January 28, I left home for South Texas. I began at Sinton on Sunday morning and continued over the following Sunday night. Rain and bad weather hindered some, but part of the time we had large crowds. One was restored to the fellowship, and I hope that good was done in other ways. On Monday, February 7, I went to Bishop, where I preached to a large crowd on Monday night. While in South Texas I found that Brother F. J. Berry is doing a splendid work in Corpus Christi, the congregation growing steadily under his ministry. He was with me several days at Sinton, and assisted in the song and prayer service. Brother C. W. Sewell, of Corpus Christi, is also doing a good work, both at Sinton and at Bishop. He is loved by all the saints at all the places where he is laboring. He was with me at Sinton on the last Sunday of the meeting. I know of no other field where the principle expressed by our Savior in Matt. 9: 37 is more applicable than in South Texas. Truly, "the harvest is plenteous, but the laborers are few." A rich country, bountiful crops, good climate, and the Lord's people have a mind to work and will support the laborer. Who will answer the Macedonian cry from South and Southwest Texas and go? Other preachers are needed in the field. There is Brother Texas Stevens, at Yoakum, who needs some help in his part of the State. The work at Holdenville is doing very well. We have some fine brethren at this place. I go to Butler next Sunday. On with the work!—W. D. Black.

Texas.

Houston, February 21.—The work with the First Church, of this city, is progressing nicely, and the interest is steadily growing, with additions almost every Lord's day. I am delighted with the work here, and we hope to accomplish more this year than last. Last week we had three midweek services. These services were made up of short addresses by twelve of the members of the churches here, led by thirty-minute addresses by Brethren J. S. Dunn, Oscar Smith, and the writer. These meetings were profitable and enjoyable. We are to give a like program with the Heights Church next month. All the congregations are working together in peace and harmony, and we are soon to begin evangelistic meetings, to continue through the spring months.—J. H. Lawson.

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Sold by all druggists. Write for sample to W. F. Gray & Co., 716 Gray Bldg., Nashville, Tenn.

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Mrs. Paul Gram, who had suffered with fits or epilepsy for over fourteen years, reports that she was cured with a medicine she read about in the paper. She says that over ten years have passed and the attacks have not returned. Every one suffering from fits should write **R. P. Lepso**, 198 Island Avenue, Milwaukee, Wis., who will send them a free bottle of the same kind of medicine Mrs. Gram says cured her. Send him your name to-day.

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If you have piles in any form, write for a **FREE sample of Page's Pile Tablets**, and you will bless the day that you read this. Write to-day. **E. R. Page, 430-G Page Building, Marshall, Mich.**

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TO PEACH GROWERS

We are fortunate in having a fine stock of peach trees for spring delivery of the following well-known varieties: Elberta, Carman, Champion, Belle of Georgia, Slappy, White Heath, Stump, Alexander, Sneeds, Krummels, Hiley, Mayflower, Indian Cling, Indian Free, Hale. The trees are hardy, well matured, and in fine shape. Write at once for prices and number wanted.
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The Rogers-Long Debate.

BY L. L. M'GILL.

The Rogers-Long debate at Weyburn, Saskatchewan, Canada, closed on Monday, February 14. From a standpoint of dissemination of truth it was a grand success. One man voiced the sentiment of the audience when he said: "I have learned more about the Bible at this discussion than I ever knew before."

There were some very noticeable differences in the methods of the two disputants. Mr. Long entered the debate with a complete set of printed texts and arguments. Brother Rogers depended entirely upon memory. Long would dodge the issue and divert the minds of the audience by misrepresentation and misapplied definitions of words. Brother Rogers would correct and expose his tactics, quoting for evidence scripture upon scripture.

The controversy was comparatively free from personalities, although Mr. Long on several occasions cast personal reflections upon his opponent which would have been better unsaid. It is a commendable fact that Mr. Rogers confined his remarks to the subject in hand.

The Bible was the only standard of evidence, and the audience was the jury. The verdict of those not connected with either church seems to have been: "Rogers has the truth and can ably defend it."

Long's brethren claim him to be one of their ablest defenders, he having participated in seventeen debates.

Brother Rogers has asked Mr. Long to meet him again during the coming summer, but thus far the latter has declined.

Brother Rogers affirmed this proposition: "Resolved, that the church of Christ, of which I, H. A. Rogers, am a member, is in harmony with the Bible in origin, organization, doctrine, and faith." Mr. Long affirmed this: "The baptism of the Holy Ghost bestowed on the church at Pentecost, according to promise, as an abiding comforter, was unlimited in its application as to time or place."

We are at present (February 17) holding meetings, and there has been one baptism to date. The good that has been done in this discussion will not all be evident in immediate results.

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LAXATIVE BROMO QUININE Tablets remove the cause. There is only one "Bromo Quinine." E. W. GROVE'S signature on box. 30c.

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BROOKS' APPLIANCE, the modern scientific invention, the wonderful new discovery that relieves rupture will be sent on trial. No obnoxious springs or pads. Has automatic Air cushion. Binds and draws the broken parts together as you would a broken limb. No salves. No lies. Durable, cheap. **Sent on trial to prove it.** Protected by U. S. patents. Catalogue and measure blanks mailed free. Send name and address today.
C. E. BROOKS, 443G State St., Marshall, Mich.

Took a Relative's Advice

Sykesville, Md.—"I was in bad health for about ten months—suffered every day with my left side. I then began taking Dr. Pierce's Favorite Prescription and also the Golden Medical Discovery and was greatly benefited. After taking six bottles I was well.

"I took Dr. Pierce's medicines at the advice of a relative who uses the 'Prescription' for herself and gives it to her daughter, I think this medicine is good for all women in a run-down state."—MRS. W. BLIZZARD.

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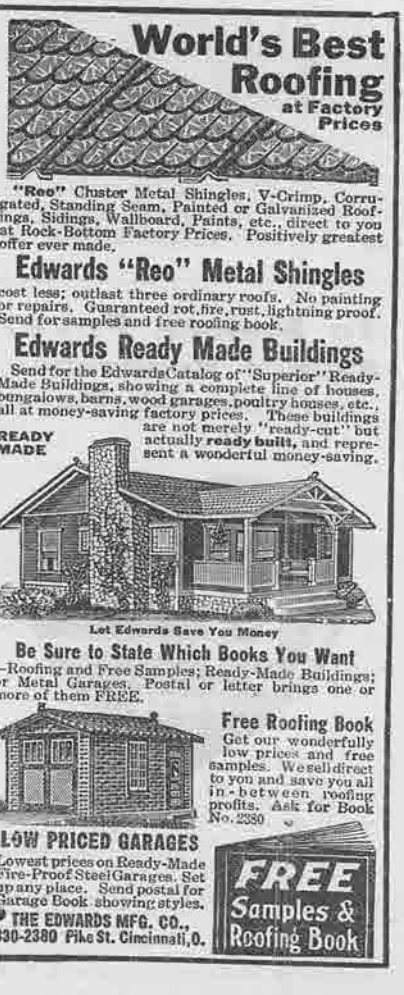

OBITUARIES

King.

Brother Henry King, of Lecanto, Fla., died on February 14, 1921, aged seventy-five years. He leaves a wife and five children to mourn his departure. He obeyed the gospel about forty-five years ago, and proved faithful to his duty as a Christian. At a time when it looked like the cause would go down here, he, with two or three other faithful brethren and his wife, held up the light, until now there is a very strong little band of faithful Christians here worshiping as the New Testament teaches. His companion is very ill, and it looks as though she will soon follow. Many friends attended his funeral. Every one that knew him loved him. Funeral services were conducted by the writer in the little Lecanto meetinghouse, and his body was laid away to rest in the Lecanto cemetery. R. E. L. TAYLOR.

Stivers.

Thomas D. Stivers, son of Benjamin F. and Sarah E. Stivers, was born, at Frankfort, Ky., on February 20, 1859, and died on January 24, 1921. He became obedient to the gospel early in life and remained faithful until death. He leaves one son, Thomas E. Stivers, of Louisville, Ky., who, with his wife, is a member of the F Street church of Christ. Brother Stivers was preceded to the grave by his mother and by his wife three and one-half years. He was buried in St. Stephen's Cemetery. He was brought to the City Hospital in Louisville for treatment on January 23 and died on the following Monday. Brother Stivers was well informed in the Scriptures and stood ready to defend the Master's cause. He was very active in building and talking up good interest in public schools. I pray that we may meet him in the sweet by and by. May God comfort the bereaved.

JARRATT L. SMITH.

Caldwell.

Angie V. Caldwell (née Dunnigan) was born in Obion County, Tenn., on November 14, 1851. She was married to L. O. Caldwell on April 2, 1872, it being Brother Caldwell's twenty-first birthday. Three children were born in this family. The first-born is still living; two died in infancy. Early in life Sister Caldwell became a member of the Methodist Episcopal Church. In 1877 she, with her husband, was "born again," this time into the family of God, in which she remained a devoted, faithful member until February 13, 1921, when, at the home of her daughter, Sister Doyle, in East Prairie, Mo., her spirit left its earthly home and went back to God who gave it. She was sixty-nine years, two months, and twenty-nine days old when she left her home and dear ones and entered into a higher and more perfect life, to die no more. The funeral was conducted by the writer, at Fremont Cemetery, on February 15, in the presence of a large and sympathetic audience, and her cold body was laid beside her children to await the resurrection morn, when all shall rise from the dead to be judged according to the way they have lived.

JOHN R. WILLIAMS.

Hare.

The subject of this sketch, Mrs. A. M. Hare, was born on November 29, 1835, and departed this life on November 6, 1920. Her death came after months of illness, at the home of her son, D. D. Hare, in Cannon County, Tenn., near the line of Rutherford County. While in her "teens" she became a Christian, and she maintained her religious convictions and standing till the end came. It is this fact that gives to her friends and neighbors and family the hope of her salvation and of her entrance into the "everlasting kingdom of our Lord and Savior Jesus Christ." Whether our days on earth be many or few, we should live ever in the present, but for the future. He who lives only in the present, without any reference to the hereafter, makes a fatal mistake; and he who thinks only of the future, disregarding the present and not profiting by past experience, is all but fanatical. Had Sister Hare lived only for her family, she might have lived serenely and died complacently, but might have waked up in an eternity of discontent. But her life was for God as well as for her home. Since 1864, Sister Hare had been a widow; Besides the son referred to, she had a daughter, Mrs. North, of Salem, Tenn., and a son, who preceded her to the grave some sixteen years. All the children became Christians. May "the God of all comfort" comfort the men and women, the boys and the girls, whose mothers have gone on before, leaving a rich heritage in the form of a good name and Christian teachings. Services were held at the grave, near the place of her death, and thus Sister Hare's bodily remains were hidden from view till the great resurrection.

S. P. PITTMAN.

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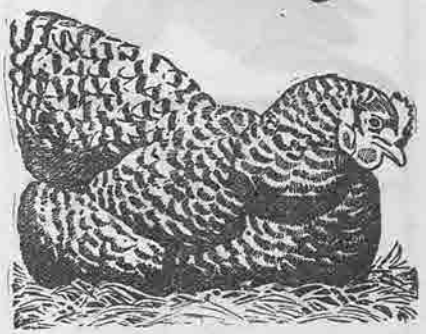

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MRS. LENA McBROON, Woodbury, Tenn.

1200 Eggs from 29 Hens

The "More Eggs" Tonic did wonders for me. I had 29 hens when I got the tonic and was getting five or six eggs a day. April 1st I had over 1200 eggs. I never saw the equal. EDW. MEKKER, Pontiac, Mich.

160 Hens—1500 Eggs

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

Send No Money!

Don't send any money; just fill in and mail coupon. You will be sent, at once, two $1.00 packages of "MORE EGGS." Pay the postman upon delivery only $1.00, the extra package being FREE. Don't wait—take advantage of this free offer TODAY! Reap the BIG profits "MORE EGGS" will make for you. Have plenty of eggs to sell when the price is highest. Send TODAY—NOW!

E. J. Reefer, Poultry Expert, 6259 Reefer Bldg., Kansas City, Mo.
Dear Mr. Reefer:—I accept your offer. Send me two $1.00 packages of Reefer's "More Eggs" for which I agree to pay the postman $1.00 when he brings me the two packages. You agree to refund me $1.00 at any time within 30 days, if both of these packages do not prove satisfactory in every way.

Name .....

Address .....

TETTERINE

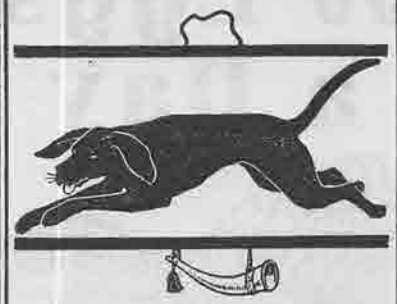
Clears Baby's Skin

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

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

In answering advertisements, please mention the Gospel Advocate.

A Brand-New Book



"OLD LIMBER"
or
THE TALE of THE TAYLORS
by
DeLONG RICE

"ALF and BOB TAYLOR, with their eloquence, their fiddles, and their fox hounds, have wrought for themselves a niche of eternal melody in the hearts of their country."

So states the author of this little book, which we present as the best product of the pen of DeLong Rice. Into one hour of reading he has gathered the strange and romantic story of the two most wonderful political campaigns of Tennessee—the thrilling tale of the happy comradeship and the lifelong rivalry of the two famous brothers—a disclosure of the remarkable and heretofore unpublished incidents that attended the political division of the Taylor family—the wonder of "The War of the Roses" that attracted the attention of the world—and the truth about "OLD LIMBER," the peerless and now immortal fox hound that played the leading role of sentiment in the political campaign of last fall, from the Mississippi River to the Unaka Mountains.

With a "Cast of Characters extending from a President of the United States to a fox hound," the story touches a wide range of human sentiment; and through it all is the aroma of crackling camp fires and the music of the chase.

THE BOOK is beautifully printed and bound, appropriately illustrated, and packed in a neat gift box, ready for mailing.

PRICE, $1.00 THE COPY, POSTPAID TO ANY ADDRESS.

Correspondence with Bookstores and News Agencies is invited.

Special club rates to Fox Hunters' Associations, if ordered in sufficient numbers.

Where we have no Bookstore customer, we will offer an attractive proposition to any energetic woman or man who may desire to handle the book.

Write to us to-day.

McQUIDDY PRINTING CO.,
NASHVILLE, TENN.

MILLIONS OF CABBAGE, TOMATO, AND SWEET POTATO PLANTS.

Cabbage Plants—Wakefield, Flat Dutch—500 for $1; 1,000, $1.75; 5,000, $7.50; Tomato and Sweet Potato Plants, leading varieties, 500 for $1.25; 1,000, $2.25; 5,000 or over, $2 per 1,000.

CLARK PLANT CO.,
Box 108, Thomasville, Ga.

NEW MONITOR SELF-HEATING IRON

AGENTS SEND FOR FREE OUTFIT OFFER

$80 to $80 a week actually being made now by men and women. The original—the best—the lowest priced. Nickel plated—looks good—makes good—sells fast—guaranteed. No experience needed. Women as well as men. Exclusive territory. Work all or spare time. Mrs. Stockman, Kansas, sold 10 in half a day. Pearman, Ky. made $150 first week. Liberal terms. Prompt service. Write today.

THE MONITOR SAD IRON CO.
325 Fay St. BIG PRAIRIE, OHIO

Thanksgiving.

BY J. V. A. TRAYLOR.

One of the greatest desires of our lives should be to praise and honor God. There are many people who think that Thanksgiving Day comes only once a year, but every day should be a day of thanksgiving to us. Has our thanksgiving been in proportion to our asking and craving? I think that many times it has not. How many of us think of giving God a little praise apart from the public services of the church? Hear Paul: "In nothing be anxious; but in everything by prayer and supplication with thanksgiving let your requests be made known unto God." (Phil. 4: 6.)

We are so in the habit of taking God's gifts as a matter of course that we fail in our duty of rendering him thanks which are his due. God has showered blessings upon us, even more than we have asked for, and we have not been thankful for them. However, it is a thing we can remedy. It only wants a little thought, a little consideration. If we would think, if we would consider, it might all be remedied, and our hearts take their part in the worship of thanksgiving, which is God's due. "And the peace of God, which passeth all understanding, shall guard your hearts and your thoughts in Christ Jesus." (Phil. 4: 7.) All the things for which we should be thankful are numberless, because all good comes from God, and we can hardly count the blessings he has so richly bestowed upon us.

"Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God." (1 Cor. 10: 31.) This is one great lesson that no Christian should lose sight of—that whether he eats or drinks or whatever else he may do, he must do it so as to bring glory to God.

All Christians should remember that "every good gift and every perfect gift is from above, coming down from the Father of lights, with whom can be no variation, neither shadow that is cast by turning." (James 1: 17.) Whatever is good is from God, though whatever is evil is from the evil one. As from the sun, which is the fountain of light, so from God, who is the infinite fountain and source of all good things.

After having learned that all good comes from God, still we fail to give him praise for the blessings that we receive from his bountiful hand. Whatever is good, or pure, or light, must necessarily come from him; for we realize that he is the only source of goodness. How good and merciful God is! He occupies no one place in the universe, but fills the heavens and the earth with his glory. He is no respecter of persons, and hates nothing that he has made; but he sends rain on the just and on the unjust. He is the Creator and preserver of all things, and is eternally the same, bestowing on all of his creatures good and perfect gifts.

Many may hide themselves from his light by the works of darkness, still God's beloved Son is calling and pleading: "Come unto me, all ye that labor and are heavy laden, and I will give you rest." (Matt. 11: 28.) God wills that no man die in sin, but rather that he may come unto him and live; and no man walks in darkness but he who will not come unto God that he may have life.

After having learned that God is the source of all that is good, why not give him the praise more than we do? Why not love him more? Why not tell the wonderful story of Jesus, and him crucified, more than we do? It does not matter where we are or how much we are persecuted, we should

Habitual Constipation Cured in 14 to 21 Days

"LAX-FOS WITH PEPSIN" is a specially-prepared Syrup Tonic-Laxative for Habitual Constipation. It relieves promptly and should be taken regularly for 14 to 21 days to induce regular action. It Stimulates and Regulates. Very Pleasant to Take. 60c per bottle.

ONE NEIGHBOR TELLS ANOTHER

Points the Way to Comfort and Health. Other Women Please Read

Moundsville, W. Va.—"I had taken doctor's medicine for nearly two years

because my periods were irregular, came every two weeks, and I would suffer with bearing-down pains. A lady told me of Lydia E. Pinkham's Vegetable Compound and how much good it had done her daughter, so I took it and now I am regular every month and have no pain at all. I recommend your medicine to everyone and you may publish my testimonial, hoping that the Vegetable Compound does some other girl the good it has done me."—Mrs. GEORGE TEGARDEN, 915 Third Street, Moundsville, W. Va.

How many young girls suffer as Mrs. Tegarden did and do not know where to turn for advice or help. They often are obliged to earn their living by toiling day in and day out no matter how hard the pain they have to bear. Every girl who suffers in this way should try Lydia E. Pinkham's Vegetable Compound and if she does not get prompt relief write to the Lydia E. Pinkham Medicine Co., Lynn, Massachusetts, about her health. Such letters are held in strict confidence.

Washington, D. C.—"I was a sufferer of constipation for about eighteen months. I took a good many things for it but nothing did me much good. I decided to try Dr. Pierce's Pleasant Pellets. If all Dr. Pierce's medicines are as good as his 'Pleasant Pellets' are for constipation, I think the world should know it."—JAMES A. NELSON, 1631 Sixth St., N. E.

At all druggists, 25c a vial.

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

Cuticura Soap Complexions Are Healthy

Soap, Ointment, Talcum, 25c. everywhere. For samples address: Cuticura Laboratories, Dept. V, Malden, Mass.

Why Suffer

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

Dr. Miles -Anti- Pain Pills

Seldom Fail to Relieve Any Ache or Pain.

For Sale by All Druggists.

MILES MEDICAL CO., Elkhart, Ind.

never fail to praise him. Paul and Silas were cast into prison and treated cruelly, but they did not fail to praise God. Ingratitude is one of the most grievous sins in the world. It is one of the worst crimes in the catalogue of wrongdoing. Again, the sin of ingratitude is the broad highway to envy, hatred, malice, and many other wrong things.

Among the ten lepers that Christ cleansed, there was only one who was grateful: the nine went away ungrateful. It seemed that the nine thought that God was not worthy of praise. When God delivered David out of the hands of his enemies and out of the hand of Saul, he praised God. Hear him: "I will call upon Jehovah who is worthy to be praised: so shall I be saved from mine enemies." (2 Sam. 22: 4.)

The disease that these ten men suffered with was the very worst. Not only was the disease such an extreme one, but the cure was absolutely complete. At a word they were made whole; and we can readily see when Jesus cures, he cures indeed. To look upon his face is to live. If one surrenders himself to the Savior in all the difficulties of life, his work in the soul is always complete. "He doeth all things well."

You well remember that among the ten lepers that were cleansed, only one gave God the praise; and he was a Samaritan. He himself returned and gave thanks to God in person; no one did it for him. If you are to thank God, do it personally. Just say to yourself: "God has been so good to me, and I must thank him, and it must come from the heart."

You have observed what this Samaritan did. He turned back and threw himself down at Jesus' feet, worshiping him. It seems he could not go a step further before he had thanked God. And it came from his heart. In other words, it was the expression of his soul.

Thanksgiving to God is the need of a soul that knows God has blessed him. The Samaritan turned around, fell at Jesus' feet, and thanked God. Let us always be ready and willing to give the glory, honor, and praise to God for all the blessings that he has so richly bestowed upon us.

Assist Nature. There are times when you should assist nature. It is now undertaking to cleanse your system. If you will take Hood's Sarsaparilla, the undertaking will be successful. This great medicine purifies and builds up as nothing else does.

ACHES
women's aches, Sick and Nervous Headaches, Back aches—relieved quickly by the Reliable Remedy
CAPUDINE
IT'S LIQUID—QUICK EFFECT.

Crusaders.

Our time demands crusaders. It demands crusaders of a vastly nobler type than those who in the olden days went forth to wrest the Savior's tomb from the hands of the infidel. The old crusader went forth to defend the tomb of the Lord. The modern crusader goes forth to champion the wronged for whom the Savior died. And is not all this just part of the gracious program of our Lord? He came to give liberty to the captives and the opening of the prison to them that are bound. How will he accomplish his righteous purpose? He will accomplish it through men and women who have been deeply saved by his grace. Apart from Jesus Christ I see no hope of a reordered and beautified world. But in Christ our possibilities are as big as our tasks. Divine fellowship is the assured spring of moral power. Faith in Christ Jesus issues in a noble fidelity. Love in Christ Jesus expresses itself in sacrificial chivalry. Hope in Christ Jesus declares itself in unbreakable endurance. In Christ Jesus, and in him alone, righteousness can be enthroned in the world: the crooked can be made straight, and the rough places plain.—J. H. Jowett.

To Stop a Cough Quick

take HAYES' HEALING HONEY, a cough medicine which stops the cough by healing the inflamed and irritated tissues.

A box of GROVE'S O-PEN-TRATE SALVE for Chest Colds, Head Colds and Croup is enclosed with every bottle of HAYES' HEALING HONEY. The salve should be rubbed on the chest and throat of children suffering from a Cold or Croup.

The healing effect of Hayes' Healing Honey inside the throat combined with the healing effect of Grove's O-Pen-Trate Salve through the pores of the skin soon stops a cough.

Both remedies are packed in one carton and the cost of the combined treatment is 35c.

Just ask your druggist for HAYES' HEALING HONEY.

CABBAGE PLANTS

We have sixty acres in seed beds. Nearly two tons of cabbage seed planted on them. The very choicest seed that we could buy now ready for shipment. Varieties: Extra Early Jersey and Charleston Wakefields, Gold Medal Succession, Flat Dutch, Surehead, Drumhead. Prices by mail, prepaid: 100, 50c; 250, $1; 500, $1.50; 1,000, $2.50; By express, not prepaid, $1.50 per 1,000; over ten thousand, at $1.25 per 1,000. Nothing but good, strong plants shipped.

BRUCE WHOLESALE PLANT CO.,
Valdosta, Ga.

FRECKLES

Now Is the Time to Get Rid of These Ugly Spots.

There's no longer the slightest need of feeling ashamed of your freckles, as Othine—double strength—is guaranteed to remove these homely spots.

Simply get an ounce of Othine—double strength—from your druggist, and apply a little of it night and morning and you should soon see that even the worst freckles have begun to disappear, while the lighter ones have vanished entirely. It is seldom that more than one ounce is needed to completely clear the skin and gain a beautiful clear complexion.

Be sure to ask for the double strength Othine as this is sold under guarantee of money back if it fails to remove freckles.

Rheumatism

A REMARKABLE HOME TREATMENT GIVEN BY ONE WHO HAD IT

In the year of 1893 I was attacked by Muscular and Sub-Acute Rheumatism. I suffered as only those who are thus afflicted know for over three years. I tried remedy after remedy, but such relief as I obtained was only temporary. Finally I found a treatment that cured me completely, and such a pitiful condition has never returned. I have given it to a number who were terribly afflicted, even bedridden, some of them seventy to eighty years old, and the results were the same as in my own case.

I want every sufferer from any form of muscular and sub-acute (swelling at the joints) rheumatism to try the great value of my improved "Home Treatment" for its remarkable healing power. Don't send a cent. Simply mail your name and address, and I will send it free to try. After you have used it and it has proven itself to be that long-looked-for means of getting rid of such forms of rheumatism, you may send the price of it, One Dollar; but, understand, I do not want your money unless you are perfectly satisfied to send it. Isn't that fair? Why suffer any longer, when relief is thus offered you free? Don't delay. Write to-day.

MARK H. JACKSON,
No. 827G Durston Bldg., Syracuse, N.Y.
Mr. Jackson is responsible. Above statement true

The Belle Haven Orphan Home.

BY MRS. JENNIE CLARKE.

There are fifty-three children in the Belle Haven Orphan Home, of Luling, Texas, at present, and all are enjoying good health. We have a term of school lasting nine months. Two of our girls will graduate this session. After school hours the children work in the garden, and the past few days they have planted five thousand onion sets and five thousand cabbage plants. We have regular hours for play and work. Their playground is said to be one of the most beautiful in the State, and we sometimes think when we see them all so happy in their play that we have a little foretaste of heaven here on earth.

The contributions received for the quarter beginning on November 1, 1920, and ending on February 1, 1921, amounted to $4,145.30. The balance on hand reported by statement rendered from the Lipscomb Bank and Trust Company, January 31, for general expenses of the Home, amounted to $6,181.09. The special fund reserved by a time deposit bearing interest amounted to $15,000. The latter sum is sacred to me, as I have been saving small amounts for several years for the purpose of erecting a permanent fireproof building, which is so much needed; and to-day I still have an undaunted faith in the cooperation of the brotherhood to this end. We should erect a building in keeping with this glorious work and the great responsibility resting upon us as guardians of the welfare, comfort, and happiness of God's dependent little ones.

It will take at least one hundred thousand dollars to build and equip a permanent brick building as planned. We have fifteen thousand of the amount, leaving eighty-five thousand yet to be secured. This may appear to some who read without due consideration too much to be realized; but to those who are doubtful I would say, let us reason from a systematic basis. If four hundred brethren and sisters or congregations would pledge approximately two hundred and twelve dollars for 1921, the building could soon be a possibility. Small congregations, individuals, and children are urged to give small amounts according to their ability. I sincerely trust that this appeal may make a strong and lasting impression on all who may read it. I name the first Lord's day in April as a time for congregations and friends to give this important matter earnest and prayerful consideration. I also suggest Monday, April 4, as a shower day for Belle Haven. Send us a message by card or letter, expressing the amount you have to be able to contribute. I hope to receive hundreds of letters and telegrams on that day, assuring me to start a building at an early date, one that will stand after we are all called from our earthly labors as a monument to the zeal and philanthropy of the church of Christ for the year 1921.

THIS GIRL IS A WONDER.

Do you want more money than you ever possessed? If so, learn to make nut and fruit bonbons. The business will net you $90.00 to $300.00 per month. You can work from your own home. All who sample your bonbons become regular customers. You start by investing less than $10.00 for supplies. Mary Elizabeth started her candy kitchen with $5.00, and has made a fortune. Cannot you do likewise? I will tell you all about the business and help you start, so you can become independent. Now is the psychological time to make big money, as sugar is cheaper and fine bonbons command phenomenal prices. Write to-day. **Isabelle Inez, 356 Morewood Building, Pittsburgh, Pa.**

CANCERS CURED AT KELLAM HOSPITAL,

1617 West Main Street, Richmond, Va.

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

Physicians and surgeons treated free at the hospital.

In answering advertisements, please mention the Gospel Advocate.

MR. DODSON WARNS USERS OF CALOMEL

Says Drug Acts Like Dynamite on Liver and You Lose a Day's Work.

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

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

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

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

Use

Eucapine Salve

Antiseptic Analgesic Antiphlogistic

(Prevents Infection) (Relieves Pain) (Allays Inflammation)

A dependable preventative of diseases of the air passages and an excellent curative agent for inflammatory conditions of the skin and mucous membranes. Does not injure delicate skin. Fine for baby. There's a wonderful amount of comfort, health and protection in a 2 oz. jar. 50c at your druggist's or by mail from

Piedmont Laboratories, Inc.,
Clinton, S. C.

A Wonderful Opportunity for Ambitious Young Women

You can become a Professional Nurse and earn all of your Living Expenses while in training.

The Protestant Hospital of Nashville desires a limited number of Student Nurses to enter the Hospital Training School at once. Correspondence is invited from ambitious girls and women of good character. Full information and details will be forwarded on request.

WRITE FOR CATALOGUE
PROTESTANT HOSPITAL
NASHVILLE, TENN.

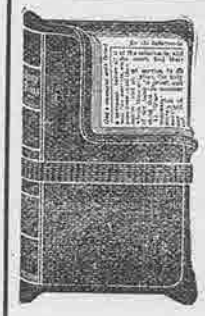
Colorado Not Lagging.

BY E. C. FUQUA.

I have not reported from this part of the field for some time, but that is not to be taken as indicating that nothing has been done here during the time. Our work is highly prosperous. There have been three baptisms in the Fort Collins congregation recently—a college student (a young man) and a man and his wife. Others are interested, and the interest is growing with every week. Aside from my oral preaching I am circulating the truth by means of the free tract on a large scale. I have put out around fifty thousand tracts this winter, and have a still larger quantity to put out in the near future. I aim at ten thousand a month, and the demand will considerably overstep this quantity. This phase of the work is bringing results, too. Yesterday afternoon a Baptist lady dropped in to talk with me regarding the church. After some two hours she left, regretting that "we could not see alike." I assured her we could if she believed the Bible. When she left, I handed her three tracts of mine touching the subjects we had discussed, asking her to read them seriously. She took them with her. This morning just after early breakfast she appeared, her face all aglow, to tell me that I had won her on the whole subject, especially regarding baptism. She is unusually well posted in New Testament teaching, but had become entangled with sectarianism and could not see through the veil. I thank God that we reached her at last, and I am convinced that hundreds are likewise being taught and persuaded through this means.

It gives me great pleasure to say to the brotherhood that the brethren have fully paid for our free-tract printing plant. Not a dollar is owing for anything connected with it, and we are now bending every effort to make it preach the gospel to every home in Colorado, besides homes in twenty-three States beyond us. I am supplying tracts to brethren in twenty-three States, in quantities of from two hundred to one thousand copies of each issue, and I cannot meet half the demand, though I am running all day and far into the night regularly. I am also keeping up my usual oral preaching, and by this double method I am gratified to know that we are getting the pure word of God into thousands of hearts, and a "yield" from this "seed" is sure to come after a while. This exceedingly strenuous labor is the cause of my not reporting oftener. I am really too busy to write letters, though I manage to do what is necessary. I am sincerely thankful to the brethren for their aid in placing me where I can do this double work for the Master.

The progress of the Colorado work is more encouraging and satisfactory than it has ever been. May the Lord grant us strength and wisdom to make this the greatest year of all in his interest.



Nelson American Standard Bible

THE MESSAGE OF THE AGES

Clarified in text and corrected according to oldest authentic manuscripts. The wisest Bible scholarship of all principal Evangelical denominations contributed all its resources to the revision work of the American Standard Bible.

Nelson Bibles in All Sizes, Types, and Styles of Binding Are Obtainable Wherever Bibles Are Sold	
Large Type Home Reading Bible	$3.00 to $ 8.00
Reference Bible	1.35 to 20.00
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The American Standard Bible text has been adopted by all leading Colleges, Theological Seminaries, Y. M. C. A., Y. W. C. A., and Bible Schools throughout the United States.

The American Standard Bible text is used by over 13,000,000 scholars from which to study the International, graded, or other Bible lessons.

FREE BOOKLET—An attractive 36-page booklet, entitled "The Story of Our Bible," published at 10c per copy, telling how the Bible came down through the ages, and containing many facts of vital interest, will be sent **FREE** on request to any one mentioning this advertsisement.

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DEAR SIRS: Please send me FREE copy of your book entitled, "The Story of Our Bible." This does not obligate me in any way.

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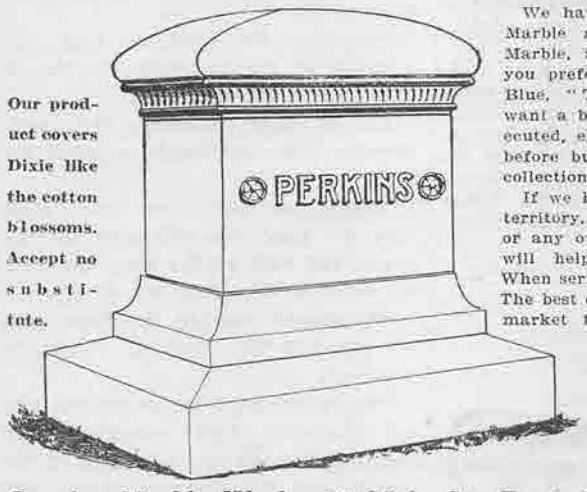
WANTED **Representatives at Spare Time for Territory Not Allotted**



Our product covers Dixie like the cotton blossoms. Accept no substitute.

We have exceptional values in both Marble and Granite. If you prefer Marble, insist on Georgia Marble. If you prefer Granite, insist on Elberton Blue, "The Stone Eternal." If you want a beautiful design artistically executed, examine our designs and prices before buying. We have an elaborate collection for both Marble and Granite.

If we have no representative in your territory, and you are interested in this or any other design, write us, and we will help you make your selection. When seriously sick, whom do you call? The best doctor. Likewise, when in the market for a Monument, you should consult the most responsible manufacturers. See samples of our product in near-by cemeteries. For full particulars with reference to representing us, or free consultation about a purchase, write us immediately.

Coggins Marble Works, 31 Main St., Dept. T. W. C., Canton, Ga.

Rheumatism Relieved

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

In answering advertisements, please mention the Gospel Advocate.

The real owner of a thing is the one who gets the most good out of it, not the one who may have the name of being its possessor.

Every man who has ever heard of Christ has some kind of opinion about him, but only those born of the Spirit know him to be God.

Vapo Cresolene

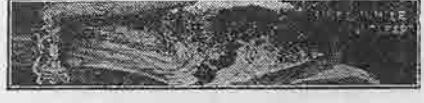
Used for more than forty years. The benefit derived from it is unquestionable

Established 1879

FOR more than a generation we have been receiving grateful testimony to the virtues of this thoroughly tested and proven treatment. It stops violent coughing, and difficult breathing, assuring restful sleep because the antiseptic vapor carries healing with every breath. Booklet 13 tells why the diseases for which Cresolene is recommended yield to this simple and dependable treatment.

Vapo-Cresolene is sold by druggists

VAPO-CRESOLENE CO., 62 Cortlandt St., New York



HOW DOCTORS TREAT COLDS AND THE FLU

First Step in Treatment Is a Brisk Purgative With Calotabs, the Purified and Refined Calomel Tablets that are Nausealess, Safe and Sure.

Doctors have found by experience that no medicine for colds and influenza can be depended upon for full effectiveness until the liver is made thoroughly active. That is why the first step in the treatment is the new, nausealess colomel tablets called Calotabs, which are free from the sickening and weakening effects of the old style calomel. Doctors also point out the fact that an active liver may go a long way towards preventing influenza and is one of the most important factors in enabling the patient to successfully withstand an attack and ward off pneumonia.

One Calotab on the tongue at bed time with a swallow of water—that's all. No salts, no nausea nor the slightest interference with your eating, pleasure or work. Next morning your cold has vanished, your liver is active, your system is purified, and you are feeling fine, with a hearty appetite for breakfast. Druggists sell Calotabs only in original sealed packages, price thirty-five cents. Your money will be cheerfully refunded if you do not find them delightful.—(Adv.)

Sure Relief

6 BELL-ANS
Hot water
Sure Relief

BELL-ANS
FOR INDIGESTION

"Diamond Dyes"
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Whom Should We Worship?

BY S. WHITFIELD.

"I am the Lord thy God, which have brought thee out of the land of Egypt, out of the house of bondage. Thou shalt have no other gods before me. Thou shalt not make unto thee any graven image, or any likeness of anything that is in heaven above, or that is in the earth beneath, or that is in the water under the earth. Thou shalt not bow down thyself to them, nor serve them: for I the Lord thy God am a jealous God." (Ex. 20: 2-5.)

All our worship and service must be offered to God. God wants all of it or none of it. Such is a reasonable service, for we owe it to him.

"Give unto the Lord, O ye mighty, give unto the Lord glory and strength. Give unto the Lord the glory due unto his name; worship the Lord in the beauty of holiness." (Ps. 29: 1, 2.)

All glory, honor, praise, and thanksgiving belong to God, and we should render unto him all that is due his great name.

"Exalt ye the Lord our God, and worship at his footstool: for he is holy." (Ps. 99: 5.)

All of these passages are plain, showing that we should worship the Lord.

"Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind." (Matt. 22: 37.)

We should worship the Lord with all our powers. Nothing should be reserved.

"Again, the devil taketh him up into an exceeding high mountain, and showeth him all the kingdoms of the world, and the glory of them; and saith unto him, All these things will I give thee, if thou wilt fall down and worship me. Then saith Jesus unto him, Get thee hence, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve. Then the devil leaveth him, and, behold, angels came and ministered unto him." (Matt. 4: 8-11.)

The devil had led man to serve him, and now he wanted Jesus to worship him; but Jesus did not yield. He had man in a lost condition, without Christ to save him; and now he wanted to bring Christ under his control. This was an important time; for if Jesus had yielded, all would have been lost, as Satan, no doubt, well knew. But Jesus was master of the occasion, for he said: "Get thee hence, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve." He resisted the devil, and he fled from him. The devil wants all to follow him; he has the majority of people, but the few faithful ones will not serve him. Like Jesus, they wish to render all their service to God.

"And as Peter was coming in, Cornelius met him, and fell down at his feet, and worshiped him. But Peter took him up, saying, Stand up; I myself also am a man." (Acts 10: 25, 26.)

Peter would not accept the worship of Cornelius. If some modern preachers had been in Peter's place, they might have accepted it. Peter was not a minister of the modern type. Like Jesus, he realized that all worship was due God. Peter knew that it was wrong to worship men. It is even wrong to follow men where they do not follow Christ. "Be ye followers of me, even as I also am of Christ." (1 Cor. 11: 1.) It is not wrong to imitate men where they are following Christ, but serious trouble has come from following men when they are not doing the Lord's will. If people would stop following the pope, a lot of trouble would be avoided. Then, too, if people would stop following preachers, where they should not follow them, we would not have so much division. It was giving glory to men that caused division in the church at Corinth, and division has been caused in this way ever since. It has been said that a man can teach whatever he wishes to, and mix a little Bible with it, and he will have followers. Somebody will sympathize with him. Every person should have convictions—think and study the word of God for himself. This is the only safe way. We need to prove all things, and then hold on to that which is good. We are not likely to be led astray by those that we have no confidence in, but those that we look up to and admire may lead us in the wrong way. All men, even the best of men, make mistakes; therefore it is best not to think too much of any man. We will make mistakes enough ourselves without partaking of other men's mistakes. "Be ye therefore followers of God, as dear children." (Eph. 5: 1.)

"And I John saw these things, and heard them. And when I had heard and seen, I fell down to worship before the feet of the angel which showed me these things. Then saith he unto me, See thou do it not: for I am thy fellow servant, and of thy brethren the prophets, and of them which keep the sayings of this book: worship God." (Rev. 22: 8, 9.)

It is wrong even to worship angels.

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Echoes From East Tennessee.

BY GEORGE W. FARMER.

The attendance and interest at all of the services here last Lord's day (February 20) were fine. Two of our young men made the confession at the forenoon service and were baptized at the close of the evening services. Also at the evening services one erring brother came back and confessed his faults to the church. At 2:30 P.M., accompanied by a number of the brethren and sisters, I went and preached to a good audience at Blackfox. The attendance and interest at the midweek prayer meeting are increasing at each succeeding meeting.

Brother Phillips preached to good audiences in both forenoon and afternoon at Ooltewah. The church there is planning to have a singing school taught soon. Every congregation should be taught to sing. The young and old should be awakened to the importance of this. A congregation trained to sing well is never liable to be bothered with instrumental music. Doing the things God tells us to do bars out the doing of wrong things, or doing right things in the wrong way.

"The harvest truly is plenteous, but the laborers are few," in East Tennessee. If we could just succeed in waking up the scattered members (too many are asleep), we would be doing a great work. Many so-called "members of the church" do not want to do anything, and they want an excuse for not doing. It is either too hot or too cold, too wet or too dry, too much sickness or too busy. In fact, things must be just right, and that seldom comes; so the cause lags and dies.

In this country, where sectarianism is rank, it is a fight to the finish or we perish. It takes courage, energy, determination, and vim, or whatever you choose to call it, with a firm stand upon God's word, to succeed.

Death is a sad thing. It makes me sad to see the trees, leaves, and flowers die; to see the animals, birds, and insects die; it is sadder to see a human being of any grade or caste die; but the "saddest of all sad things" is to see a Christian or a congregation of disciples die.

We have several causes of death. Sickness, disease, want of air, want of food and water, and other things, produce death.

Sometimes it becomes necessary to let things die, as the fruit tree that is dwarfed, or stunted, so that its bearing good fruit is hopeless; it is better to let it die or to take it out of the way, so that something better may take its place. (John 15: 2.)

Some one has suggested that some of our old congregations be allowed to die. Those that have fallen into the old rut of doing nothing, that do not want to do anything, let them die, and then go to work and build up new congregations of the right kind in their stead. I believe this to be a good suggestion. "Remember therefore from whence thou art fallen, and repent, and do the first works; or else I will come unto thee quickly, and will remove thy candlestick out of its place, except thou repent." (Rev. 2: 5.)

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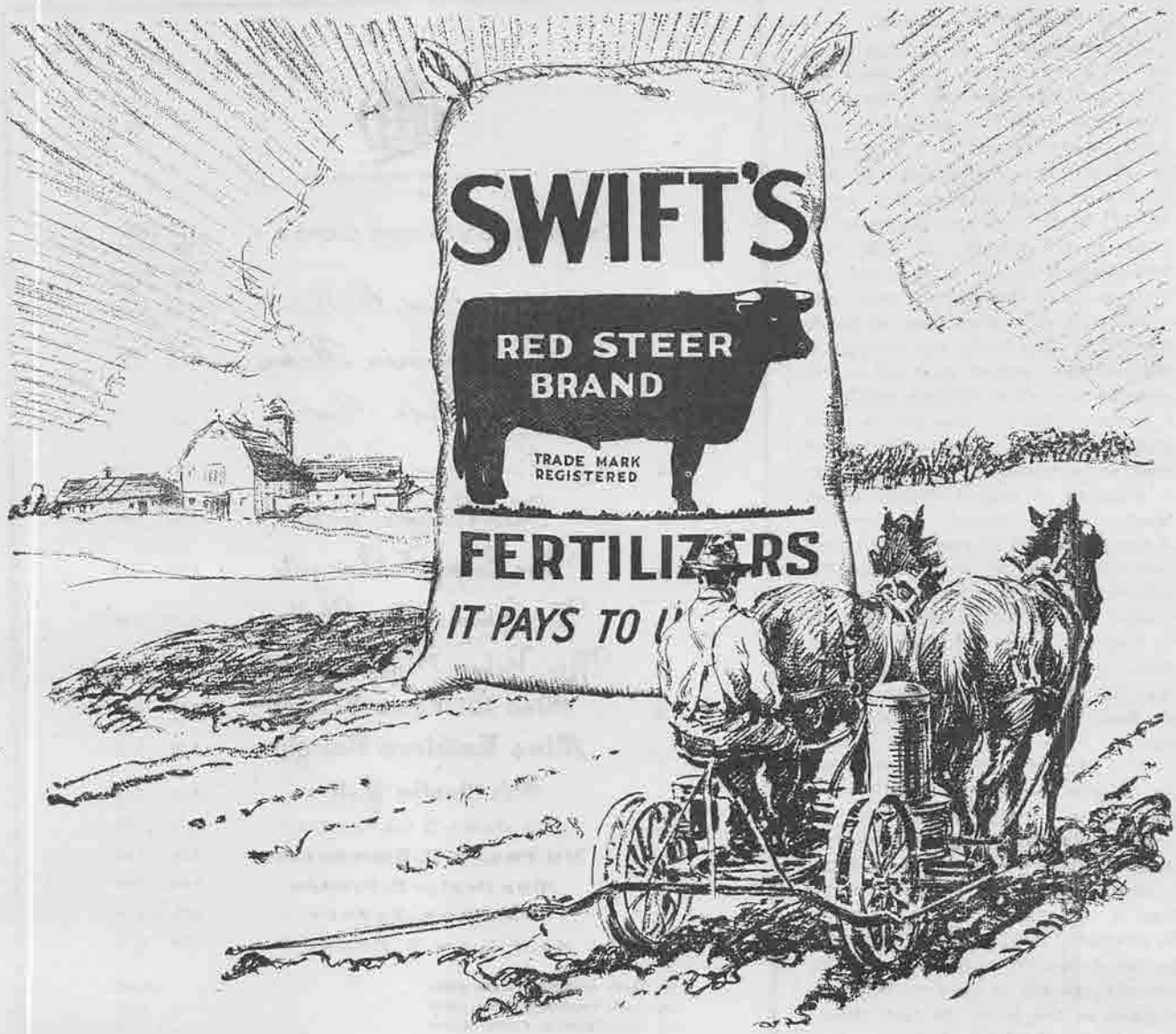

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Edifying as the Need May Be

BY A. B. LIPSCOMB

"The Light of the World."

In the New Testament we find three distinct senses in which the term "light" is employed in reference to Jesus Christ and his salvation. In one sense the word is used just like the word "life" or the word "glory" to denote a great spiritual blessing. In John 3: 16 we find in one sentence a superlative estimate of the Father's love: "God so loved the world, that he gave his only begotten Son, that whosoever believeth on him should not perish, but have eternal life." Here the blessing of salvation is called "eternal life." But in John 17: 22, during the progress of the Savior's wonderful prayer, he is heard to say in reference to his disciples: "The glory which thou hast given me I have given unto them." Here the blessing of salvation is called "glory." The next time we sing the chorus of the "glory song"—"O that will be glory for me, glory for me!"—let us bear in mind the fact that this is not only a scriptural sentiment, but one of which Jesus himself was the author. But in the course of his conversation with Nicodemus the Master said: "This is the judgment, that the light is come into the world." (John 3: 19.) Here the blessing of salvation is called "light," and the verse explains the first sense in which the leading term in the heading of this article is used—namely, "a divine revelation of enlightenment to a world that is lying in darkness and sin."

We cannot appreciate this meaning of light without we pause to consider its natural and scriptural antithesis. After telling us that light is come into the world, Jesus adds that "men loved the darkness rather than the light: for their works were evil." "Darkness" is one of the abstract terms used in the New Testament to denote the disastrous effects of sin. The expression is intensified by the strongest epithets. So we read of "gross darkness," "thick darkness," "blackness of darkness," the "ways of darkness," the "works of darkness," and the "deeds of darkness." These expressions vividly describe the condition of the sinner's heart, and they point out the element in which he lives. (See Rom. 1: 21; Eph. 4: 18.) Hence, we read again, sinners "prefer darkness to light," "rebel against the light," and "there is no light in them." And their punishment is analogous to their life. They shall be cast "into outer darkness," where "the light of the wicked shall be put out, and the spark of his fire shall not shine." (Job 18: 5, 6, 18.)

O, if the people in the world could only be made to understand the truth that is so abundantly taught in the word of God that Christ's kingdom is a kingdom of light and that Satan's kingdom is a kingdom of darkness, how they would crowd the one and shun the other! But the trouble is, we depend too much upon our eyes in making the distinction between these two elements.

A young lady enters a ballroom for the first time in her life. The music of the orchestra, the rich perfume of the flowers, the mingling of voices in laughter and conversation, the spirit of revelry which pervades the atmosphere—all of these things blind the eyes of her soul to such an extent that she sees in the artificial glare of the place the brightest light in the world. She is in no condition at that time to appreciate the fact that in the waste of time and thought, in the extravagance of dress, in the late hours maintained, in the exhaustion of strength, in the exposure of health, in the languor of the succeeding day occasioned by this function, there is a precursor of a darkness so great that it may annihilate her happiness. Nor does she appreciate the fact that so long as she indulges in this pastime she is actually living in a state of darkness. If that young lady will only pause long enough in the whirl of her social pleasures to consult the Word, she will soon discover the error of her course. She will find even in the book of Ecclesiastes a timely and solemn rebuke: "Remember also thy Creator in the days of thy youth, before the evil days come, and the years draw nigh, when thou shalt say, I have no pleasure in them." She cannot remember her God by throwing her heart and soul and body into the dance. She cannot remember him by filling her mind full of the blandishments and pleasures of the world. She can remember God by presenting herself a living sacrifice in the service of his Son. When that has been done, when

she has obeyed the gospel, she will find explicit rules laid down for her guidance and direction in the Christian life. In 1 Pet. 5: 5 she may read: "Likewise, ye younger, be subject unto the older"—that is, to the older men and women in the church. And that the illustration may be complete, we turn to Tit. 2: 4, 5, and find that the older women are commanded to train their young sisters "to love their husbands, to love their children, to be sober-minded, chaste, workers at home, kind, being in subjection to their own husbands, that the word of God be not blasphemed." Now, some young women may argue that this passage hardly fits their case, because husbands are mentioned. But if they will study the passage closely they will find that outside of the marital duties enjoined there are some qualities of character to attain which they must be very watchful and prayerful. I quote four of them: "sober-minded," "chaste," "workers at home," and "kind." The first one of these is significant. It means that one can so fill her thoughts with the frivolities of this life that her mind will be in a drunken condition. When any young woman with ordinary intelligence who has been following after the pleasures of the world studies these passages and applies their teaching to her own mistaken ideas, she will find a lamp unto her feet and a light along her pathway. She will discover that what she thought was pleasure is sin; that what she thought was happiness is an ephemeral impulse, and what she thought was light so beautiful as to dazzle her eyes with its splendor was really the darkness of the world. Then she can understand the meaning of the passage: "Ye were once darkness, but are now light in the Lord: walk as children of light (for the fruit of the light is in all goodness and righteousness and truth), proving what is well pleasing unto the Lord."

Take the case of a young man who goes to the races for the first time. There is a music so wonderful in the hoof-beat of the horses, a charm so attractive in the book-makers' odds, and a sensation so inspiring in the sport of kings that these things even caused a well-known rector in the city of Lexington to give the pastime his unqualified indorsement. Is it any wonder, then, that the young man falls an easy victim to the gambler's passion? The fault lies chiefly in his eyes. It is a mirage that beckons him on to ruin; it is a rainbow that leads him into the mire. He is in no condition now to appreciate the fact that this growing passion is the most fertile nursery of covetousness, of envy, of rage, of malice, of dissimulation, of falsehood and foolish reliance upon the vagaries of fortune. Nor does he stop to consider that it frequently leads to fraud, to quarrels, to forgery, to meanness, to despair, to murder, and it always robs a man of his greatest treasure—time. But let the young man who is tempted in this manner pause long enough amidst the vicissitudes of the game to study the word of God, and note, if you please, the light that is thrown upon his career. He, too, may read from the wonderful book of Ecclesiastes the measure of his hopes: "Rejoice, O young man, in thy youth, and let thy heart cheer thee in the days of thy youth, and walk in the ways of thy heart, and in the sight of thine eyes; but know thou, that for all these things God will bring thee into judgment." There are thousands of young men walking in the way their hearts direct, thinking it is the way of happiness, when they are walking in the valley of despair. There are thousands of young men walking in the sight of their eyes, thinking it is the most pleasant course to pursue because it is the easiest, when they are hastening on to the judgment bar of God. The only young man who can afford to rejoice even in the face of every earthly ambition is the one who is walking in the way of God's commandments. When that young man obeys the gospel, he will find revealed in the New Testament explicit rules for his guidance and direction in the Christian life. And of these there is no better summary than that written to Titus: "The younger men likewise exhort to be sober-minded: in all things showing thyself an ensample of good works; in thy doctrine showing uncorruptness, gravity, sound speech, that cannot be condemned; that he that is of the contrary part may be ashamed, having no evil thing to say of us." (Tit. 2: 6-8.) This kind of teaching applied to a young man's life is apt to change the whole trend of his career and to lighten the way before him. Instead of the lust for gold, there is a seeking after the hidden treasures of the heart; instead of the lust for power, there is a clamoring after righteousness; instead of the lust for sin, there is a struggle for that knowledge which constitutes the light of life. "I have written unto you, young men," says the apostle John, "because ye are strong, and the word of God abideth in you, and ye have overcome the evil one." (1 John 2: 14.)

In the second sense the term "light" is applied to a luminary—an object that shines like a sun or a star. In this sense Jesus called his disciples "the light of the world." The logical inference is that all of his true followers today are living in the same capacity. Christian people are those in whom the truth and purity of the word of God shine forth and through whom a knowledge of this truth and purity is imparted to others. To get the practical good out of this teaching, we ought to stop right here and now and begin to ask ourselves some very pertinent questions. Is the light of Jesus' teachings shining through me? Is there one person who ever received a better knowledge of his condition and his duty because I crossed his pathway? Is there one whom I have persuaded to repent? Is there a soul who has ever been led to obey the gospel through my influence? If this is true of one, then he is in a measure living up to that standard of usefulness and power fixed by the Savior himself. But the light which true Christians shed in the world is a constant light. It does not flicker: it does not go out. Jesus himself gave us two good illustrations of its steadiness when he said: "A city set on a hill cannot be hid. Neither do men light a lamp, and put it under the bushel, but on the stand; and it shineth unto all that are in the house." There are some Christians who let their light shine only at intermittent periods. When the protracted meeting is in progress, you will find them shining in their best bib and tucker; you will find them in the meetinghouse working and praying with all their hearts and souls for the good of the meeting; but when the meeting is over, their light goes out, or is put under a bushel. There are others who shine like the noonday sun when there is preaching, and particularly when the man they call "their preacher" is present; but when their preacher leaves, their light becomes dim and lusterless, if it shines at all.

The Christian whose light becomes part of the life of the world is the one whose teaching and influence goes forth like the light of the sun at all times and in all directions; and, like the Chrysolapis, it shines the brightest in the dark. But however bright and powerful a Christian's influence in this world may become, he ought to remember that he is not "light" in himself, but only as he reflects the glory of the Master. And this suggests the final division of our lesson—namely, Christ himself, in an altogether preëminent sense, calls himself "the light of the world." He reveals God with unapproachable fullness and clearness, because he is "the effulgence of his glory." (Heb. 1: 3.) In declaring himself to be the light of the world, Jesus intimated that he is to the spiritual nature of man what the sun is to the physical. The man who follows Jesus—that is, the man who not only acquaints himself with historical facts of his life, or even the main drift of his teachings, but becomes obedient to his commandments—who believes on his name, repents of his sin, and is buried with him in baptism; the man whose soul is filled with his teaching even as the eye is filled with the rays of

the sun—that man, the Savior says, shall not walk in darkness; that man shall not live in sin, nor in error, nor in ignorance, nor in superstition, but shall walk in the marvelous light of the gospel.

In the days of Moses the pillar of fire was an external guide for the children of Israel, and it pointed out the way to them step by step. They had only to watch the road before them; they were never uncertain of their course. When it moved, they moved; when it stopped, they stopped. At its sign the Red Sea divided its waters and the fastnesses of the wilderness became an open highway. But, after all, it was a mode of guidance suited to the infantile, undeveloped state of the people.

Jesus gives us the inward illumination. He has given us in his word the light of life. At first glance it may seem to be a less perfect guide than the other. It demands the exercise of faith and judgment; it calls for prayer and constancy; it develops a consciousness of personal responsibility; but at the same time it makes plain the conditions of salvation, promotes the cultivation of Christian character, reveals the secrets of highest happiness, and leads us unerringly to the land of promise.

OUR CONTRIBUTORS

The Ship of Life.

BY NELLIE ELNORA SINGLETON.

(Written for my mother, in memory of her little son.)

A mother sat by a cradle side
And sang of a ship that she would guide
Across life's stormy sea.
When the seas were rough or seas were fair,
She would guide it on with tender care,
And a willing pilot be.

And the little ship sailed on and on.
Till at last the little one had grown
To be a bright-faced boy;
And the stories he loved to hear her tell
Were of streets of gold where angels dwell,
In a land of endless joy.

Why the sadness written upon her face,
The grief that the years cannot erase,
When well indeed she knew
The little ship had only passed on its way
To the beautiful land of endless day
Where all our dreams come true?

Do They Understand?

BY W. H. CARTER.

There is no doubt but that much of the misrepresenting that has been done and is now going on is caused by a failure to understand. What is more essential to fair treatment and just consideration than a good understanding? When Philip approached the Ethiopian officer (Acts 8), he asked: "Understandest thou what thou readest?" It is an unpleasant thing to be misrepresented, especially by one who you are sure should know better. But when misrepresented by those who you know do not know any better, then the more leniency is required. When I tell a person that I do not believe a certain thing, and he goes off and says I do, he misrepresents me. If I say I do believe a certain thing, and he insists that I do not, he misrepresents me. If I am honest and truthful, I stand justified, and he stands condemned before God, if not in his own conscience.

In the religious world much misrepresenting is going on, which shows that many are ignorant of what they could and ought to know, or that they are most woefully dishonest and purposely deceptive. I do not doubt that the great army of misrepresenters is composed of both classes. I have been accused of belonging to the "Campbellite Church" by people who should know better. I would tell them I did not, but they would go right on making the charge, which I regarded as willful and close akin to falsehood. I have had them charge me with preaching a water salvation, of believing in nothing but water, and that I did not believe in a change of heart. In this I believe many are honest; for, being ignorant of the teaching, not having heard for themselves, they know only the misrepresentations and false statements made by their preachers. On several occasions, after I had preached and the people had heard the word, I have had people come to me and say: "You don't preach like they say you do." In almost all communities there is at least one "smart Aleck," who never goes to hear you, but can tell more that you said, that you did not say, than a phonograph could rattle off in an hour. Such as this, and much more, has to be met and overcome or endured. Here is one place where we need to "let patience have her perfect work." (James 1: 4.) Not to compromise or shun the truth, but to "preach the word" in "faith and love."

But why should one misrepresent another? For this there are two reasons, either of which is bad enough. One misrepresents because he knows no better; the other misrepresents because he cannot refute the truth, but thinks he can refute his misrepresentation of the truth. Men who teach erroneous doctrines and have the people deceived into the belief that what they preach is truth put in much time in prejudicing those who hear them against the truth and against those who believe and teach the truth. No one of at least ordinary intelligence would get up and denounce the church of God as a human institution, and its doctrines as originating from man; but when he calls it the "Campbellite Church," and says Alexander Campbell is its founder and the author of its doctrines, they feel sure that, by such misrepresentation and appeal to prejudice, they can hold their members in ignorance and prejudice, and keep them from hearing, believing, and obeying the truth. It is hard, sometimes, to keep from deciding that such men are dishonest.

The people have been taught that, on what they call "repentance and faith," the Holy Spirit comes, removes the load of guilt, or testifies to them that their sins are forgiven, and then they know from their feeling that their sins are pardoned and that this is the work of the Spirit. Recently I had a conversation with two, a man and a woman, neither of whom could read, and they both claimed such as their experience; and to read to them John 14: 15-17; Acts 5: 32; Gal. 4: 6; Mark 16: 15, 16; 2 Thess. 2: 11, was about like pouring water on a duck's back.

Now the whole country is full of error. The people need to be taught the truth. They need the plain, simple truth taught them in sound, but plain, speech that they can understand. Many will accept the truth when they understand it. Of course there are some who will not hear, who do not want to know anything only what they have been taught; but there are others who will attend preaching and give respectful attention. They are honest and sincere. Many of them can be led out of their error, but it will take time and constant teaching. A sermon now and then is time lost. Old congregations should look out places around them and see that the preaching is done. The elders who are elders indeed—God's kind—should go out and teach. They should put an evangelist out among them and support him. Get a young preacher who has no one to support but himself. The people will feed him and help

to support him. It will not take so much as it would to support one having a family. If he is not making money the measure of his service and has the desire to lead people to Christ uppermost in his heart, he will go trusting the Lord, and the Lord will take care of him.

What should be our leading and only purpose in preaching? Should it not be to teach? Did not Jesus say: "Go ye therefore, and teach all nations?" If we fail to teach, and receive pay for it, we are being paid to disobey the Lord. We are not authorized by the God of heaven and earth to teach anything but his word. There is nothing else we can teach by the authority of the Christ. If we are called by the church to come and preach (teach) the gospel, and we go and elocute and expatiate on some historic event, do we not show ourselves to be a fraud, a timeserver, and a money lover? Such may suit congregations that have wandered so far away that they do not want to hear the word lest it reprove them; but the "common people" want the word, the pure gospel, "straight from the shoulder." Do not lose sight of the fact that the gospel is still "the power of God unto salvation to those who believe it;" and how can they believe, if we do not preach it to them? Now, while the people are preparing to settle down, is a splendid time to show them that the gospel is the only sure foundation on which to settle.

Christians As "Lights in the World."

BY JAMES E. CHESSOR.

Jesus, in the Sermon on the Mount, called his disciples "the light of the world." "Ye [my disciples, all Christians] are the light of the world." (Matt. 5: 14.) He here employed a metaphor, or an expression in which one object is spoken of under the image of another. Paul, in writing to the Philippians, spoke of them as "lights in the world." "Do all things without murmurings and questionings; that ye may become blameless and harmless, children of God without blemish in the midst of a crooked and perverse generation, among whom ye are seen as lights in the world, holding forth the word of life; that I may have whereof to glory in the day of Christ, that I did not run in vain neither labor in vain." (Phil. 2: 14-16.) The figure of imagery here is the simile, or an expression in which an object is represented to the imagination as being like some other object. Thus Christians are in some sense the light of the world, and they shine as luminaries in the world.

In the physical universe there are two kinds of lights—namely, source lights and reflecters. It need hardly be observed that the sun is the great light of our system—the source of all light in the vast universe, save, of course, that of the fixed stars. These stars themselves are blazing suns, but are so distant from the earth that they are quite unimportant as source lights in comparison with our lord of day. The sun, indeed, is preëminently our source light, the center of our system. On the other hand, the moon, earth's satellite, is a reflecter, every ray emitted from its surface being reflected sunlight. It is in point to note here that the moon is by no means a perfect reflecter, owing to its uneven surface; and, as a consequence, its beams are diffused and weak. The Creator purposed that the denizens of earth in the nighttime should be protected from intense light, the mellow beams of the moon and the tremulous light of stars being conducive to rest and sleep after the day's activities. These two lights, the source of light and the reflecter of light, are spoken of in Moses' account of the creation. It is said that "God made the two great lights [the sun and the moon]; the greater light to rule the day, and the lesser light to rule the night: he made the stars also." (Gen. 1: 16.) The divine Hand set them in the firmament of heaven to dispel the hosts of darkness and to light the paths of men. In the beginning the first utterance of the Most High God was, "Let there be light."

In the spiritual realm there is an evident parallel of the physical. There are the two corresponding lights—the source of spiritual light and reflecters of that light. Moreover, it is as easy to determine the source of light in the spiritual realm as it is to ascertain the source of light in the physical realm. What the sun is to the physical, Christ is to the spiritual. He is our Sun, our source light, the center of our system. He is, indeed, "the sun of righteousness" of prophecy that rose "with healing in its beams." (Mal. 4: 2, marginal note.) He is the daystar of our hearts. The star of Bethlehem was the herald of the breaking day. Never rose sun on a darker world, and never has luminary shone with such effulgence. When Jesus came into Zebulun and Napthali, "the people [of those regions] that sat in darkness saw a great light, and to them that sat in the region and shadow of death, to them did light spring up." (Matt. 4: 16.) He himself said: "I am the light of the world [its source of light]: he that followeth me shall not walk in darkness, but shall have the light of life." (John 8: 12.) There is not one beam of spiritual light in the earth that cannot be traced to Jesus, "the true light, even the light which lighteth every man, coming into the world."

It follows, then, that Christians are reflecters of spiritual light. They shine as lights in the world; but remove Christ from the system, and all is utter darkness. *There are no self-luminaries in the church.* Those who make a display of their wisdom or proclaim their virtues thereby dim the light vouchsafed to them. We are "light in the Lord," and "sons of the day," by virtue of Christ's dwelling in our hearts, and we would be groping in darkness even until now were it not for his advent into the world. We are reflecters—nothing more. Our light is borrowed and reflected. We possess no virtue, no wisdom, no light, we may call our own. Our highest aspiration, therefore, should be to become good reflecters of the divine light.

What are the essential qualities of a good reflecter? How may Christians best reflect the "heavenly sunlight?" It has been observed that the moon is not a perfect reflecter. The moon, then, lacks the essentials of a good reflecter, otherwise we should have in the nighttime the undiminished brilliance of the sun rather than soft, diffused light. To be a perfect reflecter, the moon's surface would have to be absolutely smooth and clean and with correct curvature. As it is, there is a falling off in the intensity of illumination and diffused light. The surface of the moon is broken—that is all. Now take, for example, a coal-oil lamp, such as we saw on the wall of the country church twenty years ago. It hangs in the pulpit to the right of the preacher. It has a highly polished reflecter with correct curvature. The light is focused on the minister's desk. Because the reflecter is smooth, clean, and of correct curvature, the greater portion of the light emitted by the blaze is reflected. It is a good reflecter. But let us blot the surface of this reflecter with ink or dint it with a hammer. The result is obvious—a glimmer about the minister, where before was a steady flood of light.

A question in point here is: Why is the church to-day, and why are Christians individually, such poor reflecters of the divine light? Because they lack the essentials of good reflecters. Otherwise the church—every congregation—would be seen as a city set on a hill, and every Christian shining as a luminary in the world. We lack the essentials of good reflecters—that is all. Our lives are not clean and spotless; our examples count for little in the moral universe. We stand in a flood of glorious light, but reflect very few of its beams. It is true, however, that there are some good reflecters, some golden candlesticks in the gloom. There are faithful men and women in the churches. How their good deeds shine in a naughty world!

Christ demands that his church, the Lamb's bride, be

pure, spotless, holy, without blemish—that the church be a good reflecter. "Husbands, love your wives, even as Christ also loved the church, and gave himself up for it; that he might sanctify it, having cleansed it by the washing of water with the word, that he might present the church to himself a glorious church, not having spot or wrinkle or any such thing; but that it should be holy and without blemish." (Eph. 5: 25-27.) If God's church to-day were really spotless, holy and without blemish, who shall say that the world would not soon be flooded with the light of the gospel? Too many congregations are Laodicean in their tendency and practice—lukewarm. The light of too many churches has gone glimmering, leaving innumerable communities groping in darkness.

Moreover, it is required of Christians as individuals that they possess those excellencies demanded of the church as a whole. The world scoffs at a professed religious zeal that is not reënforced by purity of character. "Pure religion and undefiled before our God and Father is this, to visit the fatherless and widows in their affliction, and to keep oneself unspotted from the world." (James 1: 27.) Christians spot or stain their characters, and thereby diminish their capacity for reflecting the divine light, by their duplicity, their worldly habits, their corrupt speech. Many a disciple's influence has been rendered negligible by just one sinful deed. There must not be any spots—not one. A spot cannot reflect light.

Reflecters must have perfect curvature, otherwise the focus will be faulty. A burning glass that does not accurately focus rays is of little practical use. Just so the service of Christians in the Master's vineyard must be single. Jehovah has ever demanded that men shall make him uppermost in their thoughts, in their plans, in their lives. He placed himself first in the decalogue: "Thou shalt have no other gods before me." (Ex. 20: 3.) Jesus, in the Sermon on the Mount, said: "But seek ye first his kingdom, and his righteousness." This is an age of highly trained specialists. Men are doing one thing, and specializing in it. Paul was a specialist. "This one thing I do"—namely, "press on toward the goal." Tentmaking with him was a side line; winning souls was his business. We need more "specialists" in the Lord's affairs nowadays—more focusing of light, more concentration of energies.

Finally, we are to let our light shine, not to draw to ourselves the gaze of a flattering and fawning world, but for the benefit of others, to dispel impending darkness. We must shine upon the paths of benighted souls and cast sunbeams into their hearts. There are two ways by which we may let our light shine—namely, by good works and by holding forth the beacon light of the gospel: by the influence of a consecrated life and by the power of the taught word. "Even so let your light shine before men; that they may see your good works, and glorify your Father who is in heaven." (Matt. 5: 16.) The Philippians were admonished to hold forth the word of life. It was theirs—and it is ours—to bear the torchlight of the gospel to a sinful world. May we keep our lamps trimmed and burning.

White's Reply to Russell.

BY GEORGE H. M'CAIN, M.D.

Because of its conciseness and for the benefit of the readers, I copy below L. S. White's reply to Russell on the kingdom, which is as follows:

And I will show you the very day and the very hour of the day in which the kingdom of God was set up here on earth. In Luke 12: 32, Jesus said to his diseiples: "Fear not, little flock; for it is your Father's good pleasure to give you the kingdom." It was to be given to the disciples of Jesus Christ; but when was it to be given? Was it to come in the millennium, or when? In Mark 9: 1, Jesus said unto them: "Verily I say unto you, That there be some of them that stand here, which shall not taste of death, till they have seen the kingdom of God come with power." There is one of three things true. The kingdom of God was either set up and came with power during the lifetime of those men that heard Jesus Christ make this statement, or some of them are living till the present time, or Jesus Christ was mistaken; or, as the fourth thing true, the kingdom of God is set up. One of these four things is bound to be true. But we follow the record on down to the crucifixion of Jesus Christ. We find him dead on the cross. Mark 15: 43: "Joseph of Arimathæa, an honorable counselor, which also waited for the kingdom of God, came, and went in boldly unto Pilate, and craved the body of Jesus. Notice this word "also," that he in common with others was waiting for the kingdom of God. Jesus said, when the power comes, the kingdom will come. But when was the power to come? Acts 1: 8: "But ye shall receive power, after that the Holy Ghost is come upon you." When did the Holy Ghost come? He says in verse 5: "For John truly baptized with water; but ye shall be baptized with the Holy Ghost not many days hence." Then the power was to come in a few days after that. Acts 2: 1-4: "And when the day of Pentecost was fully come [fifty days after the resurrection of Jesus Christ, fifty-three days after his crucifixion], they were all with one accord in one place. And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues, like as of fire, and it sat upon each of them. And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance." At that time the multitudes came together, and the Spirit of God guided Peter to preach the gospel; and Peter announced to them the claims of Jesus Christ; and they asked what they should do, and they were told to "repent, and be baptized . . . in the name of Jesus Christ for the remission of sins." And we find in the last verse of that chapter that "the Lord added to the church daily such as should be saved." But is that the beginning? Turn your attention to Acts 11: 15, when, comparing the baptism of the Holy Spirit upon the Gentiles at the house of Cornelius with that of the disciples on the day of Pentecost, Peter says: "And as I began to speak, the Holy Ghost fell on them [that is, on the Gentiles], as on us [the Jews] at the beginning." He points back to the day of Pentecost as the beginning. What hour in the day was it? Peter tells us that it was the "third hour of the day." The third hour of the day, according to the way we count time, is nine o'clock in the morning. Thus the kingdom of God had its beginning here on this earth as an actual institution at nine o'clock in the morning on the first Pentecost after the ascension and glorification of the Lord Jesus Christ.

The idea of the kingdom being a future institution is a mistake.

In Col. 1: 13, but a few years after the day of Pentecost, Paul says: "Who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son." There we find the kingdom in actual existence and people being translated into it. In Heb. 12: 28, Paul says: "Wherefore we receiving a kindom which cannot be moved, let us have grace, whereby we may serve God acceptably with reverence and godly fear." In Rev. 1: 9, John says: "I John, who also am your brother, and companion in tribulation, and in the kingdom and patience of Jesus Christ."

An Incident.

In a volume of anecdotes and illustrations it is related that Mr. Owen visited Alexander Campbell at Bethany to make arrangements for their discussion on the evidences of Christianity. In one of their excursions about the farm they came to Mr. Campbell's family burying ground, when Mr. Owen stopped and, addressing himself to Mr. Campbell, said: "There is one advantage I have over the Christians: I am not afraid to die. Most Christians have fear in death; but if some few items of my business were settled, I should be perfectly willing to die at any moment." "Well," answered Mr. Campbell, "you say you have no fear of death; have you any hope in death?" After a solemn pause, "No," said Mr. Owen. "Then," rejoined Mr. Campbell, pointing to an ox standing near, "you are on a level with that brute. He has fed until he is satisfied, and stands in the shade, whisking off the flies, and has neither hope nor fear in death."—Selected.

LOS ANGELES NOTES

By S. H. HALL,
2669 North Sichel Street.

House of worship, corner Altura and North Sichel Streets. Take North Broadway car to Sichel, then one block to left.

Letters of Encouragement.

For the past few months a number of letters have come, commending what has been said on this page. I have thought of publishing some excerpts from a number of them, but do not now have the time to run through them and select some of the good things from each. And time forbids my answering each; hence I take this method of saying to the kind hearts who thus endeavored to encourage me: I thank you most sincerely, and appreciate the letters more than words can express. If I ever find the time, I will write each of you; but please do not expect me to do so, as it is hard to find idle time.

One of the things, however, that was found in each letter, I will say a few things about. It is this expression: "I am [or, "we are"] praying for you." I have my serious doubts about our having returned fully to the Jerusalem church on the subject of prayer. I fear that even our preachers do not desire it and feel the need of it as we should. Let us give it a few minutes' thought.

First, note how exceedingly the apostles desired the prayers of the brethren. Paul says, in Eph. 6: 18, 19: "With all prayer and supplication praying at all seasons in the Spirit, and watching thereunto in all perseverance and supplication for all the saints, and on my behalf, that utterance may be given unto me in opening my mouth, to make known with boldness the mystery of the gospel." From this we learn that prayer is in order at "all seasons," and that Paul expected the brethren's praying for him to aid him in giving the message to the people. Hear him again: "Continue steadfastly in prayer, watching therein with thanksgiving; withal praying for us also, that God may open unto us a door for the word, to speak the mystery of Christ, for which I am also in bonds; that I may make it manifest, as I ought to speak." (Col. 4: 2-4.) If such a soldier as Paul felt his need of the prayers of the church, how much more ought we to feel this need?

But do we not have to say it to our shame—first, that preachers, as a rule, seem to be unconcerned whether they are helped with the prayers of the church, and, second, that the church, as a rule, does not seem to think the preachers need their prayers? In my honest judgment there is quite a bit of unbelief on this very subject on the part of those who boast of their faith in the blessed Book and criticize others for not believing what the Bible says on other subjects.

I will give our readers the following exhortation that is going to more than two hundred homes this week:

Last Lord's day, at North Sichel and Altura, I spoke to you on "The Seeking That Always Finds God," in which discussion the true way of worship was discussed. This will be my theme next Lord's day. The one thing that I shall ask of each of you who comes to find God and enjoy him with us is that you pray before you come: that you keep yourself in the spirit of prayer in each song we sing, in our gifts, in the Lord's Supper; and when I arise to play my feeble part in presenting the lesson, that each of you pray for me most earnestly, knowing that I sorely need your prayers—more than Paul ever needed them. This same suggestion I want to make to those who are with Brother Riggs at Downey. Keep your heart continually in prayer for him during the whole discourse. And as Ontario is getting the Friendly Visitor now, through it I make the same suggestion to them in Brother Witty's behalf. Please do not forget this. Do this with your whole heart, soul, mind, and strength just once. Then see if you do not find a joy in the worship you never knew before. With David let us exclaim: "O taste and see that Jehovah is good: blessed is the man that taketh refuge in him." (Ps. 34: 8.) There is too much heartless and prayerless worship and service to-day. Remember, in all we do we should seek to find God in that very thing we are doing; and if it is something he has commanded us to do, he is there, of a certainty to be found. But there is but one kind of seeking that will ever enable us to find him: "And ye shall seek, and find me, when ye search for me with all your heart." (Jer. 29: 13.) Let us do like the apostles and early Christians did, and we will enjoy the religion of our Lord just as much as they did.

If every congregation would do as suggested just one Lord's day, a revival would come among us that is sorely needed. Now, brethren, let us see to it that it comes. May God help us to go back to apostolic precept and example on this and all other subjects. Don't you reckon that a lack of brotherly love is killing some of us? Will we not love and serve together, that the greatest religious institution that has ever existed may be seen in all her glory and power? We wonder why so many people run off after false religions. Don't you reckon that one cause is that we are so terribly lacking—those of us who claim to represent the true way—in love and the prayer life that characterized the apostles and early Christians that people do not have to work very hard to make a false religion look better than ours does?

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The Sinking Fund.

With the matter for this page I am inclosing check to have Gospel Advocate sent for one year to D. Pennington, formerly of Texas, but who is spending his last days in this State. He will soon be eighty-three years old, has preached the gospel nearly all of his life, and has led many souls to Christ. Like most preachers, he has not laid up anything for old age; hence, while he would like to read the Advocate, he feels unable to pay for it. It is a pleasure to know that I can contribute a bit to his joy and peace.

Brother Witty, while I was at Ontario, handed me a check to have the paper sent to one of his best members who is a widow and has the care of a sick daughter in her home. He knows the Advocate's visits will mean much to this sick sister and to all the members of the family.

But the thing we want now is a sinking fund established at the Advocate office to take care of the many cases reported directly to the office. Then let us put the Advocate into every public library and reading room in this country. Who will help us start the fund? Send your checks to the Gospel Advocate office, and state that they are for this sinking fund.

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Bits of News.

There were three additions at Fillmore recently while Brother Riggs was with them—two from the Baptists and one confession and baptism. Brother Riggs is doing a fine work, visiting the weak places and strengthening the brethren.

Last Lord's day (February 20) quite a number of us went to Ontario for a special address on the Sabbath and Lord's-day questions. Witty had secured the new theater building, and he and the manager of the building estimated the crowd to number about five hundred and fifty souls, about four hundred of these being Ontario people, and the others coming from near-by congregations. I judge there were fifty went from Los Angeles. Brother Riggs was there with a number of the Downey members, and Brother Borden with a number of his people from Riverside. While I was badly handicapped on account of the bad lights, having to leave out quite a lot of matter that I intended to read and work up an address from matter that was in my mind, I was delighted with the splendid effect the more-than-an-hour's address made on the minds of the people. The Adventist preacher was there with a number of his people, and he is to speak in the same building next Lord's-day afternoon; and, the Lord willing, I will follow him the next Lord's day.

Georgia and the Far Southern Field

By B. C. GOODPASTURE

Side Lights on Paul's Treatment in Philippi.

There are many references and allusions to laws, customs, and places in the Bible. These, when understood, illustrate and illuminate the events recorded and the doctrines set forth in the sacred oracles. But a knowledge of these matters must frequently be sought at sources other than the Bible. For example, in Deut. 11: 10, we read: "For the land, whither thou goest in to possess it, is not as the land of Egypt, from whence ye came out, where thou sowedst thy seed, and wateredst it with thy foot, as a garden of herbs." It may not be clear to the average reader just how the children of Israel watered the land of Egypt with their feet; but if we take into consideration the fact that a system of irrigation was used in Egypt while the Israelites were there, and that the water was let out of the little ditches or canals by the use of the feet, the reference is clear. The Israelites knew at once what Moses meant. The life of Paul furnishes many parallels to this.

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A Roman Law Concerning Foreign Religions.

In Acts 16: 21 it is stated: "And set forth customs which it is not lawful for us to receive, or to observe, being Romans." This is a charge brought against Paul and Silas. Their preaching, if not a real violation of Roman law, could easily be construed as such. Howson, in his "Life and Epistles of St. Paul," says: "The letter of the Roman law, even under the republic, was opposed to the introduction of foreign religions; and though exceptions were allowed, as in the case of the Jews themselves, yet the spirit of the law entirely condemned such changes in worship as were likely to unsettle the minds of the citizens, or to produce any tumultuous uproar." Cicero, the well-known lawyer and orator, who lived only a short time before Paul, said: "No person shall have any separate gods, or new ones; nor shall he privately worship any strange gods, unless they be publicly allowed." Servius, while writing concerning Virgil, declared: "Care was taken among the Athenians and the Romans that no one should introduce new religions. It was on this account that the Jews were banished from the city." The reader will remember that Claudius "commanded all the Jews to depart from Rome." (Acts 18: 2.) Suetonius, the Roman historian, wrote: "Claudius banished from Rome all the Jews, who were continually making disturbances at the instigation of one Shrestus." It is thought that Christ is here meant, being the "Chrestus." Suetonius thought he was alive while the Christians were so active in Rome, it seems. These quotations not only confirm Luke's account of the charge, but they also show us a delicate situation which always confronted Paul when within the Roman empire.

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A Custom Relative to Beating Prisoners.

In Acts 16: 22 we read concerning the arraignment of Paul and Silas before the magistrates, that the "magistrates rent their garments off them, and commanded to beat them with rods." The removal of the clothing was a preparation for a Roman beating. Livy, the Roman historian, says: "The lictors, being sent to inflict punishment, beat them with rods, being naked." Cicero declares: "He commanded the man to be seized, and stripped naked in the midst of the forum, and to be bound, and rods to be brought." Seneca, the philosopher, says: "Go, lictors: strip off their garments: let them be scourged." While the foregoing authors were not speaking with reference to Paul and Silas, they were speaking concerning a disgraceful procedure to which Paul and Silas were subjected. These quotations give us some idea of the extreme severity of the beating inflicted on Paul and Silas.

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The Protection of Roman Citizenship.

When the sergeants told the magistrates that Paul and Silas were Romans, "they feared." (Acts 16: 38.) Their fear was well grounded, too. They had violated at least two Roman laws, the Porcian and the Valerian. Cicero remarks: "It is a transgression of the law to bind a Roman citizen; it is wickedness to scourge him." Again: "The Porcian law has removed the rod from the body of every Roman citizen." Quintilian says: "To bind a Roman citizen is a misdemeanor; to strike him is a crime; to kill him is next to parricide." Dionysius of Halicarnassus states: "The punishment appointed for those who abrogated or transgressed the Valerian law was death and the confiscation of his property." The Valerian law exempted a Roman from the rod. Paul's Roman citizenship saved him from a beating once. (Acts 22: 29.)

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News Items.

There were two confessions and one restoration at West End Avenue last Sunday (February 27). This seems to be the beginning of an ingathering.

Good news is coming from Savannah. Recently one made the confession there.

A Good Lesson.

Cromwell and Charles I. of England first met when they were children at Hinchinbrook house, the home of a mutual friend of both the king and Oliver's father. The boys were told to play together while their elders talked over affairs of state and fashion. They got along well enough for a while, and then a dispute arose. The young king was not used to opposition to his princely will, and when Oliver stoutly clung to his rights the king struck him.

Oliver cared not a bit that the blow was aimed by a king's hand. He swung his somewhat grimy fist as hard as he could and caught Charles on the nose, with the to-be-expected result. Blood flowed in quantities, and the young prince set up a great howl. Servants came running, and all might have gone ill with the careless commoner had not Charles' father taken a hand and declared that the blow was to be forgiven, as it was given in defense of a right, and his son must learn to know that right was greater than kings.—Selected.

Waiting.

BY CLARA COX EPPERSON.

(In memory of Fred Walling.)

Far away from home and loved ones,
Facing death,
Struggling to hold on to life
With each breath;
But the enemy prevailed—
No skill for him availed
When so cruelly assailed
By grim death.

But if his mother stood near by,
Still loving him,
Watching his last fluttering sigh
As eyes grew dim,
Then as his soul poised for flight,
Perhaps in radiant, illumined light
Her presence sweet greeted his sight,
Awaiting him.

AT HOME AND ABROAD

Carl G. Smith, of Anniston, Ala., Route 3, is ready to make dates for holding meetings in June, July, and August.

Changes of address: C. M. Stubblefield, from 1030 Harrison Street to 2300 Broadway, Paducah, Ky.; Frank Baker, from Belmont, Miss., to Berry, Ala.

J. V. A. Traylor, Murfreesboro, Tenn., writes: "I filled my regular appointment on the fourth Sunday in February at Corinth, in Wilson County. The church is moving along very well."

Brother Head, a prominent worker in the church at Springfield, Tenn., was in to see us last week. He was arranging to have his congregation do considerable mission work the coming summer. They "have a mind to work."

From Tice Elkins, Fort Worth, Texas, February 28: "All services at Southside church of Christ were well attended yesterday. At the night service a man and his wife took membership with us from the Christian Church. Enthusiasm prevails."

Brethren Oakley and Derryberry are back from their meeting at Needmore, in Montgomery County. They report a nice and interesting meeting, but no additions to the church. The latter was aroused to a better conception of duty in holding forth the word of life.

From Will W. Slater, Fort Smith, Ark., February 28: "Two fine sermons at Park Hill Church yesterday. One confession and baptism—one of our Sunday-school students. We used our new Bible-study room yesterday. The work is growing in interest and attendance. Pray for us."

If any reader knows of any one, Christian or otherwise, living in or around Baltimore, Md., that would be interested in New Testament Christianity, kindly send name and address to T. H. Walker, 2011 North Charles Street, Baltimore, Md., or to A. B. Comer, Wyoming Apartments, Washington, D. C.

R. E. L. Taylor writes from Lecanto, Fla., February 28: "My wife is still improving slowly. My daughter is planning to start back to our Tennessee home about March 3. As I think there is some more good to be accomplished here, I am planning to stay a few weeks longer in Florida. Wife will return home with my daughter."

John M. Rice says: "The church work at Munday, Texas, is moving along nicely. Interest is growing in all our work. Our class work at ten o'clock each Sunday is getting better all the time. We have no boulder in our way now. I preached at Quanah last Sunday, and had a splendid time with that splendid bunch of brethren."

S. C. Burnett writes: "A. R. Dolbeck, of Danforth, Maine, is a preacher of no mean ability, who recently took his stand with the church of Christ, coming from the Baptists. He is now preaching the full gospel, and is doing a good work. It is hoped that he will be fully recognized, given the proper encouragement, and assisted in every way. He is well recommended."

From M. C. Cuthbertson, Corsicana, Texas, February 28: "The work in Corsicana is good. Yesterday was a fine day, with the greatest number ever present at the Bible study. The house was filled at the eleven-o'clock service. Thomas H. Burton, of Union, S. C., was present at the evening service, and told us about the work in that State. That is a splendid opportunity to help a good cause."

From Mrs. R. L. Ludlam, Fort Smith, Ark., February 28: "We are to move into our new house this week. The work with the Dodson Avenue Church is growing in interest. A young father and mother were introduced as members of the one body. They came from one of the churches in Tennessee. The audience has grown to almost the capacity of the house of worship. The new work in the northern part of the city prospers."

"How Many Cups Shall We Use?" This is the title of a four-page tract by J. N. Armstrong, and first published in the Gospel Herald of January 27. It is a very thorough discussion of the "individual-cup" question, and we think its circulation will do good. It especially shows upon what fallacies those brethren depend who are making the individual cup a test of fellowship. It can be had of the Gospel Herald, Harper, Kan.

J. Will Henley writes from Wynona, Okla., February 27: "I am here in a meeting, turning 'digressives' to the Lord and establishing our blessed Lord's cause. There were only two brethren and one sister here when I came. I had a letter from wife to-day, in which she says the baby is still improving. Pray for us here. We are in the midst of great opposition, but God is with us, and we are literally turning this town to the Lord. Leo Henley is singing for us."

Whitt Sparks, Asheville, N. C., writes: "I live at 114 Westwood Place, in West Asheville, and would like to know if there are any loyal Christians at or near Asheville. If any reader of the Gospel Advocate has a friend here, or knows of one who contemplates spending the summer at Asheville, let him clip this out and send it to such a one, and let him also write me, giving the name and address, that I may hunt up all such, so that we may meet and worship the Lord as it is written."

W. G. White, our "tentmaker," says: "I have just obtained prices of tent material; and while it is still high, it has come down to such a price that I thought there might be some demand for tents. With present prices of material, I can furnish the most-used size, twenty-eight by forty-three feet, made of 8-ounce army duck, complete, for one hundred and twenty dollars; larger size, forty by sixty feet, of 10-ounce duck, for two hundred and ten dollars; sizes between these at intermediate prices. As I am now a farmer, all inquiries should be sent to me at once, Route 3, Shelbyville, Tenn."

We have a nice letter from J. S. Barkley, of Murchison, Texas. He is a great lover of the Gospel Advocate, as are his family also. He mentions sad losses in children and grandchildren, but trusts the Lord, who cared for him and his loved ones when, less than a year ago, the house was blown from over their heads in a storm and they had to walk two miles to get a shelter. He is also suffering from cancer in the head, and one (external) ear has about been eaten away; but he is cheerful, trusts the Lord, and meets the difficulties of life heroically. He will continue to enjoy the Advocate, and asks an interest in the prayers of the saints.

From R. A. Craig, Louisville, Ky., March 1: "Last Sunday I was at Elkhorn and Shelbyville. The work at both of these places is very encouraging. We hope to do much good in this work. I will probably devote a big part of my time to Shelbyville. We are at present meeting in a rented hall, but have real good crowds. The Christian Church there is pretty strong numerically, and we have many members who will, I think, take their stand for the pure gospel. I am greatly encouraged each day by the many good things which are being said about J. K. P. South's work. Brother South has passed over to 'rest under the shade of the tree,' but his work lives on. I have been greatly encouraged by this godly man. No one could question his fidelity and loyalty to the primitive, pure way."

The following statement, bearing the names of J. L. Dupre, S. A. Jones, and C. E. Combs, trustees of the church of Christ at Galveston, Texas, was sent us for publication: "The church of Christ in Galveston is composed of a few faithful, humble, sincere followers of Christ, who have taken it upon themselves to build up the cause of the Lord in the great and neglected city of Galveston. Realizing that we could accomplish more by securing a respectable place of worship, and finding that the Christian Church property, which is a neat, brick-veneered building, well located on a nice street, occupying a corner lot, was for sale, and that it could be purchased for thirty-five hundred dollars, we decided to make the effort at least. Our progress has been quite gratifying to date. The little band (none of whom owns a home), assisted by a few outside brethren, have paid fifteen hundred dollars on the debt, besides quite a bit of repairing that was badly needed. The remaining two thousand dollars is in two equal notes, due in March and September of this year. We are going to pay all of this that we are able to raise among ourselves, which will probably be about five hundred dollars. If the brethren who are anxious to see the cause firmly established in this city will come to our rescue with a liberal donation to this building fund, we believe we will clear the church of debt and be in a position to go forward in the accomplishment of much and lasting good. A. O. Colley, of Dallas; Horace W. Busby, of Fort Worth; and Austin Taylor, of Uvalde, as well as others, have assisted us in meetings, and they can testify as to the worthiness of the work here. Brethren, please remember us in this great work in a substantial way, so that we may soon have the property safe for the church. Send all donations to J. L. Dupre, 2920 Avenue K, Galveston, Texas."

Elder James E. Scobey will preach at Fairview Church, on the Hillsboro pike, next Sunday. Brethren and the public are cordially invited to be present and hear him.

Mrs. C. E. Freedle, Portland, Tenn., says: "May the Gospel Advocate do more to extend the kingdom of God this year than ever before. May God's richest blessings rest upon you all."

F. W. Smith reports a packed house and very fine services at Franklin, Tenn., last Lord's day, both morning and evening. These were Brother Smith's first services with them since his return from Texas.

From Claude Kele, Mount Pleasant, Texas: "The church work at Mount Pleasant is in fine working order. New life is manifested by the faithful. I will stay here another year. Visiting preachers are invited to stop and see us."

J. B. Beck, of Savannah, Ga., was in our office a few moments last week. He is soliciting funds to pay on the church building recently contracted for in Savannah. He thinks they have quite a bargain in the building if they can just get it paid for.

From J. H. Hines, Montgomery, Ala., February 28: "I believe the church at Highland Park is pleasing to God. All have a 'a mind to work,' and interest is great. Four were added yesterday by relationship. Our meeting is one month off. We are ready."

From W. W. Still, Formosa, Ark., March 1: "I am out here in the country in a meeting, preaching only at night. The farmers are so busy we cannot have day services. This meeting will come to a close next Lord's-day night. I will hold one more meeting, then will return home."

From James E. Laird, Brinkley, Ark., March 2: "I am in a meeting at this place, with small but interested audiences. We have a faithful band of disciples here, though small. At this place, as well as many others, we can see the fruits of the Nashville Bible School—viz., people loyal to Christ."

From J. E. Wainwright, Texarkana, Ark., March 3: "Five additions in February. House overflowed last Lord's day. The Maccabee Hall, 318½ East Broad, is proving a splendid location. We are now using most of the time each Lord's-day night in song practice, preparatory for the meeting in June."

W. M. Mann writes from Red Rock, Texas, February 28: "We are moving along nicely here, in peace and harmony. I am sure I see much more interest now than when I came here in October. I began a meeting at Upton last Saturday night. We had a good crowd out last night. We are expecting several to take their stand for the Lord. I have time for a meeting in April."

V. E. Gregory preached to very fine audiences at Charlotte Avenue last Lord's day, morning and evening. His sermons were both very fine and edifying practical discourses. This congregation expects to begin building operations on a new church building right soon. Their Bible-study attendance that day was two hundred and seven, and they badly need more room.

A note recently received from Mrs. Florence McPherson, Dunmor, Ky., says: "As it has been some time since I have written to the Gospel Advocate, I desire to let it be known that the congregation at Walnut Hill is continuing in the worship, and the little band of disciples prove their sincerity by not seeking excuses from attending the Bible class and breaking bread each Lord's day."

U. G. Wilkinson, writing from Sulphur, Okla., February 22, says: "I have returned from Hot Springs, Ark., and am now at Sulphur, taking treatment, which it will be necessary to continue for some time yet, though I am still improving. Last week we had the preachers' meeting here, and it was a good one. The brethren here have engaged Will M. Thompson to labor with them, and they are taking on new life."

From L. F. Mason, Whitewright, Texas, Box 33: "I would like to locate and work for some church in Tennessee or Kentucky next fall. Any church wanting a preacher should write me at the above address. I have been working in Texas for twelve years, but was reared in Tennessee. I am to be in Tennessee this summer, and have some time not engaged for protracted meetings. Write me soon if you want me for a meeting next fall."

R. L. Colley writes from Waldo, Ark., March 5: "Last Lord's day was my day to preach here. We had two large audiences. I preached out at Bethel, about seven miles from here, in the afternoon. There are some fine brethren out there. We continued the services here all the week at night. There were no visible results, but a good interest was manifested throughout. The brethren here are planning to hold some mission meetings around here this year."

W. Wilford Heflin writes from Henderson, Tenn., March 1: "Last Lord's day I filled B. L. Douthitt's appointment at Fairview, near Milan. At the morning service a lady made the good confession, and was buried with her Lord in baptism in the afternoon. J. R. Stockard lives at that place, and has a splendid singing class. I can arrange to hold meetings or lead the song service during the months of May and June. Any one desiring my services may write me as above."

G. W. Jarrett writes from Perry, Fla., February 28: "I have just closed a ten-days' meeting near Fenholloway, seven miles from Perry. Fine interest and good order. The brethren gave me a liberal support. They have begun to build a meetinghouse. They have two acres of land deeded to them. They are few, but loyal. They need some help to finish. Contributions should be sent to Joseph L. Hodges, Route 3, Perry, Fla." Brother Jarrett's permanent address is New Smyrna, Fla.

On Monday morning Brother Freeman, of Gallatin, Tenn., reported a very fine interest in Brother Elam's meeting there, with one confession and baptism to date. The meeting had then been running eight days, with preaching on week days at 2:30 P.M. and at night. Brother Elam is reported as preaching the pure gospel with great effect [He knows nothing else to preach.—ED.] and a very large hearing, all delighted with the work. Perfect harmony and coöperation of all is the spirit that pervades the meeting. It will run through this week.

From W. F. Lemmons, Somerville, Texas, March 2: "I preached at Beaumont on Saturday night, Sunday, and Sunday night, to very good crowds, and the interest was good. The brethren in North Beaumont are at work on their new church building, and we hope that with coöperation much good may be accomplished in the city. Beaumont is eight or ten miles in length, and, with a congregation in both ends of the city, we ought to do a great work; and we can with the right kind of effort. I can hold two meetings in September. If any congregation is interested, write me at once. Our meeting here is to begin on March 14. Cled Wallace will do the preaching."

From M. S. Mason, Springfield, Mo., February 28: "Since writing I have filled regular appointments here, performed one marriage ceremony, and have done some personal work. The work is improving and new life is being put into the churches here. The song drill is a great success. Charles F. Hardin is proving himself a capable teacher of vocal music. He is also a fine preacher and is growing rapidly through tireless work and study. He should be kept busy in this work. My time is now taken from May 1 to December 1. I expect to do a great work this summer. I receive encouraging reports from places where I have labored and other places as well, and rejoice in the prosperity of the cause." A later note from Brother Mason says: "Owing to the advanced season, I have decided to begin my protracted-meeting work on April 1. I have the entire month of April which I would be glad to place somewhere for one or two meetings."

B. W. Boyd gives a glowing report of the work at Pikeville, Tenn., as follows: "The church at Pikeville is jubilant over the progress being made. The Bible school is inspiring, and the good it is accomplishing cannot be overestimated. Practical methods are used. We have a teacher training class that is equipped with literary helps which aid in impressing the lessons on all ages. The teachers meet on Friday evening and listen to a lecture by Brother Wrye. He illustrates the lesson on a blackboard, and prepares a blackboard with the diagram or illustration for each teacher. We also have a kindergarten, or object school, that is operated three days in the week. In this we are able to reach the youth in the several denominations in our town. On Friday afternoon the children under the seventh grade in the public school attend the kindergarten, and on Saturday the high-school students come. The lessons taught on Friday and Saturday at present consist in showing how sin and salvation developed, as revealed in Genesis. On Sunday the uniform lesson is taught. Three sand tables are used, with which the teachers are enabled to present the lessons clearly and impressively to all. We have fourteen enthusiastic teachers. We also have a wide-awake song leader, Alfred Traylor, of Nashville, who also preaches some out of town. We were fortunate in securing H. W. Wrye, formerly of Dallas, Texas, as minister. Brother Wrye is indeed a 'live wire.' He preaches to large and interested audiences three times each Lord's day. We hope to accomplish a great deal of good."

GOSPEL ADVOCATE

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

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EDITORIAL

A Vital Faith in Christ.

BY J. C. M'Q.

The central truth of the Bible is that Jesus is the Christ, the Son of the living God. That truth accepted with all the heart, then it follows as the night the day that the one who so believes will love God with all his heart, and with all his soul, and with all his mind. But judging disciples of Christ by the fruit they bear, it may well be said to them as Christ said to his disciples almost nineteen hundred years ago: "O ye of little faith!" Christ gave up the glories of heaven, was born in a manger, became a homeless wanderer, healed the sick, cast out demons, and raised the dead, in order that men may have a living, active faith in him. Christians must have a faith that lays hold of Christ and walks in his steps. If Christ made sacrifices, so must the Christian. If he led a life of humility, so must the Christian. If he labored unceasingly to elevate and purify the world, so must the Christian.

A godly life filled with self-denial and devotion to the truth will do far more in saving men from sin than all the wisdom and wealth of this world combined. Thousands of dollars are spent in costly architecture; the churches are begged far and near to give freely and cheerfully of their means to build houses where there are no congregations to fill them. This is out of harmony with the Spirit of Christ. A congregation of men and women who have a vital faith in the Christ will find little difficulty in securing a suitable house in which to worship; but hundreds of disciples who have only a dead faith will live in a city or town for a half a century, and yet never get together to worship God. Such a faith will never move mountains of difficulties out of the way and will never lead another to Christ, as did Andrew his brother, Simon Peter, when he had found the Christ. If Christians will imbibe the spirit of Christ, if they will first give themselves heartily to the Lord, the other things needful will be given to them. "But seek ye first the kingdom of God, and his righteousness: and all these things shall be added unto you." (Matt. 6: 33.)

Christians should realize that God is able to bring about the conversion of sinners without the aid of worldly pomp and power. The Bible nowhere tells us that we must have *fine houses* for the conversion of the world. Jesus gave us the benefit of a life of meekness and poverty. "The kingdom of God cometh not with observation." "Howbeit the Most High dwelleth not in temples made with hands; as saith the prophet, The heaven is my throne, and the earth the footstool of my feet: what manner of house will ye build me? saith the Lord: or what is the place of my rest? Did not my hand make all these things?" (Acts 7: 48-50.) When Paul stood on Mars' Hill and saw the ignorance and superstition of the Athenians and observed how they thought God dwelt in temples made by hands, he said to them: "The God that made the world and all things therein, he, being Lord of heaven and earth, dwelleth not in temples made with hands; neither is he served by men's hands, as though he needed anything, seeing he himself giveth to all life, and breath, and all things; and he made of one every nation of men to dwell on all the face of the earth, having determined their appointed seasons, and the bounds of their habitation; that they should seek God, if haply they might feel after him and find him, though he is not far from each one of us: for in him we live, and move, and have our being; as certain even of your own poets have said, For we are also his offspring. Being then the offspring of God, we ought not to think that the Godhead is like unto gold, or silver, or stone, graven by art and device of man." (Acts 17: 24-29.) As Paul fought superstition and ignorance, so should Christians fight now the civilization that is leading men away from God and to the devil. Vast sums of money are spent in men's devices, while the poor are neglected, the cold are not warmed, and the hungry are not fed. One of the evidences of the genuineness of Christ's religion is that "the poor have the gospel preached to them." There is far too much conformity to civilization and too little conformity to the religion of Christ. Preachers are sought by strong churches more because of their ability to please and entertain the worldly-wise and fashionable than because they faithfully and forcefully preach the gospel. Ministers should cry out against sin wherever found. If civilization seeks to make sin appear respectful, so much greater the reason why the church should condemn the wrong. It is never the time to compromise with the world, the flesh, and the devil. Christians being Spirit-filled and loving the truth more than the kingdoms of the world and all the glory of them, clad in the panoply of heaven, must combat the powers of darkness. Now is the time to fight, and to fight until God says, "Well done."

Much has been said in The Churchman and other papers about the Bishop of New York. It is boldly charged that men who should preach the gospel are afraid. "In the babel of merchants' associations, national civic federations, patriotic societies, not a whisper has been heard that sounded like St. Francis or Loyola. Those who should have uttered the beatitudes were dumb," declares The Churchman. The same journal continues:

> The next Bishop of New York must build the cathedral, we are told. A cathedral is the last thing which this great city needs. It is filled with stone, and brick, and mortar. Is there religion enough among us to be housed in a mighty nave? If we have the gospel, a tent will serve our needs. If we do not trust Christ, cathedrals are only a mockery; and we do not trust him. We put our trust where civilization is staking its confidence—in the power of money!
>
> A bishop who will wed poverty would make a glowing leader. He would not get money for missions or great

churches or parish houses and charity; but he might get something which money has not brought us—he would get the ear of millions of his brothers who want to be told how we can speed the kingdom of God, dry our tears, and fill our hearts with confidence and hope. Money is the one power that the kingdom of God can do without. No church has ever believed that, except the early church and the monastic movements in their years of light. Money cannot save the American people or bring in a better world. If New York would put her trust in Christ, we should not need to worry about budgets for missions. The whole world would take note of the wondrous thing and fall at the feet of Jesus.

The civilization that is struggling for its life to-day is more afraid of the gospel than of all the forces of evil put together. The people who love the world as it is are afraid that the church will apprehend Christ. New York needs a bishop who will go forward penniless to seek him. New York has not expressed a desire for such a bishop. New York would be panic-stricken should God send him to her.

Conformity to the world means death to the church. The young man who frequents the theater, the picture show, and the dance hall is not spiritual and soon abandons the worship. All such should be shown the degradation that awaits them. No one can at the same time serve both Christ and the devil. "Seek ye Jehovah while he may be found; call ye upon him while he is near: let the wicked forsake his way, and the unrighteous man his thoughts; and let him return unto Jehovah, and he will have mercy upon him; and to our God, for he will abundantly pardon." (Isa. 55: 6, 7.)

Brother Srygley's Most Logical, Most Eloquent, and Most Powerful Sermon.

BY E. A. E.

All of our readers have read or have heard in some other way of the entirely unprovoked brutal assault made upon our esteemed and beloved Brother Srygley by a drunken apple peddler.

When this man, following Brother Srygley, struck him a terrific blow from behind, on the side of the face, and in the eye, almost knocking the eye out, he did not resent it, but turned and tried to look the man in the face.

I have never been very much afraid of dogs. Most dogs are cowards, especially the ones which slip up behind and snap the calves of the legs and then drop back; and if the one pursued thus will turn and look them straight in the face, they will stop. Just so, some men will stand off and bark and snap from behind in the dark, but cannot meet one face to face. I have read in some book somewhere that it was "not the custom of the Romans to give up any man, before that the accused have the accusers face to face, and have had opportunity to make his defense concerning the matter laid against him." It should not be the custom of so-called Christians—brethren—to attack one another from behind, in the dark, on the sly, or in any other way, except in the open, in a courteous, dignified, gentlemanly, Christian way, "face to face." But, while I would not digress, I would make this application.

When Brother Srygley turned to look his antagonist in the face, the man stopped. Brother Srygley said he had an ordinary pocketknife in his pocket, and could have used it and could have cut the man open, but knew that was not the Christian way to do, and he desired in self-control to do no wrong. He said he thought were he to do that he could never any more preach the gospel of peace and good will; he could not look his audiences in the face and preach that Christians must not resist him that is evil, but must overcome evil with good; must not take an eye for an eye, for instance, but must turn the other cheek; must pray for enemies, do good for evil, and overcome evil in others with good in themselves; and must set their own children and the world a good example. He said he had always taught his boys not to fight, and now with this strong provocation he must not do so. He knew he could not carve this man to pieces and obey God, too. So he turned to walk on toward home as best he could in pain and almost blindness, when the man pursued and again from behind gave him another stunning blow, saying, "Now take that!" Brother Srygley again turned his face to the man, and again the man stopped, and, as Brother Srygley kept his face toward him this time, he walked back to the apple wagon. Then again Brother Srygley started toward his home, but was so pained and dazed that he had to stop and call for one of his sons to come to his assistance. From the papers all have learned of his having been so treated and of his being now partially able, at least, to resume his noble work with a power he could not have without this sad experience and great heroism.

Brother Srygley knows, as we should all know, that one should do right always for right's sake, and that he did nothing but his duty; but when one has done duty only under such provoking, trying, and brutal circumstances, and the Master is pleased to say, "Well done," we should all rejoice. I feel that it is due Brother Srygley to commend this brave and heroic action and to express sincere thanks to him for it and our gratitude to God for his recovery so as to be able to resume his work as teacher of the Bible in David Lipscomb College and preacher of the gospel "of the Prince of Peace."

When one says now it is impossible to turn the other cheek, let us remember that Brother Srygley has done this. And let us remember that physically Brother Srygley is no coward. He has both physical and moral courage. Every one should know that it requires greater courage not to fight than to fight. The bulldog is a great fighter, giving bite for bite; but the dog is only animal, and his is only physical courage.

He that is slow to anger is better than the mighty; and he that ruleth his own spirit, than he that taketh a city. (Prov. 16: 32.)

In this Brother Srygley has preached his most logical, most eloquent, most powerful, and most convincing and invincible sermon; for in this he has showed his faith by his works.

Two Kinds of Wisdom.

Here we may be more deeply and effectively impressed with God's contrast of the two kinds of wisdom in James 3: 13-18. God first names the truly wise man:

Who is wise and understanding among you? let him show by his good life his works in meekness of wisdom.

How few of us seem to know that true wisdom is manifested in *meekness* and a *good life!* How many seem to think it consists in mere knowledge, learning, creating dilemmas, forming syllogisms, hemming a brother up, slugging him with bolts of logic, and finally knocking his eyes out and crushing him!

There is a devilish wisdom. The devil is an orator, a logician, a polished and learned and cultured thing, transformed at times into an angel of light.

But if you have bitter jealousy and faction in your heart, glory not and lie not against the truth. This wisdom is not a wisdom that cometh down from above, but is earthly, sensual, devilish. For where jealousy and faction are, there is confusion and every vile deed.

There is another kind of wisdom, a wisdom filled with the gentleness, peace, love, and power of God. Which shall we take? We cannot have both. They will not mix.

But the wisdom that is from above is first pure, then peaceable, gentle, easy to be entreated, full of mercy and good fruits, without variance, without hypocrisy. And the fruit of righteousness is sown in peace for them that make peace.

In trying to help settle another church trouble not long ago, when finally the proposition was made that one *faction* meet in the house in the morning and the other *faction* in the afternoon, I said: "O, for Christ's sake, do not;

each *faction* and every meeting every Lord's day will stand out before the world as monuments to strife and contention, faction and division, bitterness and Satan. The Lord's Supper is a monument of grace and love and salvation; but factions and meetings of factions and the houses of factions are monuments of the power and wickedness of Satan. For truth's sake, for the sake of unity and peace, for the Lord's sake, and for the sake of the salvation of all connected with strife and factions, all should meet together, sing and pray together, forbear with and suffer long with one another, and love and forgive one another." "Brethren, be not children in mind: yet in malice be ye babes, but in mind be men." (1 Cor. 14: 20.) How grievous it is that preachers, who should be examples in this "good life" and "meekness" and "the wisdom that is from above," are leaders in strife, factions, bitterness, division, and that wisdom which is "earthly, sensual, devilish!"

THE ENDOWMENT OF THE CHAIR OF BIBLE STUDY IN DAVID LIPSCOMB COLLEGE.

While mention has been made of this generous gift in different papers and sincere gratitude has been expressed to Mr. N. B. Chenault, the donor, it is fittingly in order to publish the principal conditions upon which the endowment has been made. In his letter of conveyance of this fund, Mr. Chenault says:

However, this donation is made upon the condition that it shall be used always in harmony with the present deed and charter of said David Lipscomb College, in which the Bible is taught daily as a textbook to all pupils alike, and without theological opinions and doctrines, without any phase of infidelity and what is now called "higher criticism," and without any innovations upon the work of the church of the New Testament or the worship of God as set forth in the New Testament.

Another thing he says is that—

The proceeds of which donation are to be used in the support of teachers of the Bible and studies connected with the study of the Bible in this college.

And he further states that should the incumbent, whom he names through agreement of the board of directors, see that he can "in his own conscientious convictions" "serve God and men more effectually in some other way," or upon his death, then the directors of said college may use the proceeds of the endowment to fill the chair with some well-qualified man, or *use it in supporting different teachers of the Bible in this college*, according to their best judgment."

In case this college should be diverted from the purpose set forth in its deed and charter and this instrument of conveyance of this endowment, then it must go to that part of the school which holds to its original purpose, or to the nearest school which does carry out these provisions; and in case there is at the time no such school, it is to go to the churches of Christ in Nashville, to be used by the elders of these churches to promulgate the gospel.

These are the principal points mentioned and guarded in the instrument of conveyance. I think it is best to publish these, since thousands are deeply interested in the welfare of the school.

If hope should die within our breast,
Nor bear us upward on its wings,
What dismal gloom—unwelcome guest—
Would strike dismay on our heartstrings!
Hope bids us wait; it soothes our fears
When shadows darkly cross our way.
Beyond is bright, though blinding tears
Hide from our view the cheering way!

—Selected.

SELECTIONS BY THE EDITOR

We make much of our Lord's coming to the common people, the shepherds representing the working class, but the joy was for "all the people." Christmas means that no one has a right to be joyless and depressed. Just let this Baby grow up, and we shall see that he has a message for every one. If he was cradled in a manger among the poor, he made his grave with the rich.—Selected.

What breaks up all other ties has no such effect on the friendship of Jesus. Friends walk arm in arm till they come to the grave, and then one of them resumes his solitary path. Our Lord said of him who died, "He sleepeth," recognizing the friendship as still existing. The objects of Christ's affection, when taken out of the world, are brought into closer union with himself. So it was with Enoch: to-day he "walked with God" on earth; to-morrow he walked with him in heaven.—J. Eadie.

A compliment is most appreciated when it comes with the flavor of real sincerity evident upon it. What could be more gratifying in this respect than the appreciation implied in the eager exclamation of a little lad who, after studying the lesson on the "excellent" woman in Prov. 31, ran home to his mother, and breathlessly cried: "Mother, we have been studying about you in the Sunday school to-day." The mother who could evoke such a tribute from her own child is a mother indeed.—Selected.

Out in India in the mountains we heard in the twilight hour a call from the ridge below. Away through the stillness came the call, and from the ridge above came the response; and then we could hear in a moment more a faint call from a far ridge, away up and beyond, sounding almost like a distant echo. What did it mean? It meant that the man close above was passing the word from the man below to the man beyond. The man below could never have reached the other man except for the man who stood on the middle ridge and passed the message on. Gentle reader, there is a man down here who will never hear the Man up there, unless you become the one on the middle ridge.—The Presbyterian.

God's Surprise.

One of the surprises that God treats us to in the course of our life, which will no doubt be also the overwhelming surprise of our first review of this life from the vantage ground of a larger and better, consists in the disclosure of the way in which our anonymous Lover has been beset ting us behind and before, and laying His hand upon us. How many restraints that make for salvation have never been registered in the consciousness or printed off on the memory! How many times there are when qualification for duty is given concerning which we shall by and by hear the voice saying: "I girded thee, though thou hast not known me!"—J. Rendel Harris.

Those Who Succeed.

Who in life are the successful ones, those who really win? Undoubtedly they who live their lives most nearly after the pattern of the Carpenter of Nazareth. These are they whom Christ has blessed because of the sincerity and power of their love and obedience. They are of the company of those who are poor in spirit, of those who mourn, of those who are meek, of those who hunger and thirst for the things which He—not the world—bestows. They are of the merciful, the pure in heart, those who make peace, those who endure persecution for their defense of the right. They are of the company of the reviled, the persecuted, the slandered—those who bear all things, believe all things, hope all things, endure all things—for his sake.—Selected.

MISCELLANY

J. D. Tant, Rogers, Ark., writes: "I have just closed a fine meeting at Pea Ridge. Eleven were baptized and three took membership. Pea Ridge is where the church of Christ had to go to law with the 'digressives' last year to gain their church house. It is in one of the finest farming countries in the United States, with a good high school. The church of Christ is anxious to settle eight or ten more Christian families there this year."

W. W. Vick, Dallas, Texas, writes as follows: "I have been a reader of the Gospel Advocate for fifty-five years. My father was a subscriber when I was a boy, and he never read anything but a large-print New Testament: so he asked me to read the paper for him, to practice me in reading and because of the wholesomeness of the matter it contained. When he died I continued the paper, and, with all my meanderings, I have missed getting only a few copies. I have always been in accord with the editors of this paper, both past and present, and my prayer is that the paper may live on and on, and all the editors have my best wishes and brotherly love."

Andrew Perry writes from Farmington, Ky., March 2: "Through the kindness of I. A. Douthitt, of Sedalia, and A. L. Wilson, of this place, I came here night before last. Both of these men are noble preachers of the word. Brother Douthitt is traveling and preaching and soliciting for the Freed-Hardeman College at Henderson, Tenn.; Brother Wilson is conducting the high school at this place and doing all the preaching he can. It was decided yesterday morning that I should preach last night, and with that short notice we had a fine and attentive audience. I will go back to Mayfield to-day, and will probably visit Paducah and Brookport (Ill.) in the next few days."

L. H. Randolph sends this in for publication: "Quite frequently we read severe criticisms of articles which have been written for the general good of all the Gospel Advocate readers and which are in the main most excellent and elevating to Christian character. It is not my intention to censure all criticisms, nor to become a critic myself; however, it might be well for all to weigh most carefully, in the light of Scripture, the articles written by others before criticizing them. There can be no doubt that kindly criticism, if given in the light of God's eternal truth, will result in good to both the critic and the author of the article criticized. We may get an excellent lesson regarding criticism from the apostle Paul in his admonition to the elders of Ephesus at Miletus: 'Take heed unto yourselves, and to all the flock, in which the Holy Spirit hath made you bishops, to feed the church of the Lord which he purchased with his own blood.' (Acts 20: 28.) While this was not given to them on this subject, yet we do understand from the Scriptures that we should be very careful not to criticize others where we might not be able to do as well as they. I have been a reader of the Advocate for about twenty-five years and have received much valuable help through its columns from a great many different writers, although occasionally an article passes that would doubtless be as well left out."

Mrs. J. D. Carter, Lawton, Okla., sends this appeal "to the churches of Christ in Nashville, Tenn.," and we pass it on to others also: "I take this means of asking help in the cause for which our Savior died. I have lived in Lawton, a town of fifteen hundred people, since 1906. We have no church house here. We have met from house to house and in the courthouse for fifteen years, sometimes with only three present; and once, only my husband and his children. Now he has gone to his reward and we are left here. My children hardly know what it is like to have a meetinghouse, except when they visit back home. But we feel encouraged. There are thirty or forty members here now, and they have bought a lot, centrally located, on which to build a house. Nearly every denomination is represented with a good house in Lawton, and we want help to build a house in which to have the truth preached. Brethren, you do not have to go to a foreign land to do missionary work. Right here in our free America people very often tell me that they have never heard of the church of Christ, and there is not such a church in forty or fifty miles of here. I am a niece of F. B. Srygley. S. A. Bell, Brother Blansett, Thomas Etheridge, and John I. Reagan have labored here as preachers, and they can speak as to our worthiness. Send donations to Mrs. J. D. Carter, 611 E Avenue, Lawton, Okla."

The following letter comes from Mrs. E. A. Nash, Box 47, Stettler, Alberta, Canada: "I read in the Gospel Advocate the letter from a man who preaches in Canada (I do not recall his name, and have given the paper away). It interested me very much, and prompted me to inquire why no one ever comes here to preach. Of course, where there are practically no Christians, the work is missionary. But why cannot missionaries be sent to Canada as well as to Japan and other far-away places? One or two members, who are not able to lead or to preach, go into a new country, and are deprived of all privileges of worship because there is no church. Of course they ought to learn to lead in the worship, but some cannot; and then when it is a woman, as myself—well, a woman just naturally cannot do the necessary things to organize a church. No one coming here would be promised a support; that would have to be furnished at the other end. Religion does not count in this new country; and I do wish some true Christian (not digressive) would locate in here for a time, at least. It might possibly be that no one here would respond to the gospel, but usually there are a few who are ready to respond. I was reared in a Christian family, but since my marriage have never lived where I could worship with the disciples. It is a great deprivation to me. My husband belongs to the Methodist Church. If some one would come here to preach, I would gladly do all I can to assist. Should any one consider coming, I will gladly give all the information I can."

J. D. Tant, Rogers, Ark., expects to go to North Carolina to hold some meetings. He writes: "I am now under promise to spend May and perhaps a part of June preaching the gospel in North Carolina. My first meeting will be at Abilene, near Statesville, beginning on the first Lord's day in May; and I will hold two other meetings after this one, if Miles A. Foster, of Mocksville, N. C., who is working that end of the line, can work them up. Looking over my preachers' list, I find that Texas has five hundred and sixty-seven preachers; Tennessee, two hundred and eighty-seven; Arkansas, one hundred and ninety-five; and North Carolina, eight. I would be glad to meet as many of these preachers as possible while in North Carolina, and learn all I can of the work there, hoping that something may develop that will enable Texas, Tennessee, and Arkansas preachers to scatter out and help to build up the cause in North Carolina. In 1906 I held a number of meetings in California, and found not more than a dozen loyal preachers and two thousand members, and perhaps a half dozen church houses were about all they had. Now, it seems, California has preachers and churches all over the State. I am glad to note that Brother Winter and E. C. Love, who were among our strong and active men there at that time, have remained on the firing line; and both are condemned by the devil for pulling the cause to the front like they have done. To God be all the praise! Let us work, watch, and pray, for the battle is not yet won."

M. C. Cayce, Jackson, Miss., writing under date of February 23, says: "One of our members that moved from Jackson during Christmas had formerly lived near a church called 'Union,' in Montgomery County. Receiving from them a very urgent request to come over, I went last Sunday. The weather was the worst we have had this winter, so the audiences were not very large. However, I preached twice, morning and afternoon, resulting in two restorations, and there seemed to be an awakening in interest. After services quite a number promised me that they would be more faithful and would meet regularly from this on. I was pained to learn that the church had not met for worship since last fall. It claims to be an old congregation, but is like other places—content to have a preacher preach one week once a year, baptize a few, and go away and leave them unimpressed with their future duties. They have a good meetinghouse, and claim a membership of from thirty to forty; but they are, with few exceptions, only nominal members. They promised me to begin meeting regularly as the Lord requires. I will go back again on the fourth Lord's day in March, and will try to hold a meeting for them in July, for they certainly need one. There are some good people there, but they have allowed themselves to become so neglectful that lukewarmness necessarily results. In my absence Joe Ridley conducted the services in Jackson, very much to the edification of the faithful few. If there ever was a field that needs true, loyal, gospel preaching, it is Mississippi. The congregation above referred to is the only one in that county. Some more Nashville preachers would do well to awaken to the need of answering the Macedonian call. Please note that my address now is 720 South Gallatin Street."

QUERY DEPARTMENT

BY J. C. McQUIDDY.

J. S. Westbrooks, of Christiana, Tenn., asks the following questions concerning Matt. 17: 24-27: "(1) What was the tribute money for? (2) Was it right for a Jew to pay it? (3) Did the civil government have anything to do with the money? (4) What was the value in our money?"

1. The tribute money was for paying taxes.

2. If it had not been right for a Jew to pay it, Christ would not have done so. He paid it as a matter of expediency, in order that he might not give any offense. Sometimes things are expedient for which there is not the letter of the law.

3. The government demanded an annual tax of every male Jew above twenty years of age for the support of the temple. The shekel is variously estimated at from fifty to seventy cents. The collectors were not publicans, but Jewish authorities; so it must have been the Jews who were demanding this tax.

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L. H. Wiseman, of Winchester, Tenn., (1) asks that we harmonize Acts 9: 7 with Acts 9: 22. (2) He wishes to know if the churches of Christ have a human creed. He says: "Is there a creed extant that was ever used by the church of Christ? Did Alexander Campbell, Barton W. Stone, or any of the great first preachers ever formulate a creed for the church of Christ, or did they repudiate the creed idea along with other unscriptural practices?"

1. Acts 9: 7 reads: "And the men that journeyed with him stood speechless, hearing the voice, but beholding no man." Acts 22: 9 says: "And they that were with me beheld indeed the light, but they heard not the voice of him that spake to me." The meaning of Acts 9: 7 is that the men who journeyed with Saul of Tarsus heard the sound of the voice, but did not understand the words that were spoken. The meaning of Acts 22: 9 is that they did not hear the voice in the sense of understanding it. Often I hear the sound of a voice, and yet I say to the person: "I do not understand." They evidently heard the sound of the voice, but did not understand it.

2. When any one says the disciples of Christ have a human creed, he should produce the human creed or take back his charge. The only creed that those who are striving to practice pure Christianity without addition or subtraction have is the New Testament. Neither Alexander Campbell, Barton W. Stone, nor any one of the pioneer preachers in the Restoration movement ever did formulate a human creed or favor its formulation. All have held and taught that such practice is unscriptural, unauthorized by the word of God, and should be discontinued.

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Mrs. W. J. Hogan asks: "(1) What is the sin against the Holy Ghost? (2) What is the duty of a member of the church of Christ who lives where there is no congregation of disciples?"

1. I have answered so many times the question, "What is the sin against the Holy Spirit?" that I sometimes feel like it is unnecessary to answer it any more. No one has ever been fully satisfied with his answer to this question. Instead of answering it this time, I shall copy the answer given by David Lipscomb in "Queries and Answers," pages 386, 387: "There have long been differences on that subject. Many hold that those who charged Jesus with casting out devils by Beelzebub committed the sin against the Holy Spirit; the connection will bear that interpretation. Still, it will bear another construction. These persons sinned against Jesus in making this charge. He warns them: 'You may sin now against me, and find opportunities to repent; but the Holy Spirit will come, and if you reject him as you now do me, there will be no forgiveness, neither here nor hereafter.' The Holy Spirit was not the lawgiving and directing power at this time; it was not giving the law, so could not be sinned against. After he came as the lawgiver and ruler, then to reject his teaching would be to sin against him. Until Jesus came as the ruler and representative of God, men could not sin against or blaspheme him. They knew nothing of him; so until the Holy Spirit came as the guide and ruler and gave laws, none could sin against the Holy Spirit. Then, until the Holy Spirit came, none could sin against him. This is contrary to the generally received idea, but it is the only interpretation that I can harmonize with the other scriptures. Those who maligned, persecuted, and murdered Jesus did find forgiveness when brought by the Holy Spirit to repentance. The facts seem to be about this: Jesus came and performed his mission; many rejected him. After he returned to his Father's throne, the Holy Spirit came to confirm the truth he taught and to add to his testimony; but when the Holy Spirit had performed his work, borne his testimony, there would be no further testimony or witness, and he who rejected his testimony then would be left to his own fate without further efforts to save. In other words, the Spirit would complete the testimony and would exhaust the provisions that God had made for saving man. If man rejects these, there is nothing more to reach him. There would be no more sacrifice for sin or provisions for mercy. According to this, the rejection of the teaching of the Holy Spirit and the refusal to be led by these teachings is the sin against the Holy Spirit. It is true that, after stating it, he said: 'Because they said, He hath an unclean spirit.' (Mark 3: 30.) Many conclude that he meant charging him with having an unclean spirit was this sin against the Holy Spirit. I think this is not what is meant. They made this charge of acting by the power of the devil against him, and he warns them that they might do this now to him and find forgiveness; but if they so rejected and treated the Spirit when he came, there would be no forgiveness. The sin can be committed now, and it seems a persistent refusal to obey the laws of the Spirit constitutes this sin. Any disobedience persisted in will be a sin against the Spirit."

2. I have always thought that a disciple in a community where there was no congregation of disciples should do all in his or her power to build up a church that teaches simply the gospel as it is in Christ. No Christian should object to having his children taught the word of God, but should be careful to know that the teacher is teaching the truth. Every parent is under obligation to teach the Bible in his home and to the full extent of his ability. The great concern of all should be to see that the truth is taught without sectarianism or partisan bias. If the querist has found from actual experience and observation that the teachers are not teaching the Bible, she certainly should not place her children under their tutorage.

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J. H. Mackey, of Sebree, Ky., inquires to know the meaning of 1 Tim. 5: 9. The passage reads: "Let none be enrolled as a widow under threescore years old, having been the wife of one man." This refers to the number enrolled to be supported by the church.

HOME READING

The Tie That Binds.

A guest at my breakfast table one morning "asked the blessing." Raising his head, he was silent for a moment, and it was easy to divine that his eyes saw more than the company meal set before him. Then he shared his retrospective vision with us.

"I never go through this little ceremony," he began, "that I am not reminded of an incident that touched me deeply. I was a guest in the house of comparative strangers, and as we came out to the dining room I noticed there was some confusion and slight embarrassment, but I was asked to return thanks, and the breakfast went on

"The next morning the father said: 'We have made you one of the family now, and before we sit down I am going to tell you just how things are. You see, it's this way: we do not have much time for family worship, but it is a rule that there must be an unbroken circle at the breakfast table. Before we sit down each one of the family, commencing with four-year-old Johnny, repeats a verse of Scripture, after which we join hands and repeat the Lord's Prayer, then I say a few words of prayer.'

"After this explanation Johnny started off with: "Suffer the little children to come unto me, and forbid them not: for of such is the kingdom of God.'

"I learned later that the four-year-old was allowed to say the same verse for a month; the little ones under eight—O, yes, they had them all ages, as there were ten—must have a new verse every week; over twelve, there must be a new verse every morning, and it must not be repeated within thirty days.

"A few months after that I was in a university town, and there I met the oldest son of the family. I said to him: 'A fine family you have back in the old home town.' 'Yes, sir.' And his eyes lighted with pleasure.

"After talking with him a few minutes I said: 'Would you mind telling me what you miss most now that you are away from home?'

"The boy hesitated a moment. It isn't easy for a boy of that age to unveil the deepest feelings of his heart. Then, though a deep flush showed beneath his tan and freckles, he looked straight into my eyes and replied: "It's the handclasp at the breakfast table. If I could feel my father's warm grasp and repeat with him the Lord's Prayer, it would start the day off right, and nothing would matter then!' Again he hesitated, but finished manfully, with a slight huskiness in his voice: 'The memory of those mornings at home stands between me and many a temptation: it keeps me going straight.'"

A Scotch mother, whose son was leaving to be ordained, went with him to the gate, put her arms around him, and, bidding him good-by, she added: "There will be many there can tell you mair than I can, laddie; but this I do say to you: Remember, laddie, that whenever you lay your hand on the head of a bairn, ye put your fingers on the heart of the mither."—Selected.

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A Contrast.

I chanced to be calling with a young friend at the cottage of a newly wedded pair last spring. A sudden shower had come up, and we were waiting for it to stop before venturing out. It was late afternoon when we heard a footstep on the front porch.

The wife sprang to her feet in an excited manner. "Excuse me!" she exclaimed, hurrying from the room.

I smiled sympathetically, for I imagined her meeting her husband with a kiss.

But the wife's clear tones disabused my mind of any such idea as that. "John," she called, opening the front door, hastily. "Please don't come in with your muddy shoes on! Have you rubbers? No? Then, dear, do take your shoes off and leave them on the mat before you come into the hall. You know this hardwood floor shows every mark. Go up in your stocking feet and get your slippers, and then come down and see my guests."

There was a muttered protest, but we did not catch the words.

"But your wet shoes would hurt the floor," the wife insisted. "It is easy enough for you to slip them off outside."

She returned to us laughing, yet slightly annoyed by the incident.

"It's so hard to train a man," she commented. "Now John is a darling, but he cannot understand why he must not walk over these new floors in his horrid wet boots. I suppose his mother never taught him to think of such things."

It was twilight now, and I had a swift vision of another twilight several years ago. A mother was standing in the open door of a cozy living room looking at her big son, who had just entered the carpeted hall. "Come in here, dear," she urged, "where it is warm."

"But, mother," the great lad protested, "it's pouring rain, and I'm wet as a drowned rat. Think of your carpet."

"I'd rather think of you, dear son," the little mother smiled. "Never mind the carpet. A few drops of water won't hurt it. When it dries it will be as good as ever. But I can't have my boy wet. Sit here by the fire and take off those drenched boots."

That was the kind of thing to which the lad was accustomed. I do not believe it made him selfish. I know it made him happy and fond of home. Another thing it did—it left a memory of some scenes that made this evening's occurrence harsh by contrast.—Selected.

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How a Little Eskimo Knows Her Age.

The Eskimo people have no books. They can neither read nor write. But they can tell you right away, by looking into a bag, how old is each little fat Eskimo playing about the hut in the snow and cold.

This is the way they know: When a baby comes to an Eskimo's house—or igloo—a fur bag is given to the little one. She is to keep this bag as long as she lives.

Every year, when the sun comes once more after the long, cold Greenland night, a bone is put into the little bag. So when you look into the bag and see seven bones, you know that the little owner is seven years old.—The Myrtle.

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The story is told as true that Leonardo da Vinci, in painting his famous picture of the Last Supper, employed as his model for the face of Jesus a choir boy of exquisite voice and of beautiful features which told of goodness within. Twenty years elapsed, and the picture was incomplete, for the artist had no one whose face appeared wicked and cruel enough to satisfy him as the model for Judas. Then he saw in prison a drunken, profligate gambler, and engaged him to sit as a model on his release. When the painting was completed, it transpired that the man whose wicked countenance had served as the model for Judas was the once beautiful and innocent boy who had sat for the face of Jesus. What had made the difference? Drink, lust, and the gambler's greed.—Selected.

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A pure and holy thought does not have to be expressed in words in order to produce its effect. It illumines the face, perfumes the very air we breathe, and enriches the soul.—W. J. Moore.

BAD BLOOD

Impure, Thin, Weak, Afflicts the Great Majority of People

Whether in scrofula, sores, boils, and eruptions; or as rheumatism with agonizing pains and aches in limbs, joints or muscles; as catarrh with its disagreeable inflammation and discharge; in disturbed digestion, or dragging down debility and tired feeling,—it is corrected by Hood's Sarsaparilla, that most economical and reliable blood remedy and building-up tonic. Thousands use this medicine and praise it for wonderful relief. Made from the most valuable remedies that physicians know, and unparalleled in character, quality, taste and curative power. When a cathartic is needed, use Hood's Pills.

STOMACH MISERY

Meadow Creek, W. Va.—"I had been sick for about a year and had doctored with several different doctors and none seemed to do me any good. Anything I ate seemed to bloat me and cause great misery, and at night I would take spells with my heart and had to jump up to get my breath. I had just about given up all hope of ever getting well when I decided to try Dr. Pierce's Golden Medical Discovery. After taking the first bottle I could see a difference in myself so I continued until I took six bottles and now I am sound and well."—BEN BOWLES. All druggists.

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Two Good Women.

BY J. W. BRENTS.

Once in a while we chance to meet with one of those strange coincidences which we have no way of explaining.

Away out on the plains of Texas—a marvelous country, where nature paints some of her most beautiful mirages and gorgeous sunsets—lives the first character of whom I wish to speak, Sister Lula Curb. Of her early life I know nothing. I only know she was a Christian. She was married quite young to W. A. Curb, who was at that time a Baptist. He tells me that for a long time he verily thought he should do many things contrary to those whom he ignorantly called "Campbellites." This little woman, through patient prayer and obedience to God, won her husband to the Lord; and when I say she won him to the Lord, I know of no man whose heart and life are more completely surrendered to God than of this good man. They had their membership with the congregation at Petersburg, Texas, for a number of years. They had met and worshiped God. But this little woman's heart went out to a neighboring community, near her home; so one day she proposed to her husband that they "start up the worship" in a schoolhouse, and invite their neighbors to come and study the Bible with them. This was done. By and by the schoolhouse became inadequate for a place of meeting. She said: "We must have a church house." To-day they have a nice meetinghouse and a nice little congregation, where once the "cause we love so well" was unknown. Will Curb paying as much as one thousand dollars on the building.

The other woman of whom I wish to write is my sister in the flesh, Mrs. C. R. Welch, of Delrose, Tenn. Their home and membership were formerly at Pulaski. Here they had church privileges and splendid schools where they could place their five children. On account of financial conditions it became necessary to move to Delrose. The school advantages were very good, but there was no congregation of Christians. My sister cried and regretted very much to take her children away from church. Mother advised her to go and start her a congregation. Never did daughter take advice of mother more implicitly. The first Sunday she invited two sisters to her home, and they worshiped God, she taking the lead herself. One night, while visiting them, I suppose I preached the first sermon in Delrose. For quite a while she was handicapped for a leader. Her solution to this was a good one: she taught her twelve-year-old son to pray upon her knees at home, and at church this boy became the leader. To make a long story brief, their first move was from her home to a small room over a drug store. This finally became too small, and she bent to the task of erecting a church home. Through tears, prayers, disappointments, and the assistance of the other members at Delrose and neighboring congregations, the house was built last year.

God only knows the faith, tears, prayers and heroism of these two pure, good women; I cannot tell.

Strange to say, Sister Curb is a tuberculosis patient in a sanitarium at Lubbock, Texas. This means that her days are numbered. My sister is in a sanitarium in Nashville, and to-day [This was written two or three weeks ago.—ED.] must submit to a very delicate operation as her only chance. May the Lord bless both of these dear souls. Love for the Lord's work has prompted me to speak of the work of these two noble ones. Now I want to ask the brethren in Texas to send Brother W. A. Curb, Petersburg, Texas, a nice contribution to finish paying for their house; and those who are disposed to do so, to help me pay off the indebtedness on the church at Delrose. They owe something over one thousand dollars. Write me at Athens, Ala.

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The Great Need of Oneness.

BY MRS. FLORENCE M'PHERSON.

I often wonder why our most able brethren find so much time to combat one another in our religious journals on subjects on which they ought to be of the same mind. I heartily indorse and enjoy reading articles where they combat sin and all religious efforts that are not of faith, but it is quite perplexing to see so many in the same body that cannot agree. If Jesus is the Way of heaven, and has made the way so plain that there is no need for a fool to err therein, it certainly is confusion to the minds of the simple to see so much disagreement. We all should make an earnest effort to be of the same mind in Christ Jesus and to establish the cause in the hearts of many people. This is an object which must commend itself to every lover of Christ. It occurs to me that the best plan is for every one to begin and work outwardly where there is an opening. I do not mean just in protracted meetings; but I mean an individual, a family, and a congregation. "Ye are the light of the world," said the Savior to his disciples. Therefore, every true Christian is a light in and to the world. I would suggest, then, that every one be of the same mind to a world of darkness and sin, attracting and guiding the lost by the light, purity, and loveliness of Christ's teachings. I would suggest, too, that every disciple begin first in his own heart, the center of all that is good or bad in him, and get the heart right in the sight of God. The heart being right, the life must be regulated accordingly, and thus the whole man will be brought into relationship to the Lord and be prepared to work in his vineyard. But where shall he begin to work? Just where he is—in his family, with his friends and neighbors, and in the congregation of which he is a member. I am persuaded that every one who desires to work can find around him, lying out before his own door, a field of labor sufficient for the largest activity. Let every family be what the family was intended to be—a nursery for the Lord. In every family there should be an altar where God is worshiped in the beauty of holiness. Parents should faithfully endeavor to bring up their children "in the nurture and admonition of the Lord," instead of leading them into fashionable life. When Christian families thus live and labor, congregations will grow and flourish, the children will obey the Lord when they reach the years of accountability, and thus will communities be made better. Let every congregation begin in the weekly meeting for studying the Scriptures, breaking the loaf, engaging in prayer and praise, attending to the contribution, jointly participating in all the duties, privileges, and enjoyments of the Christian institution. Let us all teach and admonish, comfort and edify one another. "Warn them that are unruly, comfort the feeble-minded, support the weak, be patient toward all."

When we go from one room into another, we do not become different persons; when we pass into the other world, we shall take with us the character and the recollections which we had here.—Selected.

ECZEMA

IS CURABLE. Write me to-day, and I will send you a free trial of my mild, soothing, guaranteed treatment that will prove it Stops the itching and heals permanently. DR. CANNADAY, 1725 Park Square, Sedalia, Mo.

Dizzy Spells

and Sickheadaches are often caused by Constipation.

Dr. Miles Liver Pills

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

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In answering advertisements, please mention the Gospel Advocate.

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Wants to Tell Other Girls All About It

Evansville, Ind.—"I am eighteen years old and have been bothered for several months with irregular periods. Every month my back would ache and I always had a cold and felt drowsy and sleepy. I work in a millinery shop and I went to work every day, but felt stupid and would have such cramps. I had seen Lydia E. Pinkham's Vegetable Compound advertised and had heard several women talk of it, so mother got me some. This Vegetable Compound is wonderful and it helped me very much, so that during my periods I am not now sick or drowsy. I have told many girls about your medicine and would be glad to help anyone who is troubled with similar ailments. You may use my testimonial as you like."—STELLA LINXWILER, 6 Second St., Evansville, Indiana.

Some girls lead lives of luxury, while others toil for their livelihood, but all are subject to the same physical laws and suffer in proportion to their violation. When such symptoms develop as irregularities, headaches, backaches, bearing-down sensations and "the blues," girls should profit by Miss Linxwiler's experience and give Lydia E. Pinkham's Vegetable Compound a trial.

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FAMILIAR SONGS OF THE GOSPEL

83 Songs, words and music, 12c each in lots of 100. Less quantities, 15c each. Sample copies, 25c each.

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Round notes only. We do not pay express charges on quantities of 50 or more. The songs we know and love to sing. This is the cheapest and best book on the market to-day.

E. A. K. HACKETT, Pub., Fort Wayne, Ind.

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I want every man, woman and child who suffers with Fits, Epilepsy or Falling Sickness, to send at once for a free bottle of my famous treatment LEPSO. No matter how long you have suffered, or how many so-called cures you have used without results, do not give up until you try this treatment.

Send No Money

Don't send me a penny. Simply give me your name, age and address and I will send you by return mail, all charges paid, a free bottle of LEPSO. Then you can prove to yourself, entirely at my expense, just what this famous treatment will do for you. When so many other sufferers state that LEPSO has brought them complete freedom from this terrible affliction and I offer to send it free, you surely owe it to yourself and to your loved ones to give it a trial. Mrs. Della Martin writes me that she has not had a single attack since she took the first dose of LEPSO. Mrs. Paul Grain says she suffered for over fourteen years, that doctors and medicine did her no good, and that she seemed beyond all hope of relief when she heard of LEPSO. She says she has not had a single fit for over twelve years.

Accept My FREE Offer!

Don't doubt. Don't hesitate. Just send your name and address for the free proof bottle. If you will do this I feel confident that you will have the same good results so many others tell of. Be sure and write me today, and if you have any friends who suffer, show this to them. Cut this out, as it may not appear again.

R. P. N. LEPSO, Dept. 3c Milwaukee, Wis.

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

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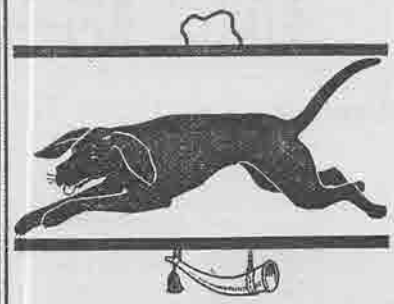

"OLD LIMBER"
or
THE TALE of THE TAYLORS
by
DeLONG RICE

"ALF and BOB TAYLOR, with their eloquence, their fiddles, and their fox hounds, have wrought for themselves a niche of eternal melody in the hearts of their country."

So states the author of this little book, which we present as the best product of the pen of DeLong Rice. Into one hour of reading he has gathered the strange and romantic story of the two most wonderful political campaigns of Tennessee—the thrilling tale of the happy comradeship and the life-long rivalry of the two famous brothers—a disclosure of the remarkable and heretofore unpublished incidents that attended the political division of the Taylor family—the wonder of "The War of the Roses" that attracted the attention of the world—and the truth about "OLD LIMBER," the peerless and now immortal fox hound that played the leading role of sentiment in the political campaign of last fall, from the Mississippi River to the Unaka Mountains.

With a "Cast of Characters extending from a President of the United States to a fox hound," the story touches a wide range of human sentiment; and through it all is the aroma of crackling camp fires and the music of the chase.

THE BOOK is beautifully printed and bound, appropriately illustrated, and packed in a neat gift box, ready for mailing.

PRICE, $1.00 THE COPY, POSTPAID TO ANY ADDRESS.

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Special club rates to Fox Hunters' Associations, if ordered in sufficient numbers.

Where we have no Bookstore customer, we will offer an attractive proposition to any energetic woman or man who may desire to handle the book.

Write to us to-day.

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Cabbage Plants, Fulwood's Frost Proof

Millions of large, stocky, frostproof cabbage plants ready to ship at once. Varieties: Jersey and Charleston Wakefield, Succession and Flat Dutch. Prices, 1,000 to 4,000 at $2.00 per 1,000; 5,000 and over at $1.50 per 1,000, by express or mail, collect. Prices by mail, postpaid, 100 for 35c., 500 for $1.50, 1,000 for $2.50, postpaid. Satisfaction guaranteed or money returned.

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ACHES women's aches, Sick and Nervous Headaches, Back aches—relieved quickly by the Reliable Remedy

CAPUDINE

IT'S LIQUID—QUICK EFFECT.

Denver (Col.) Notes.

BY JOHN D. EVANS.

The books of 1920 have been closed, the "audit" has been made, and the "profit and loss" account closed. As we review the footings we feel somewhat like the fellow who by mere accident discovered his church relationship. He stumbled into an Episcopalian meeting one day just as the rector was solemnly confessing: "Brethren, we have done many things that we ought not to have done, and left undone many things that we should have done." At the first opportunity the visitor went forward and, extending his hand to the preacher, said: "Thank the Lord, I have found my church at last. You described my case perfectly. That has been my creed for years, but it is the first time I knew I was an Episcopalian." There are many of this creed.

As I consult the calendar I find that almost thirteen years of my life have been spent in Colorado. It was in March of 1908 that we met for worship the first time in Denver. Our doors have been open ever since. Not many congregations have been generous enough, long-suffering and patient enough, to endure the service of one poor preacher continuously for that long a period. May the Lord reward them. Possibly the chief reason for their remarkable patience was the scarcity of big preachers in the field.

A little more than a year ago there was a defection of a small band of four or five brethren and their families, who were disciples of the Apostolic Review and fully imbued with its spirit and divisive policy. Two of the leaders in the factional movement were preachers of recent importation, and the other a brother-in-law of a preacher, all of whom were zealous defenders of "Sommerism" and its creeds. Their withdrawal was the result of a failure upon their part to control the congregation. One of these brethren has since passed on to his reward. I sincerely trust that he repented of an act for which there was no justification, logically or scripturally. While such a course was a matter of sincere regret to us all, it has resulted in an unprecedented growth of the church in Denver. In harmony we have been able to do some constructive work and reach many people that we were unable to reach before. We have grown both in numbers and zeal. At the beginning of last year, when we went into our new home, we owed for borrowed money eighteen hundred dollars. During the year we received from outside sources, in round numbers, five hundred dollars. Before the old year closed we had paid all our obligations, including *refunds* to some who "went out from us," our incidental expenses, evangelistic services, building a baptistery, missionary support, etc. Considering the fact that most of us are not in the Rockefeller class, we think that is a fair showing. We hope, however, to improve on that showing this year. We are just getting ready to do bigger business for the Lord. We have but scratched the surface of a large and fertile field. There remains much to be done. For the assistance given us by the brethren in Tennessee and other States we are indeed grateful. We are still counting on you. Your investments in Colorado have already shown rich dividends, and they shall continue to do so. With Brother Fuqua at Fort Collins, Brother Bailey at Boulder, Brother Young at Colorado Springs, and the writer at Denver, we hope to coöperate with the brethren in the field in such a way as to accomplish the greatest good possible. It is a matter of sin-

Ends Stubborn Coughs in a Hurry

For real effectiveness, this old home-made remedy has no equal. Easily and cheaply prepared.

You'll never know how quickly a bad cough can be conquered, until you try this famous old home-made remedy. Anyone who has coughed all day and all night, will say that the immediate relief given is almost like magic. It takes but a moment to prepare, and really there is nothing better for coughs.

Into a pint bottle, put 2½ ounces of Pinex; then add plain granulated sugar syrup to make a full pint. Or you can use clarified molasses, honey, or corn syrup, instead of sugar syrup. Either way, the full pint saves about two-thirds of the money usually spent for cough preparations, and gives you a more positive, effective remedy. It keeps perfectly, and tastes pleasant—children like it.

You can feel this take hold instantly, soothing and healing the membranes in all the air passages. It promptly loosens a dry, tight cough, and soon you will notice the phlegm thin out and then disappear altogether. A day's use will usually break up an ordinary throat or chest cold, and it is also splendid for bronchitis, croup, hoarseness, and bronchial asthma.

Pinex is a most valuable concentrated compound of genuine Norway pine extract, the most reliable remedy for throat and chest ailments.

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

FRECKLES

Now Is the Time to Get Rid of These Ugly Spots.

There's no longer the slightest need of feeling ashamed of your freckles, as Othine—double strength—is guaranteed to remove these homely spots.

Simply get an ounce of Othine—double strength—from your druggist, and apply a little of it night and morning and you should soon see that even the worst freckles have begun to disappear, while the lighter ones have vanished entirely. It is seldom that more than one ounce is needed to completely clear the skin and gain a beautiful clear complexion.

Be sure to ask for the double strength Othine as this is sold under guarantee of money back if it fails to remove freckles.

cere regret that so few of our able and eminently successful gospel preachers from the "land of gospel preachers" can be induced to even come West long enough to "spy out the land." Brethren, the "giants" have all been slain or captured. The "tomahawk and scalping knife" have been buried. "Lo, the poor Indian," is as peaceable as a lamb. The lions, coyotes, and bears have retired to the hidden jungles and mountain fastnesses. The scenery is unsurpassed, the air is invigorating, the water is ninety-nine per cent pure. In fact, as our greatest daily paper is wont to say, "it is a privilege to live in Colorado." This refers also to preachers, as well as other human beings. In reality there is but one serious drawback: it is necessary to work for a living here, just the same as in Tennessee. But, of course, preachers don't mind this. They know that while at least one devil keeps on the trail of the fellow who is always busy, there are twenty or more after the fellow who is idle. Everybody cannot go to Japan or China, but almost anybody can come to Colorado. Brethren, remember Abraham's wonderful career when he got up and left his kinsfolk and went into a new country. He became the ancestor of the Jewish race, the founder of the religion of Jehovah, and the "friend of God." Why, some folks out here think Brother Fuqua and I are really "big preachers." We are the *only ones* they have. See? Why not get a little further from the shore? "Launch out into the deep." There are living evidences here that gospel preachers can live for even a decade and fare better than the prophet Elijah. "Trust in the Lord and do good, and verily thou shalt be fed." Those of us who live to-day owe a debt of gratitude to our forefathers, nationally and spiritually, for their heroic struggles as pioneers of civilization and Christianity. What heritage shall we bequeath to those who follow after us? What land have we possessed for our Lord? Each one of us must answer this question at the bar of his own conscience, and later at the judgment bar of God.

Companionship of Christ.

BY F. E. EXUM.

Companionship is one of the sweetest things in this life. When sorrow, trouble, and misfortune overtake us, if we have even one faithful and true companion to help us, the burden is much lighter and the way much easier. We dread the thought of being alone in the world, with no one to help. There is coming a time when all of us must leave this world and all earthly companions behind, and then more than ever before will we feel the need of the heavenly companionship of Jesus Christ. If we are Christians, we shall not need to fear to cross the dark, silent river of death; for He has said: "I will never leave thee, nor forsake thee." This promise should be very precious to every child of God.

A story is told of a Welsh coal miner that was imprisoned behind a cave-in, far under the ground. It was not possible to rescue him, but by means of a pipe of some kind his friends on the surface could speak to him. They asked him if any one was with him. He said: "Yes, the Lord is with me." Then he began to sing:

"When other helpers fail and comforts flee,
Help of the helpless, O abide with me."

When the help of all our earthly companions fails us, then Jesus will take us by the hand and lead us home. David said: "Yea, though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me; thy rod and thy staff they comfort me."

FOR the ladies who plant vegetables and flowers, as well as all who farm or garden, the Hastings' Catalog is really needed. It is brimful of useful information and describes the best varieties of vegetables, flowers and farm crops for the entire South.

This big new 116-page seed catalog we believe is the finest published. There are twenty pages of the most popular varieties in full color, the most beautiful work of its kind we've ever seen. Over 250 photographic illustrations in all. Please write for it now—It's absolutely free and we want you to have it.

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SORES BOILS, CUTS and BURNS have been healed since 1820 with
Gray's Ointment
Sold by all druggists. Write for sample to W. F. Gray & Co., 716 Gray Bldg., Nashville, Tenn.

FROST-PROOF CABBAGE PLANTS—Wakefield, Succession, and Flat Dutch. Prepaid parcel post: 100, 30c; 300, 75c; 500, $1.25; 1,000, $2.00. Express collect, $1.50 per 1,000; 5,000 and over, $1.25 per 1,000. F. E. Hull, Rock Hill, S. C.

Cured His RUPTURE

I was badly ruptured while lifting a trunk several years ago. Doctors said my only hope of cure was an operation. Trusses did me no good. Finally I got hold of something that quickly and completely cured me. Years have passed and the rupture has never returned, although I am doing hard work as a carpenter. There was no operation, no lost time, no trouble. I have nothing to sell; but will give full information about how you may find a complete cure without operation, if you write to me, Eugene M. Pullen, Carpenter, 354 G Marcellus Avenue, Manasquan, N. J. Better cut out this notice and show it to any others who are ruptured—you may save a life, or at least stop the misery of rupture and the worry and danger of an operation.

Side and Back Hurt

Jordan Mines, Va.—"I am making this statement for the benefit of any one suffering as I did. I had pain in my side and could scarcely eat anything. My back hurt all the time and I was very nervous. No medicine did me any good until I took Dr. Pierce's Golden Medical Discovery and his Favorite Prescription, together with the Pleasant Pellets. After taking four bottles of each I could be up all day."—MRS. SARAH R. TERRY.

All druggists, or send 10c to Dr. Pierce's Invalids' Hotel in Buffalo, N. Y., for a trial **package of any of his remedies.**

TETTERINE

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

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

Use

Eucapine Salve

Antiseptic Analgesic Antiphlogistic

(Prevents Infection)(Relieves Pain)(Allays Inflammation)

For coughs, colds, influenza, croup and threatened pneumonia, wounds, abrasions, burns, bruises and sunburn. Will not blister delicate membranes.

Eucapine Salve reduces inflammation of the skin and mucous membrane and whether applied directly to the inflamed surface, for external injury or its volatile oil inhaled for pulmonary troubles it is dependable and efficacious. 50c per 2 oz. jar. At your druggist's or by mail from the manufacturers.

Piedmont Laboratories, Inc.,
Clinton, S. C.

OBITUARIES

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

Stark.

Another soldier of the cross has fallen. Elder J. B. Stark was born on May 7, 1852, and departed this life, at Aurora, Mo., on February 12, 1921. Brother Stark had moved to this city only a few days before his death. After the funeral services his remains were quietly laid to rest in Maple Park Cemetery. He leaves a wife and two daughters and a host of friends to mourn his death. Brother Stark, like most of the gospel preachers, had never accumulated much of this world's goods, so his wife and children are left to battle with the world for a support.

J. F. DAVIS.

Cunningham.

James Andrew Cunningham was born on February 25, 1849, in Williamson County, Tenn. He was married to Miss Mattie L. Clark on February 17, 1874, to which union were born twelve children—six boys and six girls. One died in infancy; eleven lived to be grown, but five of these have passed on. Brother Cunningham obeyed the gospel thirty-five years ago under the preaching of Brother Willie Craig and began preaching the gospel the next year. He moved to Del Rio, Texas, fourteen years ago; a few months later he removed to Bowie, where he made his home until called up higher. All of his children were present at his burial, except the oldest daughter, Florence, whose home is in Tennessee.

A. O. COLLEY.

Summers.

Thelma Summers, daughter of Brother and Sister Curtis Summers, was born on November 14, 1917, and departed this life on January 23, 1921. Besides father and mother, she leaves a little brother, Woodrow, together with many other relatives and friends, to mourn her loss. She was laid to rest in Milburn Cemetery. Funeral services were conducted by Brother J. L. Holland. She was a sweet child, loved and praised by all who knew her; a real source of pleasure and happiness to her parents, and the darling of their hearts and of their home. After an illness of about three weeks her soul departed and returned to God who gave it. She can no more come to her parents, but they can go to her. May God bless them in their sad bereavement, and may he help them to so live that they may meet their loved one in the happy home above.

MERTICE GARNETT.

Lifsey.

Miss Mattie Lifsey, of Westport, Tenn., was born on March 7, 1868, and died on December 19, 1920. At the age of thirteen years she was "born again" into the family of God, and remained a faithful member of the one body until death. Sister Lifsey leaves five brothers and four sisters to mourn her death. For five months she suffered much, but bore her sufferings with that degree of patience that is characteristic of a true child of God. "Though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me; thy rod and thy staff they comfort me." We believe that Sister Lifsey has fallen asleep in the arms of her Savior, there to sweetly sleep until the resurrection morn. Though we sorrow, we thank God that we sorrow not as others who have no hope, but that we have that hope both sure and steadfast, and that hope which entereth into that within the veil. Words of consolation were spoken by Brother W. L. Denton.

L. A. WILSON.

Gomer.

After days of intense suffering the close of life brought relief to Brother W. G. Gomer. Brother Gomer was twenty-eight years, three months, and one day old. He was married to Miss Avie C. Sellars on January 19, 1913. To this union were born two boys. He was a devout member of the church of Christ. He leaves his wife and two small children to battle with the world. To the bereaved ones I would say: Weep not as those who have no hope, but prepare to meet God and to spend eternity with Christ and loved ones gone on before in that home where separations are unknown. It seems so sad to us to have to give up one in young manhood, and with two little children left who will need his care so badly; but the Lord knows best, and what he does is always right. Then let us submit to his will, and, in the language of Job of old, say: "The Lord gave, and the Lord hath taken away; blessed be the name of the Lord." We believe Brother Gomer has won the race and that he will receive his part in that rest that remains to the people of God.

MRS. W. D. CARTER.

Williamson.

Miss Maud Williamson, of Cedar Grove, Tenn., was born on July 6, 1869, and died on December 17, 1920. She professed faith in Christ early in life and became identified with the Methodist Episcopal Church; but in a few years she left the Methodist Church and became identified with the church of Christ, to which she remained faithful until death. Sister Williamson leaves, to mourn her death, an aged father, Wesley Williamson; one brother, John Williamson; one sister, Mrs. Mary Collins; and a number of other relatives and friends.

Not living close to the meetinghouse all the time, Sister Williamson has been known to walk seven miles to church. Yet, while she went about her Master's business, she was very attentive to her aged father. She was ever ready to administer to the sick and relieve their sufferings, if possible. To the family and friends this is a consoling thought: "Blessed are the dead which die in the Lord, . . . that they may rest from their labors; and their works do follow them." Funeral services were conducted by the writer in the presence of a large number of friends. L. A. WILSON.

Morrow.

On Thursday, October 27, 1920, at the family home, in Giles County, Tenn., Mrs. Sallie Lovell Morrow, wife of W. H. Morrow, entered into rest. She leaves her husband; a son—Charles Morrow; and three daughters—Mrs. Allen Farris, of Texas, and Mrs. Herschel Farris and Mrs. John Yokeley, of Tennessee. The passing of such a character deserves more than a passing notice. She was hospitable and kind to all; she bore the sufferings of her last years with Christian fortitude; she was a dutiful wife and an affectionate mother; she loved the Lord and delighted to attend church. She will be missed in the home, the community, and the church. The broken-hearted relatives may find great comfort in the words of Jesus: "I am the resurrection, and the life; he that believeth on me, though he die, yet shall he live." Again, in Revelation we find this comforting word: "Blessed are the dead who die in the Lord from henceforth." Though she walks no more with us, her influence will be felt long after her body has mingled with the dust. We have good reason to believe that she shares the bliss of those who have obeyed from the heart the teaching of the Lord. ONE WHO LOVED HER.

Thomas.

Sister Fordie Haynes Thomas, daughter of Christopher Haynes, died at her home near Polkville, Ky., on January 27, 1921, aged seventy-two years, ten months, and twenty-five days. On December 17, 1868, she was married to Jesse W. Thomas. To them were born six children—Pearl, Lee, Leslie, Eddie, Clarence, and Cannie. Three of these have gone home, leaving Lee, Leslie, and Clarence, besides John, Lewis, Jerry, and Joe, sons of "Uncle Jesse" by a former marriage. "Aunt Fordie," as she was lovingly called by her neighbors, was a devout Christian from her early childhood. Although she had been a constant sufferer for years, she never forgot her duties to God and to those about her. She endured her suffering patiently. Had she lived one day longer, she would have survived "Uncle Jesse" exactly one year. How blessed to think of them as just waiting over on that bright celestial shore for the loved ones they have left here! May the Lord bless the children and grandchildren in following the pure examples of these loved ones, and at last bring us all to him in the heavenly home. After the funeral at the old home the body was laid to rest in the family burrying ground in the presence of a host of friends and relatives. M. L. MOORE.

"Made Me Well and Strong"

ANOTHER WOMAN WHO IS THANKFUL FOR

PE-RU-NA

"I have taken several bottles of Pe-ru-na and find it a great benefit. I had pains in my stomach and bowels, but by the use of Pe-ru-na and Man-a-lin, I am well and strong again. I always keep a few bottles in the house." MRS. OSCAR GRAY, R, F D No. 2, Box 19, Nichols, Iowa

Mrs. Gray's experience is just more evidence that Pe-ru-na is quite as good a remedy for catarrh of the stomach, bowels or other organs as it is for coughs, colds and nasal catarrh. Pe-ru-na is a wonderfully fine medicine to have in the house for everyday ills.

Send to the Peruna Company, Columbus, Ohio for free booklet and medical advice.

Tablets or Liquid

Sold Everywhere

Save Your Body Conserve Your Health and Efficiency First

"I Would Not Part With It For $10,000"

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

The Natural Body Brace

Overcomes WEAKNESS and ORGANIC AILMENTS of MEN and WOMEN. Develops erect, graceful figure. Brings restful relief, comfort, ability to do things, health and strength.

Wear it 30 Days Free at Our Expense Does away with the strain and pain of standing and walking; replaces and supports misplaced internal organs; reduces enlarged abdomen; straightens and strengthens the back; corrects stooping shoulders; develops lungs, chest and bust; relieves backache, curvatures, nervousness, ruptures, constipation, after effects of Flu. Comfortable and easy to wear. Keep Yourself Fit. Write today for illustrated booklet, measurement blank, etc., and read our liberal proposition. HOWARD C. RASH, Pres. Natural Body Brace Co., 137 Rash Bldg., Salina, Kas

For Boys and Girls Also

Patience.

If we will only have patience with God's leading, he will always show us the way as fast as we are really ready to go on. The trouble with most of us is that we want to see the path through to the end before we take the first step. We want to know before we start how we are to come out. But this is not God's way for us. A man who is traveling in a dark night on a country road does not have the whole way lighted at once by the lantern he carries. It shows him only one step; but as he takes that the lantern is borne forward and another step is lighted, and then another and another, until in the end the whole way has been illumined, and he is safe at his destination. God's word as a guiding light is a lamp unto our feet, not a sun flooding a hemisphere. In the darkest night it will always show us the next step; then, when we have taken that, it will show us another, and thus on till it brings us out into the full, clear sunlight of the coming day. We need to learn well the lesson of patience, if we would have God guide us. Many of us cannot wait for him, but insist in running on faster than he leads, and then we wonder why there is no light on the path, and we complain and are discouraged because we stumble so often. If we stay back with the lantern, it will be all right with us in our journeying.—H. C. Trumbull.

Greatest Foes.

Every household should have its life guards. The need of them is especially great when diseases—the greatest foes of life—find allies in the very elements, as colds, influenza, catarrh, the grip, and pneumonia do in this stormy month.

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In answering advertisements, please mention the Gospel Advocate.

The Master's Vineyard

California.

Santa Rosa, February 21.—The eleven-o'clock service here yesterday was one of the best and most impressive that I have ever experienced. Being the third Sunday of the month, it was our day for short talks by the brethren. Speeches were made by Dr. Sinclair, Max Langpaap, E. L. Kindig, and Brother Wilburn. All were along the same line of thought—meditation upon God's word, forgiveness, love; and the entire service was a love feast. These points were made: Meditation upon the word draws our minds and hearts closer to God; we cannot receive forgiveness and finally dwell with God unless we forgive; the object of the Christian religion is to increase love one for the other and toward our fellow man; and the spirit of love and forgiveness can be acquired, but it is only by practice—a cultivation which comes only by a diligent and continuous effort. Every song of the service was of the devotional spirit. While the last song was being sung, without any invitation being extended, Brother Judd, who had for some time been meeting with the Christian Church, came to the front and said that he could no longer stand the unscriptural things that were being taught and practiced there and that he would like to meet and worship with us. At night Brother Max Langpaap, who is expecting soon to go to South Africa as a missionary, preached a good sermon on the importance of Bible study. We have Sunday school at ten o'clock, preaching or short speeches at eleven, communion at twelve, and preaching again at night. We have Bible study and prayer meeting on Wednesday evening. Before each evening service we spend a half hour in song practice. We believe in good singing, and lots of it. It adds life and interest and good results to the services, and it is one of the Lord's ways of adding these good things. We believe in having the meetinghouse warm and comfortable, clean and neat in appearance. These also add to the warmth of the services and are perfectly in harmony with the teaching of the Book to do heartily and 'as unto the Lord' what we do. We try to make the services of the church interesting and profitable to the young people, and we make a specialty of having the boys take a part in the public services.—Felix G. Owen.

Florida.

Lecanto, February 28.—We had two more splendid services last Lord's day. One lady made the good confession and was baptized. She had been a member of the Baptist Church for several years. Sixteen have been baptized since we have been here. One young lady who has been converted to the truth is being hindered in her obedience by her near relatives.—R. E. L. Taylor.

Bradentown, February 28.—Yesterday was a splendid day with the Manatee County congregations. Brother Moore was at Cortez; Brother Vann, at Manatee; Brother Collins, at Oneco; Brother John Hayes, at Lakeland (Hillsboro County); and I was at Bradentown for both the morning and evening services. All of these places are in a prosperous condition and are trying to extend the work to every section of this country. The "digressives" have been very active in Bradentown and Manatee, but they seem to have lost out and have almost quit meeting. W. B. Young is their leader, and his greatest success seems to be in going where he is not known, posing as a loyal minister, and begging our brethren to help him pay for the church building in Manatee. Let brethren everywhere beware of wolves in sheep's clothing.—W. M. Brumit.

Maytown, February 25.—I am glad to report a church of Christ at this place, composed of seven of the best people here, the result of an eleven-days' meeting which closed last night with a fine interest. This was a destitute place, not an unmixed gospel sermon having been preached here before I came. Maytown is twelve miles from Mims, where there is a church composed of a few faithful ones. I have worked there once a month since coming here last October. I notified them of this meeting after it was begun, and they came every night afterwards till the meeting closed, and to them belongs much credit for its success. Brother J. E. Lane, the old "war horse," led the singing, and it was well done. This is the second new congregation that I have set in order at mission points since I came here, the first one being at Eau Gallie, where I go from here to-morrow to work with them over Lord's day. This will close my work on the East Coast at present. I expect to leave on Tuesday for Lake City, my home. I shall be glad to know of some faithful preacher to call on the brethren here and strengthen the work. Address Brother N. J. Bailey, Maytown, Fla. My work in this section has been hard and at a great financial sacrifice, but it has been pleasant as a whole. The opportunity to preach the gospel at Maytown came as the result of a physical disability caused by accident. My work since October 15 has been with the congregations at Turnbull Bay, Port Orange, and Mims, with Eau Gallie and Maytown (mission points) added. The following results are noted: At Turnbull Bay, one baptized and the church edified; at Port Orange, the church encouraged to go forward unto greater activity; at Mims, five restored, one from the Baptists, and the church awakened. My permanent address is Lake City, Fla.—J. O. Barnes.

Kentucky.

Farmington, February 28.—I visited Lynnville on Thursday of last week and had a pleasant time with a brother with whom I became well acquainted while in this part of the State in 1885. In the evening I met Brother Henry M. Canter, one of the earnest elders of the congregation. We arranged an appointment for services yesterday and last night. On

Friday I went across to Cuba, where I met the high-school teacher, Brother J. B. Hardeman. He is a fine preacher, as well as a teacher. On yesterday we had fine services, both in the afternoon and at night, at Lynnville. I am now at Farmington, where I intend to preach to-night.—Andrew Perry.

Oklahoma.

Altus, February 28.—Yesterday we had two very fine services here. Our crowds continue to increase. The outlook is fine for greater service for Christ. On the night of February 17 a crowd of disciples "pounded" us with good things to eat. May our Heavenly Father bless each giver, and may we all live to the glory of God.—S. E. Templeton.

Elk City, February 28.—Things are moving along nicely with the church here. Our crowds are all we can take care of. It seems as if nearly every member is making an individual effort to make our work a success. I believe the outlook for the cause here is brighter than ever before. It has been said that "a busy church makes a busy preacher," and I am sure from my own experience that that is true; but I am also inclined to think that a busy preacher might have something to do with making a busy church. For that reason it is a good idea for both the preacher and the church to be busy, always abounding in the work of the Lord. We will have a "special meeting" at the church of Christ here the last three days of March, and we are expecting a great time. Come and enjoy it with us.—J. A. Cullum.

Texas.

Somerville, February 18.—On last Lord's day I preached at Beaumont, and a young brother confessed his faults. We had an interesting time at each service. On Monday I went to Port Arthur, and preached at night to a good audience. On Tuesday I went to Houston to see my old-time friends, Brother J. H. Lawson and wife. Brother Lawson preaches for one of the churches there. I found they had an interesting three-nights' program on; but as my train left early, I could only stay for the first part of the services, which was very interesting. I met Brethren J. S. Dunn and Oscar Smith, whom I had not seen for several years. The churches in Houston are doing a good work, and there seems to be great interest all the time. May the Lord bless all the faithful and increase his kingdom.—W. F. Lemmons.

Thoughts.

The one who cannot be dislodged from his high standing is the man of character. You can change his form of experience, but you cannot shatter his moral fortress.—William Porkess.

A low standard of prayer means a low standard of character and a low standard of service. Those alone labor effectually among men who impetuously fling themselves upward toward God.—Brent.

The conceited man is a man on stilts, trying to hide his wooden legs with long pantaloons. He is a little man on a big pedestal; a grasshopper on the top of a telegraph pole. He is like a cheap restaurant, with everything in the front window and no meat on the table. He tries to swell up and look as big as a house; but touch him with the finger of wisdom, and down he goes like a bubble that has burst.—Selected.

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Charge 25 per cent extra line rate for adding Mr., Mrs., Miss, etc., to old plates.

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To ½ pint of water add 1 ounce of bay rum, a small box of Barbo Compound, and ¼ ounce of glycerine. Any druggist can put this up or you can mix it at home at very little cost. Apply to the hair twice a week until the desired shade is obtained. It will gradually darken streaked, faded, or gray hair and make it soft and glossy. It will not color the scalp, is not sticky or greasy, and does not rub off.

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Cabbage Plants—Wakefield, Flat Dutch—500 for $1; 1,000, $1.75; 5,000, $7.50; Tomato and Sweet Potato Plants, leading varieties, 500 for $1.25; 1,000, $2.25; 5,000 or over, $2 per 1,000.

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How the Blood Is Reached.

BY H. M. PHILLIPS.

In 1 John 1: 7 we learn that the blood of Jesus Christ cleanses from all sin. In Matt. 26: 28 it is stated that his blood was shed for many for the remission of sins. In Col. 1: 14 we learn that forgiveness of sins is through his blood. There are many other passages which clearly teach that the blood of Christ saves, and no one who believes the Bible denies that; but as to how it is reached, or how it saves, is a question not fully answered by all. Let us carefully see how.

The blood of animals could not take away sins (Heb. 10: 4); so it is for the blood of Christ to do such. Blood that is not shed avails not (Heb. 9: 22; Matt. 26: 28); and if it is shed and is not reached or applied, it still avails not. The blood of Christ was in him; it was shed in his death (John 19: 34); so if I get into Christ and his death, I reach the blood and the shed blood. Gal. 3: 27 says we are baptized into Christ, and Rom. 6: 4 says we are baptized into his death. Now all can see that when we are baptized in the scriptural way we have reached both the blood and the shed blood. We have remission of sins, or we are cleansed by the blood of Christ. If we walk in the light (1 John 1: 7), we do what the words of Christ command, and get into Christ's blood that was shed, and are saved by it. Now we can all see how it is reached.

President Wilson's Gift.

An interesting and significant dispatch from Washington to the New York Sun, dated February 19, is as follows: "President Wilson to-day sent to the historic church of Bruton Parish, Williamsburg, Va., a costly bound 'American Standard Bible' autographed with his signature. A letter from the President to E. Ruffin Jones, rector, accompanied the gift. The story which surrounds this gift is a most interesting one. There is in Bruton Parish Church a very handsome copy of the King James Version of the Bible. It was especially prepared in England for presentation to the church by King Edward VII. It was brought over by the Bishop of London in 1907, the three hundredth anniversary of the founding of Christianity by the English at Jamestown. Bruton Parish Church is in direct succession to the first church there. This Bible rests upon a lectern presented by President Roosevelt. It happens that there is another reading desk in frequent use in the church upon which the rector wished a suitable pulpit copy of the 'American Standard' Bible: for, as the rector says, 'this version may in time entirely supplant the King James, as you know it has been already authorized by our general convention. In this old church the morning lessons are now read regularly from the King James Version, the gift of King Edward VII., and those in the evening from the 'American Standard' Bible, the gift of President Wilson."

To be independent of man's dictation is simply to declare that we must live the special life which God has marked out for us and which he has indicated in the special powers which we discover in ourselves. We are fit for no other life. There can be nothing more modest than that. It is not pride when the beech tree refuses to copy the oak. He knows his limitations. The only chance of healthy life for him is to be as good a beech tree as he can.—Philips Brooks.

From the Benedictine Sisters.

The following from the Benedictine Sisters, Holy Name Convent, San Antonio, Fla., is of value to every mother: "We have just received shipment of Foley's Honey and Tar. It is a household remedy. We have used it since we knew of it for our children especially, and always found it beneficial.

CURED HER FITS

Mrs. Paul Gram, who had suffered with fits or epilepsy for over fourteen years, reports that she was cured with a medicine she read about in the paper. She says that over ten years have passed and the attacks have not returned. Every one suffering from fits should write **R. P. Lepso, 198 Island Avenue, Milwaukee, Wis.**, who will send them a free bottle of the same kind of medicine Mrs. Gram says cured her. Send him your name to-day.

YOU WOULDN'T TRY TO TAME A WILD-CAT

Mr. Dodson Warns Against Use of Treacherous, Dangerous Calomel.

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

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

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

God grant that I may live upon this earth
And face the tasks which every morning brings,
And never lose the glory and the worth
Of humble service and the simple things. —Edgar Guest.

Germs of Disease should be promptly expelled from the blood. This is a time when the system is especially susceptible to them. Get rid of all impurities in the blood by taking Hood's Sarsaparilla, and thus fortify your whole body and prevent illness.

Stop Itching

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Edifying as the Need May Be

BY A. B. LIPSCOMB

Healing the Impotent Man.

When Simon Peter was preaching the gospel to Cornelius, he summed up the earthly life of the Savior, so far as practical duties are concerned, by saying that he "went about doing good." (Acts 10: 38.) This statement we may accept as an encomium of the highest praise; or, better still, we find in it the secret of the most uniformly useful and beautiful life the world has ever known. We should appreciate the strength of the words "went about." Jesus did not stand always in one place waiting for the people to come to him, but he sought out cases of need and distress and proposed to undertake their relief and cure.

The impotent man (see John 5: 1-16) did not come to Jesus. Jesus went to the impotent man. The great act of salvation is an act of *approach* on the part of God as well as man. Positively the most touching part of the story of the prodigal son (Luke 15: 11-32) is where the aged father, almost worn out with anxiety and disappointed, yet still hoping for the best, looks far down the road. His eyes were not so dim but what he could see that wandering boy coming home. Did the father stand still? Was his heart unmoved until the prodigal had asked forgiveness? Read the story and note its wonderful pathos. Verse 20 says: "While he was yet afar off, his father saw him, and was moved with compassion, and ran, and fell on his neck, and kissed him." It is both sweet and comforting to hear Jesus say: "For God so loved the world, that he gave his only begotten Son, that whosoever believeth on him should not perish, but have eternal life." (John 3: 16.) It means that God was coming to man in the person of his Son. It is assuring to hear him say: "Him that cometh to me I will in no wise cast out." It is none the less assuring to hear him explain his own mission in the world by saying: "I am come to seek and to save that which was lost." Salvation, then, is a reciprocal arrangement. We come to God through Christ, our Savior, and he comes to us in the same way. James (4: 8) puts this beautiful thought into an exhortation: "Draw nigh to God, and he will draw nigh to you."

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Going After Them.

But I should like to press the point of our Savior's seeking that which is lost and "going about" doing good. His example in this respect is a virile argument against passive Christianity. It is a vehement protest against our sitting still and waiting for sinners to come to us to be saved, or for the sick and poor to ask our aid. It is assumed that when worldly people come to the house of worship we are willing to preach the gospel to them; but how many are willing to bring them to the house of worship that they may hear it? It is assumed that when worthy cases of people in distress are brought to us we are willing to do our duty by them; but how many are willing to look for worthy cases of distress that they may be relieved? Jesus uses the strongest figure possible to show us our full responsibility in the matter of saving souls. In relating the parable (Luke 14: 16-24) of a certain man who gave a great supper and whose invitations were spurned, he has that lord say to his servants: "Go out and constrain them to come in." (Verse 23.) How are we to constrain people to come into the kingdom? Certainly not by force of arms, not by violence, not by deceit, not by flattery; but by persistent effort, by loving entreaty, and by presenting to them the beauty and holiness of a Christian example.

It is often hard to ask a man to be a Christian. It is embarrassing even for the best of us to talk about Christ—not because we are ashamed of Christ, but because we fear that we ourselves are unworthy, or because we think the person to whom we are talking will think that we are goody. We often take too much for granted in this respect. We assume that most men do not wish to hear of Christ, when we do not know the heart of any man. An English preacher, Mr. Pentecost, was one day speaking with a business man of his acquaintance about becoming a Christian. Before leaving he began to apologize for introducing the subject, whereupon the merchant stopped him and said very earnestly: "Don't ever apologize for speaking to a man on that subject. I have been waiting for twenty years for some one to speak to me about my soul."

I do not recall a single case where I ever spoke to a man in an earnest, Christian way about his soul that he did not give me a respectful hearing and a courteous answer. You need not ever apologize for speaking to a man about his soul. On the other hand, you may have to confess in your humiliation and shame that you have neglected to do it.

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After Healing—"Sin No More."

But after the man was healed, Jesus said: "*Sin no more, lest a worse thing befall thee.*" There is a connection between the moral and physical life. Jesus was not only an original teacher, speaking as never man spoke before, but he was an original physician, healing as man never healed before. He did not put this man on diet; nothing is said about sleep, exercise, ablution, or any other physical discipline. The exhortation is profoundly moral. "Sin no more"—just the same words that were spoken to the woman taken in adultery. (John 8: 11.) Where the spiritual is wrong, the physical cannot be right. The Y. M. C. A. has for its motto, "Mens sana in corpore sano"—a sound mind in a sound body. But Jesus goes deeper than that. He wants us to have a pure heart in a sound body. On the other hand, physical discipline has a religious side. There are a lot of soap dealers and laundry men who have chosen for their motto: "Cleanliness is next to godliness." Most of them have only a superficial knowledge of the Bible, and they think this is a biblical quotation. The lesson of cleanliness is clearly taught in the Bible. In the Old Testament it is made a religious duty. Moderation is a command of God. Early rising is encouraged. In a word, all our life is to be religious. Paul says: "Whether ye eat or drink, or whatsoever ye do, do all to the glory of God." You will recall the fact that Daniel and his three friends did not suffer on account of their abstinence. They did not become lean and emaciated by keeping themselves on the diet prescribed under their religion, but fairer and fatter in the face than all the Israelites. This was not altogether miraculous. It was only the natural course of events. If there could be a poll of all the healthy people in the world to-day, I am satisfied that those who come nearest to the Bible standard of eating and drinking would be greatly in the majority.

It is possible, then, to leave our sinful past and to live righteous lives in the future. We may turn over a new leaf. We do not need to wait for New Year's Day—we may turn over a new leaf right now. "If any man be in Christ, he is a new creature." "Choose ye this day whom ye will serve." But suppose we cannot reach the sinless state in this life. Let that be granted. Still we are moving in the right direction. Paul had not apprehended, but he was moving on.

It is possible to forget the greatest deliverances and blessings of life and go back to sin. This man had been healed. A mighty hand had lifted him out of the pit of despair and set him in the sweet light of hope; his youth had been renewed like the eagle's; his heart had gotten back all its best desires. Yet it was possible that all might be forgotten. David cried and said: "Bless the Lord, O my soul, and forget not all his benefits." If David's magnanimous soul was capable of forgetting God's benefits, so is yours and mine. The shipwrecked mariner can forget the agonies of the sea; a son can forget the pleading of his father, and a daughter can forget her mother's tears and sacrifice; and so one who has been a child of God can forget that he was purged from his old sins and go back to the weak and beggarly elements of the world. From what a height did Lucifer fall! From that same spiritual eminence you and I can fall. There is a way back to hell even from the threshold of heaven; but between hell and heaven a great gulf is fixed.

The Savior's remark is plainly an appeal to fear. Some men are inaccessible in any other way. Simon Peter said: "Knowing the terror of the Lord, we persuade men." To those who have rejected the gospel there is "a certain fearful expectation of judgment, and a fierceness of fire which shall devour the adversaries." Jesus says: "Sin no more, lest a worse thing befall thee." This eminent Physician made it perfectly plain that Moses was speaking with authority when he said: "Jehovah is slow to anger, and abundant in loving-kindness, forgiving iniquity and transgression; and that will by no means clear the guilty, visiting the iniquity of the fathers upon the children, upon the third and upon the fourth generation." (Num. 14: 18.)

How many and how awful must be the punishments which God can inflict! Looking at the case before us, one might think that the wrath of heaven had been exhausted. The man was in a miserable condition. It was a case of (1) long-continued suffering—for thirty-eight years he had sought relief; (2) utter friendlessness—"I have no man, when the water is troubled, to put me into the pool;" (3) continuous disappointment—"another steppeth down before me." Yet, in the face of all these facts, Jesus speaks of the possibility of worse things. Who can number the arrows of the Almighty? Who can take the temperature of his indignation? Who hath sounded the pit of his darkness? God can go beyond our imagination in the infliction of penalty. After he has touched our skin with a loathsome disease and made our bones to tremble; after he has sent a chill to our marrow and made our pulses stagger in their beat; after he has struck us blind so that we cannot see the sun, and stopped our ears so that the storm cannot be heard—is there any more that he can do? No man can number his weapons or tell where the confines of punishment are set. "It is a fearful thing to fall into the hands of the living God." Isaiah says: "Seek ye Jehovah, while he may be found: call ye upon him while he is near."

Book Reviews.

BY F. W. SMITH.

"Queries and Answers," by David Lipscomb and E. G. Sewell, is a compilation of the work of these great men covering a period of something like forty years. This material was carefully gleaned from the writings of Brethren Lipscomb and Sewell by that careful and painstaking writer, M. C. Kurfees, and is now offered to the public by the McQuiddy Printing Company, Nashville, Tenn. The mechanical work of this book is unsurpassed; the print is large, clear, and on splendid paper, bound most excellently in cloth. In fact, it is one of the neatest books that has come to the writer's table from any source. As to the contents of the book, the names of David Lipscomb and E. G. Sewell should be a sufficient guarantee as to its value. I feel confident in saying that no book of its size ever contained more valuable information for the student of God's word, and that it should occupy a place in every home in this broad land. No one who needs and desires the aid of lifelong students of the word of God can afford to be without this book and also the book entitled "Queries and Answers," by David Lipscomb, which was compiled by J. W. Shepherd. The price of this late volume of seven hundred and sixty-seven pages is three dollars. Send for a copy today, read it, digest and assimilate it, and you will be the richer thereby.

Smiles.

BY CLARA COX EPPERSON.

It's a strange thing when a merry laugh goes out of the world,
It's a sad thing when bright eyes smile no more,
And we wonder what becomes of all the laughs and smiles
That gladdened life for us in days of yore.

We cannot even think our smiling, laughing ones are dead,
With faces like carved marble, stern and cold;
We know that surely somewhere, some dear gladsome day,
We will again those sunny smiles behold.

OUR CONTRIBUTORS

Christians—Where Found?

BY C. E. HOLT.

In recent numbers of the Gospel Advocate, Brother Kurfees has had some very able editorials on a subject of much interest, and about which there is a manifest lack of unity of opinion among men who are supposed to be ecclesiastically united. "Where are God's children?" Or, "where are the saved?" Or, do the organizations called by those who constitute them, "churches of Christ," contain all the Christians in the world to-day? If this last question is answered in the affirmative, and if this affirmation is true, then there are about one hundred and fifty thousand Christians in the world at the present time; that is, if we count only those who reject instrumental music in connection with vocal music and who favor what is usually termed "organized missionary work."

While it is true that there are approximately one and a half million people included in what is sometimes styled the "restoration movement" inaugurated by the Campbells, Walter Scott, Barton W. Stone, Jacob Creath, Raccoon John Smith, and others, yet the great majority of these are not to be counted as a part of the "church of Christ," when measured by a standard of orthodoxy adopted and recognized by those found among the one hundred and fifty thousand. Among this latter number we do not find perfect agreement on all questions of faith and practice. Among them we find what is sometimes termed "rebaptizers," or those who insist that no one is scripturally baptized who did not fully understand when he or she was baptized that baptism was "*for the remission of sins*" in a procurative sense, or in a sense of cause and effect—that baptism stands related to remission of sins psychologically. This means that, in addition to faith in Christ, one *must* understand that remission of sins is effected or produced in the act of baptism; or, to put it in a more concise form, that faith in Christ includes faith in this "design" of baptism. I am not prepared to say what per cent of the "churches of Christ," recognized as such, are found in this "school" of loyal Christians; but I give my opinion, based upon an extensive acquaintance with the congregations, preachers, and periodicals representing them, that they constitute the larger part of the "loyalists."

I would place Brethren Lewis and George and some others who have taken issue with Brother Kurfees in the articles referred to in the beginning of this article among those who make faith in the design of baptism an indispensable prerequisite to church membership, and, therefore, absolutely essential to salvation. According to this theory, there are no Christians, or saved people, in any of the Protestant denominations. Logically, then, it follows that, so far as we know, there was not a Christian on earth when Alexander Campbell was born; and that Campbell himself was not a Christian, not understanding at the time of his baptism, administered by Matthias Luce, a Baptist preacher, that baptism was "for *the* remission of sins."

Brother John T. Lewis has made the impression upon my mind that he does not believe that any Christians can be found among the Baptists, Methodists, Presbyterians, or "digressives." If he does not so believe and teach, then why take issue with Brother Kurfees? Brother Kurfees says—and correctly, too, as I contend—that all who have truly believed in Christ, having obeyed him as the inspired Scriptures direct, are Christians, members of the church of Christ, or of Christ's spiritual body on earth, their involvement in denominationalism to the contrary notwithstanding.

If salvation and membership in the church of God depend upon an entire freedom from error, doctrinally and otherwise, then I have serious doubts about there being a single Christian on the earth to-day, or at any other period. The apostles themselves were not entirely free from error on some points at all times during their ministry. Their errors were gradually discovered and corrected. And so it should be now. The first Christians were not required to "rub out and begin anew" every time they learned a new truth or were made to see an old truth in a new light.

But some one may ask this question: "If the Baptists are in the kingdom—saved people—why not let them remain there? Why ask them to come to us?" The answer to this question is not hard at all. First, I remark that there is no such thing on earth as *the* Baptist Church. There are, indeed, many Baptist churches; but all these, when taken together, from a Baptist viewpoint, do not constitute one Baptist church. In the same way the New Testament speaks of "churches of Christ" (Rom. 16: 16), but nowhere does it say one word about "*the* church of Christ." There is no such an institution known in the New Testament as the church of Christ as an ecclesiasticism, or as one great corporate body. For such a body to exist, there must be a centralized head, visible and authoritative, to which every local church is subordinate and of which it is an integral part. As the sum of any number of units is equal to all the units which make said sum, so it would be with the churches of Christ in their relation to the great corporate body, "the church of Christ," if, indeed, there be such a thing.

The name "Baptist," an official title, is wrongly used when applied to a congregation of baptized believers. A wrong use of the word would not, in any sense, invalidate the faith and obedience of persons who constitute an organization wearing the name thus misapplied. Unless they were all baptizers, the name is evidently misused.

But I am told that it is the "teaching" of such churches, and not the name by which they are called, that makes their salvation an impossibility. This opens up another matter to which attention shall be given in another article. It is true that Baptists teach some error, but they also teach much truth. The same may be truthfully stated in regard to all denominations that lay claim to the name "Christian," or that which constitutes Christendom. If there are no Christians among the denominations, then we should not receive anything they have done, religiously. Our Bible, every version of it, was made by men who belong to denominations. The great commentaries and lexicons were made by them. The scholarship of denominationalists has been of inestimable value to us in our work of restoring the apostolic faith and forms and practices in this age of the world. Many of them have made invaluable contributions to the enlightenment and salvation of the world. Paul says: "Render honor to whom honor is due." The pioneers, the most of them, did this in a very appreciative and commendable way; but many of our modern "lights" have discovered that they have a "copyright" on the plan of salvation, free from error or from any of the imperfections of humanity, and every one else is to be anathematized. "Pronounce our 'shibboleth' or die" is the order now.

But "why ask the Baptists to come to us?" So far as I am connected with the matter, I do not ask the Baptists or people of any other denomination to come to "us." It is not always clear as to just who are included in the term "us." The people we often call "us" have a great habit of "turning each other out of the synagogue." Many of "us" will not recognize nor fellowship the rest of "us." No, I do not ask the Baptists nor others to come to "us." I try to preach the gospel to sinners, and the nature and importance of Christians maintaining the "unity of the Spirit in the bond of peace," by which all the saved are bound together in a new and blood-sealed covenant, and also showing the evils which have arisen and which con-

tinue to grow out of divisions, so that I enable those who put a greater value on Christianity, pure and unmixed with the doctrines and commandments of men, than upon the opinions and ideas of creed makers and sectarian propagandists, to *find* themselves. Such people are easily convinced that sectarianism among God's people is wrong and hurtful to the cause of Christ in many ways. They are anxious to become identified with those who, discarding all humanly devised formulas and differentiating titles in religion, stand solely "upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone"—the center and circumference of every divine truth.

I close this article with a concrete example. More than forty years ago there lived in Lauderdale County, Ala., a remarkable man. His name was "Murrell Askew." He was a Baptist preacher of extraordinary ability. He was for many years pastor of a large and influential church called "Macedonia," about sixteen miles from Florence. He saw, as very few men have more clearly seen, the evils of divisions among God's people. He preached the gospel as he found it written in the New Testament. This produced dissatisfaction among some of his preaching brethren. Finally he made the following proposition to the church for which he had preached for many years: "Brethren," said he, "we are wrong in wearing a sectarian name, and we have some things that we call 'Baptist usage' which do us no good, but, so far as they serve as barriers between ourselves and other Christians, are evidently hurtful. Let us, then, shuck and silk ourselves of everything that we do not find in the New Testament, and let us just be Christians only." His proposition was accepted, and the church has since been known as a "church of Christ."

Brother T. O. Bevis, of Cloverdale, Ala., is a living witness of that occurrence. He was one of the brethren who "shucked" and "silked" themselves of all humanisms as tests of fellowship or conditions of church membership. He is an elder in said congregation, and is pure gold. May the Lord spare him a while longer.

A Note From Brother Lucas North.

"Repent ye, and be baptized in the name of Jesus Christ unto the remission of your sins." (Acts 2: 38.) "For as many of you as have been baptized into Christ have put on Christ." (Gal. 3: 27.) "If any man be in Christ, he is a new creature." (2 Cor. 5: 17.)

I have been considerably interested lately in the discussion between Brother Kurfees and Brother Taylor. I do not propose to make an argument, nor even take a position on the question, but simply to tell what a Baptist preacher said in a talk at his baptizing. The preacher's name was "Fitzgerald," and he was considered a good deal of a revivalist; and at the close of a meeting he held at a place called "Park Grove," several years ago, I heard that he was to baptize forty-eight persons, and I went to the baptizing. Before beginning to baptize he made a talk, and among other things he said: "I want it plainly understood that we are not baptizing these persons to make them Christians; for we are not. We are baptizing them because they are already Christians." Now, are we to believe that these persons were baptized into Christ, "in whom we have redemption through his blood, even the forgiveness of sins," in spite of their belief to the contrary? And is not the above-described use of baptism precisely the same as taught and practiced by most denominations?

LUCAS NORTH.

Christianity has carried civilization along with it, whithersoever it has gone; and, as if to show that the latter does not depend on physical causes, some of the countries the most civilized in the days of Augustus are now in a state of hopeless barbarism.—Hare.

Danger Ahead.

BY J. D. TANT.

My Dear Brethren: Considering that I belong to the old guard and have been on the firing line for thirty-five years, I hope you will not think it unkind in me if I point to the danger and give a word of warning. I have noted the departure of so many of my brethren and have fought the digressive move along all lines, till I feel able to see the coming danger in the church of Christ.

At one time the church of Christ in Texas was united along all lines. We then began to have preachers' meetings, to which many preachers went and had a fine time. Later we turned it into a State meeting, and once a year all the preachers would come together for a big time. At each meeting there was a restless disposition among the younger set. "We are not doing anything. We must have some plan, so we can do great things like the sects around us."

This restlessness continued until 1886, when the preachers' State meeting was held at Austin. I attended that meeting. C. McPherson, A. J. Bush, Dick Kendrick, and others prepared beforehand to divide the church and organize their society, so they could do something. By carrying from forty to fifty girls to the preachers' meeting to vote every time C. McPherson raised his finger, they voted the society in.

When I saw aged brethren, including Dr. C. Kendrick, A. J. Clark, W. H. D. Carrington, and C. M. Wilmeth, weeping like children over the fall of the church, and when I heard one woman shout, "Thank God, we have a society at last!" and another one yell, "All is peace on the Potomac to-night!" and amid clapping of hands they began to sing "All Hail the Power of Jesus' Name," I then felt like the devil was never happier and hell was never brighter than at that time, as the devil had won such a victory.

All this trouble grew out of the innocent preachers' meetings.

Later, when I moved to West Tennessee, we had a preachers' meeting to devise *a plan* of mission work. One preacher said: "We now have one hundred and four churches in West Tennessee and twenty-two preachers. Shall we occupy the territory and keep other preachers out, or invite them to come in?" Another preacher stated: "Joe Warlick, of Texas, held a meeting for my church, and they engaged him for next year. I knew all the time I could hold a better meeting than Joe; but all were crazy about him, so I could say nothing." I was then forced to tell them Jesus said go to all the world, and I thought a gospel minister should go and preach the gospel where he was called. Neither did I think it wise for preachers to select their district and try to keep others out.

At that time the beloved David Lipscomb criticized the preachers' meeting of West Tennessee, and with his godly advice and wonderful influence I think he killed it out in that State.

It is now getting common for the preachers of the West to have preachers' meetings. Recently I attended one at Fort Smith, Ark., with thirty preachers present from eleven States. The trip cost each at least twenty dollars, and the church at Fort Smith two hundred dollars. We lost thirty weeks going and coming, at twenty-five dollars a week. So we can safely count on fifteen hundred dollars spent on the preachers' meeting. This amount would support some man a year in mission work, in which he could possibly baptize two hundred men and women and build up a half dozen congregations.

But we had a good time at the preachers' meeting. Each one had an opportunity to show off how much he knew. We did nothing unscriptural; but was the meeting scriptural? The only tendency I saw to leave the Bible was

that many were restless and argued for some plan or system to do mission work.

This brings me to the point I want to make. I notice in the Gospel Advocate of February 3, Brother Walker, of California, states the church at Dinuba will have a preachers' meeting; and among the things they will do, one is, they will devise some plan of coöperation by which evangelistic work can be done throughout the State. As the Lord has left no plan, of course these preachers can devise one.

When I call to memory that for thirty-five years John R. Williams, of West Tennessee, has been working under the coöperation of the churches of West Tennessee and has baptized thousands, and established churches, and John R. Lipscomb, J. A. Harding, I, and hundreds of other preachers have been talking about the Lord's plan for a long time, it now seems strange to me that preachers have to come together to devise a plan of mission work. Brethren, the society organization, with all other human inventions, is just one step ahead. Be careful of the plan you devise.

A short time ago I had occasion to examine some of the differences in Texas between the loyal brethren and the "digressives." We now have seven kinds of loyal (?) brethren in Texas. I found nine points of difference that the loyal brethren fought and condemned at the time the division came that they now accept and teach. In fact, instrumental music is about the only difference now between loyal brethren and "digressives" in Texas.

Brethren, do not forget, we are drifting.

[I commend the above to the thoughtful consideration of our readers. Preachers especially should be careful not to introduce methods that will lead to the organization of societies.—J. C. McQ.]

Power of God's Word.

BY JAMES E. SCOBEY.

God's word, if followed, will lead man away from the follies, fads, fancies, foolish fashions, and sinful indulgences which are so prevalent at the present time, and will safely guide him to the gate of paradise. While heaven were unattainable by us without God's word, yet it has been one of the strongest factors in the civilization, enlightenment, and moralization of the nations of the world. If we leave out of view the fact that it is God's means of saving man from the condemnation of past sins and the consequences of sin in the future and concentrate our view only on the fifth, sixth, and seventh chapters of Matthew, which comprise the Sermon on the Mount, we have the principles which teach the duty and obligation of man toward himself, his fellow man, and his God, as no other lawgiver or moral philosopher in the past had been able to approach, and as no one in the present has been able to surpass. While Moses was a great lawgiver, whose laws form the base of the jurisprudence of our own and other countries, Jesus Christ may be regarded as the great Chancellor, because of the justice and equity of his judgments.

The practical application of the direction of God's word and a conformity of personal conduct to the divine will on the part of Christians has had, and will continue to have, a wonderful and salutary effect on the manners of the world. But Christianity is impossible where the gospel has not been preached and the Bible is not known.

Paul, in writing to Timothy, the evangelist, knew of nothing more important than to charge him to "*preach the word;*" to study to show himself "a workman approved unto God, rightly dividing the word of truth." From my observation and experience, I think perhaps there are a great number of preachers who are studying to show themselves approved unto their hearers without the use of the word of truth. They preach what they feel will please and be popular with the world. I have heard quite a number of these popular world-trotting evangelists preach; I have never heard one preach the word with respect to becoming a Christian. They never tell sinners what Peter on Pentecost told them to do to be saved. True, they said a great many good things, exhorting sinners to quit their meanness and be good; but they have universally failed to make known, at any time or at any place, the great plan of salvation harmonizing with the great commission given the apostles by Jesus on Mount Olivet just before his ascension to heaven, where he is enthroned Lord of lords and King of kings, wielding the scepter over his spiritual kingdom.

The Bible, God's revelation to man, has stood the test of the ages past, both as to its genuineness and authenticity, notwithstanding the attacks of its outspoken foes—atheists and infidels, such as Voltaire, Tom Payne, Bob Ingersoll, and others—as well as those hypocritics who engage in destructive criticism, concluding that much of the old Bible cannot reasonably be received and believed.

Yet the great majority of those who are acquainted with the Bible believe that God "at sundry times and in divers manners spake in times past unto the fathers by the prophets," and "hath in these last days spoken unto us by his Son." He is our Prophet, our Priest, and our King. His teachings we should receive, his sacrificial office in our favor we should desire, and his laws we should obey. Then God's will would be done by us, his name be glorified, and we be blessed.

The Bible is the only book in all the world that gives an intelligible account of the creation or any proper conception of God himself. It tells from whence came man and whither he will go; it makes known to man his duties while living and his destiny when he dies.

Let all the preachers preach the word, that men may know the truth and obey the gospel, that their "sins may be blotted out, when the times of refreshing shall come from the presence of the Lord."

RELIEF FUND

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

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In sending contributions, be sure and state whether they are intended for the Home Orphans' Fund, the Armenian and Syrian Fund, or the Poland Fund. I should be glad if more of the contributions were designated for use in providing for orphans in this country, since there are constant appeals from destitute families close to us. Make all checks and money orders payable to A. B. Lipscomb, who will forward them to the proper commissioners.

It is indeed more blessed to give than to receive; but when the former luxury is not within one's honest reach, it is blessed, too, to receive from those one thoroughly loves.—G. S. Merriam.

The Approach of Death.

BY H. C. FLEMING.

In old age many days are lonely, many days are sad; but the promise of our Lord Jesus should surely make us glad.

When we arise early in the morning anxious for the daylight to appear, as the darkness of the night begins to pass away, we rejoice that the light has come. So it is at death with the Christian. This world is one of darkness, and while here we can only dimly see the approach of that light which will exist forever.

Death is the penalty for sin, and we all dread it because all we have ever known has been in this life; therefore we dread to pass from the known to the unknown. But if we have confidence in God and his promises, we should think of it in a different light.

We may have this confidence and yet not be satisfied with the manner in which we have passed our lives, because of the sins we have committed; and this itself is the very reason why God has taken so much pains to give us hope for forgiveness that we may enjoy a happy life after death.

As death approaches, our confidence in him should grow stronger and stronger. We should be able to grasp the thought of forgiveness through Jesus Christ our Savior by complying with his commands, remembering that in ourselves—that is, the flesh—dwelleth no good thing; that we are perfectly helpless by our own power. We have nothing but the promises on which to rely for help, strength, comfort, and consolation.

"My little children, these things write I unto you, that ye sin not. And if any man sin, we have an advocate with the Father, Jesus Christ the righteous: and he is the propitiation for our sins: and not for ours only, but also for the sins of the whole world." (1 John 2: 1, 2.)

This Advocate was "in all points tempted like as we are, yet without sin." (Heb. 4: 15.) He knows the weakness of man and the power of temptation; therefore, he is able to present our cases to the Father in supplications for mercy. Let us trust him, and the approach of death will have no terrors for us, but we can face the grim reaper with boldness and "find grace to help in time of need."

No more will be our sorrow's sighs
  Of earthly woe and sin;
Instead will be the pleasures
  In the mansions built by Him.

We shall soon be able to verify
  The promise given which he spake,
By the mercies of our Lord on high
  Of sins forgiven for his sake.

O the glory and the sweetness
  Of the holy land above,
Where Jesus in completeness
  Reigns in the beauty of his love!

Gethsemane.

BY R. P. CUFF.

"Gethsemane" means "oil press." This name was applied to a garden on the mount of Olives. "And they come unto a place which was named Gethsemane." (Mark 14: 32.) According to the marginal reading it would be: "And they come unto an inclosed piece of ground which was named Gethsemane." The idea of "an inclosed piece of ground" is also found in Matt. 26: 36. Though not mentioned by name, the "garden" in John 18: 1 is surely Gethsemane. Luke 22: 39, 40 presents the basis for saying that the garden of Gethsemane was on the mount of Olives. Olivet doubtless took its name from the olive trees that lined its slopes. Mount Olivet and the "mount of Olives" were the same. This mount was "before Jerusalem on the east." (Zech. 14: 4.)

A number of important events occurred on the night of our Master's betrayal. First, his eating of the last supper—that is, passover supper. He had gone to Jerusalem to observe the passover. One has said that he sat that night at a "table of happy fellowship." True, he there predicted that Judas would betray him. Despite that unpleasant feature, however, the supper scene must have been "happy" as contrasted with the distress, the agony, the sore trouble, and the exceeding sorrow of the hour in Gethsemane. (Matt. 26: 38; Mark 14: 33.)

After Jesus left the communion at the table in that upper chamber where he and the disciples had met to eat the supper, he crossed the brook Kidron. (John 18: 1.) The reader will recall that David once, in sorrows and sore straits, had crossed this same brook. (2 Sam. 15: 23.) Absalom had formed a conspiracy against the throne of David, and it had become necessary for the king to flee from Jerusalem.

When Jesus has crossed the Kidron and come to Gethsemane, then the garden of olives becomes at once interesting—an integral part of the tragic drama enacted on the closing stage of the Savior's life. In the time of trouble he had recourse to prayer. He went where he "ofttimes resorted." "Judas knew the place." (John 18: 2.) Not afraid to face his betrayer, Jesus went to a place that Judas knew. After establishing Peter, James, and John to watch, he receded into the gloom and the deep solitude of the garden where he might pray while his soul was agonizing. He assumed a lowly posture. (Mark 14: 35.) He spoke the same prayer a second time. (Verses 36, 39.) What agony was there in the heart of the Son of God! His soul was "exceeding sorrowful even unto death." "His sweat became as it were great drops of blood falling down upon the ground." (Luke 22: 44.) As Weymouth translates this passage: "His sweat became like clots of blood dropping on the ground." He prayed earnestly. Jehovah recognized the prayer as prompted by fear of God. (Heb. 5: 7.) An angel came from heaven to strengthen Jesus.

Victory was the consummation of the struggle. A fight had been going on within Jesus over "if it be possible." The cannon that roared defeat to "if it be possible" was "howbeit not what I will, but what thou wilt." He resigned himself to God's plan. This resignation was built upon firm resolve. Our Savior's determination to fulfill his mission, to please God all the way, was iron. "He steadfastly set his face to go to Jerusalem." (Luke 9: 51.)

E. de Pressensé said: "'My will, not thine, be done' turned paradise into a desert. 'Thy will, not mine, be done' turned the desert into paradise and made Gethsemane the gate of heaven."

Ruskin moralized on the ancient uses of olive oil, saying that the use of the oil had a triple significance—"for sacred anointing, for strength in the gymnasium, and for light." He concluded: "Above and beyond all, think how strange it is that the chief Agonia of humanity, and the chief giving of strength from heaven for its fulfillment, should have been under its [the olive tree's] night shadow in Palestine." In the Savior's earnest prayer, manly courage, firm resolve, and majestic manner in the presence of his enemies that momentarily stuns them is an endowment of stronger and grander conceptions of sacredness, strength, and light.

We need to-day something of the same spirit of adventure which the Pilgrim Fathers had. If they had put on the Mayflower the motto, "Safety First," they would never have reached this country.—William Lawrence.

Heavenly love centers no lower than heaven itself. If love is a beam, it is only as it stands in reference to the sun; if it loves the creature, it is only as it is a step to advance nearer to God. Lord, I would not care for heaven were it not for thee; neither would I love myself were I not in thee.—Selected.

HOME READING

The Child at the Door.

A child is crying beyond our door
In the cold and the wind and the wild downpour.
(How can we sit at ease within?)
A child is calling beyond our gate,
Starving and stark and desolate.
(How can we bid the feast begin?)

The doors of the world are heavy and tall,
But the cry of the child can pierce them all
(A cry of a child in anguish sore).
And though it sounds from a land apart,
'Tis at our threshold and at our heart
(A child is crying beyond our door).

How may we sit content and warm
When a child is lost in the night and storm
(The night of famine, the storm of war)?
How may we break our bread in ease,
Hearing the voice of the least of these?
(A child is crying beyond our door).

—Theodosia Garrison, in Exchange.

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Wasted Time.

There had been an accident to the train, and it was held up in a small town from one in the afternoon until nearly five waiting for an engine to come to its relief from the nearest large city. About two dozen passengers descended from the disabled train to the dirty little waiting room, and it was interesting to see what plans were made immediately for the afternoon by the various types represented.

The traveling salesmen took out their books and began work as if glad for an hour; two dissipated-looking youths inquired if there was a pool room in the place; three elderly men settled down tranquilly to smoke and read newspapers; while the others quickly made plans for the afternoon.

"I'm going to visit the school," said one young lady. "I teach at home, and I've always wanted to see the methods of a village school."

"How very tiresome!" said her companion. "I get school enough at home. I have an interesting novel or two in my satchel. Let's settle right down here and read."

"Do you know of any one who belongs to a missionary society in this town?" asked an old lady timidly of the station agent. "This is Wednesday afternoon and our meeting day at home; so I thought maybe you'd know of a meeting here."

The agent did know, and directed the old lady to the house not far away where such a meeting would soon be in progress. "Go right down and introduce yourself," he said warmly. "The lady who is going to have the meeting is my aunt, and she'll be glad to have you."

"Are there any interesting places near here?" asked an eager young high-school student—"anything that would work up into a theme for a history lesson?"

"This village is built on the site of an old pioneer fort," said the station agent. "I can give you the addresses of several elderly men in the place who have time to tell you some of the stirring events of this place in days gone by."

The lady canvasser was already out occupying her time profitably selling her wares, the minister in the group had gone to call on a brother minister of the same denomination, and there remained only the salesmen, the novel readers, and the smokers. Silence reigned for an hour, and then the smokers began to grumble. The salesmen put away their books and walked about the village as if glad for exercise without carrying heavy satchels, and presently the old gentlemen followed their example, leaving only three young ladies yawning over books with lurid covers.

"If this isn't insufferable!" said one girl at last as she laid down her book. "Wasting all this time in this beastly little hole! This is my afternoon at Madame Harriman's to have my nails done; and if you miss an appointment with her, you have to pay just the same as if you were there. It is simply maddening to wait, isn't it?"

"It certainly is," said another with conviction. "I might be shopping or resting at home, but here I sit in this unspeakable hovel doing nothing. Of course there could be nothing for a person of refinement and culture to do in such miserable surroundings."

"The idea of Mary visiting that school," laughed the third. "I'm forced to teach school for my bread and butter; but, thank goodness, when I close the door after me, I don't have to think of school out of hours. I'm in the business strictly for the money it affords and because I can't earn my living easier in any other way; but it doesn't follow that I enjoy the task so much that I want to visit other schools. How perfectly terrible it would be to have to live or exist in such a squalid place!"

So the afternoon went by, and presently the passengers were all gathered in the station waiting for the welcome announcement that they could continue their journey. "A wasted afternoon!" was the verdict of six or seven as their bored expression and listless looks turned toward the setting sun.

"A most delightful afternoon!" the old lady confided to her next neighbor. "I found some of the nicest ladies I ever met, and they had such an inspiring meeting. I gathered up a few items for our own society at home in the course of the meeting."

"You girls missed it by not going to that school," said the young teacher coming in with rosy cheeks and interested looks to gather up her belongings. "That first-grade teacher over there is simply wonderful. I'm going to tell Superintendent Duvall about her the minute I get home. And those adorable youngsters! In some things they are far ahead of our pupils."

The pool-room youngsters loudly discussed the "green" village youths they had found in the pool room and enlightened the unwilling listeners as to the details of the "rotten" game the "hicks pulled off." The old gentlemen looked as if discontented with the whole world even though they had loafed and smoked to their hearts' content, but the minister and the man who had been out looking up new customers for his firm paid scant attention to the loud talkers. They were thinking of the profitable time spent and the probable results of their visit to the village, just as the busy ladies were pleasurably recalling their experiences of the afternoon.

"It isn't so much the working time that tells on folks," said the lame station master thoughtfully, "as the loafing time. When I lost my leg and the company put me here, I thought I would waste my time henceforth and forever because shelved in a little town; but life has been sweet and profitable for me here, and I've kept busy. Now, take you folks this afternoon. I guess the only ones that wasted the time are the ones who waste mostly at home."

"I think you are right," said the salesman thoughtfully. "The only wasted time is the misspent time, or so it seems to me."—Hilda Richmond, in Christian Advocate.

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This world is in God's keeping. Despite the travail of soul in many parts of it, the clash of races and the struggle of class with class; despite the machinations of selfish men, a new earth is slowly being fashioned, wherein every child shall have its rightful measure of laughter, every man and woman a chance to do, and the proper reward for doing, a faithful day's work, every race and nation due consideration from its sister nations, rendering in return its full contribution to the happiness and welfare of all. —Congregationalist and Advance.

AT HOME AND ABROAD

F. B. Srygley reports two fine services, and specially two fine sermons (he preached them) at Lawrence Avenue Church, this city, last Lord's day.

J. V. A. Traylor, Murfreesboro, Tenn., filled his regular appointment at Hoover's Chapel, near Tullahoma, Tenn., on Sunday, March 6, with splendid crowds at both services."

W. F. Cox, Beamsville, Ontario, Canada, writes: "The work is moving along nicely in Collingwood. Last Lord's day (March 6) I preached for the brethren at Tinturn. On the last Lord's day in this month I expect to speak for the brethren at Selkirk."

From W. D. Bills, San Antonio, Texas, March 8: "We had two excellent services at Grove Avenue, this city, last Lord's day. It was our pleasure to have J. C. McQuiddy with us at the morning service. He gave us a splendid sermon. One man made the good confession at the evening service. Our work is progressing very nicely."

Ben West writes from Fort Worth, Texas, March 7: "We had three fine services yesterday. House packed; one added; two hundred in nine Bible classes. We 'lifted' eleven hundred dollars out of our pockets to enlarge our church building and add six Sunday-school rooms. Work will start this week. Work at the North Side is very interesting."

We have on our desk a program of a special meeting with the church of Christ at Elk City, Okla., to be held from March 29 to April 1, with sessions each morning at ten o'clock, each afternoon from two to four, and services each evening at a quarter past seven. They say: "Be sure *you come*." Signed: A. Mansur and W. M. Albert, elders; J. A. Cullum, minister.

From W. T. Taylor, Pottsboro, Texas, March 7: "I closed a week's meeting at the Willow Spring Schoolhouse last night. We had large crowds and the best of attention throughout the meeting. We have no worshiping assembly there. I shall visit them occasionally and try to get a church established again. I am preaching all my time now, and want to be busy."

T. H. Matheson writes from Guymon, Okla.: "I expect to make a trip back to my old home this summer, and would like two other meetings to hold in West Tennessee during August and September. I am to begin a meeting at Yorkville on the first Lord's day in August. The work here is great, and I hope to be able to make some very interesting reports before the year is gone."

V. E. Tankersley writes from Eau Gallie, Fla., Box 876, under date of March 11: "I would be glad to get in touch with brethren who are thinking of locating in Florida. We need a good preacher in our county, as we now have four small congregations here. If we could get some one who would be willing to locate here and help us in the Lord's work in this section, it would be a great help."

John M. Rice, now preaching at Munday, Texas, asks, "Is C. W. Holley sound?" and says: "C. W. Holley came to us from the 'digressives' because he cannot say 'amen' to anything except the doctrine of the Lord. Some have thought him to be about half digressive yet. I wish to state that I know this to be a great mistake. Brethren, call Brother Holley and use him; he will do you good."

J. C. Mosley writes from Mayflower, Ark., March 9: "When I came here the people were not having any Sunday school. Now the Baptists have started them a little school. I have baptized twenty-four. They all met with me last Lord's day and broke bread. There were thirty-two who broke bread, and one member had gone to Little Rock. I am glad to see the homes now giving thanks to God and praying. One boy twelve years old, whom I baptized, gives thanks at the table. I will go from here to Dongola, Ill."

H. N. Mann, of Riverside, Tenn., was in our sanctum for a nice visit last week. He reports the work at Riverside and also at a number of meeting places near there as doing well. Brethren at these places keep up the meetings for Lord's-day worship, and he and others meet with them and preach to both saint and sinner as the opportunity is presented. This is a fine way for conquering the world for Christ, and we are glad to know of this section as one in which the natural method is being carried out. Brother Mann is a large merchant and a small farmer, as well as a gospel preacher. He is rather larger than the average size in physical make-up.

Porter Norris, of Lucy (near Memphis), Tenn., was in to see us last week. He reports four congregations near him, built up by his efforts in the last nine years that he has lived in that section. Three have their own houses, and the fourth has the lumber on the ground to build one. He will begin a meeting at Lock (one of the above congregations) next Lord's day. Brother Norris formerly lived at Watkins, this county; and he says that this scribe "pushed" him into the ministry twenty years ago by publishing an appointment for him and insisting on his filling it, which he did.

J. W. Grant preached to a representative audience at Charlotte and Forty-sixth Avenues on Lord's-day morning. One baptized Methodist gave up the human part of his practice and standing (religious) and took his stand with that congregation on the Bible alone. The Bible study attendance was two hundred and fifteen—only six short of the highest record ever. The congregation had a business session at night and perfected arrangements by which the building committee will go forward immediately in preparation for the erection of a new meetinghouse, plans of which were approved.

William P. Walker, Dinuba, Cal., says: "Yesterday (February 27) finished my fourth month's labor with the Dinuba congregation. This congregation numbers about forty. This includes the boys and girls, also some 'dead stock.' While Brother Sewell was with the congregation he had about twenty-three additions. When he left, the most of his additions left. Some went to the Christian Church and some to the 'Church of God.' I am afraid that some people join preachers instead of Christ. We have some faithful workers in the Dinuba church. Since Christmas we have spent about nine hundred dollars on our house of worship. No appeals were made to other churches. The money was raised at home. They have also supported me well and cared for some poor members. It may be well for me to say that I have not preached a sermon on 'money' since I have been here. We have some truly converted people in the Dinuba church. These people are the kind that give. If we had our 'dead stock' converted, only God knows what the Dinuba church could do. The elders expect to have a 'house cleaning' sometime in the near future. They expect to convert these folks or lower the back bars of the congregation and let them out. Last night one came from the Baptists. She will be baptized next Lord's day."

W. D. Bills, who preached for about six years for the Denver Heights church of Christ in San Antonio, Texas, is now working to build up the cause of Christ on Grove Avenue in that flourishing city. The work is progressing nicely and growing in interest under his efforts, and promises soon to develop into a strong congregation. On Sunday night, March 6, there was one confession at this place. Brother Bills appears to be very much interested in the work and determined to remove all obstacles out of the way of the progress and development of the church. Brother McQuiddy had the pleasure of being hospitably entertained for a while by Brother Bills and his wife during his recent visit to San Antonio. Such kind consideration cheers and brightens one who of necessity must be away from his work at home. Hospitality is a virtue that should be cultivated more and more by Christians. Brother McQuiddy also had the pleasure of meeting his personal friend and warm supporter in every good work, T. W. Phillips, while in San Antonio. Brother Phillips held a good meeting for the Denver Heights church of Christ, beginning on the first Sunday in February and closing on the fourth Sunday night. The meeting was well attended throughout, and the church was greatly strengthened and unified. There were twenty-seven additions to the congregation from all sources. On the first Lord's day in March two more made the confession and two took membership. The church is very much pleased with the great good Brother Phillips has accomplished during his brief period of work in San Antonio. M. O. Dailey labors with the South Flores Street church of Christ in San Antonio. The church there is moving on about as usual, and apparently holds its preacher in high esteem. With that spirit of coöperation prevailing among these congregations that should always exist between the churches of Christ, there is no reason why they should not establish churches in other localities in the great and growing city of San Antonio. As the weather is warm there the most of the time, a tent could be used very advantageously in planting churches in the destitute fields of the city. We shall expect great things from the brethren in San Antonio.

The church at Shelbyville, Tenn., has just closed a fifteen-days' meeting, with twelve baptisms.

S. M. Spears has changed his address from Hohenwald, Tenn., to David Lipscomb College, Nashville, Tenn.

F. W. Smith reports fine audiences and interest at both services of the church at Franklin, Tenn., last Lord's day.

From J. S. Newman, Clifton, Texas, March 8: "The cause here is doing nicely. Good crowds and fine interest."

From E. P. Watson, Dickson, Tenn., March 5: "Our work here moves on nicely. This is a splendid congregation and in good working order. We hope to do more and better work."

From Mrs. Tom Hemphill, Mineral Wells, Texas: "The church of Christ that meets at the Odd Fellows' Hall every Lord's day is increasing. We have very good crowds, and all are at peace with each other."

From Will W. Slater Fort Smith, Ark., March 7: "We had two good services yesterday at Park Hill Church. We are at peace, and all have a mind to work. I preached out east of Van Buren in the afternoon."

A. A. Bunner, 1800 West Fifty-fourth Street, Cleveland, Ohio, requests any one knowing of any loyal disciples of Christ in or near Ravenna, Ohio, to please notify him, giving him their names and addresses."

Our brother, George H. Porch, known familiarly by his friends as "Uncle George," is now located with the clothing, hats, and gents' furnishing goods house of the L. A. Bauman Company, 417 Church Street. He invites his friends and all to call to see him in his new location.

If any reader knows of any one, Christian or otherwise, living in or around Baltimore, Md., that would be interested in New Testament Christianity, kindly send name and address to T. H. Walker, 2011 North Charles Street, Baltimore, Md., or to A. B. Comer, Wyoming Apartments, Washington, D. C.

Horace W. Busby, of Fort Worth, Texas, has recently closed a fine meeting at Sonora, Texas. Austin Taylor, of Uvalde, conducted the song service. The meeting resulted in some sixteen or seventeen additions from all sources. The church was greatly strengthened and encouraged to press forward in the great work of saving souls.

T. H. Ethridge, of Marshall, Texas, under date of March 12, writes as follows: "Our work at Marshall grows slowly, but, we trust, surely. We have had a little meeting this week, conducted by home forces. Two have taken membership. We shall likely close to-morrow night. I have time for two meetings in the summer not yet arranged for. I should like to do so."

E. W. Moon writes: "We sincerely regret to learn of Brother McQuiddy's depreciation in health, and shall be glad to learn of his rapid recovery. He is a busy man, industrious to a fault, 'not slothful in business,' a stalwart Christian. He will be missed when he is gone." We are glad to announce that Brother McQuiddy reports that he is doing fine and improving in health.

S. M. Spears reports interesting services at Estill Springs, Tenn., as follows: "On the fourth Lord's day in February I preached at Estill Springs. Brother Grammar, of Lois, was there, and with him two of his brothers and a Brother Wagner. They did the singing for us, which was highly appreciated by all who heard them. It drew a large crowd, and we all had an enjoyable day."

From Joe L. Netherland, Miami, Fla.: "Last Sunday (March 6) was a splendid day for the church here. There were one hundred and forty-two present for Bible study. The house was well filled at all the services. I am expecting to begin my protracted-meeting work in Tennessee about July 1. Any congregation desiring to correspond with me will address me at Box 253, Miami, Fla."

Foy E. Wallace, Sr., recently closed an interesting meeting at Corpus Christi, Texas, with eight baptisms, several restored, and some to take membership. This church has just completed a new house, which was necessary by reason of the storm which recently destroyed the old meeting-house. This is the home of C. W. Sewell, who has labored long and faithfully in this town and surounding community.

From W. S. Long, Washington, D. C., March 6: "Another interesting Lord's day has just closed. The hearing was excellent. One young soldier from Texas placed his membership with us. Each member seems devoted to the church work, and the good spirit reigns. A telegram from Jesse P. Sewell, of Abilene, Texas, informs us that he will be here about April 1. We shall welcome him to the capital city and be encouraged by his spiritual and soul-stiring sermons."

From E. S. Parrish, Montgomery, Ala., March 13: "We had another good service to-day at the Highland Park church of Christ. There were one hundred and twenty-three in the Bible classes. One person made the confession, one was restored, and two placed membership. All are greatly encouraged and have a mind to work."

Will J. Cullum had a fine audience at the Lockeland Community Hall, Sixteenth Street, near Holley, Sunday afternoon. He also reports good services at Reid Avenue, both morning and evening. Brother Cullum will preach next Lord's day, morning and night, at Twelfth Avenue, North; and in the afternoon he will preach at Bull Run Church, in Cheatham County.

Just before going to press we received a news letter from John E. Dunn, Waxahachie, Texas, from which we give the following: "Thomas H. Burton, of Union, S. C., will be with us on Wednesday night and tell us about his work in the Palmetto State. Horace W. Busby is to begin a protracted meeting with us on March 18. Brother Busby is very popular here, and we are expecting a glorious meeting." The remainder of Brother Dunn's letter will be given next week.

W. L. Oliphant writing from Muskogee, Okla., March 9, says: "I was at home again last Lord's day. One sister placed membership with the congregation at the evening service. The church is getting along splendidly. We are beginning to make preparation for our spring meeting, which is to begin in May. J. Will Henley is to hold our meeting. With the congregation in good working order and a preacher with the ability Brother Henley possesses, we are expecting a great meeting. I spent four days last week preaching to attentive crowds at Locust Grove, and assisted the brethren there in setting the congregation in order. I shall be in mission work for some time now, supported by the Muskogee and Tulsa churches. I would that all congregations could be aroused to a realization of their duty along this line."

R. E. L. Taylor writes from Decherd, Tenn., March 12: "We had three good services in Florida last Lord's day. I preached, morning and afternoon, at Homasassa, in the Methodist Church, to large crowds. The brethren all went from Lecanto with me and took an active part. I preached at Lecanto at night to the largest audience that I had while there. Two young men made made the good confession, and two more made the confession at the water, and all were baptized. At the water I closed out my work with the congregation at Lecanto, with twenty-five (in all) baptized. I have never labored with a more zealous congregation since I have been preaching. We arrived at home last Thursday. My wife stood the trip home fine. She is very much improved. The Florida brethren and sisters were very kind to us while there. They supported me well for my work."

John T. Hall, Jackson, Tenn., says: "It is sometimes heart-rending to ministers of the gospel and others who so much desire to see a greater effort, more zeal, more real sincerity in the work of Him who said, 'Follow me,' when they note the indifference and inconsistency of many who profess to be Christians. We read the great Book, we listen to the very finest sermons, and also get, through the press, helps, admonitions, etc. Consoling to instructors is the thought that while all will not listen, accept, and act some will. There are people who make no pretensions to Christianity who in their dealings with men are more truthful and more inclined to bless and help suffering humanity than some church members. No one need expect to wield a good influence over the unconverted sinner and the weak and indifferent church member, if he does not live up to the high standard of Christianity himself. Every one ought to be solemnly impressed with the inference of the admonition of the beloved apostle Paul: 'Practice what you preach.' If the people around you are not converted and saved, you are in part to blame. 'Ye are the light of the world,' 'the salt of the earth.' There is a power in words. There is something for you to say as well as do. 'Admonish one another.' We have some as faithful members in our Jackson congregation as can be found anywhere. Bemis is a fine little city of about two thousand inhabitants, three miles south of this city. L. S. Lancaster preaches for the congregation there twice a month. There is a great opening there for a large increase of disciples."

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EDITORIAL

"Blessed Are the Poor in Spirit."

BY J. C. M'Q.

The first beatitude Jesus spoke in his inimitable Sermon on the Mount is: "Blessed are the poor in spirit: for theirs is the kingdom of heaven." Without any depreciation of the other beatitudes, we may well emphasize the fact that we cannot well observe any of them until we have practiced in a measure the first one. A man with a proud, haughty, and conceited spirit like that of Haman cannot exhibit a single beatitude in his life. Without poverty of spirit there can be no real meekness, innocence, and virtue. Only the poor in spirit can truly mourn for the sins they have committed, hunger and thirst after righteousness until they stand on the mountain top of a purified and perfected life. The Savior not only teaches us, "Blessed are the poor in spirit," but his whole life and example is one of perfect poverty of spirit and humility.

The Spirit tells us, through Paul: "For ye know the grace of our Lord Jesus Christ, that, though he was rich, yet for your sakes he became poor, that ye through his poverty might become rich." (2 Cor. 8: 9.) He gave up the raptures, riches, and glories of heaven for the poverty, persecution, and tribulations of earth. He cheerfully gave up heaven in order to become a homeless wanderer in the earth. Listen to him: "The foxes have holes, and the birds of the heaven have nests; but the Son of man hath not where to lay his head." (Matt. 8: 20.) If I were writing to a poor, persecuted disciple, or to a discouraged, murmuring, and broken-spirited preacher who is complaining of his hard lot in this world, I would say: Cheer up and listen to this same Jesus as he tenderly says: "A disciple is not above his teacher, nor a servant above his lord." (Matt. 10: 24.)

This same poverty of spirit led Jesus to agonize in the garden of Gethsemane until in his agony his sweat became as great drops of blood. What a sight to behold—the only One absolutely poor in spirit, guileless and sinless, bowed beneath the weight of the sins of the whole world! Just here I recall the words of Paul to the Philippians: "Doing nothing through faction or through vainglory, but in lowliness of mind each counting other better than himself; not looking each of you to his own things, but each of you also to the things of others. Have this mind in you, which was also in Christ Jesus: who, existing in the form of God, counted not the being on an equality with God a thing to be grasped, but emptied himself, taking the form of a servant, being made in the likeness of men; and being found in fashion as a man, he humbled himself, becoming obedient even unto death, yea, the death of the cross. Wherefore also God highly exalted him, and gave unto him the name which is above every name." (Phil. 2: 3-9.) In this example we have the whole story. Humility must precede exaltation. In order to go up, we must first go down. We must put down pride, passion, and lust; and with these beneath our feet, we must rise to where the snows of purity forever gleam in the glow of heaven. Without poverty of spirit there is no exaltation. "And whosoever shall exalt himself shall be humbled; and whosoever shall humble himself shall be exalted." (Matt. 23: 12.) Humility is the most admired virtue, and yet the least practiced. How hard it is for us not to think more highly of ourselves than we should! Our sermons are matchless; there are none better! A preacher used to pray for himself that the speaker might hide behind the cross of Christ; but the preacher was so conceited, was so proud of his own attainments, that the hearer could not get even a faint glimpse of the cross of Christ. How different from Paul, who came not with excellency of speech or of wisdom, but determined not to know anything, "save Jesus Christ, and him crucified."

If we would glorify God, we must lose sight of our own glory, selfish interests, and attainments. A young Southern girl said to a woman of eighty, who still attracted all in spite of her snowy hair: "Tell me the secret of your charm, and teach me to fascinate people as you do." "My child," was the motherly response, "remember just this: in the alphabet of charm there is no such letter as 'I;' it is all 'you.'" There it is again. "I"—this conceited "I"—blocks the road to real usefulness and happiness. Our charms, our attainments, and our graces are all as light as vanity if we are destitute of humility. When we lose our humility, our usefulness is gone and we are deprived of God's favor.

Saul was truly great when he was little in his own sight. God could use him while he was poor in spirit, and for this reason permitted him to be king over his people. But when he lost his poverty of spirit, became great in his own estimation, and presumed to set up his judgment against the wisdom of God, Jehovah could no longer use him. Men love authority and seek it; yet it seems strange that they do, when it proves the destruction of so many. Success, position, money—each brings with it a responsibility which, if not properly met, will drag a man down to hell. The prosperous need the prayers of the righteous more than the poor. Honor, power, and success proved the undoing of Saul. They led him to exalt himself and not God. With self-exaltation always comes destruction. The following

legend well illustrates this: "An inflated frog, the usual type of the boaster, wanted to accompany a brood of wild geese on their migration from the cold North to the Southern sunny climes. As he heard the geese planning their trip in his Northern pool, the frog proposed to them to accompany them. But they said: 'How can you ever fly? We are provided with wings, and you can only croak and swim.' 'O, but,' said he, 'I have brains; and if you will carry out my directions, you will be surprised at the ingenuity of my plan.' The geese consented, and immediately the frog directed them to a strong reed in the swamp, which they pulled up and brought to him. 'Now,' he said, 'you just take hold of the reed in your mouths, one at each end, and I will hold on with my mouth in the middle, and you will carry me without any difficulty.' And so they started. But, as they flew over the village, the people were attracted by the strange sight of the aërial caravan and began to express wonder and admiration at the strange contrivance, and asked: 'Who could have thought of such a bright idea?' This was too much for the frog. He was in danger of losing the credit of this splendid scheme, and so, without stopping to think, he shouted: 'I did it!' But, of course, the moment he opened his mouth he lost his hold, and down he dropped among the villagers."

God justified the publican and not the proud, influential, and self-righteous Pharisee. It is only the poor in spirit, those who, like the publican, pray, "God, be thou merciful to me, a sinner," that God can and will save. God does not despise, but saves, the man of a contrite heart. Isaiah says: "For thus saith the high and lofty One that inhabiteth eternity, whose name is Holy: I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite." (Isa. 57: 15.) The poor in spirit enjoy the kingdom of heaven because they are prepared for that prepared place, and in a measure and sense are enjoying heaven now. They enjoy a satisfaction, peace, and joy that are wholly foreign to the self-inflated life. In the sore trials and conflicts of life they rest secure in His promises and triumphantly press forward. God delights to honor and bless the man of humility. Only such will he save. "Blessed are the poor in spirit: for theirs is the kingdom of heaven."

Still More on Christians Among the Denominations.

BY M. C. K.

On pages 251-252 of this issue of the Gospel Advocate we publish two thoughtful articles from Brethren C. E. Holt and Lucas North. I am glad that the series of articles on "Bible Things by Bible Names" seems to be leading to an extended investigation, and it is hoped and believed that much good will result. Both of these articles suggest matters of the most vital importance involving the most serious consequences on the pending issue whether there are Christians in the denominations, and we ask for them a careful and prayerful reading. In all our investigations of Biblical questions, our aim should be to accept facts, no matter what they may be nor whom they may or may not favor, and to reach none but wise and safe conclusions. Hoping the present articles and the comments on them may contribute to this end, I invite special attention to the following points:

1. Let the reader seriously ponder both facts and figures in Brother Holt's communication. From the premises which he submits, not only does the conclusion follow that there are only "about one hundred and fifty thousand Christians in the world at the present time," but it also "follows that, so far as we know, there was not a Christian on earth when Alexander Campbell was born; and that Campbell himself was not a Christian." Brother Holt does not accept this conclusion, but he clearly shows that it logically follows from the misleading and untenable position which some have assumed in this controversy.

2. Let the reader note also the following observation: "If salvation and membership in the church of Christ depend upon an entire freedom from error, doctrinally and otherwise, then I have serious doubts about there being a single Christian on earth to-day, or at any other period." I hesitate not to say that no living man can overthrow or successfully attack this conclusion and hold to all the facts in the case. There is simply no escape from it, and those whom he criticizes may as well make up their minds to either accept it or to recede from the position they have taken.

3. Brother Holt makes a wise and always important distinction, frequently overlooked, between a local "church of Christ," which may be an organization, and "the church of Christ" in general, which is not only not "an ecclesiasticism," but is not an organization in any sense at all. It is never even hinted at in the Scriptures "as one great corporate body."

4. Yes, all the translations of the Bible into our English tongue that have ever come into general use were made by members of the denominations. Even the King James Version of 1611 and the Revised Version of 1881—the only Bible which the English-speaking world has used for the past three hundred years, and the one it is using now—were made altogether by members of denominations; but with thoughtful people it does not follow that we should reject these translations because those who made them taught and did some things that were wrong. And it does not follow that in a commentary on the Bible made by a member of a denomination—and the greatest and most learned of them ever written were so made—we must reject the truths they contain because they also contain some error. I never look long at the contents of my own library without feeling that I owe a debt of profound gratitude to the great and learned men of different denominations, particularly those of the Episcopal and Lutheran bodies, for the truths they have taught; while, at the same time, I try to avoid, and to get others to avoid, any errors they have taught.

5. If Brother Holt's statement appears too strong and too sweeping when he says that, according to their reasoning, "our modern 'lights' have discovered that they have a 'copyright' on the plan of salvation, free from error or from any of the imperfections of humanity, and every one else is to be anathematized," then be it remembered that his statement presents nothing but the logical and inevitable consequences which follow from the position which he criticizes. I am fully aware that it would not be proper to charge the consequences of their position upon them unless they avow them; but Brother Holt has correctly stated what the consequences of the position are.

6. In answering the question, "Why ask the Baptists to come to us?" he makes another important distinction which deserves special emphasis. Among the devotees of all denominations there is too much talk about "coming to us," and not enough about all coming to the New Testament platform. If the course pursued by Murrell Askew, as reported by Brother Holt, is not the correct course for us all to pursue, then I have read the word of God to no proper purpose. When he proposed that all should divest themselves "of everything that" they could "not find in the New Testament and" that they "just be Christians only," if he was not pursuing the identical course which God distinctly and positively requires all of us to pursue, then the Bible is simply the wrong book to have as our guide.

7. When "Brother Fitzgerald," before baptizing forty-eight persons, announced to the public, according to Brother North, that he was "baptizing them because they were already Christians," he showed that he was mistaken about the place of baptism in the economy of God. I distinctly

remember, too, when the denominational preacher did for me and a large number of others on the same occasion what he called baptizing us, that he said many more things than "Brother Fitzgerald" is reported to have said, which I afterwards learned were egregiously wrong and of course contrary to the New Testament; but I also distinctly remember that, in spite of all these erroneous things said by the preacher, and no matter what may have been true of the others, I myself submitted, in the fear of God, to what I thought was baptism, and I did it for no other purpose but to obey God that he might accept and save my soul. As to the precise motives in all their details which actuated those forty-eight persons baptized by a man in error himself on some things, or why, from their own point of view, they were baptized, I do not know, and neither does Brother North nor anybody else on earth know, except the forty-eight persons themselves; and when brethren undertake to criticize and judge men on matters that are exclusively between themselves and their God, and of which others than themselves can know absolutely nothing, I respectfully refer such critics and judges to the Pauline question and comment: "Who art thou that judgest the servant of another? to his own lord he standeth or falleth." (Rom. 14: 4.) When, in any act whatever, men do what the New Testament requires, they do right, no matter in how many other things they may be wrong, and we should encourage them and all others in any such act, and thus encourage them to follow simply the New Testament in all things.

Work.

BY E. A. E.

In all study of the Bible the one thing is to learn the will of God that we may obey it.

That God has spoken on any subject, giving his will, makes the study most interesting, most important, and obedience to God's will in regard to it most imperative. It is sin against ourselves, against our fellow men, and against God to neglect to study and to fail to do and to teach the whole will of God on "every good work." Such expressions as the following are most comprehensive:

> Every scripture inspired of God is also profitable for teaching, for reproof, for correction, for instruction which is in righteousness: that the man of God may be complete, furnished completely unto every good work. (2 Tim. 3: 16, 17.)
>
> Seeing that his divine power hath granted unto us all things that pertain unto life and godliness, through the knowledge of him that called us by his own glory and virtue. (2 Pet. 1: 3.)
>
> Beloved, while I was giving all diligence to write unto you of our common salvation, I was constrained to write unto you exhorting you to contend earnestly for the faith which was once for all delivered unto the saints. (Jude 3.)
>
> I shrank not from declaring unto you anything that was profitable, and teaching you publicly, and from house to house, testifying both to Jews and to Greeks repentance toward God, and faith toward our Lord Jesus Christ. . . . Wherefore I testify unto you this day, that I am pure from the blood of all men. For I shrank not from declaring unto you the whole counsel of God. . . . Wherefore watch ye, remembering that by the space of three years I ceased not to admonish every one night and day with tears. . . . In all things I gave you an example, that so laboring ye ought to help the weak, and to remember the words of the Lord Jesus, that he himself said, It is more blessed to give than to receive. (Acts 20: 18-35.)

Let us study these passages and all such other passages as: "Preach the word;" "Preach the gospel;" "I determined not to know anything among you, save Jesus Christ, and him crucified;" "For we preach not ourselves, but Christ Jesus as Lord, and ourselves as your servants for Jesus' sake;" and let us studiously avoid all "old wives' fables," "endless genealogies," "profane babblings," "oppositions to knowledge falsely so called:" all untaught questions; etc. Then let us go over all this again and see if honest toil and useful occupations are embraced in "the faith," in "all things that pertain unto life and godliness," in "the whole counsel of God," in the Scriptures which furnish the man of God completely unto every good work, or in the many vain and unprofitable questions which should be avoided. Then we will see most clearly our duty—we must teach and practice all of the one and conscientiously avoid all of the other.

Much of this article will appear in the Advanced Quarterly, beginning with April. If it is scriptural and worthy, let us study it and teach it; if not, let us reject it and teach against it.

The word "work" embraces much. It means exertion for the accomplishment of a purpose. This may be physical, mental, moral, spiritual, or two or more or all combined. There are good works and bad works. There are "honest occupations" and dishonorable ones. God works, the devil works. The meaning of WORK in this article is employment, occupation, mental and physical effort to make an honest living and to have something to give to the variously needy, together with the service of God and the spiritual strength and blessings embraced in it.

There is great and demanding need of study of Bible teaching on work at the present evil time because of the widespread idleness of the world, the prevailing love of pleasure, the unrighteous desire to receive as much pay as possible for as little work as possible, or as much work as possible for as little pay as possible, and the unreliability of many workmen. Honest and thorough work and honest pay, a full day's work and a full day's pay, will bring prosperity, contentment, peace, and happiness. The Golden Rule is the panacea for all differences between men, and love is the golden chain which binds all together and to God.

The perversion of God's teaching in regard to work, just as his way in almost all other things has been perverted, has helped to increase theft, robbery, wickedness, and to swell the wave of crime which is spreading its foul waters as a flood over the land.

The Bible Teaches Work as a Part of Christianity.

Work is a blessing, not a curse. Before man sinned, God "put him in the garden of Eden to dress it and to keep it" (Gen. 2: 15)—gave him useful and beautiful employment. Because of his sin the ground was cursed with thorns and thistles, so that in the sweat of his face and in sorrow he has been compelled to eat bread until his return to dust. (Gen. 3: 16-19.) This has been God's law ever since. Toil and sweat now are the only things which will produce honest bread. As we proceed we shall see more and more of the teaching of the Bible on work. It teaches the kind of work it is right to do and the kind it is wrong to do; the true motives for all right kinds of work, the purposes to be accomplished by it, the spirit in which it must be done, and the many blessings of it.

Bible Motives for Work.

1. To make an honest living. To "take thought for things honorable in the sight of all men" (Rom. 12: 17) is God's command. Another command is, "that they who believe in God may be careful to profess honest occupations," and: "Let our people learn to profess honest occupations for necessary wants, that they be not unfruitful." (Tit. 3: 8, 14—margin.) The Bible condemns all kinds of fraud, dishonesty, cheating, gambling, stealing, getting something for nothing, oppression of the poor, etc. Read James 5: 1-6 on keeping back the wages of laborers and their cry unto God. On the contrary, all are commanded to follow some useful calling—"that which is good," or which will benefit others. In contrast with stealing, "that which is good" in Eph. 4: 28 means that calling or work which will bring good to others as well as make a living for those who follow it. No one has any sort of right to make money out of that which brings only evil to others. There are hundreds of callings which bring an honest and

good living to all who follow them and good only to others. There are other callings which, while increasing the possessions of those who follow them, bring evil, and only evil, to all others. Gambling in all its phases is not good for this reason. The loser receives nothing for the money the winner gains. This is contrary to God's law. Making and selling intoxicating liquors as beverages are not good. Those who make money out of such callings do so at the loss of money, health, homes, happiness, and the souls of all who buy and drink. It is not only unchristian, but also *unpatriotic*, to manufacture and to sell intoxicating liquors as beverages. How can a man whose business works only evil, and that continually, to all others, love his country, his neighbor as himself, or seek the good of any one? This is neither Christian nor patriotic.

2. To supply oneself and family with all necessary wants and to have need of nothing (1 Thess. 4: 11, 12); to rear one's children in economy, industry, self-reliance, independence, self-respect, usefulness, and to properly educate them with a deep sense of responsibility to man and to God. Without this they will be only dead beats, deadheads, hangers-on, sycophants, and everything else worthless. Every man's family has "necessary wants," and these wants of food, raiment, shelter, education—that is, proper training of body, mind, and heart—cleanliness and godliness must be supplied by honest and useful work of some kind. The following are a few of the many passages on the blessings of honest work: "The hand of the diligent maketh rich." (Prov. 10: 4.) "He that tilleth his land shall have plenty of bread." (Prov. 12: 11.) "The thoughts of the diligent tend only to plenteousness." (Prov. 21: 5.) Study Prov. 31: 10-31. On the contrary, note the poverty and trouble to which the indolent, lovers of pleasure, and sluggards come. (2 Thess. 3: 6-13; Prov. 6: 6-11; 10: 4, 5, 26; 12: 24; 13: 4; 19: 24; 20: 4; 21: 25; 24: 30-34; 26: 13-16.)

3. To be useful and profitable in any country (Tit. 3: 14—margin) and to set good examples—to "walk becomingly toward them that are without"—without the church. (1 Thess. 4: 12.) An idle, lazy man is an unprofitable one, a burden upon others, and a reproach upon the cause of Christ.

4. To have something to give to the needy. (Eph. 4: 28.) To the elders at Ephesus, Paul says: "In all things I gave you an example, that so laboring [as he had done] ye ought to help the weak." (Acts 20: 35.) "To visit the fatherless and widows in their affliction" (James 1: 27) is to give them such things as they need; and the way to obtain these things is to work for them in some honest occupations, and not by suppers or some other fleshly entertainment. While certain widows are to be cared for by the church, there are others and other helpless ones who are to be cared for by their children and grandchildren. This is showing piety at home and requiting parents. (1 Tim. 5: 1-4, 16.) It requires work to do this. "For ye have the poor always with you, and whensoever ye will ye can do them good." (Mark 14: 7.) Read Matt. 25: 31-46. That which is given to the poor and for the support of the gospel must be made by work. This is God's way of "raising money for the church." But how many really work in order to have something to give as God directs?

5. Whenever children and others work for these reasons, because God so teaches, they are as much in the service of God as when engaged in his worship in Spirit and truth in the congregation. Children who remain at home and work to support and to repay their parents in their old age are serving God as they can in no other place or way, for nothing can take the place of this. The very blessings of God will rest upon them. The wife and mother who is satisfied in obedience to God to remain a mother at home is blessed of God and is a blessing to her family and the world; but the women who turn from home and these duties and loving service to something which God has not commanded or has forbidden blaspheme the word of God. (Tit. 2: 1-5.) The Bible is still right and our guide in all things, and all who differ from it are wrong.

Wrong Motives for Work.

Simply to make money or to accumulate wealth is not the Bible motive for work. In that case the worker serves mammon, not God, and becomes an idolater. Jesus declares: "Ye cannot serve God and mammon." He forbids laying up treasures upon the earth, and gives his reasons for doing so. He says life is "more than the food, and the body than the raiment." (See Matt. 6: 19-25.) Again: "Take heed, and keep yourselves from all covetousness; for a man's life consisteth not in the abundance of the things which he possesseth." (Luke 12: 15.) Covetousness is idolatry. (Col. 3: 5.) The "cares and riches and pleasures of this life" (Luke 8: 14), with "the lusts of other things" (Mark 4: 19), are the thorns which choke the word of God out of the heart. Man was not created in the image of God, and, later, was not redeemed by the blood of Christ, in order to eat, to drink, to wear clothes, to sleep, or to make money to be consumed upon his own lusts and pleasures. (James 4: 1-10.) Eating, sleeping, wearing clothes, making money, etc., are God-ordained means to an end, *but are not the end*. To have an honest occupation, to be industrious, to practice economy, to be just and generous, to work with the motives and for the purposes which God gives, to exercise godliness with contentment, to be free from anxiety and greed, and to be "rich in faith," "rich in good works," and "rich toward God," is to live in peace, to be a blessing to others, to be happy, to follow Christ and honor God, and to be saved.

Rich men, by the proper use of their wealth, can become Christians, live the Christian life, and accomplish great good. (1 Tim. 6: 17-19.)

A Defense of Baptist Doctrine.

BY F. W. SMITH.

I wish to conclude my reply to L. R. Burress' effort to defend some of the teaching and practice of the Baptist Church. In our friend's effort to escape the fact that baptism is one of the conditions of salvation, he quotes a passage that most clearly and emphatically establishes the doctrine—viz.: "Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost; which he shed on us abundantly through Jesus Christ our Savior." (Tit. 3: 5, 6.) The "washing" of regeneration here mentioned refers to baptism, as all scholars and commentators of note agree, and is placed over against the works of "righteousness" by which no one is saved. The apostle says while we are not saved by works of righteousness—that is, the kind of works here mentioned—we are saved by baptism, which shows that baptism does not belong to that class of works by which we cannot be saved. The learned Macknight, an eminent Presyterian, says of this passage this: "Through the bath of regeneration—through *baptism*; called 'the bath of regeneration,' not because any change in the nature of the baptized person is produced by baptism, but because it is an emblem of the purification of his soul from sin." Hovey, one of the ablest men the Baptist Church ever produced, says: "Paul had in mind baptism as representing and confessing the divine change called 'regeneration.' Hence he teaches that men are saved by an outworking obedient life given and preserved by the Holy Spirit." ("Commentary on John," Appendix, page 422.) I simply refer to these great denominational preachers and commentators to show that they understood "washing of regeneration" to mean baptism; and as to what place it occupies in the gospel plan of salvation, I quote the divine record—viz.: "We are saved by the washing of regeneration."

Brother Burress informs us that "Baptists do not baptize into churches, but in the name of the Father, and of the Son, and of the Holy Spirit." Unless he will claim that one is a member of a Baptist church *before* baptism, I cannot see the correctness of his statement. Hence, I ask him the direct question: Is any recognized as a member of a Baptist church *before* baptism? If not, *when* does one become a member? I baptize people "*into the name* of the Father, and of the Son, and of the Holy Spirit," and at the same time and by the same act baptize them into the church or body of Christ. That is the way the apostle Paul got in, and the way the Corinthians got in. "For by one Spirit are we all baptized into one body." (1 Cor. 12: 13.)

Of course salvation is by "grace," as our brother asserts, but that does not exclude acts of obedience upon the part of man. In fact, according to our friend's conception of grace, *faith must be excluded*, for it is a work. "This is the work of God, that ye believe on him whom he hath sent." (John 6: 29.) Our friend's trouble lies in the fact that he classes obedience in baptism with the works of human righteousness—that is, meritorious work. Paul speaks of "the *obedience of faith*." (Rom. 1: 5.) "Obedience of faith" is simply the obedience resulting from faith, which is the fruit of faith, and baptism is nothing more than a part of the obedience of faith. There is a "law of faith" (Rom. 3: 27), and this law of faith includes baptism in contradistinction to works of law or human righteousness. It is true, as our friend asserts, salvation is not of works—human works of righteousness—and grace combined. There is no merit in faith, and yet faith is an act of the creature. There is no merit in repentance, and yet repentance is an act of man. Will our friend contend that man is saved without faith and repentance? If not, is not the grace by which we are saved combined with obedience on the part of man? Men run into all sorts of difficulties in rejecting baptism as one of the conditions of salvation. Does Brother Burress believe in *unconditional* salvation? If not, who complies with the conditions? Does man? If so, does he frustrate the grace of God in so doing? If salvation may be and is predicated on one condition without militating against the grace of God, why can it not be predicated of more than one without militating against God's grace?

Praise.

BY B. F. M. SOURS.

All praise to our loving Savior,
Who would cleanse all hearts from sin.
If they would that his love deliver
From pollutions of life within.

All praise to his hand so loving
That would soothe all pangs of woe,
If the suffering would but trust him
When the sorrows overflow.

All loving, he died to save us,
And from death would the soul redeem,
And cleanse in Life's flowing fountain,
And save with the cleansing stream.

Then, there, when our lives are ended,
And the victories are his own,
He will give us the joys immortal,
In the light of his holy throne.

Praise! Praise! Every morning praises,
With dewdrops created new,
The power of the Hand that made them,
'Neath the fathomless skies of blue.

Praise! Yes, and in yonder rapture,
In the home of peace and bliss,
We will sing in glad praise eternal
More rapturous joy than this.

Praise—yes! and the psalm unceasing
Forever will onward flow
To the Lamb who wrought our pardon
Because he loved us so.

A Good Confession.

BY H. LEO BOLES.

In the Christian Standard of November 27, 1920, there is an editorial on "A Constructive Program for 1921." It will be recalled that the Christian Standard is published at Cincinnati by our "digressive brethren," who believe in what is known as the "innovation movement." This editorial, as the subject indicates, proposes a program for the current year. The preparation and line of procedure for this new program are indicated by a confession of a departure from the New Testament order and a pleading to return to that order to insure success for the year 1921. The confession in the Standard's own language is interesting, definite, frank, and full, and it is to be hoped that it is sincere. Listen to the confession: "It is useless to deny that we, as a people, have, in a measure—and a considerable measure, at that—departed from the scriptural method of extending the kingdom of God. We are now depending too much upon societies and movements and drives, and not enough upon the Lord's own way. The tree does not grow and bear fruit as a result of external applications. Life comes up through its roots, expands its trunk and branches, and produces fruit in a natural way and at the proper time."

I have quoted the entire paragraph that the reader may see the connection in which the confession is made. I trust that this confession grows out of a penitent heart and a clear understanding of the New Testament order of doing missionary work. It is encouraging to those who have been pleading for the New Testament order; it strengthens our faith in God's plan and shows to the world that God has a plan. Frequently it has been urged by those who have indorsed the missionary society that there was no revealed way in the New Testament for doing missionary work; but this confession by the Standard acknowledges that the Lord has a way for doing this work. The Standard says: "We are now depending too much upon societies and movements and drives, and not enough upon the Lord's own way." This clearly and emphatically says that the Lord has a way of doing this work, and it also states that our digressive brethren have been and are now "depending too much upon societies and movements and drives." Exactly so. I should say that man is depending too much upon them when he depends upon them at all. "There is a way which seemeth right unto a man; but the end thereof are the ways of death." (Prov. 14: 12.) "For my thoughts are not your thoughts, neither are your ways my ways, saith Jehovah. For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts." (Isa. 55: 8, 9.)

I have always believed and taught that the simple method employed by Christ and the apostles was sufficient and successful in promulgating the gospel as God's power to save. I have never been able to see why the people of God should organize a society to preach the gospel and not organize societies to help the poor, to develop the Christian life, to keep the Christian unspotted from the world, to encourage the assembling on the first day of the week, and to discipline ungodly church members. In fine, why not organize societies to do anything and everything that God calls upon people to do? Why just organize a society to do one thing that God calls upon us to do, and not organize to do all the others? If the local congregation, in its full activities, is sufficient to carry on the Lord's work in helping the poor, developing the Christian life, aiding the Christian graces, meeting on the first day of the week, eating the Lord's Supper, and contributing as the Lord has prospered us, why is it not sufficient in preaching the gospel?

But there is no use to argue the question any further, as the above good confession admits that "the missionary society" is a confessed departure from "the Lord's way."

WESTERN DEPARTMENT

By C. E. WOOLDRIDGE.
2018 Cullen Street, Dallas, Texas.

Texas.

Irving, Texas, February 4.—Brother Wooldridge: You have asked me to contribute to your department in the Gospel Advocate for publication. I very cheerfully accept this invitation, especially because there are some things I want to say to my brethren in the Lord—not because I want to appear in the lime light, for there is nothing to that, but because I believe there is a need for these things to be said.

It is my candid opinion that the present time offers the finest opportunity for world-wide evangelism that has been offered the disciples of Christ since the days of the apostles. Are we big enough men to measure up to the opportunities and responsibilities of the hour? While the world is in travail, passing through the period of reconstruction, should not we so reconstruct ourselves as to seize the opportunity and give the gospel to all the people? I think we should. I believe some of the people of all the nations and races will receive the gospel if it is offered to them. It is just as easy to get people to accept Christ now as it was in Paul's time. Paul never thought some races and nations were closed unto the gospel. Paul never refused to go to any people. Paul went from city to city, from race to race, from language to language, and from nation to nation. He never completely failed in a single instance. He made some converts everywhere he went. Human nature is pretty much the same the world over in all ages. I do not believe the saying, "Some people will not receive the gospel." Instead of the fault all being theirs, I rather believe the fault is ours in not taking the gospel to them. I have never known an instance in my life where, if an earnest, persistent, and wise effort was made to give a people the gospel, all rejected. Some have accepted it, and some will accept it. In less than fifty years' time, and before Paul died, the gospel was preached in every nation under heaven, and their sound went unto the ends of the earth.

All too long we have neglected the big cities. A Macedonian cry is going up from New York, Philadelphia, Baltimore, Cincinnati, Chicago, St. Louis, and an indefinite number more. Shall we listen to these wails of despair and turn a deaf ear? How can we do this and expect God to say: "Well done, thou faithful servant?" We preachers should arouse ourselves, and then arouse the churches and brethren to back us. We should enter these cities and plant the banner of Prince Immanuel. JOHN E. DUNN.

Floresville, Texas, March 1.—The second month of 1921 has come to a close. I preached three times each Lord's day and conducted two classes in the study of the Bible each week. I go to Kenedy the second Lord's day; and while there this time, we, as usual, drove out ten miles to Monteola. There is no congregation there, but one about seven miles from there, at Paunce. These brethren came over in their cars, and we had a good time. Brethren Ward and Weatherall, both preachers, are living at Monteola now. Last Lord's day we had our regular children's meeting in the afternoon. You might be surprised at what these children are able to do. I am having them tell me each Lord's day what I read for a lesson the Lord's day before. They can give all the divisions of the Bible, tell how many books in each, and name the men that penned the New Testament. Brother T. W. Philips, of Denver Heights, San Antonio, said he had the best children in Texas. Brother Phillips, you have not met with mine at Floresville. Let us be working while it is day, before the night closes our lives on this earth. HARVEY SCOTT.

Arkansas.

Fort Smith, Ark., February 12.—Brother Wooldridge: Can I come in as a "Westerner?" I came here from Hopkinsville, Ky., and am with the South Seventeenth and Dodson Avenue Church. The church has recently purchased property on North Seventh and Third Streets and is offering the message to a section of the factory district of some twenty-five hundred who go nowhere else to services. We would like to know if any of our preachers are passing this way, that we may entertain them and have them preach a few nights or a Lord's day.

Your brother in Christ, R. L. LUDLAM, JR.

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Oklahoma.

Holdenville, Okla., February 18.—Brother Wooldridge: After your "Western Department" was dropped from the Gospel Advocate last summer, I heard nothing more of you until you recently appeared in the paper again. I could not imagine where you had gone or what had become of you; but I am exceedingly glad to see you back again with your "Western Department." I see no reason why you should not be able to enlist the brethren in the West.

If I remember correctly, I wrote you last summer that I was going to Corley, Ark., for a meeting in September. This was in many respects the most enjoyable meeting of my life. It was thirty-three years ago last summer that, by the help of the Lord, I established his cause at that place; and I left them twenty-one years ago, after preaching for them twelve years. Brother Baxter Durham and Brother Richard Melton and his wife are the only Christians now left there who were there twenty-one years ago. Several had left the country, but a goodly number of them had "crossed over the river," leaving their children and grandchildren, many of whom I remembered. All in all, it was a splendid meeting. While I was at Corley I went down in the "Little Cove" and stood under the bluff where you and Tom Conner learned to make speeches. Tom would make you a law speech, and you would preach to him the gospel.

In November I returned to Arkansas for a meeting at Booneville. This was also a good meeting. There are members of the church in Booneville that I baptized thirty years ago.

I have been preaching most of the time during this winter. I am keeping up three regular appointments, but have reserved one Sunday to be used where I think best.

On the fifth Sunday in January I was at Hickory. It was my first trip to that place. I preached three times for them, and they all seemed to like to hear the old gospel story.

I filled my regular appointment at Yeager on the first Sunday in February, preaching both morning and night and on Saturday night before. Four placed their membership with the congregation. This congregation has some good people in it, but they are in great need of some developed leaders. Brother S. C. Garner, of Bakersfield, Mo., will hold their summer meeting, beginning the last of July.

I spent the second Sunday with the saints at Shawnee. This is the home of Brother B. U. Baldwin. He is a very active and busy preacher. The church at Shawnee seems to appreciate his work. If I remember correctly, they told me there were about one hundred additions to the congregation last year under his preaching.

The congregations in Pottawatomie County have employed Brother J. T. Smith to work as evangelist in the county. A good selection and a good work.

R. H. HOWARD.

It requires the tender heart and fresh susceptibilities before you can read the great lessons of natural religion in the outward and visible universe and look up through nature to nature's God.—H. R. Haweis.

MISCELLANY

George W. Farmer writes this note of commendation: "'Adventism and the Bible,' written by J. Henry Monk, and published and sold by the McQuiddy Printing Company, Nashville, Tenn., is, in my judgment, one of the completest works of its kind published to-day. In this work the writer proves himself fully equal to the task he undertakes, and shows up the ridiculousness and absurdity of the peculiar tenets of Seventh-Day Adventism in a wonderful degree. Brother, if you should have to meet this erroneous doctrine (and you are liable to have to meet it or back down sometime, for they are going up and down the country preaching to the people and scattering their books, tracts, and other literature), you need this book. It merits a place in your library, and a careful and thoughtful reading by all who love the truth and want to see error exposed."

Morgan H. Carter, who is working with the church at Lebanon, Tenn., writes: "Our Father is blessing his work in Lebanon. The audiences at the morning services on Lord's days are excellent. The church has seven regular services each week. A gentleman and two ladies have been converted quite recently, and we are looking and praying for others. The Bible classes and the special Saturday Bible school are the best I have ever enjoyed working with. We will begin our new building about April 1, the Lord willing. Something over fifteen thousand dollars has already been subscribed. The church is also doing work elsewhere. Regular offerings are going to the Tennessee Orphan Home and to the work in South Carolina and New York City, and a number of special offerings have been given. I have greatly enjoyed my work in Lebanon. Christ has many splendid disciples here. With deep regret we have lost several excellent members in the last few months, who, we trust, are safe in Jesus. May our Father comfort their loved ones and bless all his people as he sees good. In June I shall leave Lebanon for another field; but I shall go with a tender place in the deep of my heart for my many friends in a church which I dearly love. May God bless these dear people and make them a blessing as seemeth good to him."

J. M. Hottel, writing from Minneapolis, Minn., March 9, gives the following account of the funds of the Minneapolis mission work as shown by the report of W. S. Taylor, the treasurer: "Balance on hand July 1, 1920, $1,631.22; Minneapolis contributions, $245.98; outside contributions, $821.33; interest on deposits, $24. Total, $2,722.43. Disbursements: Preaching, $635; tent, chairs, etc., $510.90; hall rent, $107; advertising, etc., $253.81. Total, $1,506.71. Balance on hand, March 8, 1921, $1,215.72." He then says: "No one but those on the field know how badly we need a house of our own, and this must be had before the work will progress as it should. We are doing the best that we know at the present for the furtherance of the work, and we ask all the former donors, as well as those who have not helped heretofore in this work, to keep up the contributions, that the work may not be handicapped. The tent will be put into use so soon as it seems advisable. Send all contributions to W. S. Taylor, 116 Second Street, North, Minneapolis, Minn. We thank all very heartily for their part and fellowship. One has been added to our number from the denominational life, to be a simple Christian, since I came here (January 30). We thank God that the gospel is still 'the power of God unto salvation' and that it is still finding its way into the hearts of some. Brethren, we have a hard field of labor, but I feel encouraged. I am new in this field, but I feel that I speak for all (eighteen) when I say that it is our prayer and purpose to succeed. Pray for us."

J. W. Brents, Athens, Ala., presents the situation with respect to the church at that place and offers opportunity for coöperation on the part of others. He says: "Many of the readers of the Gospel Advocate are, perhaps, familiar with the work in Athens. For twenty years there has been a large and flourishing progressive church here. This church has absorbed most of the members who were true to their convictions in the country churches. There being no true church here, they fell in with error, and most of them are still in. Such men as J. Pettey Ezell and L. B. Jones saw and lamented the condition of things and began and pressed the work of starting a loyal congregation. I began work with the little congregation about December 1 of last year, Brother Jones being unable to move here and give the attention to the work which was very necessary; but he is still held in high esteem. On account of the cotton panic and indebtedness on the church building, the work has been hardly self-sustaining, but friends of the work here have rallied nobly to our assistance. The church at Shochoh, Ky., and the Albany church are assisting us, which is deeply appreciated. Brother Ezell will assist us in a meeting sometime during the spring, this being made possible by the church at Albany. If this splendid church is willing to send and support Brother Ezell for a meeting, will not some other good congregation agree to support a good singer? If you cannot send us the man, send me the support, and the man will be forthcoming. Brethren, if you just knew, I am sure my request would be granted."

H. D. Jeffcoat, Ackerman, Miss., keeps busy in the Master's service, and he feels the need of other workers in the Mississippi field. Hear him: "We have finished the second month of the year and are now in the third. I feel that we should all work harder than ever before. There is so much to do, and so few to do it. If we could work every day, preaching, we could not do the work that is ready and waiting to be done here in Mississippi. Almost everywhere I go I have new calls for work. I preached at Burnside on the last night in February, and had three calls for meetings. Burnside is a railroad town, about twenty years old, without a church of any kind. Some fine people have just moved in, and they want preaching. I could not keep the railroad agent from taking up a collection to help pay my expenses. Of course it was needed and appreciated in a way, but I do hate for men of the world to have to pay my way while I preach my Master's gospel. I was with the Shady Grove Church (my old home) on the second Lord's day in February. We had a fine day. They are planning to put two old, unfinished buildings together and make of them a meetinghouse. This is right; it is needed. I visited my mother, in Montgomery County, and preached two sermons at the home of a good sister. She is the only one in that neighborhood, but she is doing what she can. I promised to go back there in September for a meeting. We need an old preacher to take the work in the western part of this county, one that knows how and that will teach the church. If J. M. Dennis would like this kind of work, I would be glad to hear from him."

Curtis Taylor writes from Mineral Wells, Texas, March 4: "In the Gospel Advocate of February 24 there is a report from J. B. Nelson, of Dallas, Texas, in which he says that my report of January 27 is misleading; also, that if I had ever obeyed the gospel, he had never heard of it, nor had the church of Christ in Mineral Wells. My report was not misleading, because the preaching brethren referred to in the report of Nelson, no doubt, have reported their work from time to time in our loyal papers; and if anybody has ever objected to it, I have never heard of it. He further speaks of 'a little faction' that was led to the I. O. O. F. hall 'by one J. M. Wallace.' I was not there when the division came about, but I fail to find in the town of Mineral Wells any who were led to the I. O. O. F. Hall by J. M. Wallace. My information is that designing men came in and wanted to practice things that were not taught in the word of God. A goodly number quit and went to the W. O. W. Hall, where they could worship God in peace and according to his will. I am told that those who pulled out objected to doing the things that were done without a 'Thus saith the Lord;' that others still continued to do things that were not written; and so they quit, and are now a good band of true Christians, at peace, and all working together to build up the cause. They meet every Lord's day for prayer, study, singing, breaking of bread, and the contribution; and that is what God has commanded. I found them doing this, and cast my lot with them. Now, as to Brother Thomas, who has preached some for them, I am told that he worked for the 'digressives' two years as district evangelist; but he came to the church more than five years ago and confessed that he did wrong and was sorry for it. That was all he could do. So we should forgive him and treat him as a brother. (Gal. 6: 1.) My information is that Brother Wallace was never with drawn from in Mineral Wells, but quit and went with the others to the W. O. W. Hall, where they could worship God in peace. I have found Brother Wallace to be a true Christian and a God-fearing man. Brother Wallace and family are loved and respected by the best people in the town of Mineral Wells."

[We are sorry for a state of affairs such as the above and Brother Nelson's report indicate as existing in Mineral Wells. We hope these brethren will soon settle their differences on a scriptural basis and come together in work. We give this because, as one side has had a hearing, the other has a right to one. This will end it in the Advocate. —EDITOR.]

LOSS OF APPETITE

Pimples, Boils, Eruptions, etc.—Mental and Physical Weakness,

Are all very prevalent just now, and are positive proof that the blood is wanting in the power to defend the body against contagious and infectious diseases. They show conclusively that the blood needs thorough cleansing, enriching and vitalizing.

Do not put off giving attention to these dangerous symptoms.

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

Remember, this medicine has given satisfaction to three generations, as a treatment for the blood, stomach, liver and kidneys, and for catarrh, rheumatism and other common diseases. It builds up the system, makes food taste good, and helps you to eat and sleep well.

For a gentle laxative or an active cathartic, take Hood's Pills. You will like them.

TETTERINE

Drives Away Pimples

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

An Old Reliable Tonic

Alton Park, Tenn.—"Dr. Pierce's Golden Medical Discovery cannot be excelled as a tonic and blood purifier. I have taken it as a tonic and to purify the blood and it was excellent. I also found it good for stomach trouble. And Dr. Pierce's Pleasant Pellets are a fine system regulator. I found them especially good for constipation and bilious attacks and they also tone up the liver and drive impurities from the system in a very mild way."—J. S. HUGHES, 114 Rogers, Street.

You can procure a trial package of the "Discovery Tablets" by sending 10 cents to the Invalids' Hotel, Buffalo, N. Y.

PILES

DON'T BE CUT

Until You Try This Wonderful Treatment.

If you have piles in any form, write for a FREE sample of Page's Pile Tablets, and you will bless the day that you read this. Write to-day. E. R. Page, 430-G Page Building, Marshall, Mich.

Sure Relief

BELL-ANS FOR INDIGESTION

OBITUARIES

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

Scott.

Abner T. Scott was born on August 24, 1849, and died on January 8, 1921. He was born into the family of God when about twenty-five years old, and he remained a loyal member until death. He was married to Elizabeth J. Roark on January 19, 1869. To this union four children were born. One child preceded him to the grave. He leaves a widow and three children to mourn their loss. Brother Scott was a devoted husband and a loving and sacrificing father. He will be greatly missed at home, in the church, and among his neighbors. He was kind to all and loved the truth. We thank God for the hope of that life beyond the grave, where there will be no sad good-byes, no sorrows, no tears, but all will be joy, peace, and happiness. May God's richest blessings be with the aged companion, children, relatives, and friends. Funeral services were conducted by the writer.

L. A. WILSON.

Billingsley.

Lucy Acker was born in Lowndes County, Ala., in July, 1835; was married to J. E. M. Billingsley in the fall of 1860; and peacefully passed to the great beyond on January 10, 1921, full of years and good deeds. She and her husband moved from Alabama to Mississippi in the fall of 1865, thence to Arkansas in 1884, where she lived till her death. She was the mother of five children, three of which died in infancy. A son and a daughter, G. A. Billingsley and Mrs. Daisy Tucker, with a host of relatives and friends, are left to mourn her departure. After her husband's death in 1905 she made her home with her son, but divided her time between her son and daughter. She became a Christian in her girlhood days, and I never knew one to live nearer to duty to God and man than she did. Being a preacher's wife, she was left alone much of the time, but she never murmured or complained. She cared for her home and her children, visited the sick, and cheered the faint. To her dear children I would say: Weep not for her; she was ready to go. No more sorrow or pains for her. Let us so live that we can meet her again in the heavenly home.

MRS. M. M. BILLINGSLEY.

Eby.

John C. Eby died on December 31, 1920, about midnight, at his residence in Shreveport, La. He was born in Montgomery County, Ohio, on June 30, 1845. He moved to Middle Tennessee in 1884. Since 1900, until coming to Shreveport on November 8, 1920, he had lived at Kingston Springs, Tenn. In 1903 he and his wife obeyed the gospel, being baptized by E. B. Cayce, of Franklin, Tenn., and they steadily grew in grace and in the knowledge of the truth. He took a leading part in building up the church where he lived, and much of the usefulness of the church at Kingston Springs has been due to his untiring efforts. It was a favorite expression of his: "Let's do all we can to build up, and nothing to tear down." On January 23, 1873, in Hagerstown, Ind., he was married to Mattie A. Silver, who proved a faithful and true wife and a good mother. Fourteen children were born to them. Eight of them are dead. He leaves, to mourn their loss, his wife, three sons and three daughters, and a host of friends and relatives. The children are: Mrs. J. U. Kiracofe, of Gratis, Ohio; Mrs. M. L. Kiracofe, of Camden, Ohio; Mrs. A. C. Dunn and C. W. Eby, of Kingston Springs, Tenn.; E. S. Eby, of Monroe, La.; and C. A. Eby, of Shreveport, La.

M. C. CAYCE.

McCann.

Little J. P. McCann, son of H. T. and Hester Mae McCann, was born on August 9, 1916, at Longview, Texas, and died on January 27, 1921, at Hillsboro, Texas. Since he was two years of age his home had been with his grandparents, Brother and Sister J. W. Chism, of Hillsboro, Texas, who were devoted to him and who watched over him with such tender care during life's joyful, playful hours, as well as in the long, patient weeks during his illness. He was a beautiful and lovely child, and his taking away has left an aching void that this world cannot fill, both in the hearts of those in the home where he was loved so dearly and of the many friends he had made during his short stay on earth. But while our hearts are filled with sorrow, we weep not as those who have no hope; for we know that when a sweet little child is taken, it shall enter that home that knows no tears and death and sorrow, to be with Christ in the presence of God the Father for evermore. We sadly miss him, and it is so lonesome here without him; but we hope to go and meet him in "the sweet by and by." Brother T. W. Phillips, of Fort Worth, assisted the writer in speaking words of comfort to the family and friends.

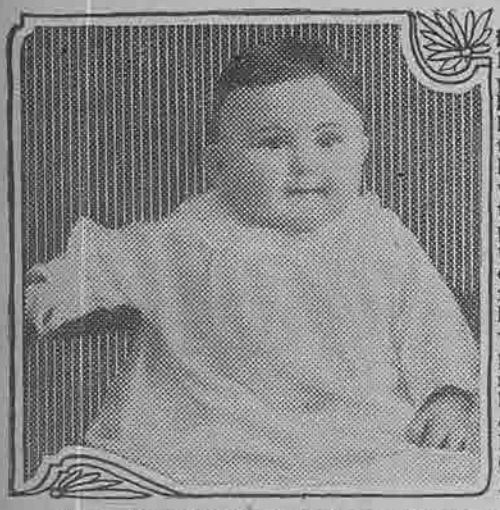
J. C. FOSTER.

He Was in Bad Shape.

Any person who is suffering with rheumatic twinges, backache, soreness, lameness, or other symptoms of kidney trouble can profit, if he wishes from this: "My kidneys were in such bad shape that I could hardly stoop down. Foley Kidney Pills made me all right.—Samuel Holt, Greenville, Pa."

DARLING BABY BRIGHTENS HOME

Children's Laughter a Pleasing Sound



Altoona, Pa.—"I am writing to tell you what Lydia E. Pinkham's Vegetable Compound has done for me. We had six children die almost at birth. From one hour to nineteen days is all they have lived. Before my next one was born I took a dozen bottles of your Vegetable Compound, and I can say that it is the greatest medicine on earth, for this baby is now four months old, and a healthier baby you would not want. I am sending you a picture of her. Everybody says 'That is a very healthy looking baby.' You have my consent to show these few lines to anybody."—Mrs. C. W. BENZ, 131 3rd Avenue, Altoona, Pa.

Mrs. Janssen's experience of interest to childless wives.

Millston, Wis.—"I want to give you a word of praise for your wonderful medicine. We are fond of children, and for a considerable time after we were married I feared I would not have any. I began taking Lydia E. Pinkham's Vegetable Compound, and it strengthened me so I now have a nice, strong, healthy baby girl. I suffered very little at childbirth, and I give all the credit to your medicine, and shall always recommend it highly."—Mrs. H. H. JANSSEN, Millston, Wis.

Mrs. Held of Marinette, Wis., adds her testimonial for Lydia E. Pinkham's Vegetable Compound. She says:

Marinette, Wis.—"I was in a nervous condition and very irregular. My doctor advised an operation. My husband brought me one of your booklets and asked me to try Lydia E. Pinkham's Vegetable Compound. It overcame my weakness so that I now have a healthy baby girl after having been married nine years. I am glad to recommend your medicine, and you may use my letter as a testimonial."—Mrs. H. B. HELD, 330 Jefferson St., Marinette, Wis.

There are many, many such homes that were once childless, and are now blessed with healthy, happy children because Lydia E. Pinkham's Vegetable Compound has restored the mother to a strong and healthy condition, as it acts as a natural restorative for ailments as indicated by backache, irregularities, displacements, weakness and nervousness.

Women everywhere should remember that most of the commoner ailments of women are not the surgical ones—they are not caused by serious displacements or growths, although the symptoms may be the same, and that is why so many apparently serious ailments readily yield to Lydia E. Pinkham's Vegetable Compound, as it acts as a natural restorative. It can be taken with perfect safety and often prevents serious troubles.

Therefore if you know of any woman who is suffering and has been unable to secure relief and is regretfully looking forward to a childless old age, ask her to try Lydia E. Pinkham's Vegetable Compound, as it has brought health and happiness into so many homes once darkened by illness and despair.

Lydia E. Pinkham's Private Text-Book upon "Ailments Peculiar to Women" will be sent to you free upon request. Write to The Lydia E. Pinkham Medicine Co., Lynn, Massachusetts. This book contains valuable information.

CABBAGE PLANTS

We have sixty acres in seed beds. Nearly two tons of cabbage seed planted on them. The very choicest seed that we could buy now ready for shipment. Varieties: Extra Early Jersey and Charleston Wakefields, Gold Medal Succession, Flat Dutch, Surehead, Drumhead. Prices by mail, prepaid: 100, 60c; 250, $1; 500, $1.50; 1,000, $2.50; By express, not prepaid, $1.50 per 1,000; over ten thousand, at $1.25 per 1,000. Nothing but good, strong plants shipped.

BRUCE WHOLESALE PLANT CO.,
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MILLIONS OF CABBAGE, TOMATO, AND SWEET POTATO PLANTS.

Cabbage Plants—Wakefield, Flat Dutch—500 for $1; 1,000, $1.75; 5,000, $7.50; Tomato and Sweet Potato Plants, leading varieties, 500 for $1.25; 1,000, $2.25; 5,000 or over, $2 per 1,000.

CLARK PLANT CO.,
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CHURCH, CHIME and PEAL
BELLS Memorials a Specialty

USE MURINE FOR YOUR EYES

Night and Morning. *Have Strong, Healthy Eyes.* If they Tire, Itch, Smart or Burn, if Sore, Irritated, Inflamed or Granulated, use Murine often. Soothes, Refreshes. Safe for Infant or Adult. At all Druggists. Write for Free Eye Book. Murine Eye Remedy Co., Chicago

Abilene Bible Lecture Week.

BY BATSELL BAXTER.

The Bible Lecture Week held at Abilene Christian College, Abilene, Texas, for the week beginning February 20, was one of the best in the history of the institution. There were three lectures each day by representative preaching brethren from over Texas and Oklahoma. These were instructive and stimulating. One of the largest gatherings of brethren in the history of the "lecture weeks" was here to enjoy and appreciate the good things offered. One of the great treats of the week was the series of five lectures by Brother F. W. Smith, of Nashville, Tenn., on "The Holy Spirit."

In addition to enjoying the lectures and the association of great leaders in the work of the Lord, the patrons and friends of the school were enabled to see something of the equipment, spirit, and practical working of the school.

The program was carried out as published, with the exception of two substitutions for brethren who could not be present.

In addition to the great number of other visitors, the following preachers were present: David L. Cooper, Harper, Kan.; Early Arceneaux, Wichita Falls, Texas; J. M. Rice and W. G. Cypert, Merkel, Texas; Liff Sanders, Lockney, Texas; J. C. White, Coleman, Texas; Alfred Conway, Sabinal, Texas; O. E. Phillips, Eastland, Texas; W. R. Forest, Stamford, Texas; A. Le Roy Elkins, Ada, Okla.; J. W. McKinney, Ranger, Texas; J. Paul Kimbrell, Antlers, Okla.; W. P. Skaggs, Itasca, Texas; A. R. Holton, Thorp Springs, Texas; T. M. Carney, San Angelo, Texas; C. W. Holley, San Antonio, Texas; T. R. Clark, Childress, Texas; W. E. Starnes and A. O. Colley, Dallas, Texas; G. C. Brewer, Austin, Texas; R. C. Ledbetter, Roscoe, Texas; F. B. Shepherd, Amarillo, Texas; R. D. Smith, Denton, Texas; J. D. Harvey, Lueders, Texas; G. C. Vincent, Knoxville, Tenn.; F. W. Smith, Nashville, Tenn.; Mike Young, Girard, Texas; Gober Black, Anson, Texas; George A. Klingman, H. E. Speck, W. W. Freeman, R. C. Bell, Batsell Baxter, C. P. Poole, M. V. Showalter, W. W. Sikes, A. R. Lawrence, M. L. Vaughn, J. H. Mead, W. A. Bentley, Hugh Clark, L. E. Carpenter, W. A. Sewell, D. Rambo, and J. P. Sewell, Abilene, Texas; Roy Lanier, Post, Texas; W. R. Smith, Wheeler, Texas; Carl Etter, Kirkland, Texas; Paul Witt, Gainesville, Texas;

Homer Maynor, Brownwood, Texas; Ben Holland, Corpus Christi, Texas; Elbert Neve, Huckabay, Texas; Clarence Gobble, Wilmeth, Texas; Homer Wolf, Dayton, Ohio; Harvey Hembry, Elida, N. M.; O. K. Alexander, Beaumont, Texas; H. Ishiguro, Tokyo, Japan; Elmer Nichols, Anson, Texas.

An Old People's Home.

BY ISAAC E. TACKETT.

There has been a sentiment among the brethren in Texas for a number of years for the establishment of a Christian Home for old people. Articles have been appearing in the papers for two or three years urging that the effort be made. A mass meeting was held in Fort Worth recently. At this meeting plans were perfected and the movement started. It was decided to have a board of trustees to have control of the financial part of the institution. I was drafted to take charge of a campaign for funds to establish the institution and to serve as trustee of funds and manage the development of the work. After a permanent location for the Home is secured, a permanent superintendent will be selected.

The Home is to be located on a farm of at least one hundred acres of land accessible to good transportation facilities. Fruit and truck growing, poultry raising, and dairying, as well as some farming, will be maintained as a partial support for the work. We are just now in the campaign for funds with which to establish the institution. We have not gone far enough yet to know just how the brethren will respond to the movement. The work, when properly understood, has met with nothing but commendation.

The plan includes the expenditure of at least one hundred thousand dollars in lands, buildings, and equipments. But we do not expect to accomplish all this in one year. As soon as we secure fifteen or twenty thousand dollars we will select a location and begin actual work. If we accomplish our goal in six or eight years, we will be satisfied.

This will not be a place for a bunch of indigents or merely a home for old preachers, but a real, Christian home for old people without proper support, who need such care. There will be one large administration building and an indefinite number of small cottages. Single individuals will occupy rooms in the large building, and old couples or pairs of individuals will occupy the cottages with home environments. The location will probably be made somewhere within a radius of fifty miles of Fort Worth. But the Home will be designed to serve the entire brotherhood to the extent that the entire brotherhood wishes to support it.

We have published a small prospectus that we are distributing among the brethren giving full particulars. If you are interested in this matter, write for a copy of this and send us your donation. If you cannot pay now, you can make a promise to give something sometime during the year. These promises will be very helpful. Address all inquiries and contributions to Isaac E. Tackett, Weatherford, Texas.

Nelson American Standard Bible

THE LATEST VERSION OF GOD'S MESSAGE

Make it your silent partner, teacher, guide, comfort, inspiration. Its language is that of our own time—accurate, clear. The American Standard Bible is the result of prayerful research and the combined knowledge of the world's foremost Bible scholars.

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The American Standard Bible text has been adopted by all leading Colleges, Theological Seminaries, Y. M. C. A., Y. W. C. A., and Bible Schools throughout the United States.

The American Standard Bible text is used by over 13,000,000 scholars from which to study the International, graded, or other Bible lessons.

FREE BOOKLET—An attractive 36-page booklet, entitled "The Story of Our Bible," published at 10c per copy, telling how the Bible came down through the ages, and containing many facts of vital interest, will be sent **FREE** on request to any one mentioning this advertisement.

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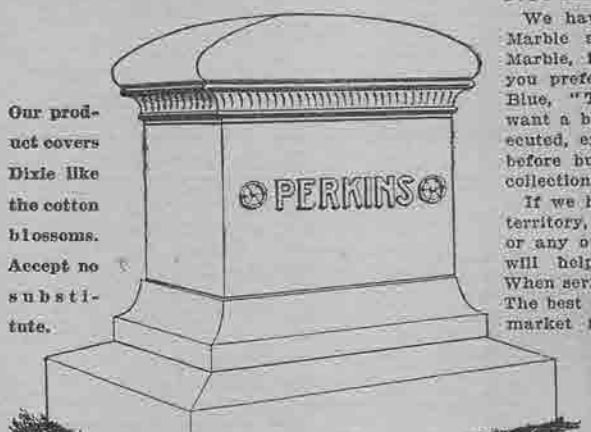

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If we have no representative in your territory, and you are interested in this or any other design, write us, and we will help you make your selection. When seriously sick, whom do you call? The best doctor. Likewise, when in the market for a Monument, you should consult the most responsible manufacturers. See samples of our product in near-by cemeteries. For full particulars with reference to representing us, or free consultation about a purchase, write us immediately.

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BOILS Old Sores, Cuts and Burns have been healed since 1820 with

Gray's Ointment

Sold by all druggists. Write for sample to W. F. Gray & Co., 716 Gray Bldg., Nashville, Tenn.

FROST-PROOF CABBAGE PLANTS—Wakefield, Succession, and Flat Dutch. Prepaid parcel post: 100, 30c; 300, 75c; 500, $1.25; 1,000, $2.00. Express collect, $1.50 per 1,000; 5,000 and over, $1.25 per 1,000. F. E. Hull, Rock Hill, S. C.

In answering advertisements, please mention the Gospel Advocate.

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"Bayer Tablets of Aspirin" is genuine Aspirin proved safe by millions and prescribed by physicians for over twenty years. Accept only an unbroken "Bayer package" which contains proper directions to relieve Headache, Toothache, Earache, Neuralgia, Rheumatism, Colds and Pain. Handy tin boxes of 12 tablets cost few cents. Druggists also sell larger "Bayer packages." Aspirin is trade mark Bayer Manufacture Monoaceticacidester of Salicylicacid.

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A REMARKABLE HOME TREATMENT GIVEN BY ONE WHO HAD IT

In the year of 1898 I was attacked by Muscular and Sub-Acute Rheumatism. I suffered as only those who are thus afflicted know for over three years. I tried remedy after remedy, but such relief as I obtained was only temporary. Finally I found a treatment that cured me completely, and such a pitiful condition has never returned. I have given it to a number who were terribly afflicted, even bedridden, some of them seventy to eighty years old, and the results were the same as in my own case.

I want every sufferer from any form of muscular and sub-acute (swelling at the joints) rheumatism to try the great value of my improved "Home Treatment" for its remarkable healing power. Don't send a cent. Simply mail your name and address, and I will send it free to try. After you have used it and it has proven itself to be that long-looked-for means of getting rid of such forms of rheumatism, you may send the price of it, One Dollar; but, understand, I do not want your money unless you are perfectly satisfied to send it. Isn't that fair? Why suffer any longer, when relief is thus offered you free? Don't delay. Write to-day.

MARK H. JACKSON,
No. 827G Durston Bldg., Syracuse, N. Y.
Mr. Jackson is responsible. Above statement true.

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

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women's aches, Sick and Nervous Headaches, Back aches—relieved quickly by the Reliable Remedy

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IT'S LIQUID—QUICK EFFECT.

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HOME OFFICE
CLINTON, S. C.

In answering advertisements, please mention this paper.

CHURCH NEWS

Alabama.

Montgomery, March 6.—Just a word about the work at Highland Park church of Christ here. Early in the spring of 1911 a few brethren (mostly women) met at Brother and Sister Cochran's home for a while. An old storehouse that was situated on the corner of Forest and Highland Avenues was purchased and converted into a chapel. Brother C. L. Talley labored with the congregation for five years. During this time the chapel was enlarged. Brother John T. Smithson worked two years with us. Last year (1920), up to October 1, Brethren Guy Renfro and Joel Davis did most of the preaching. On October 1 Brother J. H. Hines began work with us, and the work is progressing rapidly. We have a full house every Sunday; fine Bible-school work every Sunday morning; four Bible classes during the week, taught by Brother Hines; and members are being added to the cause as time passes. We are greatly encouraged over the work. Brother H. Leo Boles is to begin a meeting here on the first Sunday in April.—E. S. Parrish.

Oklahoma.

Rush Springs, March 5.—As I have been silent so long through the Gospel Advocate, I guess many of the brethren in Arkansas and Mississippi think I am on the other side of eternity; but I am still here, with stronger faith and courage and more determination than ever to press the gospel fight for Christ what few remaining days I am in this world. I have been at Rush Springs for the last two years; and we have a good, but small, congregation here. Last week I preached a few sermons at Maysville, and have been at Paul's Valley since Monday night. We have a few wide-awake Christians here. I believe the brethren in Oklahoma have taken on new life and realize their spiritual needs to the extent that we will be able to accomplish a great work for God this year. We will soon have a paper in operation, and are planning to open our Bible school at Cordell in September. We pray for a great revival in religious activities this year.—J. M. Ussery.

Holdenville, March 7.—The work here is moving along nicely. We had two good services yesterday. One sister who has recently moved in placed her membership with the congregation. The house would hardly seat the people last night. The indications are that we will soon have to build more seating capacity. We are working and praying to that end. Several of us went to Spaulding in the afternoon, where I preached to a splendid audience. Brother Hall also made an encouraging talk. The Spaulding folks are doing fine. They are now using their new church building. Brethren, if you have friends or relatives living in or near Holdenville who are members of the one body, please let us know about them, so we can find them and let them know where the place of worship is. Let us press on to higher and nobler things.—W. D. Black.

Don't Wear a Truss

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

C. E. BROOKS, 443G State St., Marshall, Mich.

THE CRACK O' DOOM FOR NASTY CALOMEL

Folks Abandoning Old Drug for "Dodson's Liver Tone," Here in South.

Ugh! Calomel makes you sick. It's horrible! Take a dose of the dangerous drug tonight and tomorrow you lose a day.

Calomel is mercury! When it comes into contact with sour bile, it crashes into it, breaking it up. Then is when you feel that awful nausea and cramping. If you are sluggish, if liver is torpid and bowels constipated or you have headache, dizziness, coated tongue, if breath is bad or stomach sour, just try a spoonful of harmless Dodson's Liver Tone tonight.

Here's my guarantee—Go to any drug store and get a bottle of Dodson's Liver Tone for a few cents. Take a spoonful and if it doesn't straighten you right up and make you feel fine and vigorous, go back to the store and get your money. Dodson's Liver Tone is destroying the sale of calomel because it can not salivate or make you sick.

Try This For Sore Throat

On retiring fill your nostrils with Eucapine Salve. Sniff the salve back into the air passages of the head and throat until it reaches the tonsils and uvula and you taste the salve. This is best done lying down, pillow under back, head thrown back that the melting salve may reach the head cavities. Also turn the head down and forward and to right and left; to flow the salve over the inflamed surfaces in the cavities of the head. In the morning the pain and soreness will be gone. To make sure place Eucapine Salve on the back of the tongue with your finger. Same treatment for colds, nose sores, catarrhal headaches, catarrh of the head, nose and throat. If you swallow a little it won't hurt you. You'll soon learn to think that one of your very best friends is

Eucapine Salve

Antiseptic Analgesic Antiphlogistic

(Prevents Infection) (Relieves Pain) (Allays Inflammation)

50c the jar at your druggist's or by mail from

Piedmont Laboratories, Inc.,
Clinton, S. C.

Texas.

Grand Prairie, March 7.—Brother J. C. Rigney, of Fort Worth, and I are here in a fine meeting. They say we are having the largest crowds and best interest ever known. Six confessions yesterday.—J. W. Dunn.

Fort Worth, March 4.—The cause of primitive Christianity in this city is perhaps on a better footing than at any time heretofore, and with a promising outlook for the future. There has been a steadily increasing interest and growth during the past twelve or fifteen years in Fort Worth. In the beginning we had only two small congregations which met weekly—one on the South Side, in a small frame building, the other in the basement of the courthouse. Now there are eight, and four of them have substantial, commodious meetinghouses. All these churches are steadily gaining in strength and zeal. There is, too, a noticeable growth of Christian love between all the brethren; and if there has been heretofore any spirit of rivalry, it has disappeared or is rapidly disappearing. The Central Church, with Brother M. H. Moore doing the preaching, is well located. It is only two blocks from the Westbrook, the principal hotel in the city. Brother Moore has been absent for more than a week, and will not return for several days yet, being in attendance on an educational association now in session at Atlantic City. Brother Moore is superintendent of our city schools. In his absence last Lord's day, Brother Eugene V. Wood, of Dallas, Texas, preached for us morning and evening. Both were excellent sermons. Three were added at the morning service—two by confession and one restored. This was Brother Wood's first visit, but it is hoped that we will have him again. Next Lord's day Brother Whiteside will preach for us, and we look forward to a good day's work. Brother F. W. Smith, of Nashville, Tenn., en route home from Abilene, where he delivered a series of lectures in the Abilene Christian College, stopped over for one night, and delivered one of his strong and characteristic sermons, the subject of which might be properly termed "The Church on Stilts." It was a forceful lesson and was greatly enjoyed. Brother E. A. Elam, who held a meeting for us last October and greatly endeared himself to all who heard him, will come back to hold another in May, the Lord willing, and will also hold a meeting with the Southside congregation. The two will cover a month or more. The entire brotherhood hereabout look forward to these meetings in fond anticipation. Notwithstanding the unsettled and unsatisfactory conditions now prevalent the country over, we have much to be thankful for. Let us all continue our efforts to do the Master's will, and trust him fully for results. His promises never fail.—T. B. Echols.

Let not him who seeketh cease until he findeth. When he findeth, he shall wonder. Wondering, he shall reach the kingdom, and in the kingdom shall find rest.

If you would be of a great helpfulness, be of a great peacefulness and a great desire.

Profits in Cotton?

The answer is found in less cost per bale, which means growing twice as much cotton per acre. This cuts out nearly one-half the man and team labor.

The right kind and amount of fertilizer has often more than doubled the yield.

The *Potash* in the fertilizer counts.

It balances the food of the crop so that the well-fed plants resist the attacks of blight and other diseases, produce more bolls per plant, and hence more pounds per acre. Such plants do not shed their fruit badly. In this way

POTASH PAYS

Do you not think that after the Potash famine your cotton fertilizers should contain at least 5% Potash?

There is plenty of Potash in the country. Insist on getting as much as you need.

Soil & Crop Service, Potash Syndicate

H. A. Huston, Manager

42 Broadway New York City

Vapo Cresolene

Used for more than forty years. The benefit derived from it is unquestionable

Established 1879

FOR more than a generation we have been receiving grateful testimony to the virtues of this thoroughly tested and proven treatment. It stops violent coughing, and difficult breathing, assuring restful sleep because the antiseptic vapor carries healing with every breath. Booklet 43 tells why the diseases for which Cresolene is recommended yield to this simple and dependable treatment.

Vapo-Cresolene is sold by druggists

VAPO-CRESOLENE CO., 62 Cortlandt St., New York

TETTERINE

Ends Complexion Worries

Healing, Antiseptic, Soothing, Fragrant.

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

TOMATO PLANTS Variety, Greater Baltimore. Prices, by mail, postpaid, 100 for 50c; 500 for $1.50; 1,000 for $2.50. By express, not prepaid, 1,000 to 4,000, at $2 per 1,000; 5,000 to 9,000, at $1.75 per 1,000; 10,000 and over, at $1.50 per 1,000. PORTO RICO POTATO PLANTS and Cabbage Plants same prices as Tomato Plants. Plants packed in damp moss and guaranteed to arrive in good condition. Can ship at once. P. D. FULWOOD, Tifton, Ga.

Hemstitching and Picoting Attachment

Works on any and all machines; simple and easy to work. You can now make the nice things in your own home that you had to hire made or go without. Sure to please. Price, $2.50.

GEM NOVELTY COMPANY

Box 1031, Corpus Christi, Texas

Let Cuticura Be Your Beauty Doctor

Soap, Ointment, Talcum, 25c. everywhere. For samples address: Cuticura Laboratories, Dept. T, Malden, Mass.

Renew your subscription to the Gospel Advocate.

Driving the Brain often Affects the Nerves, causing Nervous Irritation and Nervous Headaches.

When Nervous, try using

Dr. Miles Nervine

The Standard Remedy for many years for disorders of the Nerves.

AT ALL DRUGGISTS

MILES MEDICAL CO., Elkhart, Ind.

In answering advertisements, please mention the Gospel Advocate.

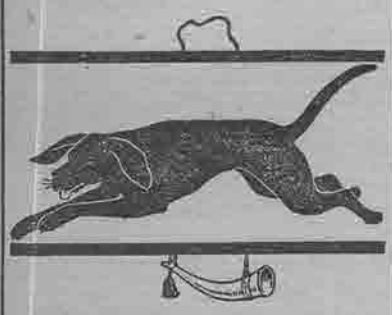
CURED HER FITS

Mrs. Paul Gram, who had suffered with fits or epilepsy for over fourteen years, reports that she was cured with a medicine she read about in the paper. She says that over ten years have passed and the attacks have not returned. Every one suffering from fits should write **R. P. Lepso, 198 Island Avenue, Milwaukee, Wis.**, who will send them a free bottle of the same kind of medicine Mrs. Gram says cured her. Send him your name to-day.

BABY CHICKS

14½ cents each. Safe delivery guaranteed anywhere in U. S. All leading varieties. Literature and price list FREE. Send to-day. **NATIONAL CHICK CO., Dept. J., N. Y. Life Bldg., Kansas City, Mo.**

A Brand-New Book



"OLD LIMBER"

or

THE TALE of THE TAYLORS

by

DeLONG RICE

"ALF and BOB TAYLOR, with their eloquence, their fiddles, and their fox hounds, have wrought for themselves a niche of eternal melody in the hearts of their country."

So states the author of this little book, which we present as the best product of the pen of DeLong Rice. Into one hour of reading he has gathered the strange and romantic story of the two most wonderful political campaigns of Tennessee—the thrilling tale of the happy comradeship and the life-long rivalry of the two famous brothers—a disclosure of the remarkable and heretofore unpublished incidents that attended the political division of the Taylor family—the wonder of "The War of the Roses" that attracted the attention of the world—and the truth about "OLD LIMBER," the peerless and now immortal fox hound that played the leading role of sentiment in the political campaign of last fall, from the Mississippi River to the Unaka Mountains.

With a "Cast of Characters extending from a President of the United States to a fox hound," the story touches a wide range of human sentiment; and through it all is the aroma of crackling camp fires and the music of the chase.

THE BOOK is beautifully printed and bound, appropriately illustrated, and packed in a neat gift box, ready for mailing.

PRICE, $1.00 THE COPY, POSTPAID TO ANY ADDRESS,

Correspondence with Bookstores and News Agencies is invited.

Special club rates to Fox Hunters' Associations, if ordered in sufficient numbers.

Where we have no Bookstore customer, we will offer an attractive proposition to any energetic woman or man who may desire to handle the book.

Write to us to-day.

McQUIDDY PRINTING CO.,
NASHVILLE, TENN.

Denver (Col.) Notes.

BY JOHN D. EVANS.

We are planning a pretty active year in the Colorado field, not only in evangelistic work, but in building new homes for congregations already started. Two near-by congregations, Boulder and Colorado Springs, have been meeting for some time in rented halls. This is not only expensive, but it lacks that permanency which is very essential to healthy growth. They have each a zealous little band; and while not "rich in houses and lands," they are willing to do what they can. In order to get the quickest action possible, at a recent conference with these brethren a brother from Denver proposed that he would advance five hundred dollars to each place, provided they would raise seven hundred and fifty more at once, which would be fifty per cent of estimated cost of building. This would enable them to get a loan on easy terms to cover balance, so that they could proceed at once to build. The brethren at Colorado Springs have accepted the proposition and have already begun building. Boulder is not quite ready to begin operations. But we hope to have homes ready for use for both before summer is here. It is the aim of Brother Fuqua, Brother Bailey, and myself, and the brethren in Colorado, to do all we can to give permanency to the work by helping to secure homes as the congregations develop, at least one or two each year. In doing this we shall need the hearty coöperation of the churches that are stronger. In the present case I have asked a few brethren already to share in the initial payments of one thousand dollars, as the brother making the advance payments is hardly able to contribute the entire amount. From present indications that amount will be taken care of. There will remain a debt of twelve hundred and fifty dollars on each building, to be paid within one year, if possible.

We are not disposed to institute a "begging" campaign over a long period of years, but merely suggest to the brethren individually and the congregations who are interested in extending the borders of Christ's kingdom that this will be a splendid opportunity to make an investment of the Lord's money with the assurance of liberal returns. Congregations or individuals who wish to make contributions in monthly installments may do so with the assurance that their contributions will be applied as they wish. The churches of Marshall County, Tenn., through Brother J. G. Stinson, of Lewisburg, have already entered the list as monthly contributors; the congregation in Denver also. Receipts will be made personally from time to time, and general reports will be made occasionally through our religious journals.

Concentration on this field upon the part of just a few will mean much to us.

I take this method of expressing my appreciation to the brethren in my homeland for their liberal responses to my appeals for the Lord's work during my entire stay in Colorado. May the One whom we serve cause "much fruit to abound to your account."

Neutralizes Uric Acid.

Rheumatism is caused by uric acid in the blood. In order to be cured of rheumatism, it is necessary to neutralize this acid. RENWAR is a scientific combination of salts prepared to neutralize the uric acid in the blood. There is nothing in Renwar to injure the stomach or affect the heart. It acts solely upon uric acid, completely eliminating it from the blood and thereby relieving your rheumatism. It is harmless, but effective. Positively guaranteed by money-back offer. It is a Godsend to sufferers from rheumatism. Renwar also corrects constipation. Mr. J. M. Willis, of the Nashville Railway and Light Company, says: "I must say that Renwar far surpassed my expectations, for it gave me almost immediate relief. Too much cannot be spoken in behalf of Renwar for rheumatism." Sold by druggists (price, 50 cents) or by mail from WARNER DRUG COMPANY, NASHVILLE, TENN.

"Diamond Dyes" Take No Other

Don't Spoil or Streak Material in a Poor Dye

Each package of "Diamond Dyes" contains directions so simple that any woman can diamond-dye a new, rich, fadeless color into worn, shabby garments, draperies, coverings, whether wool, silk, linen, cotton or mixed goods.

Buy "Diamond Dyes"—no other kind—then perfect results are guaranteed even if you have never dyed before. Druggist has color card

FRECKLES

Now Is the Time to Get Rid of These Ugly Spots.

There's no longer the slightest need of feeling ashamed of your freckles, as Othine—double strength—is guaranteed to remove these homely spots.

Simply get an ounce of Othine—double strength—from your druggist, and apply a little of it night and morning and you should soon see that even the worst freckles have begun to disappear, while the lighter ones have vanished entirely. It is seldom that more than one ounce is needed to completely clear the skin and gain a beautiful clear complexion.

Be sure to ask for the double strength Othine as this is sold under guarantee of money back if it fails to remove freckles.

PARKER'S HAIR BALSAM
Removes Dandruff—Stops Hair Falling
Restores Color and Beauty to Gray and Faded Hair
60c. and $1.00 at Druggists.
Hiscox Chem. Wks. Patchogue, N. Y.

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

The Vatican at Rome Recommends Nuxated Iron

If you lack BODILY or MENTAL VIGOR; If you are WEAK; NERVOUS or IRRITABLE, TRY NUXATED IRON TODAY.

Nuxated Iron CONTAINS ORGANIC IRON LIKE THE IRON IN YOUR BLOOD and LIKE THE IRON IN SPINACH, LENTILS AND APPLES.

NUXATED IRON also contains a remarkable product, brought to the attention of the French Academy of Medicine by the celebrated Dr. Robin, which represents the principal chemical constituent of active living nerve force FOR FEEDING THE NERVES, so that NUXATED IRON might be said to be both a BLOOD and a NERVE FOOD.

THERE ARE 30,000,000,000,000 RED BLOOD CORPUSCLES in your blood and each one must have iron.

Today about one person out of every three is said to suffer more or less from the great devitalizing weakness brought on by malnutrition or lack of sufficient nourishment; which is caused NOT BY LACK OF FOOD but often by LACK OF SUFFICIENT ORGANIC IRON in the blood to enable us to GET THE STRENGTH OUT of our food.

Benedictus PP XV

IRON IS THE MASTER PRINCIPLE OF THE BLOOD AND BLOOD IS LIFE. Our forefathers ate the husks of grains and the skins and peels of vegetables and fruits, rich in strength-giving organic iron, but modern methods of cookery throw all these things away—hence the alarming increase, in recent years, in Anaemia—iron starvation of the blood with all its attendant ills.

When, as a result of iron starvation, you get up feeling tired in the morning, when you find yourself nervous, irritable and easily upset; when you can no longer do your day's work without being all fagged out at night; when your digestion all goes wrong, or you have pains across the back, shortness of breath, heart palpitation or your face looks pale and drawn, do not wait until you go all to pieces and collapse in a state of nervous prostration, or until in your weakened condition you contract some serious disease, but consult your family physician and have him take a specimen of your blood and make a "blood-count" of your red blood corpuscles or test the iron-power of your blood yourself by adding plenty of spinach, carrots, or other iron-containing fruits and vegetables to your daily food and take organic iron—Nuxated Iron—with them for a while and see how much your condition improves. Thousands of people have surprisingly increased their strength, energy and endurance in two weeks time by this simple experiment. But be sure the iron you take is organic Nuxated Iron and not metallic iron which people usually take and which is made merely by the action of strong acids on small pieces of iron—an entirely different iron from Nuxated Iron. The fact that you may have taken metallic iron without receiving any benefit does not prove that Nuxated Iron will not help you. Nuxated Iron represents organic iron in such a highly concentrated form that one dose is estimated to be approximately equivalent (in organic iron content) to eating half a quart of spinach or one quart of green vegetables. It is like taking extract of beef instead of eating pounds of meat. Nuxated Iron is used by over 4,000,000 people annually.

WHAT THE VATICAN SAYS ABOUT NUXATED IRON

"I am happy to inform you that your gift of Nuxated Iron has been accepted with particular gratitude by the Holy Father, who, persuaded by its beneficial effects, and AFTER HAVING IT SPECIALLY ANALYZED BY THE DIRECTOR OF THE PHARMACY OF THE VATICAN, formulates the most sincere wishes that your product may become famous and be as appreciated by the public AS ITS VALUE CERTAINLY MERITS."

(J. Tedeschini, Institute of the Secretary of State - Vatican)

"The composition of Nuxated Iron is such that the physiological and therapeutical effects cannot fail to be produced, as is usually the case in the prescription of pharmaceutical products of this kind."

(F. Narciso Duribischeim, Director of the Pharmacy of the Vatican.)

Beware of substitutes. Look for the letters N.I. on every tablet. Your money will be refunded by the manufacturers if you do not obtain perfectly satisfactory results. At all druggists.

Pleasant People.

Some men move through life as a band of music moves down the street, flinging out pleasure on every side through the air, to every one far and near who can listen. Some men fill the air with their presence and sweetness, as orchards in October days fill the air with perfume of ripe fruit. Some women cling to their own houses like the honeysuckle over the door, yet, like it, sweeten all the region with the subtle fragrance of their goodness. They are trees of righteousness which are ever dropping precious fruits around them. There are lives which shine like starbeams or charm the heart like songs sung upon a holy day.

How great a bounty and a blessing it is to hold the royal gifts of the soul so that they shall be music to some and fragrance to others, and life to all. It would be no unworthy thing to live for—to make the power which we have within us the breath of other men's joy; to scatter sunshine where only clouds and shadows reign; to fill the atmosphere where earth's weary toilers must stand with a brightness which they cannot create for themselves, and which they long to enjoy and appreciate.—Selected.

Strength comes from well-digested and thoroughly assimilated food. Hood's Sarsaparilla tones the digestive organs, and thus builds up the strength. If you are getting "run down," begin taking Hood's at once. It gives nerve, mental and digestive strength.

In answering advertisements, please mention the Gospel Advocate.

HOW DOCTORS TREAT COLDS AND THE FLU

First Step in Treatment Is a Brisk Purgative With Calotabs, the Purified and Refined Calomel Tablets that are Nausealess, Safe and Sure.

Doctors have found by experience that no medicine for colds and influenza can be depended upon for full effectiveness until the liver is made thoroughly active. That is why the first step in the treatment is the new, nausealess colomel tablets called Calotabs, which are free from the sickening and weakening effects of the old style calomel. Doctors also point out the fact that an active liver may go a long way towards preventing influenza and is one of the most important factors in enabling the patient to successfully withstand an attack and ward off pneumonia.

One Calotab on the tongue at bed time with a swallow of water—that's all. No salts, no nausea nor the slightest interference with your eating, pleasure or work. Next morning your cold has vanished, your liver is active, your system is purified, and you are feeling fine, with a hearty appetite for breakfast. Druggists sell Calotabs only in original sealed packages, price thirty-five cents. Your money will be cheerfully refunded if you do not find them delightful.—(Adv.)

CANCERS CURED AT KELLAM HOSPITAL,

1617 West Main Street, Richmond, Va.

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

Physicians and surgeons treated free at the hospital.

FITS

I want every man, woman and child who suffers with Fits, Epilepsy or Falling Sickness, to send at once for a free bottle of my famous treatment LEPSO. No matter how long you have suffered, or how many so-called cures you have used without results, do not give up until you try this treatment.

Send No Money

Don't send me a penny. Simply give me your name, age and address and I will send you by return mail, all charges paid, a free bottle of LEPSO. Then you can prove to yourself, entirely at my expense, just what this famous treatment will do for you. When so many other sufferers state that LEPSO has brought them complete freedom from this terrible affliction and I offer to send it free, you surely owe it to yourself and to your loved ones to give it a trial. Mrs. Della Martin writes me that she has not had a single attack since she took the first dose of LEPSO. Mrs. Paul Gram says she suffered for over fourteen years, that doctors and medicine did her no good, and that she seemed beyond all hope of relief when she heard of LEPSO. She says she has not had a single fit for over twelve years.

Accept My FREE Offer!

Don't doubt. Don't hesitate. Just send your name and address for the free proof bottle. If you will do this I feel confident that you will have the same good results so many others tell of. Be sure and write me today, and if you have any friends who suffer, show this to them. Cut this out, as it may not appear again.

R. P. N. LEPSO, Dept. 3e Milwaukee, Wis.

"Crimson."

BY J. B. NELSON.

I here give a clipping and comment by "State Press" of the Dallas News of February 21:

"It is to the credit of the twenty young women employed in the Texas State Health Department that they readily responded to the request of State Health Officer Manton M. Carrick that during office hours their faces should be without rouge. It is to be inferred that these young women have not used 'lip sticks,' else Dr. Carrick's request would have been broader." (Dallas Journal.)

"Lip sticks" are rouge; therefore they had to go. They ought to go. A soiled mouth is a sin. When State Press sees a young woman who looks as if she had bitten into a pokeberry pie, he thinks of what the prophet Isaiah said when overwhelmed with the conviction of his calling. "Woe is me! for I am undone, because I am a man of unclean lips!" exclaimed the seer. Whenever a girl paints her mouth, she looks untidy, no matter how carefully the work is done. State Press wouldn't kiss such a carmine contrivance even if he were starving for a smack. Others of his gender, of course, are not so particular. Some young men have even gone so far as to complain, after a rather promiscuous party, that they could close their eyes and see red. A slight tinge of rouge on pallid cheeks is not highly censurable. But was ever there a lady who rouged at all who rouged not too much? In some portions of Equatorial Africa the native chiefs magnify their natural beauty by rubbing red clay into their hair. The more dirt they rub in, the handsomer they imagine themselves to be; hence some of them with long hair have earthy coiffures that look like vermillion beehives laced with horsetails. They simply overdo their decorations, and that is what a woman does when she puts enough rouge on her face to alarm a fireman. Every woman ought to make the most of her looks. If she is not beautiful of feature, she can at least be neat and wholesome in appearance. It is her duty to be so. But too much complexion detracts from neatness. It looks messy. It also detracts from wholesomeness, for it looks artificial and foolish. Dr. Carrick may have started a needed reform. The fact that he is a bachelor may account for it. A married man probably wouldn't have had the courage.

I have never been able to understand why a girl in the very bloom of girlhood would want to spoil nature's gift by the use of artificial preparations. Nature's gift is the greatest and sweetest gift to the world.

I truly believe if many of the girls and women could hear the passing remarks that are made by men as they look upon the disfigured, besmirched, and injured complexions that pass before them, they would go home and wash their faces and never appear in public again with such hideous complexion. Take the woman of sixty of the rural district, who has never known paint (only a little face powder, which does not injure nor disfigure, but protects the skin), and the woman of sixty in the city, who has daily painted and rouged, and contrast the two, and what will you see? You will note in the rural woman that soft, bright, lifelike complexion, while in the other you will see a swarthy, sallow, shriveled complexion, and its owner looking several years older.

A little flesh-colored powder is harmless, but paint and rouge cannot be worth the time and price. As I stand in the pulpit, I love to see the modest, nature-loving woman. On the other hand, when I have to try to preach to a lot of painted faces, it makes me feel like I want to stop and say, "Let us pray."

Woman, don't try to attract the human family with that which is not yours, but let your real self be seen in a modest way. Modest dress, modest faces, modest actions, and modest living is what will please God and the true man.

THIS GIRL IS A WONDER.

Do you want more money than you ever possessed? If so, learn to make nut and fruit bonbons. The business will net you $90.00 to $300.00 per month. You can work from your own home. All who sample your bonbons become regular customers. You start by investing less than $10.00 for supplies. Mary Elizabeth started her candy kitchen with $5.00, and has made a fortune. Cannot you do likewise? I will tell you all about the business and help you start, so you can become independent. Now is the psychological time to make big money, as sugar is cheaper and fine bonbons command phenomenal prices. Write to-day. **Isabelle Inez, 356 Morewood Building, Pittsburgh, Pa.**

FLORIDA FARM HOME.

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Edifying as the Need May Be

BY A. B. LIPSCOMB

Our Conception of God.

Much depends upon our conception of God. This is the most influential idea that enters the human mind. The wealth or the poverty of our character depends upon that conception. Moreover, the prosperity of the nation depends upon it. "Where there is no vision," Solomon says, "the people cast off restraint." Some would tell us that it is a vision of humanity that is most needful; others place particular emphasis upon a vision of the future. But are not humanity's past, present, and future all included in a just conception of God? It is such a vision that must save the people. A philanthropist might know a great deal about humanity's needs; a scientist might know a great deal about the universe; a seer might unravel some important events in the future; but philanthropist, scientist, and seer will all be lost, if their conception of God is lacking to the extent that they do not obey him. A woman asked the famous English preacher Jowett: "What do you think of God?" "It matters little," he replied; "but what God thinks of me is very important." I do not think he should have belittled the woman's question; for upon man's conception of God depends his attitude toward God. That attitude reveals more clearly than anything else what God thinks of him. When the priest, Eli, violated his office and honored his sons above the Lord, there came this solemn message of rebuke: "Therefore Jehovah, the God of Israel, saith, I said indeed that thy house, and the house of thy father, should walk before me forever: but now Jehovah saith, Be it far from me; for them that honor me I will honor, and they that despise me shall be lightly esteemed." (1 Sam. 2: 30.) The psalmist tells us that "the face of Jehovah is against them that do evil, to cut off the remembrance of them from the earth;" and then, reversing man's attitude, he tells us that "Jehovah is nigh unto them that are of a broken heart, and saveth such as are of a contrite spirit." (Ps. 34: 16, 18.)

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A Fatally Limited View.

During all of Isaiah's ministry he is confronted with his people's mean and impoverished conception of the Almighty, and it is to this impoverishment that the prophet attributes the nation's degradation. They had a conception of their God that was fatally limited. To them God was in one place, but not in another. They thought of him as being back there in the promised land, and especially in the city of Jerusalem; but they did not consider his presence and power in the land of captivity and trouble. Christians at the present time should beware lest they fall into the same error, being led by the mockery of those that know not God. During the terrible conflict across the seas, some said, with a sneer, "Where is your God?" and, "What has become of your prayers?" Rest assured that "the eyes of Jehovah are toward the righteous, and his ears are open unto their cry," in times of war as well as in times of peace. "None of them that trust in him shall be desolate" *at any time*. The question that should concern us at any crisis in the world's history is not, "How is God working out his plans?" but, "How are we trusting him in the face of it all?" It is the habit of some people when they come into an exceptionally shabby town or visit a spot singularly apart from civilization to speak of a "God-forsaken place." Again I say, beware! Beware lest you not only libel the place, but its Maker as well. There is no place so utterly forsaken that God cannot make his presence felt if he wills to do so. God never forsakes any place entirely if one child of his is there. The Lord was with his servant Joseph, not only in the palace, but in the prison, too. Paul and Silas did not find the dungeon a God-forsaken place. While they could not sleep, they found it a very suitable place to seek the Lord. How aptly does Alexander Maclaren remark: "The true anæsthetic is trust in God!" Arnot, the French writer, says: "It is when you look from the bottom of a well that you descry the stars in daylight; on the surface, with the glare all round, although they are there, you cannot discern them. It is thus that faith's eye cannot pierce the heavens so well from the bright surface of prosperity as from the low, low place of some great sorrow."

A Remarkable Paradox Concerning God.

The children of Israel in their exile depraved their ideal in that they conceived of God as rejoicing in gifts that had been brought and offered with dirty hands. This conception became to them a great stumblingblock, and Isaiah was instructed to take it away. And here is the prophet's message on this point: "For thus saith the high and lofty One that inhabiteth eternity, whose name is Holy: I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite." (Isa. 57: 15.) In this passage the prophet would impress the thought of God's holiness, yet he manifestly avoids the other extreme of leaving the impression that God is so high above us as to be unapproachable. Here we have a remarkable paradox. Of the same being it is said, "I dwell in the high and holy place," and am "with him also that is of a contrite and humble spirit." Thus we are encouraged to dwell upon God's *highness* and his *lowness* and to consider the two attributes together.

It is impossible to speak worthily or completely of the lofty character of God. We are reminded of the artist who prepared to paint a gorgeous sunset. He arranged his easel, mixed his colors, prepared his palette, and then looked. Among the hills he noted rich shadows, resplendent colors, purple flames and golden lusters. Absorbed by the vision, the painter waited until a friend made bold to ask: "When are you going to begin?" "By and by," he said. So he waited, spellbound by the splendor of the vision, until the sun was set and the dark shadows fell upon the mountain. Just so, we know not where to begin when we would tell of God's highness. We can think about it, but we cannot describe it. We can believe for a fact that "Jehovah is God over all, Amen;" that he stands above nature, above law, above necessity, and all such names by which we measure the power and influence of the worlds around us; or we can always safely fall back on Isaiah's definition and say that God is the "high and lofty One that inhabiteth eternity" and "measures time." And here we might discuss the question as to which illustration conveys the greater exaltation, that of limitless space or that of measureless time; but there would not be much profit in such a discussion.

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His "Lowness" Easy to Find.

When we come to consider the lowness or humbleness of God's character, we find it to be an easier task. Here we may make considerable headway, because this precious truth has been set forth in the Bible by precept, example, and illustration over and over again. We find it in the story of the creation in the first chapter of Genesis, and we follow it on through until we reach the blessed "whosoever will" of the closing chapter of Revelation. As a matter of course, the Creator took care in making man; for man was to be the capital prize of the whole collection. But what surprises us is to note the care that he used in perfecting and harmonizing the details of every created thing, even the lowest insect, like David's flea. God's respect for lowness is brought out in the formation of a snowflake or in the texture of a night moth's wing.

We find this attribute illustrated by the anxiety of our God to lift men up and by thinking of the depths of shame and poverty and sin from which he has lifted them. The story of Lazarus brings this out. His fellow men despised him, pitied him, passed him by; none of them took him into their homes; the best the beggar might hope for was the doling out of an occasional charity. But God stooped low; he lifted the beggar up, clothed him in heavenly raiment, and let him rest in Abraham's bosom. The lesson of God's condescension shines forth in his patience toward obstinate and unfaithful man. Who can read the story of rebellious Israel and not appreciate the note of tenderness in Isaiah's words: "For all this his anger is not turned away, but his hand is stretched out still?"

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And How Do You Think of Him?

Dear reader, what is *your* conception of God? When you think of him, does it seem as if you contemplate the rugged beauty of some awful peak or that you are looking down into the depths of a terrible abyss? Do you think of a cloud far away in the distance, or does God loom up before you like a Gibraltar of strength that both protects and hides? Is there in your heart just a faint childhood memory of one you used to know, or is there the consciousness of one "nearer, my God, to thee?" Do you think of him as a stern, unyielding Judge sitting upon the throne in awful grandeur, or does there shine from heaven the light of a kind and beneficent presence? Answer these questions, and you give us a true index to your character. If you have never obeyed the gospel, don't try, for the present at least, to grasp at the immensity of meaning represented by God's highness; but think hard and consider now how he condescended to say: "To this man will I look, even to him that is poor and of a contrite spirit, and that trembleth at my word." And I remind you of a saying that is faithful and true: "God's love is not rounded out until I respond to it."

What Is the Greatest Evil in the World?

That depends largely upon the viewpoint of the speaker or the writer. One man who claimed to know, and to have experience in every class of society, told me that the automobile was the source of the greatest evil. He told his experience, and made his position very plain from his angle.

Others who claim to know say that the modern dance is the greatest source of evil. Much is said along this line, both in the secular press and the religious press.

A prominent lawyer, whom I have known for many years, and a man who does not claim to be even a good moral man, told me that the greatest breeder of crime in the world to-day is the "movies." He lays most of the crime wave of the day to the suggestions in the movies. In my judgment, he is about right. Two young men in Oklahoma undertook to rob a train a few years ago, and killed the mail clerk. They said they obtained their ideas from the picture show. I have read of numerous similar cases in the daily press.

That all these are great breeders of crime, there is not the slightest doubt with people who think. Other classes of worldly amusements may be thrown in as side lights along the same road—the broad and beaten road that leads to destruction.

I can see some good in the automobile. It is a very useful invention, and has almost become an absolute necessity. The ox wagon may be used for the same evil purpose an automobile is used for, but lessens the possibility of crime. But so far as the picture show and the dance are concerned, I can see no inkling of good in them. From my standpoint, they are wholly sources of evil, and no good comes from them. The show deadens the spiritual status of the Christian. It lessens the desire for good. It vacates church houses and creates unhappy homes. It appeals to the lusts of the flesh and the lusts of the eye and stimulates the pride of life. Shun the appearance of evil.—W. F. Lemmons, in Christian Leader.

A story was told of Sir Robert Peel, who, when dining in a West End mansion one evening, heard a slanderous story told. He rose and took leave of his host. "You are not going?" said the latter in consternation.

"Yes," replied Sir Robert; "I am still a Christian."—British Weekly.

OUR CONTRIBUTORS

"What Is Home Without a Bible?"

BY J. V. ARMSTRONG TRAYLOR.

The word "Bible" comes from the Greek word "biblos," which means "book;" or from the Greek word "biblia," which means "books," or "little books." The word "Bible" was applied to the sacred writings by way of pre-eminence; it is the "Book of books." The name "Bible" was given to these writings about the fourth century A.D.

The Bible contains 3,536,489 letters, 773,693 words, 31,173 verses, 1,189 chapters, and 66 books. It was divided into chapters in A.D. 1250, by Cardinal Hugo, and was divided into verses in 1551 to 1560 A.D. The Bible is God's word to man telling him how he may inherit eternal life, the home of the soul, the city of God. However, the wisdom of the world says that the Bible is too narrow, that God's way is very foolish. Hear Paul: "For seeing that in the wisdom of God the world through its wisdom knew not God, it was God's good pleasure through the foolishness of the preaching to save them that believe." (1 Cor. 1: 21.)

We can easily see that a book that contains more than the Bible is too large, and a book that contains less than the Bible is too small. Hence, he who tries to add to or take from the word of God is certainly making a sad mistake.

John says: "I testify unto every man that heareth the words of the prophecy of this book, If any man shall add unto them, God shall add unto him the plagues which are written in this book: and if any man shall take away from the words of the book of this prophecy, God shall take away his part from the tree of life, and out of the holy city, which are written in this book." (Rev. 22: 18, 19.) There is but one road leading to the city of God, and the Bible is the only book that tells us how to travel it; therefore, who is it that would live in a home without a Bible to direct him in the strait and narrow way?

"What is home without a Bible?
'Tis a home where day is night—
Starless night; for o'er life's pathway
Heaven can shed no kindly light."

I shall now give some beautiful and unique statements from men of much experience in life, but who did not regard religion as men should; and yet, before passing through the dark valley of the shadow of death, they realized more fully how dangerous and sad it is for a home to try to be a true home without a Bible in it.

When Andrew Jackson lay on his deathbed, he pointed to the family Bible which lay on the table beside him, and said to his physician: "That book, sir, is the rock on which our republic rests."

John Quincy Adams said: "The first and almost the only book deserving of universal attention is the Bible; and so great is my veneration for the Bible that the earlier my children begin to read it, the more confident will be my hope that they will prove useful citizens to their country."

The best citizen of to-day is the one who fears God and keeps his commandments. It was Solomon who said that a man is not whole without keeping God's commandments. Who is it, then, that thinks he can fill his mission and be a good citizen of his country without being a whole man himself? No half man can meet all the responsibilities of life that come his way. Therefore the question, "Is a home complete without a Bible?"

"What is home without a Bible?
'Tis a home where daily bread
For the body is provided,
But the soul is never fed."

Abraham Lincoln said: "All the good from the Savior of the world is communicated through the Bible; but without it we could not know right from wrong. All the things desirable to man are contained in it."

To read the word of God is no ordinary duty, but the mother of all duty, enlightening the eyes, and converting the soul, and creating that very conscience to which we should be subject. We take our meat, not by duty, but because the body must go down without it; therefore, we persevere because we love to exist. So also the word of God is the bread of life, the good of all spiritual action. Without feeding upon it, the soul will go down. We hear David saying: "The law of Jehovah is perfect, restoring the soul: the testimony of Jehovah is sure, making wise the simple." (Ps. 19: 7.)

It was John Ruskin who said: "All that I have been taught of art, whatever I have done in life, has been due to the fact that, when I was a child, my mother daily read with me a part of the Bible, and made me learn part by heart daily."

Who would desire to live in a home without a Bible to guide and instruct him?

"What is home without a Bible?
'Tis a family out at sea,
Compass lost and rudder broken,
Drifting, drifting thoughtlessly."

We learn of Daniel Webster, when he lay on his deathbed, that his physician quoted to him a verse of the Twenty-third Psalm: "Yea, though I walk through the valley of the shadow of death, I will fear no evil; for thou art with me; thy rod and thy staff, they comfort me." Then the dying statesman faltered out: "Yes, that is what I want: 'Thy rod'—thy rod; 'thy staff'—thy staff." They were the last words he spoke. Mr. Webster, before his departure, realized the unique importance of being governed by the Bible.

The Bible was written for all. It contains the mind of God, the state of man, the way of salvation, the doom of sinners, and the happiness of believers. Its doctrine is holy, its precepts are binding, its histories are true, and its decisions are immutable. It also contains light to direct you, food to support you, and comfort to cheer you. It is the traveler's map, the pilgrim's staff, the pilot's compass, the soldier's sword, and the Christian's charter. Christ is its grand object, and the glory of God its end. It should fill the memory, rule the heart, and guide the feet. "O Jehovah, I know that the way of man is not in himself: it is not in man that walketh to direct his steps." (Jer. 10: 23.)

"What is home without a Bible?
List! and ponder while I speak:
'Tis a home with Bibles in it,
But not opened once a week."

The Bible is given you in life, will be opened in the judgment, and be remembered forever. It involves the highest responsibility, will reward the greatest labor, and will condemn all that trifle with its sacred contents. It is also the begetter of life, the comfort of sorrow, the promise of the future, the escape from temptation, and the strength in weakness.

Woodrow Wilson said on one occasion: "I am sorry for the men who do not read the Bible every day. I wonder why they deprive themselves of the strength and of the pleasure?"

The Bible is the greatest book, and it is as much greater than other books as the Author is greater than other authors. We read about the greatest characters in the Bible. Therefore, if you are impatient, sit down and talk with Job; if you are getting weak-kneed, take a good look at Elijah; if there is no song in your heart, listen to David; if you get chilly, get the beloved disciple to put his arms around you; and, above all things, if you are losing sight

of the future, climb up the stairs of Revelation and get a glimpse of the promised land. Therefore what is home without a Bible?

"Monday comes and goes, and Tuesday
Comes and goes, and Wednesday, too;
Thursday, Friday, Saturday, Sunday—
Book forgotten whole week through."

Salvation by Faith. No. 1.

BY W. L. REEVES.

The Bible is the book of God. There are two covenants recorded in it. Paul calls them the "old testament" and the "new testament." The law of Moses is contained in the Old Testament and the law of faith is contained in the New Testament. The law of Moses has been abrogated, blotted out, taken away, so that the "new testament" could come into force. This was accomplished by the death of Christ. (Read Heb. 10: 9, 10; Col. 2: 14; Heb. 9: 16.)

We are not saved now by the deeds of the law of Moses—such as eating the passover, keeping the Sabbath, etc. (Rom. 3: 20; Col. 2: 16, 17.) But we are sanctified, after which we stand justified by that system of faith which Paul preached after he was redeemed from the curse of the law of Moses. (Rom. 8: 2; Gal. 3: 13.) For that old law contained the terror of immediate death for those who broke it; hence, it is called "the law of sin and death." (Rom. 8: 2.) To break the Sabbath day resulted in death. (Num. 15: 32-36.) Hence, Paul and all others who accept Christ were made free from keeping that old Sabbath day.

Jesus Christ was crucified "for our offenses, and was raised again for our justification." (Rom. 4: 25.) In the next verse (Rom. 5: 1) Paul says: "Therefore being justified by faith, we have peace with God through our Lord Jesus Christ." Most certainly Paul means we are justified by "the law of faith" (Rom. 3: 27); for Paul was justified or made free "by the law of the Spirit of life in Christ Jesus" (Rom. 8: 2); and as God is no respecter of persons, we all must be justified by the same means. We are made free from sin when we obey "that form of doctrine" which is taught to us in the New Testament. (Rom. 6: 17, 18.) We are not under the law of Moses. As proof, I offer this: "But now the righteousness of God without the law is manifested, being witnessed by the law and the prophets." (Rom. 3: 21.) The expression, "witnessed by the law," shows that Paul most certainly is talking about the law of Moses as the one by which we are not now justified. "Even the righteousness of God which is by faith of Jesus Christ unto all and upon all them that believe." (Verse 22.) Believe what? Believe that system of faith of which Christ is the author, and which Paul preached when he preached "the faith" (Gal. 1: 23); "for there is no difference" (Rom. 3: 22).

When it is said that Paul preached "the faith," is the same thing meant as when he said he preached the gospel? (1 Cor. 15: 1-4.) In this passage he told the Corinthians that they were saved by the gospel which he had preached unto them. It would be impossible to reconcile the New Testament Scriptures, if Paul preached one thing when he preached "the faith" and something else when he preached "the gospel." It is clear that when it is said, "even the righteousness of God which is by faith of Jesus Christ," Paul includes all that he preached elsewhere in the New Testament on the subject of salvation. He preached by pen that Christ "became the author of eternal salvation unto all them that obey him" (Heb. 5: 9); that "circumcision is nothing, and uncircumcision is nothing, but the keeping of the commandments of God;" and "faith which worketh by love" (1 Cor. 7: 19; Gal. 5: 6). James (2: 20) says: "Faith without works is dead." It is certain that man is not justified by a dead faith. Man knows, believes, and obeys from his spirit. (1 Cor. 2: 11; Rom. 1: 9.) Let Paul tell us how the faith in a man's spirit is made alive: "And if Christ be in you, the body is dead because of sin; but the Spirit is life because of righteousness." (Rom. 8: 10.) Christ dwells in our hearts by faith (Eph. 3: 17)—not by means of a dead faith, of course, but by a faith that is made alive by works; for James has told us that "faith without works is dead," and Paul has told us that it is "faith which worketh by love" that counts in Christ Jesus. So, then, it is clear that our salvation from sin is not by faith alone, but by a faith made perfect by obedience to "the law of the Spirit of life in Christ Jesus"—namely, faith, repentance, confession, and baptism. (Mark 16: 16; Gal. 3: 27.)

Friends of Long Ago.

BY MRS. NELLIE ELNORA SINGLETON.

Why do old friends seem nearer
When troubles 'round us well?
Why will our thoughts turn backward
On some loved friend to dwell?
When other friends forsake us,
As new friends ofttimes do,
How sweet to know that, somewhere,
Some one believes in you!

As we journey on life's pathway,
There's many a cruel thorn,
When those we trust despise us
And our true friendship scorn.
'Tis then our thoughts turn backward
To friends we used to know;
It gives our hearts fresh courage
As on the way we go.

Be it o'er plain or mountain,
Or o'er the ocean's foam,
True friends are not forgotten,
Wherever we may roam.
Their love a beacon shining
When hope is ebbing low—
I hope in heaven to meet them,
Those friends of long ago.

Walking With God.

In the story of long ago Enoch stands out as in some respects the most wonderful character of all; he "walked with God." This does not just imply that Enoch had physical comradeship with God. It means that Enoch, in mind and affection, kept close to God. He had daily spiritual fellowship with God. It was the kind of a walk that every Christian to-day can take as he treads the sod or streets of earth.

The Christian, whatever his calling or temptations, commences his daily walk with God in prayer. Before his head leaves the pillow, the plans and duties of the day are laid before God. In essence he petitions: "My Father, be with me as I associate with others. Give me courage, patience, skill. Help me to bear my burdens. Watch over my business affairs to thy honor and for my good. Lord, send me light. My pathway is so often very, very dark that I need thy light to guide me more than I can understand. Above all, thy will be done!"

So he commences his daily steppings with God.

And God answers him. God drives into his inmost soul some richly sacred thoughts that abide with him throughout the day: "My son, I am thy light in the darkness. Keep close to me; be obedient to the simple teachings of my holy Christ; steady thy life with frequent thoughts of me. Do not run before me, for then thou shalt lose me; do not lag behind, else darkness overtake thee. Walk with me beyond the eventide until thy eyes are closed in sleep. More tenderly than the stars I will watch over thee; and through thee shall my perfect will be done."

So each of us—like Enoch in the old, old story—can walk with God.—William C. Allen, in Exchange.

Georgia and the Far Southern Field

By B. C. GOODPASTURE

Getting Ready for Brother Srygley's Meeting.

Brother Srygley has been engaged to conduct a meeting at West End Avenue, beginning on the second Lord's day in June. We do not doubt that Brother Srygley will do his part in this meeting—"preach the word." Just now we are concerned chiefly with our own part, our own duty, in this campaign for the winning of souls and the edification of the church. We want everything in readiness for Brother Srygley's coming. We desire that our preparation be such that the words of Cornelius would describe it: "We are all here present in the sight of God, to hear all things that have been commanded thee of the Lord." (Acts 10: 33.) To this end we are giving considerable attention to the following:

1. There must be in the congregation that "unity of the Spirit in the bond of peace" (Eph. 4: 3) which gives the church a mighty power and makes the world to "believe"—yea, to "know"—that Christ came from God. (John 17: 21, 23.) A divided church will never convert the world; a divided congregation will never have, in the true sense, a great meeting. The world still feels the age-long effects of the meeting on Pentecost. The disciples were one in that meeting. Immediately before Pentecost "these all with one accord continued steadfastly in prayer" (Acts 1: 14); on Pentecost "they were all with one accord in one place" (Acts 2: 1). We have a goodly and an unusual portion of unity, coöperation, and "brotherly love" at West End; but in these respects, as in all others, it is our purpose to "press on unto perfection." (Heb. 6: 1.)

2. Prayer is a mighty force for the church; it moves both God and man. Pentecost was preceded by a season of prayer (Acts 1: 14); and a little prayer meeting, conducted by some devout women on the river's brink, in Philippi, furnished the first soil prepared for the gospel in Europe (Acts 16: 13-15). In a prison in the same city Paul and Silas prayed at midnight, and baptized the jailer and his household before the break of day. Paul, while preaching in Corinth, wrote to the Thessalonians: "Finally, brethren, pray for us, that the word of the Lord may run and be glorified, even as also it is with you." (2 Thess. 3: 1.) If the prayers of a congregation do not contribute to the success of a meeting, why did Paul ask for them? If they do, why not pray? Again, he said: "Continue steadfastly in prayer; . . . withal praying for us also, that God may open unto us a door for the word, to speak the mystery of Christ, for which I am also in bonds." (Col. 4: 2, 3.) Paul associated the victories of the gospel with the prayers of the saints. In our regular prayer meetings, cottage prayer meetings, and all our prayers, we shall "strive together" (Rom. 15: 30) for the success of the meeting.

3. The power of the preached gospel is greatly augmented by the scriptural conduct and godly living of Christians. It is necessary that our manner of life be "worthy of the gospel of Christ" (Phil. 1: 27), to the last man. When the church in Jerusalem increased its services in behalf of the neglected widows, "the word of God increased; and the number of the disciples multiplied in Jerusalem exceedingly, and a great company of the priests were obedient to the faith." (Acts 6: 7.) On the other hand, the sins of one impenitent man in the church may bring defeat upon the army of the Lord. Achan sinned secretly at Jericho, and the wickedness of his unrepentant soul robbed Israel of a great victory at Ai. (Josh. 7: 1, 4.) Ai was not taken until after Achan and his family had been stoned and burned in the valley of Achor. It is an awful and a fearful thing to bring reproach or defeat upon the "way of Zion" through one's sins. The godly living and the irreproachable character of the membership of a congregation are its great assets—not only in a protracted meeting, but at all times.

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The Meetinghouse in Savannah.

At last the brethren in Savannah are meeting for worship in their own house. This is a great victory for the church. There is no new field in the southeast with greater prospects than Savannah. The following from Brother Beck is self-explanatory: "The fellowship of brethren in other parts of the country has given new life and zeal to the cause here, and now all are going into the work with a determination and love that will win. The help received from the brethren has made it possible for us to meet the first payment on our house. For this we are grateful. We commend to all the spirit that prompted these in helping us to open the way for greater work. We have another payment of three thousand dollars to make six months from now, and have a part of that subscribed already; but we lack a considerable amount yet. We are working and praying to the end that the brotherhood may not forget us in this last payment in which we are asking them to help us. We are to take care of the balance ourselves. I have just returned from a visit in Tennessee in the interest of our work, and I must say that the churches I visited, with but few exceptions, are doing more mission work, or have planned to do more this year, than ever before." To the foregoing it may be added that the meetinghouse cost ten thousand dollars; the brethren have already paid one thousand; three thousand will be due in six months. The little church in Savannah is not asking the brotherhood to buy them a meetinghouse, but very reasonably and conservatively asking the churches to help them meet the first two payments. Brethren, we cannot afford to disregard this worthy appeal. Let us help them meet the next payment, and then watch them grow. West End Avenue is giving five hundred dollars this year to the Savannah work. Send all contributions to J. Bedford Beck, P. O. Box 1530, Savannah, Ga.

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Local News.

Brother Don Hockaday, of Granite, Okla., is in the midst of an interesting meeting at South Pryor Street.

There was one restoration at the prayer-meeting service at West End Avenue on Thursday evening. Two more confessed their sins at the morning service yesterday (March 13). The outlook is promising.

Resurrection Day.

BY ADELIA S. MARTIN.

All earth and heaven uplift in sweet accord
To sing the praises of our risen Lord,
As fragrant lilies from the lowly sod
Awake to offer pure white souls to God.

O love undying, stronger than the grave!
He suffered on the cross our souls to save.
On this glad day let men and angels sing,
"All hail the power of Jesus and our King!"

Through darkest clouds that hide our heaven's blue
Are rifts that angels may be stepping through;
And dark misfortune, never understood,
May be some greater blessing for our good.

A life goes out, and leaves our world in gloom.
Why should we weep above the empty tomb?
On this glad day the song in heaven must be:
"O death, O grave, where is thy victory?"

There is small chance of truth at the goal where there is not a childlike humility at the starting post.—S. T. Coleridge.

LOS ANGELES NOTES

By S. H. HALL,
2669 North Sichel Street.

House of worship, corner Altura and North Sichel Streets. Take North Broadway car to Sichel, then one block to left.

"Is There a Real Need for an Old People's Home?"

"Is there a real need for an Old People's Home?" is the question Brother Isaac E. Tackett raises in the Firm Foundation of March 1. Some thoughts have been in my heart for a number of months that I wanted to express, and I shall take this as the occasion of expressing them.

1. While I want it distinctly understood that I certainly would not say it is wrong to build a home in which to make aged Christians comfortable who have not relatives able and willing to do so, it is a fact that in every local congregation that *is indeed the church of Christ* old people have a home, and the very best that can be had. But the sad thought to me is that we can find so few of these congregations that are indeed God's people. Any local congregation that would let one of its aged members be sent off to "a denominational and secular institution" should be ashamed of itself, and the preachers who preach for such congregations should spare them not till they do better. Our brother says: "I know of a number of old Christians now being kept by denominational and secular institutions because our brethren have no place to keep them." Now, there is such a thing as some aged member's living where he has not the care and protection of a local church in his own community; but every Christian should have a church home in the local sense. When our members leave us and move into a section where there is no congregation, they should be kept in touch with, and helped and encouraged to live the Christian life—provided, of course, they will let you help them. I am talking about faithful members—members who try to live in a way to honor the cause of our Lord. All such should ever have a home, and that home should be his "home church," as it is sometimes called. Any local church that claims to be unable to take care of its own poor and aged and decrepit is not worthy to exist as a church, and from such the "candlestick" has been removed by our Lord and it is disowned. (See Rev. 2: 4, 5.) They may have a name that they live, but they are dead. (See Rev. 3: 1.) What does Paul mean when he says, "every one members one of another?" What does he mean when he says, "whether one member suffer, all the members suffer with it?" (Rom. 12: 5; 1 Cor. 12: 26.) Yes, in every properly taught and organized local church the old people have a home, the young people have a home, and the widows and the orphans have a home. The crying need to-day is to convert those congregations claiming to be churches of Christ into what they claim to be. How can any soul be allowed to suffer in the local church when "brotherly love" rules and reigns there? "We know that we have passed out of death into life, because we love the brethren. He that loveth not abideth in death." Some of us do not know that we have passed out of death, I fear. "Whosoever hateth his brother is a murderer: and we know that no murderer hath eternal life abiding in him." Too many of our churches are filled with murderers. "Hereby know we love, because he laid down his life for us: and we ought to lay down our lives for the brethren." We do not see this proof of love in many of the local churches. "My little children, let us not love in word, neither with the tongue; but in deed and truth." (See 1 John 3: 14-18.) Christ says: "By this shall all men know that ye are my disciples, if ye have love one to another." (John 13: 35.) How do we look in the eyes of the world, when our poor and aged are forced to apply to institutions of the world for succor in times of need? There is something wrong, radically wrong, when our members can lie and suffer for weeks and months, unvisited and uncomforted by those who say they are Christians; and, indeed, a more serious wrong when some worn-out and broken-down member, who accumulated nothing for old age and has no relatives to stand by him when he is too old to work, is forced to leave his home congregation and go even to one that our own brethren have built. For instance, let us suppose that the beloved E. G. Sewell, who has labored and worn his life out preaching for the cause of Christ in and around Nashville, Tenn., should have failed to provide for old age and had no relatives to care for him. Now he is too old and feeble to preach or do anything else in the way of service. The Russell Street congregation, formerly known as the "Tenth Street Church," has been his home church all of these years. Let us suppose that he were an object of charity. How would it look to bundle up the little he has and send him away off to Texas, Kentucky, or somewhere else, to what we will call a "Home for Old Preachers?" No, never! Let his last days be spent where his heart lingers most, where the scenes are familiar, and where he can be most contented and satisfied. Who does not know that in every home for old people there is more or less unhappiness because they are away from what is home to them? How I would rejoice if my own sweet mother were with me here! But if she and every child she has living were here, we could not make her happy. She would long to see the trees, the hills, and the scenery that she has learned to love, and to be near the hill in which her husband's body slumbers. Think on these things, brethren, and let us let the greatest, the sweetest, and the best thing in the world come to the front and have its way—viz., the religion of our Lord and Savior. When this is done, a home for our old members who cannot care for themselves is solved. Now, if a home could be built to care for those who have not a local congregation to care for them, and to take in, too, the poor and aged out of the church, it would not be amiss. But take none into that home who lives near a local congregation. Have that local church to do its duty.

2. Just recently I had a lengthy discussion of this very question with two of our brethren. The statement was made that, as a rule, churches get tired of old preachers, and that even families get tired of father and mother when they get old and in the way. I answered that we should not think it strange for people of the world to do such things, but such should never be expected among Christians; and that when any man or set of men get tired of a preacher just because he is old and cannot serve as he once did, the religion of Christ has not accomplished in them what God intended it to accomplish. No one who is indeed a Christian could even think of getting tired of people just because they are old. Religion makes us love them the more tenderly because they are old. "O God, thou hast taught me from my youth; and hitherto have I declared thy wondrous works. Yea, even when I am old and gray-headed, forsake me not." (Ps. 71: 17, 18.) "Despise not thy mother when she is old." (Prov. 23: 22.) I think I have seen children get tired of their parents because they were old and feeble and in the way, and I think I have seen congregations get tired of some of their members just because they were poor and old and what some of the members call a "burden" to the local church. Now, that they are "burdens" to the hypocrites, I admit; but to a real Christian, *never!* They are the joy of those who live to love and serve our Lord and Savior. (See Matt. 25: 31-46.)

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Bits of News.

Brother Riggs spoke at Downey in the forenoon and at Santa Ana at night. There was one confession at the latter place. Brother Riggs remained over Monday for baptism, and spoke on Monday night.

Everyday Life in India.

BY E. S. JELLEY.

When I was home last year, every one told me that India seemed like a myth; so I thought perhaps they would appreciate an endeavor to make it seem more real.

To begin with, we are all torn up, having moved here—Jwalapur, District Saharanpur, United Provinces—a few days since, and have not yet entirely straightened up the house. My writing desk is a sight, laden with articles of clothing, sheets of paper, books, a lamp, some bottles of medicine (for Mrs. Jelley and her young brother are suffering from bronchitis), a bicycle pump, and some communiçations written in strange characters which give joyful tidings of several baptisms.

Since beginning this letter I have been disturbed several times—once by a man who wished me to extract a tooth for him. I told him I deeply regretted that I had no instrument, as I have just moved in, and also I am a newcomer to this country. "Then when shall I come?" asked the man. Evidently he would rather wait some weeks (with the toothache) for me to get forceps than to trust his valued mouth to the doctor at the government hospital. Personally I believe he is wrong; but we must take the country as we find it, and we find that the public has an ingrained distrust of anything established by law. I suppose if we were to get the heathen religion established as the established religion of the country, the people would begin to flock to us to get their religion. At any rate, the people give implicit confidence to the worst of quacks; and when it comes to missionaries, they regard every one of them as an inspired healer.

There is Brother Watson of the Australian disciples' mission. (I do not know whether he has returned from furlough.) He seems to have been a compounder, among other things, at home; but here people have come one hundred and fifty miles or so to get cured by him, and his reputation has spread over the country as that of a remarkable physician who always cures. But Brother Watson did not come out to India to waste his time in alleviating the physical pains of the heathen. He came out to spread the gospel; and so while he was prescribing or turning a magnetic battery, he had a man sitting among the patients and preaching to them. The other day I asked a man who called for medicine: "Why do you not go to the hospital?" He replied: "They are no good; they do not care for the patient."

There are many interruptions in writing. The first of the day wife began grinding some grain for my breakfast; and as the millstone is heavy, I got up and took her place. Again, our baby girl (nearly four years old) fell into the gutter and got bedraggled with mud and urine from head to foot. You see, a gutter runs in front of our door; and as the landlord has failed to provide us with steps, we climb into the house over boxes. I got into the gutter in the dusk myself the day we were moving in, and wife once slipped from one of the boxes and got a tumble, but landed in the street. Another interruption was to let me know that Alethia (the baby) had torn Peter's kite—a serious matter, as kites cost about one-half cent each for small ones, and wife says they are too expensive. However, Peter's uncle is young, fortunately, and knows how to mend kites.

Some of this letter has been written by daylight, some by the touch system (for I have a good typewriter) in the dark, and some of it by the light of one of the old-time Bible lamps—a little earthen dish with sweet oil and a wick made of cotton removed from a bedquilt.

There are other interruptions, such as a journey on bicycle to the post office to send Brother L—— a money order. I tried to send him one the day before, but, unfortunately, the clock pointed to four o'clock just as I got the form filled out, and the Indian postmaster here is a stickler for regularity. When we moved to Jwalapur, he refused to accept of my address on a post card. He told Brother Shripatrao I must send him a letter of instructions or he would keep my mail in the post office.

The post office is a nice little spin of ten minutes or so from here—not so nice, perhaps, in the four summer months, and impossible, probably, in the four months of rain; for the middle of the road is dusty and bad, and the great ox carts frequently occupy the whole roadbed and compel one to plow his way (if he can) through the dust bed at the side of the road. Then there are the pedestrians who do not seem to value their lives, and often allow one to ring his bell, unnoticed, a foot behind them. Then my bicycle chain has a habit of coming off just as I pass by some equipage; and when I dismount, the vehicle passes me with unconcealed delight. I always pass everything on wheels except motors, excepting only when the chain makes me dismount. The other day it made me get down while an aëroplane was flying about. It mortified me, for folks must have thought I dismounted to see the plane, as if I were not used to seeing them.

But this letter is long enough now. Later I will tell you how we came to move from Kankhal, and something about preaching the word. To-day I mean to build some steps myself, that we may have a safe entrance to our house.

"Queries and Answers," by David Lipscomb and E. G. Sewell.

It has been the conviction of the publisher for a number of years that just such a book should be in the hands of the reading public. As these men were so closely associated in life, it is eminently proper that they should be associated together in a book. The book would have been brought out earlier but for the fact that paper material and labor have been so high that it was delayed for a time in the hope that the cost of publication would decline. While the publisher was disappointed in this hope, yet he is selling the book, considering that it contains nearly eight hundred pages, at a prewar price. Greater importance and usefulness attach to the book because it covers a period of forty years of their joint labors. Another consideration that makes the book extremely valuable is that it treats of so many diversified subjects—subjects that are as much alive and of as much general interest to the reader as when the questions were asked. Furthermore, it is true, as is evident from the number of questions that are presented to the editor of the "Query Department" of this paper, that people to-day have a deep and abiding interest in the questions on religious subjects that were propounded to Lipscomb and Sewell for answer, which are published and answered in this book.

This book is substantially and handsomely bound, and will be an ornament to any library. No student of the Bible can afford to be without it. The small sum of three dollars, which is the purchase price of the book, should not deter any one from sending his order to the McQuiddy Printing Company, Nashville, Tenn., for a copy of the book. Every preacher in the church of Christ should have a copy. Any one desiring to take an agency for the book should write to the publisher for terms. The book has met a warm reception and is having a good sale.

I believe that wherever guidance is honestly and simply sought, it is certainly given. As to our discernment of it, I believe it depends upon the measure in which we are walking in the light.—A. L. Newton.

The sense of the Divine Protector is at any moment sufficient to inspire confidence, but not to render effort unnecessary.—Westcott.

MISCELLANY

"Count that day lost whose low descending sun
Views from thy hand no worthy action done."

J. Leonard Jackson reports a good hearing at Lindsley Avenue, this city, at both services last Lord's day.

Mrs. A. S. Allen, 605 Boscobel Street, Nashville, Tenn., in sending in her renewal to the Gospel Advocate, says: "I hope to always keep the Advocate in my home. It is certainly an inspiration and help in living the Christian life."

W. T. Hines, writing from Braman, Okla., March 7, says: "At Blackwell, Okla., three weeks ago, I baptized two persons into the one body, and yesterday another was baptized, and one came out of the Christian Church to stand on the true side. The Lord willing, I will conduct a tent meeting there."

Fred M. Little writes from Montgomery, Ala., March 7: "The number who commune at the eleven-o'clock service each Lord's day has doubled since the first of the year, and the regular attendance has increased three hundred per cent, at Catoma Street Church, this city. However, we have not reported any 'additions' nor subtractions. To have both would be helpful. The church works harmoniously, and great results are sure to follow."

John B. Peden, writing from Avon Park, Fla., March 18, says: "Since January 1 I have preached from one to three times each Lord's day, baptized two persons, and received ninety-seven dollars and ten cents. I have no complaint to offer in regard to support received, as my work has been in new fields. We need more men who are not afraid to get out among the people. We have plenty of the self-righteous, money-hunting type. I have engagements for all my time until October."

Tice Elkins, Fort Worth, Texas, writes: "There is no better man anywhere, and but few better preachers, than John Gartin. Just now he and his family are stricken with smallpox; so he is not able to get out, and will not be able for weeks yet. They are poor, live among poor people, and far from a loyal congregation of Christians. They will suffer greatly if the brethren do not go to their aid at once. Brethren, read this, pity, and help, and send all you can at once. If you knew the Gartins like I know them, and the sacrifices they have made for the gospel in a land of sectarian opposition, you would give largely. Please do. Address your help to John Gartin, evangelist, Wewanta, W. Va."

W. W. Reed, Vina, Ala., March 5, says: "We have been reading the Gospel Advocate since before the Civil War. We were reading the Millennial Harbinger before the Advocate was published. It came to us at Fulton, Miss. I was in the Civil War. My wife and I are seventy-six years old. A few brethren meet at our house on Lord's day, read the Word, pray, and break bread. Our house and about all we had, except a few bedclothes and other things, was burned up last May. Lightning ran in on the switchboard and started the fire. There are four of us in the family—daughter and granddaughter. We keep boarders for a living. We owe two hundred dollars on the house we now live in. The Haleyville brethren sent us a check for nineteen dollars. It might be that the brethren would help us out if they knew our circumstances. Reference: Whitt Sparks, postmaster, Vina, Ala."

Withholding the name and post office of the writer, we give the following as representing many letters we are now receiving: "My subscription to the Gospel Advocate has just expired. I would like to have the paper keep coming, but I am not able to pay for it now. Financial conditions are in a bad shape in these parts at present. I have a hard pull to meet living expenses. We realized nothing out of our last year's crop, and prospects for a grain harvest this year are slim, owing to the ravages of the green bug. Now, if you see fit to continue the Advocate to me, I will pay for it just as soon as I can. I enjoy it very much, and get lots of good from its pages. I am doing very little preaching now, on account of having to put in all my time at work, not being able to hire any farm help. I hope and pray that conditions may soon get better. May the Lord continue to bless the Advocate and all its host of readers."

S. W. Bell, Sedalia, Mo., writes as follows: "I filled my regular appointment Sunday in St. Louis with the church that meets in the hall, corner Cherokee and Texas. Although it rained almost all day, we had one of the largest and most attentive audiences to which I have ever preached in St. Louis. They showed that they have the kind of zeal, faith, and love that are not deterred by trivial things. If this church is properly encouraged, in my judgment, it will soon become the strongest church in Missouri, if not in the Middle West. These good brethren have been asking aid for some time to secure the church a permanent home, and they have been liberal in setting aside funds, contributing every Lord's day; but it is more than they can do, at the same rate, for a very long time. It would be a means of reaching more people, and in a quicker way, to have their own house of worship. Send a liberal contribution to W. W. Moody, 3667 Botanical Avenue, St. Louis, Mo."

Will W. Slater, Fort Smith, Ark., sends the following: "A statement that I made in a former report has brought down a storm of criticism upon me from different parts of the country. My statement was as follows: 'We are building an additional room this week to accommodate our increasing attendance. The no-Bible-study or no-Sunday-school advocate would not receive a very warm welcome at our place, for we are baptizing our students at almost every service.' Several brethren have taken offense at the statement. I will just say that I had no reference whatever to the nonbeliever in the Bible study or Sunday school, but only intended to refer to the agitator and trouble maker. I think I voice the sentiment of this congregation when I say that every one, no matter of what faith or creed, would be more than welcome at all our services; but the agitator and trouble maker, those who stir up strife and division, would be invited kindly to 'move on' to other parts. Brother Tant says that we have eighteen different branches of 'loyal brethren' now. It is a sad state of affairs, it seems to me. It has all been brought about by brethren making laws where God has made none, legislating where God has not legislated. God says teach, and has told us what to teach; but as to the 'how,' the 'only method,' my Bible is silent on that especial way."

Matthew C. Cayce, Jackson, Miss., keeps busy in the Master's work in and around that city, and writes encouragingly as follows: "Another good meeting was enjoyed here yesterday, held in the courthouse. Two new members met with us for the first time, having just moved here from Paris, Texas—Henry T. McGraw and wife. They did what all Christians ought to do on going to a new place—began to hunt for the church. Sister McGraw said she told her husband that if there was no loyal church here she was not willing to make Jackson her home. I am glad that one could be found, a thing that could not be done prior to my coming here. Last night I preached at Eureka Schoolhouse, at the end of the Capitol Street car line, just out of the city limits. I shall preach there every night this week, except Friday night (a school meeting of some kind had already been arranged for that night). Yesterday afternoon it rained, and about time for people to go to meeting last night it was raining hard, with thunder and lightning; but, in spite of the weather, fourteen persons gathered for services. I expect a good attendance to-night. Now I wish to correct a mistake which I made in my report two weeks ago. Old Union Church, where I preached one Lord's day recently, is in Carroll County, and not in Montgomery County, as stated. My address is 720 South Gallatin Street, Jackson, Miss.

John E. Dunn writes from Waxahachie, Texas, March 14: "I have been laboring with the church at Waxahachie since November 1. My work is pleasant, and the church is moving forward nicely. Only one thing hinders, and that is the low price of cotton, which makes money matters tight with us. A large amount of cotton has been turned under the ground because it was not worth the picking. It is a shame for farmers to work hard, make a fine crop, and then cannot sell it for enough to pay for making it. This country is hard hit. Thousands of farmers are financially ruined—cannot pay their taxes. The legislature passed a special act postponing payment of taxes until October 1. I have seen great fields of cotton, and not a boll of it gathered. The Oak Cliff church, Dallas, and the Waxahachie church exchanged preachers on the first Sunday in February. Warren E. Starnes came here and I went there. Both churches had fine services, and everybody enjoyed the day. On the fourth Sunday in February J. B. Nelson was here for the day's work. Every one was glad to meet Brother Nelson. He at one time lived in Waxahachie and labored with the church. He is held in high esteem by this church. I was on the same day at Mineral Wells for Brother Nelson. We have a fine congregation and a splendid church house there. The Mineral Wells church is doing a fine work. We have had several additions to our membership at Waxahachie lately by identity. Texas churches are planning a good deal of mission work for this year."

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EDITORIAL

Remember the Orphans at Home.

BY J. C. M'Q.

Some of the churches have been prompt and liberal in their donations to the starving children of Poland and Central Europe, which is commendable. The church of Christ at Dickson, Tenn., gave to the suffering children of Europe one Lord's-day's contribution, which was four hundred dollars. The Tacoma Street church of Christ, of Montgomery, Ala., gave three hundred and thirty dollars for the relief of the starving children. Such giving appeals to the heart of every Christian. More and more should God's children abound in feeding the hungry, in warming the cold, and in giving the thirsty drink. It is also true that those who do the most at home do the most in distant lands. "The brightest light at home shines the farthest away." We must not neglect to preach the gospel and to feed our orphans at home. The last words Christ spoke on the earth are these: "But ye shall receive power, when the Holy Spirit is come upon you: and ye shall be my witnesses both in Jerusalem, and in all Judea and Samaria, and unto the uttermost part of the earth." (Acts 1: 8.) Thus spoke Christ to his apostles, who had been with him for forty days after his resurrection, and through them gave the order to his church which was established at Jerusalem on the first Pentecost after his resurrection. Note the order in which they were to be his witnesses—Jerusalem, all Judea, Samaria, and the uttermost part of the earth. A man's first duty is at home and among his own people. A Christian must be a faithful husband, a considerate father, and a good neighbor. You can never depend on the man who is worthless at home to be any account away from home. God pity the trifling man who rushes away to the "uttermost part of the earth" in the vain expectation that he will do something great! The worthless evangelist at home is a worthless missionary in the foreign field. It is poor judgment and less Christianity to pick up one who cannot make a living at home and ship him to the foreign field.

A careful and intelligent study of the book of Acts of Apostles will reveal the fact that the apostles followed the order as given in Christ's last words. The first seven chapters of Acts are devoted to Jerusalem. Beginning with the eighth chapter, we learn that they went into all Judea and then Samaria. A great persecution arose against the church at Jerusalem. "They therefore that were scattered abroad went about ["everywhere"—Authorized Version] preaching the word." (Acts 8: 4.) This was probably everywhere in Judea. But as they were all scattered abroad throughout the regions of Judea and Samaria, except the apostles, we next learn: "And Philip went down to the city of Samaria, and proclaimed unto them the Christ." (Verse 5.) They must bury their hatred for the Samaritans and preach Christ unto them in the hope of leading them into the light of truth. Then we find Philip led by the Lord into Ethiopia. There he preaches Christ to the eunuch. Next we notice Paul going into Europe and Asia. The book of Acts closes leaving Paul at Rome. Here the book appears to abruptly end. But we have indicated enough to see how obedient were the apostles and how they began in Jerusalem, all Judea, Samaria, and unto the uttermost part of the earth.

How great are the needs at home to-day! An orphan is your next-door neighbor who must be fed, clothed, and developed into a useful manhood or noble womanhood. Are you asleep as to your opportunity and duty, while the helpless orphan is running as a waif on the streets? God may have placed that orphan at your door for you to train for him. You should not satisfy your conscience by asking the matron of an orphanage to rear the child. You have a responsibility, and God expects you to meet it fearlessly and nobly. The orphan home cannot take the place of the ideal Christian home, neither can it assume your responsibility. If Christians would only give themselves fully to the Lord, it would be so easy to care for the helpless little children. The father or mother who is able to rear his or her own child, and yet will deliberately turn it over to the care of some orphan home, is terribly debased and depraved. The orphan home is only for the maintenance and training of real orphans who have no one to feed, educate, and train them.

The Tennessee Orphan Home stands ready to take as many such children as it can comfortably shelter. It is the endeavor of those directing this institution to make it as near like the ideal home as possible. With this in view, a number of sisters have been requested to make suggestions to the board of directors. A number of useful and practical suggestions have been made which will be adopted as rapidly as the finances of the Home will permit.

Our treasurer tells us that the receipts have been lighter for the last three months than heretofore in the same length of time. Some who have not been contributing to the Home have given assurances that they expect to do so in the future. We shall appreciate their fellowship and coöperation. The first Lord's day in April is the day for a contribution to the Home. It should not be necessary

to urge any one to contribute to such a work. The heart that will not be touched by the suffering cry of an orphan is flintier than stone. "Let each man do according as he hath purposed in his heart; not grudgingly, or of necessity: for God loveth a cheerful giver." (2 Cor. 9: 7.) Send all contributions direct to the Tennessee Orphan Home, Columbia, Tenn.

Work. No. 2.

BY E. A. E.

God Works.

"My father worketh until now, and I work." (John 5: 17.) The work of this verse is not such work as we are considering in this article; at least, it embraces far more. Men cannot make an honest living and help others without the work of God in giving fruitful seasons, seedtime, and harvest. God is at work at all times, in all things, for the greatest good of the race—its daily bread, its health, its strength, its welfare on earth, and its eternal salvation. (See Ps. 65: 8-13.) God is the most practical being in the universe. He created all things, manages all things, holds all worlds in their places without a jar or discord, and will bring all things to a glorious end. All men should work for the purposes for which God and Jesus work.

Jesus Worked as a Carpenter.

Instead of receiving Jesus as a prophet at Nazareth, his fellow townsmen rejected and tried to kill him, saying: "Is not this the carpenter, the son of Mary, and brother of James, and Joses, and Judas, and Simon? and are not his sisters here with us?" (Mark 6: 1-3.) Then Jesus was a carpenter. Why? His being a carpenter was not a mere incident in his life. He was not a carpenter by accident, but in obedience to God. God does not command every man to be a carpenter, but to have some useful employment and to eat no man's bread for naught. Jesus knew just what he was to become when he worked at the carpenter's trade. It should deeply impress all that Jesus, the Son of God, the Savior of the world, the Prince of Peace, the King of glory, learned the carpenter's trade. He never refused to work, either, because he was the Son of God and Savior of the world and was to become King. He, the very greatest Preacher of the world, who spoke as never man spoke, never shirked any duty, dodged any responsibility, or refused to assist Joseph and Mary in making an honest living. As a boy and young man, he was submissive to Joseph and Mary, and "advanced in wisdom and stature, and in favor with God and men." (Luke 2: 51, 52.) He was industrious, studious, and most exemplary. When his "public ministry" began, he had to give up his work as a carpenter. He then received support from others. So every useful preacher of to-day should be supported. "The laborer is worthy of his hire." But Jesus has dignified and ennobled labor by working with his own hands.

Justice to All.

While Jesus in obedience to God learned and worked at a useful trade and was industrious and helpful in the home life, and while he could not have grown in stature and wisdom and in favor with God and men without all this, yet it does not follow that the time would never come when he should give himself wholly to the great work of what is called his "public ministry"—his going about doing good in every way; his teaching in public and private, in the daytime and the nighttime; his sacrifice of body, blood, and life; his resurrection; his ascension; his intercession; his reign—all for the salvation of the world. While he was giving himself in suffering and sorrow for the relief and salvation of humanity, it was even more than just—it was a manifestation of gratitude and love—that others should support him. Women washed his feet with their tears, wiped them with the hair of their head, anointed his body with costly and precious ointment, followed him ministering unto him, and were last at the cross and first at his grave. The boats of the apostles were his boats, Peter's home was his home, and others gratefully contributed to his daily needs and comforts. There was a treasury for that purpose. He was tenderly buried in the tomb of the rich, and is now "the ruler of the kings of the earth." (Rev. 1: 5.)

So God has ordained that they who preach the gospel shall live of the gospel—shall be made comfortable; raised above want; cared for in affliction, old age, and death; and then shall reign with Christ in glory. While the faithful preacher of the gospel does his duty in self-sacrifice and suffering, regardless of what others do, the salvation of congregations and individual Christians who allow him to go in want is very much in doubt. In fact, the question is: "Have such a promise of salvation?" To rob God in withholding his required offerings will lead to spiritual death and everlasting destruction. Certainly to withhold what is due from the faithful preacher can be no less sinful than making merchandise of the gospel. It is a sad fact that a few years ago, when the cost of living doubled and trebled, some good and heroic preachers received but little more in the way of support than before this was the case: and it is a sadder fact that since people have begun to economize and retrench, some have cut first the little the preacher does receive. They do not consider that the cost of his real living has not been much reduced and his traveling expenses cost more than before. Are Christians willing to have this? Yet, the true preacher preaches on. Cut out luxuries and fleshly indulgences, but do not cut down the preacher's support and come short of the blessing of real liberality. Let no church make merchandise of true and faithful preachers—that is, get as much service out of them as possible for as little support as possible.

No Working, No Eating.

While the laborer is worthy of his hire, God's law is: No labor, no wages. Returning to our subject, let us study 2 Thess. 3: 6-13, in which it is declared: "If any will not work, neither let him eat." It is as great a wrong to feed a man who can work, but will not, as it is to refuse to feed one who would work, but cannot. On all these duties the Bible is very plain. According to it, one must do one of four things, three of which for an able-bodied man of sound mind are wrong—(1) work, or (2) beg, or (3) steal, or (4) starve."

Verse 6 (margin) says: "In the name of our Lord Jesus Christ, . . . withdraw yourselves from every brother that walketh disorderly, and not after the traditions which they received of us." Paul planted this church, had taught it in person, had set it a good example, by working himself, and had also written to it in his first letter in regard to work. (1 Thess. 3: 4; 4: 11, 12; 2 Thess. 6: 10.) He says: "For we hear of some that walk among you disorderly, that work not at all, but are busybodies. Now them that are such we command and exhort in the Lord Jesus Christ, that with quietness they work, and eat their own bread." He also declares: "For we behaved not ourselves disorderly among you; neither did we eat bread for naught at any man's hand, but in labor and travail, working night and day, that we might not burden any of you: not because we have not the right, but to make ourselves an ensample unto you, that ye should imitate us." The Thessalonians, with others of that time, looked down upon work, and some were idlers and tattlers and "meddlers in other men's matters." To refuse to work, to go about as busybodies, and to be a burden upon others for a living is to walk disorderly. This does not apply to the aged, infirm, and to any who would work, but cannot; rich provisions have been made for all such, and it is a Christian duty and sweet pleasure to care most tenderly for them. But

idleness, tattling, gadding, meddling in the family affairs and business of others, heresy hunting, stirring up strife, etc., are disorderly conduct. All who engage in such work do untold harm and are clearly and strongly condemned by the Lord. For the church to withdraw themselves from such is an imperative duty—is the command of God.

For some reason elders, preachers, and other teachers have failed to impress upon churches that idleness, tattling, meddling in other men's matters, stirring up strife, etc., are disorderly conduct. Have we done our whole duty? For anything to be done "in the name of our Lord Jesus Christ" makes it very important and imperative; as, "He commanded them to be baptized in the name of Jesus Christ."

Also, but little attention has been paid to God's command to "*study to be quiet*," *to attend to one's own business*, to "*lead a tranquil and quiet life in all godliness and gravity*."

On the other hand, some do nothing else but work. In selfishness they tug and toil and dig all their lives. Their hands are horny from work; their bodies are stiff and bent, but not with age. They have never learned the true motives and holy purposes of honest and useful employment and the blessing of serving the Lord in doing good in other ways.

A well-rounded, contented, consistent Christian life is the best and happiest.

A Visit to Abilene, Texas.

BY F. W. SMITH.

At the request of Jesse P. Sewell, president of Abilene Christian College, the writer attended the annual lectures on Bible themes which were given there the last week in February. I have been to Texas quite a number of times since I began to preach, and have held meetings in many of the cities and towns of that great State. In fact, I lived the greater part of one year in the city of Dallas when I was but a boy in my teens. At that time Dallas could boast of no greater population than six thousand; but where cornfields were then, there are business blocks now, and Dallas is a great business center. This time I traveled farther west than I had ever been, and it is the same story—viz., vast plains of untold wealth and beauty. Texas is truly a great country, and is yet in its infancy, so far as the development of its wonderful resources is concerned. Many Tennesseeans are among its "get-up-and-get" population, and they will tell you of the glories of the West, what a wonderful country it is in which to live; but give them a little time, and they will soon be talking about the cool, refreshing, and pure springs that burst from the sides of old Tennessee's majestic hills. It makes the impression on one lately from the valleys, hills, and mountains of this "Dimple of the Universe" that these erstwhile Tennesseeans far away from the land of their nativity have a kind of longing for the hearthstone.

But what about Abilene, the college, and lecture week? Well, Abilene is a beautiful little city of about ten thousand, with as fine a climate as one could wish. The altitude is great, and the people are of the finest class, progressive in business enterprises, and do things on a large scale. Abilene Christian College is a most excellent institution of learning, second to no college in the State, not excepting the State University. It has an enrollment of something like five hundred students. Its course of instruction is equal to any college in the State and superior to many. The college is well equipped with a splendid corps of teachers, a faculty composed of men and women who not only know how to impart knowledge, but whose hearts are in the great work of Christian education, giving time to this work on salaries much smaller than could be had for the same work in other colleges. They are a body of self-sacrificing men and women banded together, not for the purpose of making money, but for the uplift of humanity, the building of Christian civilization, the development of boys and girls for the highest and best in this life and in the life which is to come. The scholarly George A. Klingman, who sat for years at the feet of McGarvey, Loos, and Grubbs, is among the faculty. Jesse P. Sewell, with the energy, push, and enthusiasm of a dozen men, is the "mouthpiece" for this institution; and if you do not want to part with any of your cash for this college, keep away from Jesse; but that will be a hard thing to do, for he will find you sooner or later. One of Brother Jesse's dreams has a golden lining of one and a half million, and no one need be surprised if it comes true. Bigger dreams than that have come true which emanated from smaller men (not physically) than Brother Jesse; and with such a work in such an empire as Texas, who will throw shadows of doubt across the pathway of Jesse in bringing to a happy realization this golden dream of his life—a dream the realization of which would mean so much, not only for the present, but future generations? With the facts as to what has already been accomplished by this college, it should not be considered beyond the range of possibility to procure that million and half dollars. There is not a tender babe nestling on the bosom of a mother in Texas that is not worth infinitely more than a million dollars—yea, millions of dollars.

As the list of preachers attending the lectures has already been given by Brother Batsell Baxter, one of the able teachers, I will omit it from this report. It was indeed an enjoyable occasion for the writer. The many helpful and suggestive things in the lectures and speeches were an inspiration to me. I so seldom hear any one else preach that it becomes a great treat to sit and listen to the fine things others have to say. The writer delivered a few lectures on the Holy Spirit, and they seemed to be well received.

The religious atmosphere and teaching of Abilene Christian College are, in so far as I could observe, pure and wholesome. So long as it remains thus, I can wish for its continuance and prosperity; but if Abilene Christian College, David Lipscomb College, or any other school or college with which the disciples are associated, shall ever permit destructive higher criticism, speculative teaching on unfulfilled prophecy or any other portion of the Bible, I could wish for their death the moment such teaching begins within their walls. I am glad to say assurances have been given that such things shall not be taught in Abilene Christian College, as well as in David Lipscomb College.

I was pleased to meet again my old friend, J. H. Mead, who is a faithful preacher of the gospel and also a successful business man. He was at one time a member of the South College Street church of Christ, of this city, and has always remained loyal to the truth. I had the pleasure of visiting him and his family in their home, at which time we talked about the good old times in Tennessee.

"He emptied himself." (1) Creation involves the incarnation. It implies a love which enables God to cast aside whatever was incompatible with a real humanity. (2) His assumption of humanity meant the assumption of servanthood, for man is dependent. (3) His was no phantom life. All that is essential to humanity, he took upon him. He knew no sin; but sin was no element in man's original constitution. (4) His obedience to death was real, because he laid down his life. He was obedient to the law, and took death as part of the experience of life. (5) He took the death of the cross, because he meant death to have no untasted bitterness; all its shame and hate were parts of that burden he came to bear. Even God's wrath against sin he would know, that he might stand in the sinner's place.—Dr. Samuel McComb.

AT HOME AND ABROAD

Thomas H. Burton was in the office a few minutes on Saturday. He was returning from a Western trip, and on his way home to Union, S. C.

From H. W. Wrye, Pikeville, Tenn., March 17: "We had two additions last Sunday and seven at prayer meeting last night. Eight of them were by primary obedience."

From T. E. Tatum, Hallsville, Texas: "I have some time that is not engaged for protracted meetings. I want to keep busy in the evangelistic field. Write me at Hallsville."

We were glad to have to visit us on Friday Dan Beasley, of Dickson, Tenn. He was on his way home from Biloxi, Miss., where he had been recuperating after his accident and long siege in the hospital. He seems to be in perfect health now and fully recovered.

From Ben West, Fort Worth, Texas, March 14: "House packed at the North Side on Sunday. Baptized a man sixty years old. Remodeling and enlarging the church house is progressing nicely. Six additional class rooms will help to care for the growing Sunday school."

From J. H. Hines, Montgomery, Ala., March 14: "Yesterday was a great day with the Highland Church. Two by relationship, one by restoration, and one by obedience. House packed and interest fine. We raised eighteen hundred dollars to build a new house of worship."

J. W. Brents called to see us on Friday. He reports the work doing well and prospects exceedingly good for the cause in Athens, Ala., his present place of labor. He has been there only a few months, but is much pleased with the situation and the developments since he went there.

From Leslie G. Thomas, Flint, Mich., March 14: "The debate between the Reorganized Church of Jesus Christ of Latter-Day Saints, represented by J. F. Curtis, and the church of Christ, represented by Early Arceneaux, continues. J. W. Shepherd, who is moderating for Arceneaux, preached yesterday."

Brother Johnson, of Clinton, Ark., came to see us last week. He left his home in October, and has been visiting churches in Missouri, Kentucky, and Tennessee. He is a member of the one body, and is anxious to get others to trust the Lord and go by his word. We may not agree in all points, but we work for the same cause.

Alexander Campbell (colored), who lives here in the city, will hold a meeting for the church of Christ meeting at the corner of Fourteenth Avenue, North, and Jackson Street, beginning on April 3 and continuing for fifteen days. He has an interesting list of subjects, and is considered one of the strongest preachers among his people. You should hear him.

From T. M. Carney, San Angelo, Texas, March 14: "Mrs. Carney has been very ill for the past twelve days, suffering with what the doctors say is 'acid intoxication,' with complications accompanying it. They say she is improving, but we are still anxious about her. The church here has been very good to us during our trials, assisting us in every possible way."

E. E. Bunner, Columbus, Ohio, writes: "I am preaching regularly for the church of Christ at Reynoldsburg, and expect to be with them through the coming year, and I want the Gospel Advocate well circulated among our members. The instruction given through the Advocate by Brethren McQuiddy, Kurfees, and other writers, I consider a great help to the cause of Christ."

Glenn W. Green, writing from McLoud, Okla., March 14, says: "At the present writing Philip P. Alexander is in a splendid meeting at Dale, Okla. Five confessions to date, two of whom were baptized last Sunday. W. H. George, of Wewoka, Okla., is in a good meeting with the Mount Zion church of Christ, four and one-half miles west of Shawnee. The brethren here have a nice building, recently completed."

John Hayes writes from Bradentown, Fla., March 15: "The writer is in the second week of a tent meeting at Manatee. Large audiences and splendid interest. One confession and one by membership. The meeting will continue over the fourth Lord's day. Brother Brumit will begin a tent meeting at Sarasota the first Lord's day in April. Then the writer will begin a tent meeting in Palmetto, to last over four Lord's days. From there we will go to Lakeland with the tent for a month's meeting."

Sister Gladys Hamilton writes: "The congregation at Gadsden, Ala., enjoyed a visit from M. C. Graves and wife last Sunday, and were much strengthened by the two splendid sermons delivered by Brother Graves at the morning and evening services. We congratulate ourselves on having Brother Staggers and family, from Birmingham, to locate in Gadsden, and believe they will be a great stimulus to the church here. I have never met a finer family anywhere."

Curtis Taylor writes from Mineral Wells, Texas, March 10: "The faithful who meet for worship at the I. O. O. F. Hall are going forward in the work, and will press right on as true servants of the Lord, declaring the whole counsel of God. My time for the summer will be devoted to teaching singing schools for the church of Christ congregations and singing for protracted meetings. Preachers or congregations desiring my services should address me at Mineral Wells, Texas."

We publish the following note from J. M. Harrison, that all our readers may have his request put before them: "I want to get help in a mission meeting. A brother told me that he believed the churches in Nashville, Tenn., would send a good preacher and pay him. Clinton, Van Buren County, Ark., is the place where we want the meeting. It is a mission point. I think any time in July, August, or September will suit. We want a two-weeks' meeting, at least. Write me at Dabney, Ark."

"The Immortality of the Soul"—A Debate between G. C. Brewer and Dr. Stewart J. Spence. We have a few copies of this work in stock that we will sell at twenty-five cents the copy, net. It is an 8vo pamphlet of seventy-seven pages, from the press of F. L. Rowe, Cincinnati, Ohio, and contains a good lithograph picture of each of the disputants. The mechanical work is excellent and the paper very fine. Brother Brewer fully sustained his position in affirming the immortality of the soul. Order from the McQuiddy Printing Company, Nashville, Tenn.

C. Petty writes from Pineapple, Ala., March 15: "I was with the brethren at Fatama last Sunday, and we had splendid services both morning and evening. I will be with them again next month, the Lord willing. Then I wish to begin holding mission meetings somewhere during the spring and summer, if I can get enough means to carry me from one mission meeting to another. I will go anywhere and hold meetings, if there is one disciple there, if arrangements for a place can be made. Brethren, let us go to every mission point that can be found this year. Write me at Pineapple."

J. H. Kirby writes from St. Augustine, Fla., Box 852, as follows: "I enjoy the Gospel Advocate very much, when I get to read it. We have two little blind sons who will never have teeth; and we left our Alabama home to come here to educate them. I wanted to visit the School for the Blind at Nashville, but have not done so yet. I am indeed sorry we have no house of worship here in the oldest city in the United States for the church of Christ. We have bought a home here by the Institute, and hope that through Providence my wife and little children can get a congregation started."

Mrs. J. A. Gray, Route 2, Ragland, Ala., under date of March 15, writes: "I can say, with others, Alabama is certainly in need of the gospel. There are a few disciples in and around Ragland, and, if it is the Lord's will, we hope to be able to have a few-days' meeting during the summer; and we would be glad if some church would help us, for it is certainly a destitute place. There are people here, no doubt, who have never heard the gospel in its simple form. We can get a preacher, but we are not able to support him in his work. Let those who are interested and who may want further information write me."

We learn from a card from J. C. Estes, 222 East Ninth Street, Davenport, Iowa, that he and his wife have both completed their chiropractic school work there, and have had conferred on them the D. C., Ph. C., and Spinograph (X Ray) degrees of that profession, and that they will soon be looking for a location where first they can do the most good in the name of "our Lord," while, as did Paul, they build tents—work with their hands at their profession. They wish to do this as a means of helping them to do all the more for the Lord's cause without being burdensome to any one, and at the same time they wish to help to relieve suffering humanity and to give all they can to the knowledge and love of the gospel and the salvation of souls. They ask the prayers of the faithful that God's guiding hand may lead them to a suitable location to this end.

Brother Hays, of Spring Hill, Tenn., visited us on Monday, and swapped jokes with Srygley for a while.

There were six confessions and baptisms at the David Lipscomb Colllege at their prayer meeting of March 16.

Brother Srygley preached fine sermons for the brethren at Belmont Avenue, this city, last Lord' day, morning and night. The attendance was reported as rather light.

Brother Scobey reports good services and attendance at Lawrence Avenue, this city, last Lord's day, when he preached for them. He will preach at Donelson next Lord's day.

A letter from H. Leo Boles of March 16 reports fine success in his Chattanooga meeting. There had been twenty-two baptisms at that time, and more were expected as the meeting continued.

J. T. Harris writes from Lawrenceburg, Tenn., March 15: "Last Lord's day I filled my regular appointment at Beech Grove, near Killen, Ala., and baptized a very intelligent young married lady."

B. C. Goodpasture was in the city the first of the week, from Atlanta, Ga., and honored this office with several calls. He reports the work going and much planned for the near future in that city. He was on his way to Overton County, Tenn., for a few days.

Philip P. Alexander, in a business letter from Dale, Okla., March 17, says: "I am here in a meeting now. We have had eleven confessions to date. This is somewhat of a mission point; but those who are here are starting to do something, and they want to start right."

Changes of address: A. J. Veteto, from Grand Junction to Henderson, Tenn.; J. Henry Monk, from 1740 Euclid Avenue to 610 Keefer Avenue, Washington, D. C.; W. W. Brewer, from Clarendon to Del Rio, Texas; Harrison Porterfield, from Alicia to Imboden, Ark.

If any reader knows of any one, Christian or otherwise, living in or around Baltimore, Md., that would be interested in New Testament Christianity, kindly send name and address to T. H. Walker, 2011 North Charles Street, Baltimore, Md., or to A. B. Comer, Wyoming Apartments, Washington, D. C.

E. S. Jelley, writing from Jwalapur, District Saharanpur, U. P., British India, January 25, says: "The following report was received from C. I. Kipp, M.D., Tilaunia Sanatorium, dated January 15: 'Mrs. Jelley has pulmonary tuberculosis, the middle lobe of the right lung being involved. With proper care, her chances for recovery are very favorable.' There were nineteen baptisms in Naur yesterday; also two on December 25 in addition to the nineteen previously reported for that month."

J. W. Grant preached at both services at Reid Avenue, this city, last Lord's day. There was an average attendance at the morning service, rather light at night. Those present manifested fine interest. This congregation has recently had two additions by baptism under the ministry of their elder, J. C. Lawson. One was at the morning service on the first Lord's day in February and the other at the prayer-meeting service on March 16. Each was baptized at the same service in which the confession was made.

James C. Moore, a very prominently connected business man and brother, of Smithville, Tenn., under date of March 14, writes: "Inclosed I hand you my check for five dollars to go into the Gospel Advocate sinking fund as suggested by Brother Hall in the Advocate of March 10. The Advocate was sent to me by a friend, and I can assure you that I certainly appreciate it, and I never expect for my subscription to expire. I heartily indorse the movement as set out by Brother Hall with reference to the sinking fund, and hope that you will receive enough money to send it to every loyal Christian who is not financially able to subscribe for it." We heartily thank Brother Moore. Who will be next?

From R. A. Craig, Louisville, Ky., March 15: "Last Sunday I was at Harrisonville and Shelbyville. I drove sixty-eight miles to make these points. We had good attendance at both places. I feel that through persistent effort we can establish the cause at Shelbyville. If any families wish to move to the blue-grass region of Kentucky, Shelby County would be an ideal place. Shelbyville is a thriving town of about six thousand inhabitants, situated thirty miles from Louisville and twenty-two miles from Frankfort, the capital of the State. Farm land sells from one hundred to two hundred dollars per acre. We need more Christians in Shelby County. Won't you come and join our working force?"

W. D. Black writes from Holdenville, Okla., March 14: "We had two good services at the church of Christ here yesterday, notwithstanding the inclemency of the weather. The crowd was small at night on account of the heavy rain in the afternoon and threatening weather about night. The church seems to be taking on new life. We recently purchased one hundred and fifty seats for the house—opera chairs, practically new—which help wonderfully in a material way. We also have a new communion set. Interest is fine in all lines of Bible study, both midweek and Sunday. J. W. Bryant, of Roff, Okla., was with us last night on his way to Seminole. We are looking forward to greater things in the future, working and praying to be led into fields for greater usefulness in the Lord's cause."

F. L. Paisley, Memphis, Tenn., March 14, sends the following: "I spent the first Sunday in March with the church at Paris, Tenn. This was the first time I had been with them in near five years. Then I worked with them monthly, and they met in the courthouse. They have made considerable progress, and are now meeting in an unused house, well located, which they have borrowed from some denomination not existing as a body there now. They now have preaching two Sundays a month, with bright prospects for the future. B. L. Douthitt preaches there. The McKellar Avenue Church here is beginning its third year s work of my connection therewith. They seem to think we are making fair progress, all things considered; but I am sure we should do better. My time is all promised for this year and for part of next. Let all friends of the truth be busy; its enemies rest not."

From H. F. Pendergrass, Louisville, Ky., March 17: "I filled my regular appointment at Fairview on Saturday night and Sunday morning. We had large crowds at both services. In the afternoon and night I was with the Lone Ridge congregation, and spoke twice to good audiences. Many of their leading members have recently moved to other places, leaving them very weak in number; but they are trying, I think, to carry on the Lord's work as he has directed. I have been especially impressed with their liberality in supporting the truth. I am sure some of them have given beyond their power. How good it makes us feel to know that we have given to the extent of sacrifice! Just prove the words of the Lord Jesus that 'it is more blessed to give than to receive.' I feel there is no lesson we need to be taught more than the lesson of sacrifice. Now that spring has opened up, I hope to be able to get out and do much good in the field that is ripe and waiting for harvesting."

From U. G. Wilkinson, Comanche, Okla., March 16: "For more than three months I have been at Sulphur, Okla., and Hot Springs, Ark., trying to recover my health. I have sufficiently recovered to return home again, and I hope now, with a necessary spell of rest, to be able to do some work again in the fields that are so white to the harvest. No one who has not gone through with such an experience can realize what it means. Brethren from all parts of the country, as well as the Lord's people at Hot Springs and Sulphur, have assisted me. I sincerely thank them and the Lord for what they have done for me. But it has taken all to restore me to what I now am, and I shall not be able yet to do active work until I have rested a while. In fact, it will not do for me to undertake anything, as I think, for quite a while, except the easiest kind of work. It will be a long time yet until I can expect to 'make a hand' in any kind of work. I could not even promise to engage future work yet, further than to preach or lecture a few times. I still need the prayers and fellowship of the brethren."

S. W. Bell writes from Sedalia, Mo., March 16: "I filled my regular monthly appointment at Berea, near Slater, Mo., last Lord's day. We had one of the largest crowds that we have had there for some time, with extra good attention at both services. It seemed to me as though they showed marked signs of aiming to do more this year than in the past years. There are some of the finest people there, the most liberal, and who seem to have the Lord's work more at heart, that are to be found anywhere. Pray with us that this may be the best year of our lives. The work in Sedalia still fights on against many odds. Mrs. Bell reports that there was a very nice little crowd at our house-to-house meeting last Sunday, mostly women and children. Our boy had to take the lead. Remember that we are planning a month's campaign, with two competent men in the lead, in June. It is now thought best to ask any and all who have friends or acquaintances in St. Louis who are likely to be interested in the church to write to either W. W. Moody, 3667 Botanical Avenue, St. Louis, Mo., or to me, and we will gladly look them up and see if we can get them more interested and to come to the services."

HOME READING

The Red-Headed Boy.

"There's that awful red-headed boy in a fight!" The sharp voice belonged to the sharp-faced teacher of the fifth grade, who happened to be on duty at the noon recess. She hurried to the struggling boys and, with the assistance of another teacher, managed to pull them apart.

"Young man," she said, addressing the owner of the red hair, "this is not the first fight you've had on these grounds, but I certainly hope it will be the last." She marched the panting boys to the principal's office.

In the meantime a red head had appeared at an upstairs window. One glance from a pair of intelligent brown eyes took in the situation, and the head disappeared.

"Yes, I saw him, with my own eyes, rush at the other boy, grab him by the collar, and fling him down!" The sharp voice was pitched so as to enter the principal's ear and penetrate to his rather kind heart, arousing it to execute a righteous judgment on the red-headed culprit.

"Be seated, boys. What grade are you in?"

The red-headed boy looked up.

"Indeed. I'm sorry to say he is still in mine!" The sharp voice had emphasized "still."

"Did you attack this boy first?"

"With my hands—yes, sir."

"Why do you say 'with my hands?'"

"Because he attacked me first with his tongue."

The principal looked at the other boy, who grinned and flushed.

There was a tap on the door. "Come in!" called the principal; and a tall young woman with red hair and brown eyes entered. She looked sympathetically into the eyes of both boys, causing them both to blush with shame.

The red-headed boy blushed because he remembered the fight he had the previous year, and how this red-headed teacher from another grade had walked all the way home with him, and how she had told him that God had made both their heads red; how he had numbered each of those red hairs; how that it did not just happen to be red, but that God had permitted it to be that color; and that it was wrong to fight about it, because it was like reproaching his Heavenly Father for making it red.

"Have a seat, Miss McClain. I'm glad you have come. Now," to the black drooping head, "how did you attack him first with your tongue?"

Both boys' faces got redder. After an embarrassing silence, the red head was thrown back, and a pair of honest blue eyes looked at the principal.

"He don't want to tell you, because Miss McClain is here. Please, Miss McClain, go out! Then you can come back when we holler, 'Come.'"

The blue eyes looked beseechingly into the brown eyes. The principal raised his eyebrows; the thin lips of the sharp-faced teacher curled contemptuously; Miss McClain laughed merrily.

"Excuse me, Professor; but perhaps you don't understand. Why, it's something about red heads. You see, Pat is so sensitive on the subject that he can't realize that I'm not at all so. Don't mind me, Ernest, just speak the truth." But the boy only looked more ashamed of himself.

Miss McClain smiled knowingly at the principal. "He called him a red-headed, freckled-faced Irishman, I suspect. Was that it, Pat?"

"Ask him." Pat Dillon nodded his red head toward Ernest's black one.

Ernest raised his black eyes, full of tears of shame, to his teacher's intellectual face, and the look in her eyes brought him to his feet.

"Professor," he stammered, "I—that's exactly what I said, only—that wasn't all. I said that his mother nearly whipped him last night because she saw a light through the transom and thought he was still reading after she had told him to put out his light and go to bed, but she found it was only the light from his head. I—I didn't know how low down it was, until—until Miss McClain came in."

Miss McClain's eyes regarded him. She was proud of her pupil.

Pat was on his feet before Ernest had finished.

"It was my fault! I promised Miss McClain last year that I would stop and spell 'God made it red' before I fought about it, and I forgot to-day; but it is the first red-headed fight I've had since I promised her." And they all believed it.

The principal rose and shook hands with the boys.

"Now shake hands with each other—that's right. Pat, my boy, I believe this is to be your last fight on account of your hair. Now, I want you to study your hardest, so I can promote you to Miss McClain's room. I think there you would soon learn to appreciate red hair."

Pat Dillon was promoted at Christmas, and from the day he entered Miss McClain's room—and looked into her eyes—he became a different boy. He was from the beginning her messenger, because, when she looked up to select some one, a pair of eager blue eyes begged to be of service.

The principal watched with interest the developing of the red-headed boy by the tactful, intelligent, red-headed teacher.

"Miss McClain has the best-behaved grade in school. I've taught it twice," declared one senior to another whom she met in the hall, on her way to fill Miss McClain's vacant seat.

"I'm certainly glad to hear it, for I'm awfully nervous about teaching boys and girls of from ten to thirteen; they are simply at an abominable age! I'm not surprised that she has these violent headaches come on suddenly."

"Don't you worry. If you want any information, just ask that red-headed boy; he's a treasure."

The nervous senior found the report to be true, and everything had gone on smoothly until the arithmetic class was called, and eight pupils were at the board, when suddenly the fire alarm rang.

"The fire drill!" exclaimed the senior, excitedly.

"Fire, fire, fire!" shouted a voice in the street below.

The senior sprang from her seat and rushed from the platform. Pat raced down the aisle, caught her in his arms and carried her back to Miss McClain's desk.

Interest in Pat's maneuvers had saved the grade from panic.

Holding the struggling, half-hysterical senior, Pat gave the necessary number of sharp, commanding taps. The grade responded mechanically; but when the little girl who led the line looked into the smoky hall and saw white-faced teachers struggling desperately to control themselves, and the crooked lines of crying girls and excited boys, she hesitated.

"Ernest, lead the line!" commanded Pat, "and every one hold on to the one in front!"

From the foot of the stairs the principal saw Miss McClain's grade holding their lawful place next the wall. A line too compact to be broken, they came on past him, and in their rear came a red-headed boy, dragging an unconscious senior.

In the morning papers was the principal's account of how Pat Dillon, in the absence of his teacher, had preserved the honor of the sixth grade. Miss McClain read it, and was proud of her red-headed boy.—Selected.

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Diotrephes.

Among the portraits sketched by inspiration, which have come down through the ages to us, is that of Diotrephes, drawn by the beloved disciple John in the third epistle. Where Diotrephes was born, or lived, or died, we are not informed. He has left neither works nor words behind as his memorial. No books embalm his thoughts, no traditions communicate the story of his good deeds. All we know of his story is embodied in these brief words: "I wrote unto the church: but Diotrephes, who loveth to have the preëminence among them, receiveth us not. Wherefore, if I come, I will remember his deeds which he doeth, prating against us with malicious words: and not content therewith, neither doth he himself receive the brethren, and forbiddeth them that would, and casteth them out of the church. Beloved, follow not that which is evil, but that which is good. He that doeth good is of God: but he that doeth evil hath not seen God."

Diotrephes was a church member—that seems plain. How he got into the church is not known. He was a poor fisherman who caught such a fish. But he was in and was inclined to stay in, no matter who else might be shut out. He was probably an officer, perhaps an elder, in the church. How he obtained this position we do not know. We can only guess by comparing his career with that of others of similar character whom we have known. Somehow, perhaps by smooth talk, by apparent zeal, or profession of piety and humility, he got himself the job; and once in, he could be trusted to stay there. They could not choke him off. He magnified his office, and magnified himself as the proper man to fill it. He not only filled his own office, but he slopped over into others until he filled the whole church and controlled its every action. His predominating characteristic the apostle intimates when he describes him as one who loved "to have the preeminence" among them. And as John in his old age was revered and beloved for his labors and his worth, there was no place for even him in the church where Diotrephes ruled and reigned; and so the aged apostle could say, "He receiveth us not."

The epistle which John wrote was treated with contempt by this stiff-necked demagogue, whom the apostle describes as "prating against us with malicious words;" and not content with maligning and abusing the apostles of the Lord, he would not receive "the brethren," and forbade them that would, and cast them "out of the church."

Diotrephes loved "the preëminence" and attained it. He coveted power and usurped it. He evidently loved notoriety, and he has it. His likeness is framed and hung up in infamy before the gaze of all the ages. His exalted position only enhances his disgrace. Let his descendants and imitators, who can be found in many churches, beware of such a doom as his. Let those who walk in the footsteps of this ancient demagogue take warning, lest in seeking to be famous they become infamous; lest in seeking honor they receive contempt, and not only bring upon themselves present disgrace, but the condemnation of the Lord in the judgment day.—George Gowen, in Shelbyville (Tenn.) Gazette.

Gems of Thought.

To hide one lie, a thousand lies are wanted.

Love never turns its microscope on our faults.

He alone succeeds in life who lives it unto God.

Only the hungry heart can taste the bread of life.

Spiritual indifference is often only mental indolence.

Every real prayer touches the universe to the quick.

The trumpet of fame assembles more foes than friends.

Less wishing and more doing would improve many a vacant lot.

Love never turns back because it sees a mountain or hears a lion roar.

Not every one that saith, "Brother, brother," but he that liveth for another.

We have to know a good many people to become well acquainted with ourselves.

Obedience to the known will of God is the highest evidence of sincerity and belief.

Let us use our past mistakes and failures as building material for future success.

He who has conferred a kindness should be silent; he who has received one should speak of it.

The greatest duty every father owes his children is to walk where it will be safe for them to follow.

Christ stands before the judgment throne of every soul, and the final question of our lives, whether we will or no, becomes, "What shall I do with Jesus?"

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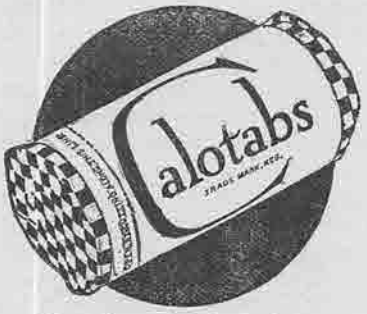

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In answering advertisements, please mention the Gospel Advocate.

Another Hobby Brought In.

BY WILL J. CULLUM.

The church of Christ is a divine institution, established upon divine principles and by divine authority. The Savior and the apostles left nothing undone in giving complete instruction in our work of love and labor in the vineyard of our Master. To follow the instructions given by divine authority is the only safe thing to do; and when we become dissatisfied with the plain teachings of God through his Son and the apostles, we are evidently getting on dangerous ground. He who speculates, and teaches his opinion, is a dangerous person, and very apt to lead astray the less informed, especially the babes in Christ.

Hobbies are hurtful and dangerous; and the preacher or teacher who spends his time in riding hobbies and pressing his private opinions upon his hearers is unfit for the work of the ministry, for he becomes a sower of discord among brethren. God hates a character of this kind. (See Prov. 6: 16-19.)

The hobbies that have been embraced by religious teachers are too numerous to consider now, but a few are here mentioned. Opposition to the following is raised, and in this opposition, in some cases, it has about assumed to make these issues a test of fellowship: (1) Sunday schools; (2) the use of literature; (3) baptizing in a pool; (4) building meeting-houses; (5) passing the basket for the contribution; (6) singing invitation songs; (7) extending the invitation; (8) taking the confession before reaching the water, ready for baptism; and teaching that there can be no elders and deacons at this day and time, the claim being made that these all passed out with the days of inspiration. The last-mentioned hobby is one that, to my mind, if permitted by the congregations to be taught, will result in more real harm to the church than all of the others combined. I am sure that a careful reading of 1 Tim. 3: 1-7 and Tit. 1: 6-9 will be sufficient to convince the mind of any one who will read without prejudice that this theory is erroneous, and, therefore, misleading and hurtful. Here the Holy Spirit expressly names the qualifications of a bishop, or elder. We see that he must be "apt to teach" and "able . . . to convince the gainsayers." Naming the qualifications would have been unnecessary had the Holy Spirit included only the inspired ones in the mention of elders; for, of a truth, inspiration would have provided all necessary qualifications. Many other scriptures might be mentioned which bear directly upon an uninspired eldership.

May God help us to be content to abide by his teaching and to devote our time to teaching those principles of truth that are necessary for us to know and heed, in order that we may meet with God's approval and live with him at last.

O Christ, I am helpless to live the true life. I now hand myself over to thee. Live thou in me; and living in me, win for me the complete victory every day.

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Advice for Young Girls

Roanoke, Va.—"Dr. Pierce's Favorite Prescription is an excellent medicine to give young girls who suffer. One of my daughters has been very delicate for some time, suffered with functional disturbances, and every winter would be sick and I would have to have the doctor for her. She would be weak and nervous. Last winter a friend advised her taking 'Favorite Prescription' and it has done her a world of good. She is in better health than ever before. I would advise mothers not to let their girls suffer, give them the Prescription."—MRS. SARAH E. HAYNES, 1514 Loudon Ave., N. W. All druggists.

Some Practices That Should Be Abandoned.

BY J. WILL HENLEY.

Many churches have adopted the practice of writing to two or three or more preachers at the same time, having, no doubt, first, second, and third choice, etc., asking for a "date"—or, rather, setting a date, and asking the preacher to come on that date. I do not answer such letters, if they tell me they have written other preachers, because I have learned by experience that such methods always misput some preacher. It might be me, but it will surely disappoint some one. If I get a letter asking me if I can come on a certain date, and I have that time unoccupied, I write that I can be with them, expecting, of course, to be with them. About that time some other brother requests my presence on that date. I tell him I cannot come, as I am expecting to be elsewhere at the time mentioned. But these brethren had also written others, and perhaps their first-choice man accepted the date offered; so I am left without an appointment, while they have secured their man at my disadvantage, and in most cases at my expense. Quit it, brethren. Write to the man you want. If you cannot get him, then write another.

Setting dates for meetings is wrong. No man can look into the future and know how long God wants him to stay at a certain place in a meeting. You may need to stay four days or forty days. Who knows? But if the preacher keeps the dates that the churches have made him make with them, he must close on a certain date or else disappoint the next community. I have never "set dates" but twice, and each time the business got me "in bad" with the next place. I will hold your meeting when I get there and close it when it is done. If you do not want it that way, get the "date setters;" their name is legion. If forty days is needed, stay with it; if only four days, leave then. Some meetings would be better if they were shorter; but in most cases the expression, "the meeting closed too soon," is very pertinent in the report of the meeting.

Many churches think they know that July or August is the accepted time for their meetings. I know it is not, and hundreds of preachers know it is not; but some brethren think the preacher is not supposed to know what is best, and so scour the woods to find a man who has the July and August fever, and will have their meeting then or never. The greatest meetings of my life have been held when folks were as busy as bees with their work. Want a meeting, sacrifice for a meeting, and God will help you have a meeting. Quit telling the Lord when you want him to put on a campaign for souls. Take the preacher when you can get him, work with him and not against him, and let all work with God, and men and women will come to Christ.

Sometimes churches arrange with a man to come, and right at the time of starting will "call off the meeting." Who made this contract, the church or the preacher? Did not both the church and the preacher make the contract? Has the church the sole right to cancel the contract without the knowledge or consent of the preacher? You know it has not. Last fall Oscar L. Hays was singing with me in a fine meeting. We needed him; our work was great, and song leaders were not to be had in the community. But Brother Hays had agreed with a church to be with them on a certain date. When the "date" came, I tried to get him to stay with me; but no, he must keep his word and not disappoint those good people; so he left me, and, of course, crippled the meeting to a great and sad extent. But when he reached his home, ready to depart on the morrow for his meeting, behold, they informed him that the meeting was "called off." Did they send him remuneration for his time that they had robbed him of? You know the answer—they did not. Perhaps they thought of him as one brother here told me—that is, they must keep the preacher poor; for if he had more than he needed to use now, he might try to make an investment, and the church would lose him if he was successful; and if he was not successful, the church would have to supply his losses.

Now, these things ought not so to be. May the Lord help us all to use our best judgment in all his work.

CURED HER FITS

Mrs. Paul Gram, who had suffered with fits or epilepsy for over fourteen years, reports that she was cured with a medicine she read about in the paper. She says that over ten years have passed and the attacks have not returned. Every one suffering from fits should write **R. P. Lepso**, 198 Island Avenue, Milwaukee, Wis., who will send them a free bottle of the same kind of medicine Mrs. Gram says cured her. Send him your name to-day.

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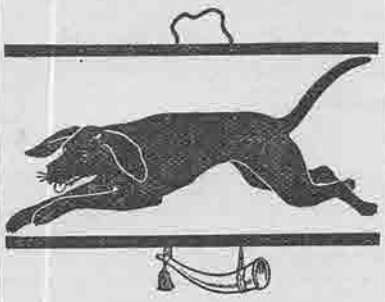

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Was the Decalogue the Law in Eden, and Will It Be the Law in Heaven?

BY FLAVIL HALL.

I think the literature sent out by McHenry and Martin, "who concerning the truth have erred" in going to the Seventh-Day Adventists, has been fully answered by different brethren, except with reference to the foregoing questions; hence, to these alone I wish to give attention in one brief article.

On page 5 of their tract, "In the Roll of the Book It Is Written," the decalogue is represented as being the law in heaven; on page 6 they appropriate the expression, "The Eternal Ten;" and on pages 14, 15 they teach that the literal Sabbath will obtain in heaven—"was instituted in Eden and is as enduring as time and bridges eternity."

In a six-days' discussion with the writer at Jennings Lake, Fla., C. B. Stephenson, president of the Florida Conference of Seventh-Day Adventists, took the same position. In substance the following statement was made in reply to him, which is fully applicable to McHenry and Martin and all other Seventh-Day Adventists:

The Sabbath law ended at the cross (Col. 2: 14-17), and the new covenant was not in force till Christ died (Heb. 9: 15-17). By rejecting this Bible teaching and substituting human theology you make your theory monstrously absurd. No one committed to heresy can speak without making his utterances ludicrous enough for a comic almanac. He says the decalogue law was given to angels, to Adam in Eden, and will be the law in heaven. Thus he has the angels commanded not to commit adultery, not to covet another's wife or ox or ass, to labor six days and rest only on the seventh day; Adam commanded not to commit adultery and not to covet another's wife, when there was not another man and his wife or daughter in the world. And in heaven we will be commanded to labor six days and rest only on the seventh day. I thought there was undisturbed Sabbath rest awaiting the people of God (Heb. 4), but he is trying to blast my hope. According to his theory, we will have to plow a donkey and drive oxen for six days, and rest and give them and the other domestic animals rest on the seventh day. I fear he will fall from heaven with such experience. He tries to fasten the old covenant upon us, which had no better blood than that of bulls and of goats (Heb. 10: 1-4), and is trying to take us to a heaven of bulls and of goats. I hoped that when I should get to heaven the first voices greeting my ears would be the angels and redeemed singing of salvation through the blood of the Lamb, and of his resurrection upon the first day of the week; but when he gets to his heaven, the first voices he hears may be the bleating of goats and the bellowing of bulls. If the Ten Commandments are to be the law of heaven, dying will be possible there, else we would not have the command, "Thou shalt not kill;" contrary to the teaching of Christ (Luke 20: 36), the marriage relation will obtain in heaven, else we would not have the command, "Thou shalt not covet thy neighbors's wife;" we will not be "beyond the power of evil," as we sing in joyful anticipation, else we would not have the commands, "Thou shalt not commit adultery," and, "Thou shalt not covet thy neighbor's ox, nor his ass." A chain is no stronger than the weakest link. Here is a link in your theory as big as an elephant, as conspicuous as a monkey's face, but no stronger than a spider's web.

Leave Mount Sinai and come with us "unto Mount Zion, and unto the heavenly Jerusalem, . . to Jesus the mediator of the new covenant," to the blood of the Messiah which gives eternal remission of sins and undisturbed Sabbath rest in the heavenly Canaan. Here you will find all the moral principles of the decalogue—yea, a law of morals of the highest and holiest order. One would find these principles here if he had never heard of the Old Testament. But this does not mean that we are under the law of the decalogue. When the Colonies were freed from the yoke of England, some of the laws of England were embodied in the code of the new republic; but this cannot mean that they were still under the yoke from which they had been freed.

Brother Fuqua is printing my arguments in the above-mentioned discussion on the Sabbath and Lord's day; also, every argument of any weight made by Mr. Stephenson is quoted and refuted. Send to me at Trion, Ga., ten cents for a copy, or one dollar for one dozen.

A Clear Brain and healthy body are essential for success. Business men, teachers, students, housewives, and other workers say Hood's Sarsaparilla gives them appetite and strength and makes their work seem easy. It overcomes that tired feeling.

DEATH RATTLE OF CALOMEL IN SOUTH

Dodson is Destroying Sale of Dangerous Drug with His "Liver Tone."

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

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

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

Notes From West Tennessee.

BY JOHN R. WILLIAMS.

Last Lord's day (March 13) I went to Jones Chapel, in Lake County, for the first time since the first of last November. The faithful few were present; the unfaithful many were conspicuously absent. The membership at Jones Chapel is composed of cotton raisers, and they are badly hurt financially. One brother who has a good farm paid for, plenty to eat and wear, and who has good health, said he was broke. Another said: "We should discontinue preaching, as we are not able to pay for it." Others said: "Discontinue preaching? Never!" It is true that the decline in the price of cotton has hurt them, and hurt them badly, and many of them are in a strait financially and are greatly discouraged. I tried to cheer them up to look to God, who still lives and loves his own, and will never fail nor forsake the faithful. One thing now is very apparent to all—that is, that during the high prices for cotton too much money was spent for "that which is not bread." Instead of holding back a few dollars for hard times, it all went; and much of it went for things that could have been done without. I told them if they wanted preaching, and wanted me to do it, I would go and do my best, even if they could not pay one cent for it, as long as I could hold out at it. During the days of prosperity, high prices, etc., they were very liberal in the support of the gospel; and now in their adversity I cannot turn from them, if they want me to continue.

Another very discouraging thing to the church in general, under present conditions, is the constant appeals for money through the papers and by circular letters sent out. I can say for the brethren in West Tennessee that they are not able to respond to all the calls for money. It seems that each religious body is trying to excel all others in raising money. I know of some who were very active in soliciting money from others, who gave nothing themselves. Brethren, let us be consistent. If the matter is not worthy of my support, financially, why should I urge upon others to give?

These are the times to try the faith of all, preachers included. Some congregations in West Tennessee are sounding the word in, and some are trying to sound it out. Some seem to forget Paul's indebtedness. The saved are indebted to the unsaved. What is thought of the man who can, yet will not, pay his debts? When one is converted, then that one becomes indebted to, obligated to, the unsaved. And I know of some individuals and some congregations that are not trying to pay their debts. If I owe money to an individual, and can, but do not, will not, pay it, I am called a dishonest man; and such I am. Then what am I if I do not meet my obligations as a child of God? Dishonest, of course. The hard times and the scarcity of money are causing some to fall away, to "walk with him no more;" while a few are more determined, doing all they can for God and for man. Brethren, stop complaining, fretting, and growling; it will harm you in many ways.

The fight against infidelity, in Hornbeak, is on. But our religious neighbors, from some cause, "did not wish to make an issue of it;" so I am doing what I can, backed, of course, by the congregation in Hornbeak. This one is all.

How Coca-Cola Resembles Tea

If you could take about one-third of a glass of tea, add two-thirds glass of carbonated water, then remove the tea flavor and add a little lemon juice, phosphoric acid, sugar, caramel and certain flavors in the correct proportion, you would have an almost perfect glass of Coca-Cola.

In fact, Coca-Cola may be fairly described as "a carbonated, flavored counterpart of tea, of approximately one-third the stimulating strength of the average cup of tea."

The following analyses, made and confirmed by the leading chemists throughout America, show the comparative stimulating strength of tea and Coca-Cola stated in terms of the quantity of caffein contained in each:

Black tea—1 cupful (hot) (5 fl. oz.) ..... *1.54 gr.*

Green tea—1 glassful (cold) (8 fl. oz., exclusive of ice) ..... *2.02 gr.*

Coca-Cola—1 drink, 8 fl. oz. (prepared with 1 fl. oz. of syrup) ..... *.61 gr.*

Of all the plants which Nature has provided for man's use and enjoyment, none surpasses tea in its refreshing, wholesome and helpful qualities. This explains its almost universal popularity.

The Coca-Cola Company has issued a booklet giving detailed analysis of its recipe. A copy will be mailed free on request to anyone who is interested. Address:

The Coca-Cola Co., Dept. J, Atlanta, Ga., U. S. A.

J1

SONG BOOKS FAMILIAR SONGS OF THE GOSPEL

83 Songs, words and music, 12c each in lots of 100. Less quantities, 15c each. Sample copies, 25c each.

161 Songs, words and music, 18c each in lots of 100. Less quantities, 20c each. Sample copies, 25c each.

Round notes only. We do not pay express charges on quantities of 50 or more. The songs we know and love to sing. This is the cheapest and best book on the market to-day.

E. A. K. HACKETT, Pub., Fort Wayne, Ind.

FRECKLES

Now Is the Time to Get Rid of These Ugly Spots.

There's no longer the slightest need of feeling ashamed of your freckles, as Othine—double strength—is guaranteed to remove these homely spots.

Simply get an ounce of Othine—double strength—from your druggist, and apply a little of it night and morning and you should soon see that even the worst freckles have begun to disappear, while the lighter ones have vanished entirely. It is seldom that more than one ounce is needed to completely clear the skin and gain a beautiful clear complexion.

Be sure to ask for the double strength Othine as this is sold under guarantee of money back if it fails to remove freckles.

THIS YOUNG MOTHER

Tells Childless Women What Lydia E. Pinkham's Vegetable Compound Did for Her

Millston, Wis.—"I want to give you a word of praise for your wonderful medicine. We are very fond of children and for a considerable time after we married I feared I would not have any owing to my weak condition. I began taking Lydia E. Pinkham's Vegetable Compound and now I have a nice strong healthy baby girl. I can honestly say that I did not suffer much more when my baby was born than I used to suffer with my periods before I took Lydia E. Pinkham's Vegetable Compound years ago. I give all the credit to your medicine and shall always recommend it very highly."—Mrs. H. H. JANSSEN, Millston, Wisconsin.

How can women who are weak and sickly expect or hope to become mothers of healthy children? Their first duty is to themselves. They should overcome the derangement or debility that is dragging them down, and strengthen the entire system, as did Mrs. Janssen, by taking Lydia E. Pinkham's Vegetable Compound and then they will be in a position to give their children the blessing of a good constitution.

TETTERINE

Ends Complexion Worries

Healing, Antiseptic, Soothing, Fragrant.

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

Stomach and Liver Trouble

Lily, Ky.—"I suffered from stomach and liver trouble. Had 'gassy' stomach and heartburn and had headache most of the time. After each meal I was sick, could scarcely keep anything on my stomach, not even water. I didn't think there was a medicine made that would cure me; but after using Dr. Pierce's Golden Medical Discovery I can eat anything I want and it does not hurt me. I will always praise this medicine."—MRS. LIZZIE FREDERICK.

You can procure a trial package of the tablets by sending 10 cents to the Invalids' Hotel, Buffalo, N. Y.

In answering advertisements, please mention this paper.

The Gospel Needed in Wyoming.

BY S. W. HOLLOWAY.

Carbon County is located in the south central part of Wyoming, extending from the Colorado line on the south to the seventh standard parallel on the north, and lies east of Albany County and west of Sweetwater County. It is the fourth largest county in Wyoming, having an area of seven thousand six hundred and fifty square miles, being larger in extent than Rhode Island and Delaware combined, and larger than the State of Connecticut. It has a population of some fifteen thousand. Rawlins is the county seat of Carbon County. Rawlins is well supplied with churches, representing the Catholic, Episcopal, Methodist, Presbyterian, and Christian Science denominations; but there is not a church of Christ in the State that I know of. There is great need of mission work in Wyoming. If any of our brethren ever preached in Wyoming, I have not heard of it. In looking over the list of preachers of the churches of Christ, I find that Brother E. E. Berry is at Recluse. I do not know whether he is preaching or not. I have never seen a report from any brother in Wyoming. These people have never heard the gospel. Paul said: "How shall they believe in him of whom they have not heard? and how shall they hear without a preacher? and how shall they preach, except they be sent?" Who is to send the preacher? Jesus said: "Go ye into all the world, and preach the gospel to every creature." Wyoming is one part of the world in which Christ's command has not been carried out. It is nice to preach where we have good congregations, but to preach the gospel in Wyoming is to fight the real battle for the Master. Since coming to Wyoming I have preached in schoolhouses, private houses, and under the shade of trees—anywhere I could get people to come together and hear the word of God. I have not held any meetings since coming here, because I could not get support. I had to work and support my family, and preach on Lord's days. I have rented the North Star Hall, in Rawlins, to preach in two Sundays in the month. It costs me two dollars and fifty cents for each service, and we have two services each day. If I was able to pay for the hall, I could be preaching every Lord's day. I made announcement in the Rawlins paper that a member of the church of Christ would preach in the hall on Sunday, March 6, morning and night. Three sisters and two brothers saw the announcement and came to preaching. "The harvest truly is plenteous, but the laborers are few; pray ye therefore the Lord of the harvest, that he will send forth laborers into his harvest." Christ said: "Say not ye, There are yet four months, and then cometh harvest? behold, I say unto you, Lift up your eyes, and look on the fields; for they are white already to harvest." Many of these people will soon depart this life; and if they are not harvested into the fold, they will be lost. Who is responsible for their not hearing the gospel? "How shall they hear without a preacher? and how shall they preach, except they be sent?" If the churches of Christ want to do some missionary work in Wyoming, let them send contributions to Brother L. A. Wall, 221 East Pine Street, Rawlins, Wyoming.

Safe Medicine for Children.

Foley's Honey and Tar is a family cough remedy that mothers can depend upon. It will not upset a delicate stomach, and children like it. Mrs. Agnes Barnes, 208 East Fourth Street, Altoona, Pa., writes: "I gave Foley's Honey and Tar to my baby for croup, and it helped her immediately."

IDEAL FOR BIBLE-SCHOOL TEACHERS

No. 2172. This is a large-type, convenient-size Bible. It contains references, concise Bible dictionary and combined concordance prepared especially for the American Standard Version, twelve colored maps, and has a very attractive binding. The American Version is produced from the most authentic manuscripts, and is regarded as the best Bible published. Price, delivered, $4.75.

No. 2172X, which is the same Bible, only printed on India paper, which is thin and the very best made, is $6.65.

In ordering, be sure to specify number of Bibles wanted.

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No Risk With "Diamond Dyes"

Don't Streak your Material in Dyes that Fade or Run

Each package of "Diamond Dyes" contains directions so simple that any woman can diamond-dye a new, rich, fadeless color into worn, shabby garments, draperies, coverings, whether wool, silk, linen, cotton or mixed goods.

Buy "Diamond Dyes"—no other kind—then perfect results are guaranteed even if you have never dyed before. Druggist has color card.

From the Mississippi Field.

BY M. C. CAYCE.

I am glad to report that we have secured the use of the courthouse in Jackson on Sundays for worship. Beginning on February 27, our faithful few met there, and until further notice we can be found there on every first day of the week. Bible study at 10: 15 A.M.; preaching and regular worship at 11 A.M. As we have the use of the courthouse only on Sundays, our midweek prayer meeting is held in the home of some one. I will be glad when we have a meetinghouse of our own. We need one so badly. I will begin a tent meeting here as soon as weather conditions are suitable, which we now hope will be in April.

Mississippi ought to have many more true gospel preachers. The calls are strong and numerous. A sister writes me from Stover, Miss., as follows:

We are a little band of weak Christians here, only six in number, and need so much to be taught. It is disheartening to try to keep them together. None of them attend the Lord's-day services, except two—husband and myself. But it is not all their fault; for they don't know any better, and they won't hear nor believe anything unless they can hear a preacher say it. There are so many places close around here, and so many people that have never heard the gospel preached. This county (Tallahatchie) is a great field with no laborers. I tell you, Brother Cayce, you just plant one or two down in a place like this, and they stand a small thing in the eyes of the people. Sometime soon, if you can, come and preach for us. I know of no place that needs the word of God worse than this country. We are eight miles north of Sumner, Miss. If you can come, let us know.

Appeals like this touch my heart, and I wish I could respond to all of them, and will respond to as many as possible. Every Christian should be a teacher. It is our business as Christians to educate the people in all things that pertain unto life and godliness. We fail to feel as we should the great responsibility that rests upon us.

"When I say unto the wicked, O wicked man, thou shalt surely die; if thou dost not speak to warn the wicked from his way, that wicked man shall die in his iniquity; but his blood will I require at thine hand." (Ezek. 33: 8.) "Whosoever shall call upon the name of the Lord shall be saved. How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher?" (Rom. 10: 13, 14.)

Thou canst give thy love to all of us, and all thy love to each of us.

Mr. Frank Parley Orrell, Box 16, Nebraska, Indiana

PRAISES PE-RU-NA

FOR CATARRH OF THE HEAD AND NOSE

"I began using PE-RU-NA Tablets three years ago for catarrh of the head and nose. Was unable to do anything. I saw a decided improvement after one box and after using five boxes believe I am cured as there has been no return of the disease in two years."

NO RETURN OF THE DISEASE IN TWO YEARS

Fifty years of usefuln ss is the best guarantee of Pe-ru na merit

Tablets or Liquid — Sold Everywhere

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BIBLE TEACHERS' TRAINING SCHOOL

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Summer Term: June 22-August 2, 1921

A variety of courses for Pastors, Missionaries, Missionary Candidates, Theological Students, and other Leaders and Workers. Helpful missionary conferences.
A strong department of Phonetics and Missionary Linguistics.
Work arranged in two parts of three weeks each for major studies, and in three parts of two weeks each for minor studies, each part complete in itself.
Write for full information to

JOHN ANDERSON WOOD, Dean of Summer Term
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Profits in Cotton?

The answer is found in less cost per bale, which means growing twice as much cotton per acre. This cuts out nearly one-half the man and team labor.

The right kind and amount of fertilizer has often more than doubled the yield.

The *Potash* in the fertilizer counts.

It balances the food of the crop so that the well-fed plants resist the attacks of blight and other diseases, produce more bolls per plant, and hence more pounds per acre. Such plants do not shed their fruit badly. In this way

POTASH PAYS

Do you not think that after the Potash famine your cotton fertilizers should contain at least 5% Potash?

There is plenty of Potash in the country. Insist on getting as much as you need.

Soil & Crop Service, Potash Syndicate
H. A. Huston, Manager
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After all our effort, the one great requisite of success is the active and signal blessing of God. If that be withheld, nothing we can do will matter at all. Eloquent words become mere sounding brass. Gifts and offerings remain inert and lifeless. Marshaled forces can only mark time or engage in a losing fight. Whatever of success we may achieve is due to the blessing and favor of God.—Selected.

If the heart goes with the gift, it may be small and homely in the eyes of men, and yet it will be great in the sight of God.—Selected.

Makes a Family Supply of Cough Remedy

Really better than ready-made cough syrups, and saves about $2. Easily and quickly prepared.

If you combined the curative properties of every known "ready-made" cough remedy, you probably could not get as much real curative power as there is in this simple home-made cough syrup, which is easily prepared in a few minutes.

Get from any druggist 2½ ounces of Pinex, pour it into a pint bottle and fill the bottle with syrup, using either plain granulated sugar syrup, clarified molasses, honey, or corn syrup, as desired. The result is a full pint of really better cough syrup than you could buy ready-made for three times the money. Tastes pleasant and never spoils.

This Pinex and Syrup preparation gets right at the cause of a cough and gives almost immediate relief. It loosens the phlegm, stops the nasty throat tickle and heals the sore, irritated membranes so gently and easily that it is really astonishing.

A day's use will usually overcome the ordinary cough and for bronchitis, croup, hoarseness and bronchial asthma, there is nothing better.

Pinex is a most valuable concentrated compound of genuine Norway pine extract, and has been used for generations to break up severe coughs.

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

Sore Feet?

Don't Worry. Here's a Remedy!

Hot foot bath. Dry feet carefully. Rub thoroughly with Eucapine Salve. Towel till dry. Then off to bed with a happy heart for your poor, sore feet will be better in the morning.

Eucapine Salve

Antiseptic Analgesic Antiphlogistic

(Prevents Infection) (Relieves Pain) (Allays Inflammation)

is a great comfort in cases of inflamed conditions of the skin and of the membranes of the air passages. 50c per 2 oz. jar, at your druggist's or by prepaid parcel post from the manufacturers. Full size jar free to physicians and quantitative formula supplied if desired.

Piedmont Laboratories, Inc.,
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Skin Troubles
Soothed
With Cuticura

Soap, Ointment, Talcum, 25c. everywhere. Sample free of Cuticura Laboratories, Dept. V, Malden, Mass.

OBITUARIES

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

Adams.

On February 20, 1920, the death angel entered the home of Mr. and Mrs. R. I. Adams and took their darling baby, Isaiah. He was one year, one month, and thirteen days old. He was sick eight days. He always had a smile for every one who came near him. He was a flower on earth for just a short while; but our loss is heaven's gain. He leaves a father, mother, and one sister. Let us all try to be faithful servants of our Maker, that we may enter into eternal rest.

ONE THAT LOVED HIM.

Southall.

Our sister, Mrs. Southall, of Tuscumbia, Ala., we are informed by her sister, died a tragic death. She was a reader of the Gospel Advocate for many years. She was born in Allsboro, Ala., in 1846; was educated at Columbia, Tenn.; was married in the first year after the Civil War; was baptized, in Nashville, Tenn., at an early age; and was a member of the church of Christ for sixty years. She leaves a sister, Sallie Woodfin, to mourn her loss, and who was greatly pained at her death. Those who are left in sorrow grieve not as those who have no hope; for they look confidently to the meeting beyond, where there will be no death.

X.

Wray.

Brother Benjamin B. Wray was born on December 1, 1890, and died on February 22, 1921. He was married to Miss Annie McNeal on June 28, 1914. His death was caused by a burn received the day before while attempting to start the fire at his school in Pilot Oak, near Wingo, Ky., with gasoline. He was well qualified to answer the higher calls of humanity both in the educational and religious world. He "lifted up" the Son of man in every deed. His life has shaped, and will continue to shape, the lives of many who knew him for Christ. Funeral services were held by Brethren Charlie Taylor and E. H. Smith, at Mount Pleasant, where his body was laid to rest. Our sympathies are extended to the bereaved ones, and especially to his dear Christian wife.

ALONZO WILLIAMS.

Criswell.

Thomas Abel Criswell was born, in Williamson County, Tenn., on May 4, 1839, and departed this life on February 20, 1921. He was married to Miss Cal Rebecca Mosley on August 20, 1866. For fifty-three years they lived a happy life together. Sister Criswell preceded him to the grave, December 2, 1919, at the age of eighty-four. Six children were born to this union, five of whom are now living. Many years ago Brother and Sister Criswell became members of the one body, the church of Christ, and, so far as earthly minds are capable of judging, lived faithful to the end. The writer conducted the funeral service at the Dorris Chapel meetinghouse, in the presence of a large crowd of sorrowing brethren and friends. "Be thou faithful until death, and I will give thee a crown of life."

FRED BLANCHARD.

King.

Sister Lucy King departed this life, at Lecanto, Fla., on February 18, 1921, aged seventy years. She was the wife of Brother Henry King, who died only four days before. She leaves five sons, besides a host of friends and relatives, to mourn her death. She was a faithful member of the church of Christ. She was always found, with her husband, and at her place in the church, willing to do her part. On the day she went away to live with her companion, as we have hope, in the paradise of God, her two sons, who had lived for many years in sin, obeyed the gospel. Before they returned to her home from the water she had breathed her last. Her body was laid beside that of her husband in the Lecanto Cemetery. Funeral services were conducted by the writer in the presence of a host of friends.

R. E. L. TAYLOR.

Richardson.

Sister Lenice Hobbs was born on March 4, 1883; obeyed the gospel in early life; was married to Brother Hicks Richardson on July 2, 1915; and passed away, at St. Thomas Hospital, in Nashville, Tenn., on January 5, 1921. She leaves a husband, one child (a little boy), two brothers and two sisters, to mourn their loss. Sister Richardson's death was very unexpected, and, therefore, a great shock to her many friends. The writer spent the night of January 2 in her home, when she spoke of being unusually well. On the morning of January 4, at three o'clock, she awoke to find herself very sick, and lived just twenty-four hours. She was good in every sense that the word implies—a good neighbor, a good Christian, a good wife, and a good mother. She will be greatly missed by the church at Culleoka, Tenn., where she was a regular attendant, and by the community in which she lived, but most of all by her husband and little boy, to whom she was fondly devoted.

J. T. HARRIS.

Wortham.

On Friday, February 25, 1921, Sister Lexie Wortham was called by death. She has gone on to meet her beloved husband, who preceded her about four years. She leaves a mother, a father, five brothers, three sisters, besides two children, to mourn her death. Her father and two brothers are ministers of the gospel of Christ. Sister Wortham was twenty-eight years of age. She obeyed the commands of God at an early age and lived a devout Christian until death claimed her. She had been suffering for nearly a year, and expressed a desire to pass to the life beyond the grave. The writer tried to speak words of comfort and encouragement to the bereaved ones, that they might continue to "fight the good fight of faith," so that they could, in that great day, hear the welcome plaudit, "Well done, thou good and faithful servant, enter thou into the joy of thy Lord," and be reunited with the loved ones gone on before, in that home where there will be no death, no pain, no sorrow, no crying, for "the former things are passed away." May God bless and comfort those who have been left behind.

J. G. MANER.

Reed.

Sister Martha C. Reed died on January 7, 1921, at the City Infirmary, Huntsville, Ala. She was married to James T. Reed on August 3, 1881, and to this union two sons and six daughters were born. Her husband and seven children are left to mourn their loss. Mrs. Reed's maiden name was "Moody." She was born in Cannon County, Tenn., on July 6, 1855. In her girlhood days she heard the gospel preached by Jesse Sewell, and at the age of seventeen believed and was baptized, and ever afterwards lived a loving, faithful, dutiful child of God till called from earth. Sister Reed, with her husband, had been a member of the West Huntsville congregation for about eighteen years. She loved the church and attended the Lord's-day worship regularly. "Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labors; and their works do follow them." Funeral services were conducted by Brother C. M. Pullias, of Birmingham, Ala., in the presence of a large concourse of sorrowing friends and loved ones. Burial at Maple Hill Cemetery.

E. D. CARLISLE.

Tribute to T. W. Thompson.

BY L. L. BRIGANCE.

T. W. Thompson, of Hazel, Ky., was born on July 8, 1850, and died on January 27, 1921, the years of his pilgrimage being seventy years, six months, and nineteen days. He became obedient to the faith at about the age of twenty-five years, and grew in grace and in the knowledge and practice of the Word until he reached the end of his journey. For more than thirty years he was an elder of the church at Green Plains, about three miles from Hazel. During this time the church grew strong in numbers and influence. He tended it as a shepherd should his flock, and watched over it as a good father would his family. The cause of Christ was his greatest interest in life. He was never placed under circumstances where he was ashamed of the simplicity that is in Christ, nor did he ever fail to defend the faith when it was assailed.

He was a great friend to preachers of the gospel. His home was always open to them; and when they needed help, he never turned them away empty. He took Brother Charley Taylor into his home when he was a little, homeless, orphan boy, and stood by him until he became an able preacher of the gospel. He loaned other young preachers money for long periods without interest, in order that they might go to school, and he seemed to take delight in having these young men just "starting out" to preach come to Green Plains and "practice" on the church there.

He is survived by only one child, Mrs. Eva Curd, who, with her husband and little boy, Edward, live at the old homestead and carry on the good work which he has laid down. May the Lord abundantly bless them as they go onward in their journey.

The writer, in the presence of a great throng of brethren and friends, conducted the funeral.

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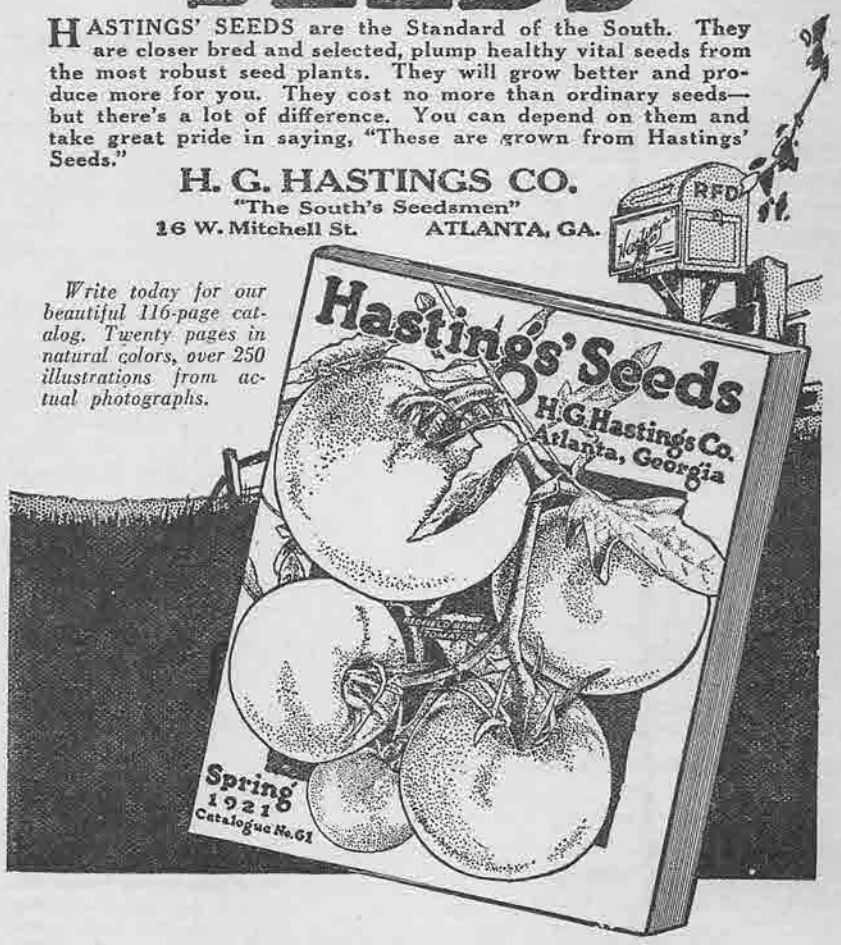

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Shall We Lose the Property?

BY J. H. LAWSON.

Sometime ago the few faithful at Galveston, Texas, purchased a nice little place of worship, well located, on which they paid five hundred dollars, and agreed to pay one thousand dollars within six months and the remainder within eighteen months. A number of churches and brethren came to their aid in the payment of the second note and it was promptly met; and it had been hoped that the entire indebtedness would be wiped out, but such was not the case. While statements have been made to the brotherhood, yet but little has been done lately, and now the note is due and demand made for payment within fifteen days, and there is but six hundred dollars on hand to meet it. The churches of Houston have helped and are still helping in this work, but other help is badly needed. The church at the Heights sent one hundred dollars last week, and last evening at a gathering of the four churches more than one hundred dollars was raised to be applied on the note; but there must be raised at once at least four hundred dollars, or the property will be lost, and all that has been paid on it.

Those who hold the notes are not friends to plain New Testament Christianity, but no doubt would be glad if the work should fail. It must not fail; for the cause of Christ in that great city would be ruined and brought to shame, and the influence over the State would be bad. We must meet this at once, and heartily. We request those who read this to at once head a list of cheerful givers and present it at once to as many as they can see in one day, and send the amount thus collected to J. L. Dupre, 2920 Avenue H, Galveston, Texas, and then on the Lord's day following place the matter before the whole church and urge all to give, and to give liberally. There is no time to be lost in this matter, and what is done should be done quickly.

Brother Oscar Smith joins with me in this statement and appeal. We are personally acquainted with the needs and conditions at Galveston, and urgently request that the brotherhood come to the rescue.

The Temple of God.

Slowly, through all the universe, that temple of God is being built. Wherever, in any world, a soul, by free-willed obedience, catches the fire of God's likeness, it is set into the growing walls, a living stone. When in your hard fight, in your tiresome drudgery, or in your terrible temptation, you catch the purpose of your being and give yourself to God, and so give him the chance to give himself to you, your life, a living stone, is taken up and set into that growing wall. Wherever souls are being tried and ripened, in whatever commonplace and homely ways, there God is hewing out the pillars for his temple. O, if the stone can only have some vision of the temple of which it is to be a part forever, what patience must fill it as it feels the blows of the hammer and knows that success for it is simply to let itself be wrought into what shape the master wills!—Phillips Brooks.

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Edifying as the Need May Be

BY A. B. LIPSCOMB

The Captivity of Thought.

Paul uses this expression: "Bringing every thought into captivity to the obedience of Christ." This is suggestive of the highest degree of Christian growth and development. It represents the supreme excellence of Christian influence, the unreckonable power of Christian warfare, the sum total of Christian endeavor and achievement. It reveals the picture of a man spiritually perfect so far as one can be in this world. His thoughts and intents are centered upon one purpose and striving for one goal. That purpose is to become obedient unto Christ; that goal is to be saved in heaven.

Pascal tells us: "Man is evidently made for thinking. This is the only excellence he can boast, the only one that differentiates him from the dumb brutes of earth. To think aright is the sum of human duty; and the true art of thinking is to begin with ourselves, our Author, and our end." And yet, "what is it," he asks, "that engrosses the thoughts of the world? Not any of these objects, but pleasure, wealth, honor, and esteem; in fine, the making of ourselves kings without reflecting what it is to be a king or a man."

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Mental Carelessness in Religious Matters.

There is undoubtedly a great deal of mental carelessness in dealing with religious matters even among professed Christians. I had occasion once to speak to a friend, who had been immersed, about engaging in the work and worship of the congregation with which I was identified. In answer to my solicitous inquiry, he offered several objections. The chief criticism was that the congregation did not place enough emphasis upon the *intellectual* side of the Christian religion. It was a nice way of stating that we encourage ignorance among our members. This friend had reference to what he called "preinitiatory knowledge." By way of illustration he went on to say how much a person should know about Old Testament prophecies and figures and New Testament mysteries before he could be intelligently baptized into Christ and make the start in the Christian life. The brief outline of necessary knowledge he gave me was so broad in its scope and so intricate in its bearing that I told him frankly that such a condition would not only bar the children, but most grown-up people, from accepting the Savior. In reply, I tried to impress the fact upon his mind that, in the examples of conversion contained in the Acts of the Apostles, the rudiments of the great lesson of salvation were easily learned, and that many wayfaring men had confessed their belief in the Son of God, turned from their sins, and had entered through baptism into his spiritual kingdom.

Had this friend made the point that many who have been baptized do not appreciate the intellectual side of the religion of Christ; that many do not read and study the word of God with any degree of regularity, and on account of their intermittent efforts do not derive any great amount of pleasure from its perusal; and that many act as if they were afraid of Christian scholarship, many of us would be compelled to shamefacedly confess that his conclusions were correct. The neglect of learning more and more about Jesus Christ and his holy religion is not only unbecoming, but it is disastrous. An intelligent application of the teaching of God's word is necessary for our spiritual cleanliness. "Already ye are clean because of the word which I have spoken unto you." (John 15: 3.) It is necessary for our sanctification. "Sanctify them in the truth; thy word is truth." (John 17: 17.) It is necessary for the expression of our love. "For God is my witness, how I long after you all in the tender mercies of Christ Jesus. And this I pray, that your love may abound yet more and more in knowledge and all discernment; so that ye may approve the things that are excellent; that ye may be sincere and void of offense unto the day of Christ." (Phil. 1: 8-10.)

But let us not gainsay the fact that Christ does not expect us to take the *postgraduate* course first. Beginners are always welcome in the great Teacher's school.

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The Ideas That Cling.

How frequently do we hear a man say that this or that idea "clung to me through life!" Ideas are powerful vehicles in the molding and developing of thought and character. Ideas implanted in the hearts of the young may rule for good or they may ruin. The idea of becoming very rich has caused many a young man to become rich at the cost of his soul. The idea of becoming a useful preacher

of the gospel has often led to a life of glorious sacrifice and splendid service.

SisterAndrews, who was an efficient missionary worker in Japan, states that her going was the result of an idea first conceived when she was but a small girl of tender age. Our ideas are indissolubly associated with our plans. Should not these simple and well-attested facts stir the heart of every faithful teacher? You are not merely teaching the lesson; *you are creating ideas* that will make or hinder the success of those whom you teach.

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Why the Bible Is the Greatest Book.

Some would say because it is the oldest book, but this is not the reason. Some would say because it is the most popular book, but this is not the reason. These things are important, but they do not confirm the greatness of the Bible. The best reason is contained in the answer that a slave gave to an infidel. The infidel asked him how it was that he considered the Bible such a wonderful book when he could neither read nor write. "Because it touches my heart," was the laconic answer. This is the reason for the greatness of the Bible. This explains why it is the most important study.

Christianity is important, but it cannot give the answer of a good conscience. Mathematics is important, but it cannot heal a broken heart. The sciences are important, but they cannot point the way to heaven. The languages are important, but they cannot make a man "thoroughly furnished unto all good works." In the study of the Bible you not only add to your intellect, but you find a foundation for your character. Read the Bible and you stand with Moses and partake of his meekness. Read the Bible and you stand with David and partake of his courage. Read the Bible and you stand with Paul and partake of his faith. Read the Bible and you stand with Christ and partake of his love.

An old Scotch preacher was called to a new charge. He explained his relationship to the congregation by saying: "I am the shepherd and you are the sheep. I shall put my mark upon you, and the Bible is the tar bottle." All Christians should have the mark of the Bible upon them. And thinking of the old Scotchman's figure, it is not enough to "smear it on;" we want this wonderful book to permeate every fiber of our being.

Our Contributors

"Judge Ye What I Say."

BY JOHN TAYLOR.

Brother Kurfees says that I am mistaken and need to read the New Testament more.

In my article in the Gospel Advocate of January 6, 1921, I repeated what I said in the article which appeared in the Advocate of November 11, 1920; and I now give it again and note his reply.

I said: "If he join the denomination in the same act that Brother Kurfees says makes him a member of the church of God, then in that act he sins, and can such be obedience to God? No." In answer to this, Brother Kurfees says: "But 'Brother Kurfees' most assuredly does not believe and has nowhere taught that anybody 'joins the denomination in the same act that makes him a member of the church of God.' The New Testament does not teach such a doctrine."

I know that the New Testament does not teach "such a doctrine;" but Brother Kurfees must teach "such a doctrine," since he teaches that children of God can be found in denominational churches. The only way a man can get into the Baptist Church is by submitting to what the Baptists call baptism. The only way one can get into the church of God is by submitting to what the Bible calls baptism. Then, if a person is a member of the Baptist denomination and the church of God at the same time, "the same act" (baptism) that made him a member of the one made him a member of the other. "If not, why not?"

But Brother Kurfees says: "That does not by any means follow. Our brother is simply mistaken, and could just as consistently say: 'If one is a member of a' business firm 'and the church of God at the same time, the same act that made him a member of the one made him a member of the other.' If not, why not?"

Listen, Brother Kurfees: A person does not have to be baptized in order to get into any business firm of which I have ever heard. But if baptism were necessary in order to get into a business firm, and since it is necessary in order to get into the church of God, if a man were a member of both at the same time, 'the same act' that made him a member of the business firm would have made him a member of the church of God. "If not, why not?"

Brother Kurfees makes a cry for some of the many people who are in the different denominational churches, which seems to be a cry for sympathy from his readers. He also says: "Away goes the plea of the Reformation of the nineteenth century." If it were wrong, I say let it go. As you quoted Brother Paul: "Prove all things; hold fast that which is good." (1 Thess. 5: 21.)

I asked him this question: "Would you baptize a person on the confession which a Baptist preacher demands?" His answer is: "That depends on what a Baptist preacher demands." Why did you not answer? Brother Kurfees, do you know what a Missionary Baptist preacher demands one to confess before baptism?

Another question was: "Would you receive into the fellowship of the church one from the Baptist denomination baptized upon the confession which a Baptist preacher demands?" His answer is: "I do not 'receive into the fellowship of the church' any 'one from the Baptist denomination,' nor from anywhere else. Brother Taylor should read the New Testament According to it, persons are baptized 'into the fellowship of the church.'"

Yes, the Bible teaches that we are baptized into the fellowship of the church. But "receive into the fellowship of the church" is as scriptural as "baptize into the fellowship of the church." Paul says: "Him that is weak in the faith 'receive' ye, but not to doubtful disputations." (Rom. 14: 1.) John, in speaking of some who were faithful, said: "We therefore ought to 'receive' such, that we might be fellow helpers to the truth." (3 John 8.)

Brother Kurfees, do you have fellowship with a person who is a member of the Baptist Church? If you do, you have fellowship with a person with whom Christ will not have fellowship; for John says: "Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God." (2 John 9.) "If we say that we have fellowship with him, and walk in darkness, we lie, and do not the truth." (1 John 1: 6.)

Since Christ has no fellowship with people who are in darkness, and those who are in unscriptural institutions are in darkness, it follows that while they are in such institutions we cannot, according to the Bible, have fellowship with them. Brother Kurfees, since you cannot have fellowship with a person in the Baptist Church, and when he comes from the Baptist Church you begin to have fellowship with him, is that not receiving him into your fellowship? If you have not been having fellowship with him

in the Baptist Church, when he comes from them, you must receive him into the fellowship, for you do not baptize him.

I do not know why you used so much space on this point, to the neglect of my main argument.

Brother Kurfees, in order for a man to be a child of God, must there not have been some time in his life when he was free from all sin, and, therefore, free from all religious entanglement in error, since entanglement in error is sin?

When in the life of a sectarian was he free from all sin? (1) Was it when he believed what the sectarian preacher taught him? No. For he was then believing a lie—and one that set aside a fundamental principle, at that. (2) Was he free from all sin and religious entanglement in error when he confessed that he believed that God had for Christ's sake pardoned his sins? No. For at that time he had not obeyed the gospel, and was confessing the lie which he had been taught, and which he had begun to believe, and was thus becoming entangled in error. (3) Was he free from all sin and religious entanglement in error at the time the Baptist preacher put him under the water and raised him therefrom? No. For at the instant he was raised from the water he was a member of a denomination, and Brother Kurfees has agreed that that is a sin.

Brother Kurfees may say that at that instant he was not a member of the denomination. Well, if he was not a member of the Baptist denomination at the instant the Baptist preacher did what he called baptizing him, he is never a member of it; for no man is a member of the Baptist Church until he submits to what they call baptism, and by that act he becomes a member, according to Baptist rules.

Brother Kurfees will say he became a member of the church of God and thus became a child of God, and was free from all sin, when he obeyed God, doing what God says do for that purpose. I agree. But must that not be an obedience which makes him free from all sin, and thus free from all religious entanglement in error? Indeed it must. Paul says: "But God be thanked, that ye were the servants of sin, but ye have obeyed from the heart that form of doctrine which was delivered you. Being then made free from sin, ye became the servants of righteousness." (Rom. 6: 17.) Brother Kurfees says some become members of the church of God "notwithstanding their religious entanglement in error." Paul does not agree with him.

I agree that when a man does what God says do for that purpose he becomes a member of the church of Christ; but that must be an obedience which makes him free from all sin. An obedience which leaves a man entangled in error cannot make him a member of the church of God. After he has been made free from all sin, and thus free from all religious entanglement in error, he may go off and become entangled in error, as some of the people at Corinth did; but at the instant he becomes a member of the church of God he must be free from all sin.

"Prove all things; hold fast that which is good." (1 Thess. 5: 21.)

Movie Abuses "A National Calamity."

(From the Literary Digest.)

"They changed the plot and made it a nasty sex thing," writes William Allen White to a woman who before the Kansas Legislature criticized one of his plays as the worst picture she had ever seen. Mr. White places the responsibility for the "sex stuff" on the producers, and his censure lends emphasis to the now widely supported charge that the "abuse of the motion-picture screen is becoming a national calamity." In this belief religious leaders, upheld by lay organizations, are planning to introduce censorship bills in forty-four State Legislatures meeting this year. The necessity for immediate and far-reaching action is based on the statement that one-fifth of our population attends the motion picture every day, and that the "gigantic business of the 'movies' is daily influencing the masses of our people to an extent not even approached by all our schools, our churches, and our ethical organizations combined." A censorship bill is now before the New York Legislature. In Chicago, where a large percentage of juvenile crime is said to be traceable to corruptive pictures, the Chief of Police has not waited for legislative action, but, on his own responsibility, has banned motion pictures which portray criminals at work. Complaints heard in Chicago and New York are familiar in every city in the country, and Protestant and Catholic are concerned to "rid the screen of the moral filth which is perverting the minds of our young." There is in the motion pictures "much that is sweet, and more that is funny, and enough that is *outre* to overcome all that is sweet," says Dr. Alva W. Taylor, in The Christian Century (Disciples). "In playing the undying theme of love, they play all its discords and overtones and thrum it into salaciousness. The most fundamental of all human motives is analyzed into morbidity and emphasized into hectic passion. The art is fine, but its overdoing is a gluttony and an intoxication to the imagination that makes a caricature of its divinity." The reason for this, we are told, is not far to seek. Unlike the drama, the motion-picture industry was born of commercialism. It is still largely surrounded with the commercial spirit, it is charged, and therefore the responsibility for the present agitation is laid by the critics on the producers themselves. As the corner saloon invited, and finally compelled, prohibition, so, it is said, will the "perversity" of some of the producers finally compel a similar, if less drastic, form of self-defense. We are supposed to have a board of censors in the General Committee of the National Board of Review of Motion Pictures, but it is alleged by Frederick Boyd Stevenson in the Brooklyn Eagle that the committee is actually without authority, and, in fact, does not function except through executives paid by the industry. "The trouble with the movies, both from the business and artistic point of view," says Charles A. McMahon in the National Catholic Welfare Council Bulletin, "is that the industry was evolutionized so rapidly that it has never had time to stop, look, and listen and take a thorough accounting of itself." Yet more than twenty million persons "are daily being regularly and continuously influenced for good or for evil by the most powerful medium of expression and impression yet invented." And as to whether the morals of the young and impressionable are being improved by "the lurid scenes, the unwholesome sex appeals, and the debasing animations of crime and immorality to be found in so many of the widely exploited photoplays," the comments in the public press by "our leading editors, clergymen, educators, sociologists, judges, and other competent authorities, answer these questions in a thundering negative."

"We are forced, therefore, to conclude that the cinema cockle has long since outgrown the wheat, with the result that the film harvest of to-day is a failure when judged from every angle except that of the box office; and even from the angle of the box office the results are not always satisfactory to the motion-picture magnates, who, with a few honorable exceptions, have prostituted a noble, useful, and marvelous art before the money god of the films. . . .

"Are the producers surrendering to a public demand for the kind of product now being put out by the motion-picture authorities? Those who seek to explain away their salacious features will say so; but this is not the case. Such apologists are deluding themselves in the belief that they can 'fool all the people all of the time.' The truth of the matter is that the public—the slow-to-action, let-the-other-fellow-do-it public; the public which does not rise up in angry protest until things get as bad as they possibly can—that public is dissatisfied with the present-day downward drift of the films; it is indignant that its long-cherished ideals of common decency and plain morality have been insolently flaunted by the motion-picture directors; and it is determined to call a halt in the flagrant misuse of what should be the most entertaining, useful, and beneficial influence in our American social life."

It is conceded that some of the motion-picture producers are beginning to see the light, but, says The Christian Herald, "we are compelled to record the fact that there are occasional slips on their part which appear to us to be inexcusable." We must have a clear understanding of pledges given in some cases to purify the screen, and the producers as a body must be brought to realize that "nothing less than clean, wholesome, moral entertainment will be satisfactory to the American people, who, in the larger sense, are, we believe, in favor of law, order, and public decency. And the sooner all the film corporations recognize this fact, the better for all concerned." To the churchman, or the average citizen, imbued with high ideas, the history of the development of the screen has been a "disgraceful story," writes J. Ray Johnson, in The Christian Century: tury:

"The most sordid motives of mankind, sex stories of the most alluring type, the rewards of greed and avarice have been spread upon the screen for all the world to see—the young as well as the more mature. The vampire came into being and the thief in evening clothes was glorified. Thousands of young women copied the headdress, the mannerisms, and the facial make-up of the most famous screen vampires, and hundreds of our young men, brought to a court of justice, traced their downfall to an attempt to copy the achievements of screen heroes of uncertain morals. Producers attempted to outstrip each other in a perfect orgy of filth. During all this period groups of men and women representing the better elements of society protested vigorously and tried by legislation and otherwise to control the screen; but the more sharply the protest was made, the more luridly the producers advertised their wares, and the greater the throngs that flocked to the picture palaces. It became known that all that was necessary to insure great crowds was to obtain the condemnation of the newspapers and the clergymen and to have the picture publicly branded as immoral."

The screen, says The Western Christian Advocate (Methodist), must not be permitted to extend its appeal over the entire life of the people:

"There is not a field of essential value in human life that would not be disintegrated if the moving-picture business was not controlled by the community and guarded against in the personal life of the people. The solution of the problem lies in the effort to keep this new form of appeal to the pleasurable instincts in its right place. When it begins to encroach upon other interests of life, it must be watched and restricted with insight and forethought."

LOS ANGELES NOTES

By S. H. HALL,
2669 North Sichel Street.

House of worship, corner Altura and North Sichel Streets. Take North Broadway car to Sichel, then one block to left.

"Can the Church Do It?"

In a discussion not long since about the care of old preachers, the widow, and the orphan, the question was raised: "Can the church meet the needs of all such?" The point was made that oftentimes we have a small congregation struggling for existence, and that it turns out to be the home congregation of some preacher who has become too old and feeble to preach, or the husband is taken from some sister and she is left with a number of little children and no income, and that it looks at times that the local church is unable to meet the demands.

Now, in all seriousness, I admit that at times I have seen cases when it seemed that the local church was unable to care for its own; but I must insist that the question at the head of this article should be changed to read, "Will the church do it?" It is not so much a question of ability as it is a question of willingness on the part of the members to see to it that God is glorified in the church and that brotherly love be the outstanding characteristic. Christ uttered a statement that we should learn and never forget when he said: "By this shall all men know that ye are my disciples, if ye have love one to another." (John 13: 35.) As a rule, man does what he wants to do. Let us look at the question a bit further, therefore, that we may learn the secret of all our troubles.

1. We are members one of another. Paul says: "So we, who are many, are one body in Christ, and severally members one of another." (Rom. 12: 5.) The body or church of our Lord is spoken of as being "knit together through the joints and bands" and increasing "with the increase of God." (Col. 2: 19.) We are taught to be "kind one to another, tender-hearted," not unkind and hard-hearted. (See Eph. 4: 32.) Each local church is duty-bound to be governed by "the wisdom that is from above," which is "first pure, then peaceable, gentle, easy to be entreated, full of mercy and good fruits, without variance, without hypocrisy." (See James 3: 17.) There can be no question about these things. This is what the Holy Spirit will lead us to see, if we will let him do the leading; this is the way the Spirit will make us feel the one toward the other, if we will let him establish in our souls the Spirit of our Lord and Savior. And if this we will not do, we are simply a lot of hypocrites, pretending to be something that we are not. "But if any man hath not the Spirit of Christ, he is none of his." (Rom. 8: 9.) So, stop your talk about what you are or claim to be, and give us the proof. This is what the world is crying for. The world is to come to know we are God's children by the way we treat each other. This is what Christ says; and it is true, and will stand till the heavens fall.

2. If one member suffer, all the members suffer with it. Paul, in 1 Cor. 12: 25, 26, says: "That there should be no schism in the body; but that the members should have the same care one for another. And whether one member suffereth, all the members suffer with it; or one member is honored, all the members rejoice with it." Note the beauty of this description. And did you note the reason why the Holy Spirit says that there should be no "schisms," or "divisions," in the body? He says it is in order "that the members should have the same care one for another." When the schism comes, then each little party may love the ones in it, but hate intensely the brethren in the other faction or party. Let it be who it may, that man or set of men that brings schisms by his or their unauthorized doctrines is the greatest curse to the church of Christ to-day. It is this, more than any other one thing, that has destroyed brotherly love, the very thing by which the church is to be made known to the world. Do you wonder that all such men are placed with the six other hateful and abominable things named in Prov. 6: 16-19?

But I liked to have got off my subject. The Spirit declares that when one member of the body suffers, all the other members should suffer with it. Listen! When this is really done, I care not whether the local church be large or small, you will never find them saying, "We can't do it." Let the congregation number only eight or ten, if one of the members meets with an accident that renders him unable to follow his trade, and he has accumulated nothing, the other nine members will suffer each his part of the misfortune, if a Christian can have such a thing as a misfortune—a thing I doubt. I remember that once in a congregation with which I was laboring one of our good members was "put out of business," so far as his trade was concerned, because of a fire that destroyed the factory where he was working. He had no other trade that he could take hold of just then, hence had to wait for weeks for this business to rebuild and reopen. He was trying to pay for a little home, and had a wife and several small children. His grocery bills continued, his monthly payments on his place had to be met, and, due to sickness, a drug bill was increasing. He was meeting these things

fairly well till he was rendered unable to follow his trade by the fire. I quoted this scripture: "Whether one member suffereth, all the members suffer with it." Said I: "Let each one of us suffer our part of the loss by assessing ourselves enough to keep our brother's weekly salary up till this business reopens or he finds other work to do. It required only ten cents a week on our part to do this; and this brother was not in the least rendered unable to meet his bills because of the factory's being destroyed by fire. This very thing can and should be done in all emergencies where one of the members of the local church has placed on his shoulders a burden he cannot well carry alone. A special effort should be made by all the other members to help him bear it. I do not like the idea of going to what is known as the "regular collection" for this. Each of us should purpose to give so much weekly for the work of the church. We make this purpose under normal circumstances, when all is going well with our members. This should be done without failure, in a regular, systematic way. But when emergencies come, each member should assess himself with an extra offering to meet it. Each member should be made to feel that he is suffering with his brother. It is claimed that when a member of our physical body is broken or bruised, a larger supply of blood is rushed to that member by the other members' doing with less blood than they have been accustomed to have. Just so must we do, as members of the church of our Lord. If we love, we will; and if we will, we can.

While the members of the local church should thus feel and act toward each other, it should be remembered that the local church must thus feel and act toward Christians in other communities. Paul's special instructions about collections for the poor saints in Jerusalem teach this. Read 1 Cor. 16: 1-3. In 2 Cor. 8: 13-15 he affirms the very principle for which I have contended: "For I say not this that others may be eased and ye distressed; but by equality: your abundance being a supply at this present time for their want, that their abundance also may become a supply for your want; that there may be equality: as it is written, He that gathered much had nothing over; and he that gathered little had no lack." It should be remembered that of the Jerusalem congregation, the one we take as the model, it is declared, "For neither was there among them any that lacked;" and, "Not one of them said that aught of the things which he possessed was his own." (See Acts 4: 32, 34.) And let it be said, in conclusion, that no local church can be called a faithful church of Christ that allows any one of its members to suffer alone. In the true church, if "one member suffereth, all the members suffer with it." When this is really done, our wants are met without an exception. Here is one of the things that it takes to make "a loyal church of Christ," an expression we often see in our papers.

Book Notices.

"Queries and Answers by Lipscomb and Sewell," edited and collated by M. C. Kurfees, is the latest book from the press of the McQuiddy Printing Company. The book is printed in large, clear type, and contains 768 large octavo pages. The subjects are arranged in alphabetical order, very much after the fashion of an encyclopedia. The book contains an index to every subject treated, and is substantially bound in black cloth and stamped in gold, both back and side. Mechanically, it has no superior. The very fact that the contents are composed of the joint life work for forty years of David Lipscomb and E. G. Sewell is a sufficient guarantee as to its merits. We are selling the book at the exceedingly low price of $3 per copy, which is a prewar price. All who have seen the book are delighted with it and speak in most commendatory terms of it. Those who have bought "Queries and Answers by David Lipscomb," edited by J. W. Shepherd, should have this as a companion book. Those who have not bought "Queries and Answers by David Lipscomb" should have both books. The price of "Queries and Answers by David Lipscomb" is $2. The book may be ordered in connection with "Queries and Answers by Lipscomb and Sewell," or, in other words, the books may be ordered from the McQuiddy Printing Company.

We have on hand a few copies of "Peloubet's Select Notes for 1921." The price of this book, by mail, postpaid, is $2.10. Those wishing a copy should order at once before our present supply is exhausted. This is a very helpful book to all who would study the international Sunday-school lessons.

We still have in stock "Sweeney's Sermons" (price, $1.50), one of the best books of sermons that has ever been published. It appears to the writer of these notices that John S. Sweeney packed more matter in a forceful way into a sermon than almost any other man.

Would you not like to read a copy of "Life and Sermons of Jesse L. Sewell," edited by David Lipscomb? It has been said that Jesse Sewell, in his discussion of a subject, was most complete and convincing. Extracts of this book have been used some in public schools on account of the simplicity and accuracy of its English. It would be well for any one to have a copy in his library. Price, $1.50, postpaid.

Any one desiring a good book on the subject of baptism would do well to send us $1.50 for a copy of "Handbook on Baptism," edited by J. W. Shepherd. This is undoubtedly the most complete book that has ever been published on the subject.

If you are needing a good abridged "Smith's Bible Dictionary," send us $2.50. This book, edited by Peloubet, is a very useful one to any one who studies the Bible.

We have recently published a new book, entitled "Old Limber; or, The Tale of the Taylors," by Delong Rice. This book is written in the forceful, happy style of the author, and holds the attention of the reader from the beginning to the end. Once you have begun to read this book, you will not be willing to stop until you have finished it, and then will wish you had more to read. The book is not political, but gives the history of the Taylors in a most attractive manner, and in a way that will be helpful to all who read it. Price, $1, postpaid.

"The Image and the Beast."

BY E. M. BORDEN.

In a recent issue of a paper published in Louisville, Ky., appeared an article under the above heading. It was written by a man who is trying to remain in line with the general position of the brethren on the question and yet hold to his view of the establishment of the kingdom, that is very much like the position of the Adventists and Christadelphians.

In speaking of the empires that went to make up the image that was seen by Nebuchadnezzar, he admits that there were four universal empires, and that the Roman world power was the last one. I had heard a great deal about the position of this brother, but did not fully understand, as some seemed to think that it was only jealousy that caused some brethren to oppose him. This article has convinced me that his views are very far from the general teaching of the brotherhood. Of course that does not make his view wrong, nor does it make the general view of the brethren scriptural and right. But it is well to understand the difference. While his views are much like the general view of the Adventists, yet he takes positions and makes admissions that I have never heard before.

"Rome is gone," he says, "but no stone loosed by superhuman agency smote her; no sudden catastrophe from on high overwhelmed her; she was not beaten to dust and the dust swept away. Rome came to her end in the natural and inevitable course of the law that governs the rise and fall of nations, and not in any unusual way at all."

The fact that "Rome is gone" settles the question. These four kingdoms in succession were called the image of gold, silver, brass, and iron. In the foot stage of the image appears the weakened condition, yet it contains the strength of the iron. Even the foot state of the image has passed away, for it was a part of the Roman power. If the "little stone" was to have struck the image while it was in its head state, it would have struck it before Christ came, but the kingdom would have continued until it was completed to the feet and toes of the image. But the "little stone" struck the image while in its foot state, before the forming of the ten divisions known as the toes of the image. There is no use for me to argue that the Roman empire, with all of its fragments, has come to an end, for he admits it himself. The image has gone. The foot state of the image has ended. Did the "little stone" strike the image while in its foot state? Yes, for Daniel said it would. Not only that; it became a great mountain and filled the whole earth.

If the "little stone" is to begin at the second coming of Christ, out of what mountain will it be taken? Since this series of kingdoms has come and gone, how can a kingdom established in the future strike the image while upon its feet? If the kingdom or the "little stone" is to begin at the second coming of Christ, who will be in it? Will it be the redeemed of all ages up to that time? If so, how can it be a "little stone" at first and then become a great mountain?

This brother seems to think that Rome must come to an end in some "sudden catastrophe." Not necessarily. He seems to get the idea that the "little stone" strikes instantly and that Rome suddenly disappears. Nebuchadnezzar saw a perfect image, complete from head to the end of its toes. Suppose the "little stone" should have struck the image while in its leg state? Would that mean that it would pass away without any feet? Now, because it struck the image while it was in its foot state, does it mean that it suddenly ended without any toes? Certainly not. The kingdom of Christ began on Pentecost, but it came in contact with the image while in its foot state, yet the image went on until it was completed and passed away. Now, will he deny this? He may say the toes are a part of the feet. That is true. But remember that each thing came in succession of the other. The feet did exist for a while until the toes were formed. Then Daniel mentions the feet and the toes. While the "little stone" began before it struck the image, and after it struck each continued to exist for a period of time, when the fourth world power passed away; and the little stone still exists, but growing to become a great mountain and fill the whole earth. It is true that Daniel said that the image would be broken and become like the chaff of the summer threshing floor, and the wind would carry them away, and that no more place would be found for them; but this is highly figurative. In its strength it is compared to iron; but in its weakened state it is, in the above expression, compared to chaff. Does any man believe that the kingdom of Rome was reduced to literal dust? Who would think that the literal wind scattered the real dust of the Roman Empire?

But "Rome is gone." Even the clay part is gone. The head is gone; the breast and arms have gone; the belly and thighs have gone; and the legs, feet, and toes have gone. This brother admits it is true. Then the image was complete and passed away. What further proof do we need to show that the "little stone" is in existence now and is growing to become a great mountain?

Then Daniel said: "In the days of these kings shall the God of heaven set up a kingdom." Notice, it was to be "in the days of these kings," not before or after. Each kingdom ruled over the earth, one following the other. This kingdom has been established; for these kingdoms have come and gone, as this brother admits. These kingdoms began with Nebuchadnezzar as head and ended with Rome in its strength and weakness some years after the first century of the Christian age.

The brother correctly states: "Four world powers, then the kingdom of God." Yes, that is true; but let us not get the idea that the fourth kingdom had to end before the kingdom of God began. The kingdom of God began while the fourth world power was in existence and the image was in its foot state, and aided in bringing it to its end. But even after the "little stone" struck it, the toes had to be formed, completed, and ended. We must not let figurative language cause us to take positions that contradict the plain statements of Scripture.

Another very strange thing is that the brother who wrote the article I mentioned above used Dan. 7: 13, 14 to prove that the kingdom of Dan. 2: 44 is not fulfilled. Let us have the quotation: "One like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him. And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him." It seems to me that this proves to the contrary of what the brother believes. The Son of man "came to," not "from," the Ancient of days. If it is to be fulfilled at the next coming of Christ, then it would have to read: "Came from the Ancient of days." He ascended, and a cloud received him out of their sight. Where did he go? He went to "the Ancient of days." To what other time could this have referred? Again, "there was given him dominion, glory, and a kingdom." Why? "That all people, nations, and languages, should serve him." This sounds very much like the incidents connected with the beginning of the Christian dispensation. Is it not a fact that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem? Did that take place? Is it true that we must wait until the second coming of Christ before "all people, nations, and languages, should serve him?" What nation is alienated from the gospel call to-day?

It seems to me that there are very strong proofs against the position that the kingdom of Dan. 2: 44 is yet to come. The head of gold, the breast and arms of silver, the belly and thighs of brass, the legs of iron, and the feet and toes of iron and clay compose the image that Nebuchadnezzar saw. The time has passed that embraced this image, and the kingdom is set up. There is no question about it, when we take the truth in its proper light. "Rome has gone." That is right, my brother. Then the image from the head to the end of the toes has existed and passed away. Now Daniel says: "In the days of these kings shall the God of heaven set up a kingdom." It has been done, for these kingdoms have passed away.

The "little stone" was not to strike the image while it was in the head state, but while it was in its foot state. The leg state of the image began about forty or fifty years before the advent of Christ. The "little stone" was cut out of the mountain after the death of Christ, and it struck the image while in its foot state.

Now Dan. 7: 22-26 is introduced. This vision is clothed with figurative language that makes it more difficult; but since this brother makes it the parallel of Nebuchadnezzar's dream, it makes it easier. He says: "The fourth beast represents the Roman world power." Then, whatever else may be said about it, it has passed away. It could not be, then, that the kingdom of Christ is to be established at the second coming of Christ, for at that time the end will come. These highly figurative expressions cannot be interpreted to contradict some plain statement of Scripture.

Dan. 7: 21-27 does not say that the kingdom of Christ will be set up when Christ comes again. The position is a result of human interpretation and speculation. Now, what of positive statements? Hear Paul: "Afterwards they that are Christ's at his coming. Then cometh the end, when he shall have delivered up the kingdom to God." (1 Cor. 15: 23, 24.) He had the kingdom before he came. Time ended when he had conquered his last enemy—death. There can be no speculation here. If the kingdom begins at the second advent of Christ, who will be in it? Remember, it begins as a "little stone." What passage tells us that the kingdom will be established at his second coming?

Near the close of this brother's article, no doubt realizing the strong proof against his position, he attempts to remove the difficulties of the statements of Daniel and others pertaining to the image and the establishing of the kingdom of Christ. He says: "The difficulty ought, however, to be faced. It consists in the fact that Rome, the fourth world power, is gone. There are not five world powers." He then says: "The kingdom of God comes with destructive impact upon the fourth and supersedes it. No such thing has happened, yet Rome is gone." Now what do you think of that? "The fourth world power is gone," but no kingdom. The gold, silver, brass, and iron are all gone, but he says the kingdom is not yet set up. He does not mean to contradict a plain statement of scripture, but did not Daniel say: "In the days of these kings shall the God of heaven set up a kingdom?" But he says: "No such thing has happened yet." What is he expecting? Is he expecting a great army of saints with carnal weapons to war with and conquer the great Roman government? If so, no wonder he is still expecting it to be; but he has the wrong conception of the kingdom of Christ. Rome existed as Daniel said. Rome ended as Daniel said. The kingdom of Christ began before it ended. The kingdom of Christ still exists, while the kingdom of Rome is no more.

But, after all that is said preceding this, he now says: "It must be one of those four, and unmistakably it is the last one, the fourth. It comes to an end at the hands of the Son of God when he comes with his saints." How can it be? The image in all of its parts has passed away. How can the fourth or Roman power end when Christ comes? It cannot. It ended long ago. He admits that Rome is gone. The references he gave does not prove that the Roman Empire will come to an end when Christ comes. Let the brother give us some proof.

Now, to make harmony and yet hold to his position, he says: "Here, then, we see this same beast (for it can be no other) reappearing in the future, and meeting its own doom at the second coming of our Lord Jesus Christ, when he comes with ten thousand of his saints to execute vengeance upon the rebellious and assert his authority in the earth." Now, if that had been Scripture, I would stop right here; but it is not. It has to be that way to fit the position. Necessity, you know, is the mother of invention. If the fourth kingdom will reappear, will it be a continuation of world powers, one following the other and ending when Christ comes? Did Nebuchadnezzar see the fourth kingdom reappearing just before the second coming of Christ? He gives the passage, "The beast that thou sawest was, and is not, and is yet to come" (Rev. 17: 8), as proof that the Roman Empire will return. It does not prove anything. What connection would it have with the empire of the past? If it should be at the second coming of Christ, what connection would it have with the empire of the past? It could not be a part of Nebuchadnezzar's dream of the wonderful image. It is all in the past.

Again, he says: "All the world powers that were to be find their reëmbodiment in the final form which the fourth one will assume in the time of the end." Who said it? A speculative mind. What proof is given? Absolutely none. Then why take the position? The answer is, the theory demands it. But grant that it will appear in the future; it does not prove the position; for the time indicated for the setting up of the kingdom of Christ was during the existence of the world powers, one of which was in existence when Daniel interpreted the dream. The last of the four world powers came to an end after Christ's kingdom had been established on the day of Pentecost. That is the image that Nebuchadnezzar saw. Nebuchadnezzar did not see this Roman world power reappearing in the latter days after being out of existence thousands of years. Nebuchadnezzar saw a series of world powers, one following the other until the fourth world power came and passed away. Daniel said: "In the days of these kings." What kings? In the days of the kings that were seen in Nebuchadnezzar's dream. That settles the question, then, that the kingdom of Christ has been set up, for Nebuchadnezzar did not dream of a return of the Roman world power in the latter days.

As a conclusion, this brother admits that "Christians are in the kingdom of God's dear Son now, and the kingdom in them," but he says "we wait for this promise." This is different from the general position of Adventists and others. Then there is a kingdom of God's dear Son now. At this point another question arises. Will Christ reign now until his second coming and then begin another reign of a different kind? If so, where is the proof? I have given you Paul's clear-cut statement that the end will be at his second coming. Where is the harmony in Paul's statement and the theory that at the coming of Christ he will begin another reign? If there is to be another reign after this one is ended, what kind will it be? He is reigning now in the midst of his enemies. (Ps. 110: 2.) Will he reign in the midst of his enemies then? His reign is spiritual now. (John 18: 36.) What will it be then? His reign is at the right hand of God now. (Heb. 1: 3.) Where will it be then? He must reign as he is now until he has put all enemies under his feet. (1 Cor. 15: 25.) What enemy will he subdue after the resurrection? What will he do then, when he has put all enemies under his feet? Here is the answer: "Then cometh the end, when he shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule and all authority and power." Does that sound like his greatest power will be at the time of his coming?

But some one is ready to say: "All the dead will not be raised at the time of his second coming." Where is the proof? Dan. 12: 2 speaks of a resurrection of both good and bad. When is that to be? In John 5: 28 Jesus speaks of a resurrection of the good and evil. Some will be raised to life and others to damnation. What resurrection is that? But listen to this: "For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep. For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God; and the dead in Christ shall rise first; then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air." My! Wouldn't that have been a good place to have told about the establishing of that new kingdom and the destroying of that resurrected Roman world power? But Paul did not know about it when he wrote. The above passage does not prove two resurrections. It shows two transactions. Those who were alive at the second coming of Christ will not go before those who are dead. The dead in Christ shall rise first, and then both those who are alive when Christ comes and those who will be resurrected will be caught up together to meet the Lord in the air. Notice, this will be at his second coming. Notice, also, that this resurrection is at the sounding of a trumpet. Paul also calls it the "last trump." (1 Cor. 15: 52.) If the last trumpet sounds at the second coming of Christ, how can we expect another to sound at the end of another reign of Christ? Think on these things.

AT HOME AND ABROAD

There was one confession and baptism at the Russell Street Church, this city, last Lord's day.

Lytton Alley preached good sermons to large and appreciative audiences on Lord's day and night at Charlotte Avenue.

Changes of address: L. S. Ivy, from Avoca to Lueders, Texas, Route 1; R. E. L. Taylor, from Lecanto, Fla., to Decherd, Tenn.

C. E. W. Borris reports fine interest and large attendance at both services of the Joe Johnston Avenue Church, this city, last Lord's day. There were two confessions and baptisms.

Harvey Scott preaches for the church at Floresville, Texas, and is held in high esteem by the church. He labors also with other churches, and is doing all that he can to lead people into the light of the truth.

From J. W. Brents, Athens, Ala., March 21: "I had a very large crowd at Corinth yesterday. I preached in Athens last night, and had a fine lady to come to us from the First Christian Church, and one made the good confession and was baptized the same hour."

From Ben West, Fort Worth, Texas, March 21: "Sunday was a good day at the Northside Church, with seven added, and baptismal services in the afternoon. Our new classrooms and enlarged auditorium will be occupied next Lord's day. Brother Busby comes on May 1 for a revival."

Married, on March 24, at the residence of the bride's mother, Sister Kirkpatrick, on First Avenue, South Nashville, Tolly C. Jones to Iva E. Kirkpatrick, F. B. Srygley performing the ceremony. He wishes them a long life of happiness, in which the Gospel Advocate force joins, and all offer congratulations.

W. T. Hines sends the following: "I am now (March 22) started a meeting here (Wynne Chapel, Okla.). We have some good brethren here, and expect to do a great work. I go from here to Attic, Kan.; then to Blackwell, Okla.; next to Mount Hope, Okla. After that time I shall be ready for more places."

T. S. Bain, Muskogee, Okla., March 21, says: "I preached for the home congregation at both services Sunday. Attendance good. Two young men made the good confession. We are remodeling our church property at an approximate cost of about three hundred dollars. J. Will Henley will conduct our meeting in May."

Our chief editor, J. C. McQuiddy, came in unexpectedly from his Western trip last Friday night. He looks better, and says he is much improved from his trip. He will be regularly at his work on the Gospel Advocate in a few days, and will give attention soon to the queries and other matters that have been waiting for him.

Dr. L. K. Harding, Coal City, Ind., March 25, writes: "There have been twenty-two additions to the church since our meeting began; twenty of these were baptisms. Every one of the twenty has asked to be baptized at once. This is the third week of the meeting. There appears to be an increase in the interest of the people."

T. H. Matheson writes from Midwell, Okla., March 25: "Since last report I have preached at home (Guymon), Prairie Rose, Happy, Texhoma, and will close here at Midwell to-night. One baptism at Happy; and will return for a two-weeks' meeting the last of May. I go to Dalhart to-morrow, and from there to Stratford for a short meeting."

R. D. Smith, Denton, Texas, March 24, says: "R. A. McCurry, one of our elders, and an excellent man and a good preacher, can be had for one other Sunday. He preaches at points near Denton for three Sundays in the month. If you need a man who is sure to do you good, he can be had for second Sundays. Write him at Denton, Texas."

F. J. Berry preaches for the church at Corpus Christi. He is a preacher of no mean ability, is not afraid to preach the truth in its simplicity, and is doing a good work in his chosen field of labor. He devotes some time to the surrounding territory in destitute fields, and is anxious to do this kind of work. Recently he has been assisting Foy E. Wallace, Sr., in a mission meeting near Corpus Christi.

Fred M. Little writes from Montgomery, Ala., March 21: "Increased attendance at the Bible school of Catoma Street Church, this city. About forty of the young people spent most of the afternoon of Sunday, March 20, handing out invitations to attend Bible school and church at Catoma Street. One man, the head of a family, obeyed the gospel. Our song service is improving as a result of our weekly practice."

From G. W. Jarrett, New Smyrna, Fla., March 22: "I preached last Lord's day at Mims. I am to preach here and at Port Orange next Lord's day. I am busy all my time. I aim to hold a meeting near Dyersburg, Tenn., beginning on the first Lord's day in August. If any congregations near by want a meeting, I would like to hold one for them. Brethren, don't let hard times keep you from trying to save souls."

Will W. Slater writes from Fort Smith, Ark., March 23, as follows: "I was with the brethren at Fayetteville the second Sunday. We had three splendid services. The church at Fayetteville seems to be alive and to have a mind to work. It was indeed a pleasure to be with them. We had fine services at Park Hill Church on Sunday. I preached out in the country both morning and afternoon, but was with the home forces at night. Interest is fine indeed. At this writing I am engaged in a singing school at Atkins. We have very fine interest, with a class of more than one hundred. Brethren, get ready for your meetings this summer."

From J. E. Wainwright, Texarkana, Ark., March 21: "The writer and H. D. Maxwell (Missionary Baptist) will engage in a four-days' discussion at Pollock, La., on June 7, 8, 9, and 10. Pollock is located on the Missouri Pacific Railway between Monroe and Alexandria—a place where the gospel should prosper. Several years ago I preached some seventeen sermons there in a mission meeting. A clean-cut discussion, in godly fear, will no doubt prove beneficial. Pray for us, that the truth may prosper. Our local work progresses splendidly. Increased seating capacity did not care for crowds the last two Sundays. Two additions yesterday; one baptism—a splendid young lady of twenty-five."

From J. C. Mosley, Mayflower, Ark.: "I have just closed my meeting at Mayflower. Baptized eight persons on Friday; then was arrested and taken to Little Rock and put in prison. I preached and sang with the prisoners. Two brethren, J. T. Shillings and William Still, made my bond. I came back to Mayflower. There was a great crowd rejoicing when I returned. I preached the next day and night. The house was packed, and fifty broke bread. Two confessions at the morning service and one at night. Baptizing to-day. Will have my trial in Little Rock to-morrow. Others are talking of obeying to-night. This act has been a wonderful victory for Christ. The brethren here are solid and will stand by me."

C. W. Sewell, son of the lamented Jesse Sewell, is now living at Corpus Christi, Texas. He labored in the church in Corpus Christi for a long time, but recently has discontinued preaching for that church and is now preaching for the churches at Bishop and Sinton. The churches where Brother Sewell has labored all hold him in very high esteem and have not forgotten him in his declining years, but are helping to support him in his work. This is as it should be. It is hardly right to use preachers during the vigorous, active years of their lives, and then, when they get old and are not capable of doing so much, turn them out to graze and die. Brother Sewell is a most excellent man, as well as a splendid preacher, and no one can associate with him without being impressed with the fact that he is sincere.

R. C. White is very much gratified with the work that Brother Elam is doing. He writes to him as follows: "You do not know how much I get from your articles. . . . I have long thought that we need a book of your writings similar to 'Salvation from Sin,' with other features. I, for one, should like to have a book of sermons, life sketch, etc. Would you agree to such? Some one might be found to edit it." E. C. Fuqua sometime ago wrote Brother Elam a letter in which he says: "I simply must stop everything and write you how I appreciate your efforts in the Gospel Advocate along the line of Christian unity. I am so thankful you gave us the article in the last Advocate from David Lipscomb on 'Unity in Christ.' . . . I am publishing this article in tract form, and will place a copy in each of ten thousand homes in Colorado. That will be a big job, but I see how I can do that, and that measures my duty as regards this matter."

Mrs. M. D. Stahl, Auburn, Ky., says: "We are trying to get a congregation started to worship Christ at Browning, Ky."

A teacher who is quallfied by faith and training is wanted to take charge of Alabama Christian College, Berry, Ala. Write to J. C. Shepherd.

C. W. Holley, who is now located at Goldthwaite, Texas, requests us to state that he has time open for meetings for next summer to be held in Texas. Call him, brethren.

The Bible-study attendance at Charlotte Avenue broke the record on March 20, numbering two hundred and fifty-five. The highest number in attendance at any one time before that was two hundred and twenty-one. Let the good work go on and still grow.

S. C. Mason, Tracy City, Tenn., says, in a business letter to renew his subscription to the Gospel Advocate: "I like your paper fine, and I find many helpful truths within its pages. My papers have come regularly every week. I find no fault with your paper."

We have received from F. B. Shepherd a detailed report of the finances of the Forest Vale Mission from February 16 to March 15. The balance on hand February 16 was one cent; collections, $53.65; disbursement by draft, $53.50; balance on hand March 15, sixteen cents.

Prof. J. D. Patton, the music composer and teacher, of Bessemer Ala., was in our office last week. He expects to conduct a singing class of a month's duration in West End, Birmingham, soon, thus aiding the saints in that great city in the cultivation of their singing as a part of their worship.

If any reader knows of any one, Christian or otherwise, living in or around Baltimore, Md., that would be interested in New Testament Christianity, kindly send name and address to T. H. Walker, 2011 North Charles Street, Baltimore, Md., or to A. B. Comer, Wyoming Apartments, Washington, D. C.

George Graves preached at Millersburg, in Rutherford County, last Lord's day and at night. He reports the work doing fairly well there, but their house is in great need of repairs. He held a meeting for them last summer, and baptized eight young ladies. He expects to hold their meeting again next summer.

From C. H. Baker, Kirkmansville, Ky., March 26: "I was with the church of Christ at Kedron last Lord's day, and preached to a large audience at 11 A.M. At 4 P.M., in the home of Joe Shelton, I united in marriage Norman Shelton and Miss Lydia Rosser, a very promising young couple." The Gospel Advocate extends congratulations.

T. B. Clark, of Childress, Texas, will begin a meeting at Red Boiling Springs, Tenn., on the fifth Lord's day in August. He would like to hold several meetings in this section of the country, and any church needing a meeting the latter part of August and in September would do well to engage Brother Clark. He is a splendid gospel preacher, and will hold you a good meeting

Paul C. Young writes from 66 Wendell Street, Cambridge, Mass., March 14: "If any reader of the Gospel Advocate knows of Christians now in Boston, Cambridge, or thereabouts, will he send me names and addresses, so that I may look them up? I am in Harvard six days in the week, going up to preach in Westbrook, Maine, on Sunday; but I am interested in seeing the work begun in Boston."

Flavil Hall, writing from Bell, Fla., March 24, says: "I am in a good meeting with the Midway congregation, near Bell, with splendid interest and eight baptized. This is the oldest congregation of several in a radius of ten miles in Alachua County. It was established in 1883, and has lived in peace and harmony. Recently they have been finding considerable satisfaction in the use of the lesson helps in Bible study published by the McQuiddy Printing Company."

Sister Kate Killebrew writes from San Francisco, Cal., March 17: "The work at this place is moving along nicely, with that dear old soldier of the cross, Brother Larimore, to lead us. Thank God that we have the privilege of being under his influence! On Sunday, March 13, a committee was appointed to look after the business of buying the church lot, which looks as though it may be accomplished within the next few days. Some one will write an article later, telling of the whole situation."

A sister at Millville, Ark., Miss Lula Gammill, writes: "R. L. Colley, of Waldo, Ark., filled his regular appointment at this place on the second Sunday in March, with a large crowd out to hear him. W. E. Morgan was to have preached for us on the third Sunday, but did not get here, and many were very much disappointed. The brethren at Millville esteem Brother Morgan very highly. I enjoy reading the Gospel Advocate so much, and I think it the best paper published by the brotherhood."

E. P. Watson, of Dickson, Tenn., came in to see us last Friday while he and family were waiting for a train connection. They were returning from Indiana, where they had been for two weeks, during which time they visited, and also buried, a loved one—his sister-in-law, I think. He told us that Dickson expects to have Brother Adamson, of Lewisburg, to assist them in a protracted meeting in June. He reports the Dickson work as grand, and glorious results are confidently looked for from the meeting.

R. G. Watson, of Friendship post office, West Tennessee, was in our office on last Thursday and again on Friday. He is certainly a "live wire," so far as the work of the Lord is concerned in his section. He has a good knowledge of churches and workers in West Tennessee, as well as a good knowledge of the work in general. He reports some churches as doing fine work, and others as apparently asleep, in that section, and the same to be true of individuals, and that many need an awakening.

Charles Holder writes from Bridgeport, Ala., March 19: "On last Tuesday I conducted funeral services over the remains of Sister Jennie Hughes, for sixty-five years a faithful member of the Rocky Springs congregation, near Bridgeport. Sister Hughes was one of the most highly respected and best-loved women of our county. I am not yet able to take up my work, but I am still improving. I preached once on the first Sunday in March, and twice on the second Sunday. I trust it will be the Lord's will for me to soon be entirely well and busy preaching the word."

From W. H. Sandy, Haynesville, La., March 21: "I spent the first Saturday and Sunday and Sunday night in this month with the faithful band of disciples at Mount Vernon, Miss. Good crowds and good interest. I preached to a good crowd at Union Grove, La., on the second Sunday. I did some mission work at schoolhouses near Haynesville, La., the week following, and was well pleased with the crowds and interest. We had two splendid services at Haynesville yesterday. The church here is at peace and striving to enter in by the strait gate. Their influence for good is felt. I shall be with the church at home next Lord's day."

E. C. Philpot, in a business note from Nacogdoches, Texas, to the McQuiddy Printing Company, says: "My home is at Mount Juliet, Tenn., but I am now traveling in this territory, out of Houston. I find a small congregation at this place; and while they are few in number, they seem to be strong in the faith. I very much enjoyed meeting with them to-day." While we are very glad of the news in regard to the band at Nacogdoches, we rejoice the more that our young traveling brethren (Brother Philpot, at least) hunt up the bands where they stop over Lord's day and display the interest that this note indicates on the part of the sender. Do more of it, brethren.

A. S. Reynolds writes from Madill, Okla., March 26: "I left home on yesterday. I am here for a few days with my son, O. M. Reynolds, and will leave for Alabama the last of next week. I will go to Lowery, Geneva County, to begin a meeting on the first Lord's day in April. I will be in a number of meetings in South Alabama and Florida. The field, for the greater part, is a mission field. I am going there trusting in the Lord and the liberality of his people for a support. I labored years ago in South Alabama and built up a number of congregations. For some cause they have been neglected, except when some preacher from another State would hold them a meeting. May I ask the Lord's noble men and women: Will you have fellowship in this work? Will the strong help the weak, and not please themselves? I ask your prayers, with your fellowship. Those people must have the gospel. I know of no field where the people need the gospel any worse than South Alabama and North Florida. I will try to report results of the work in the Gospel Advocate every week. Brethren, if any of you want to help preach the word to a lost people, send your remittance to Frank Whigham, Kinston, Ala., or J. B. F. Key, Enterprise, Ala. Let any one wanting a meeting write me at Kinston, Ala., care of Frank Whigham. I shall endeavor to follow Paul's example in my efforts to reach the people—preach 'publicly, and from house to house.' The churches in Texas and Oklahoma are waking up to the importance of 'sounding out the word.' May the Lord bless every scriptural effort to bring the lost to Christ."

WESTERN DEPARTMENT

By C. E. WOOLDRIDGE.
2018 Cullen Street, Dallas, Texas.

Brother Horace Busby, of Fort Worth, Texas, will begin a meeting with the Oak Cliff church of Christ on the first Lord's day in April. Visitors to Dallas will find the meetinghouse by taking Boundary or Sunset street cars or Fort Worth and Dallas Interurban cars, getting off at Lewellen Street and going one block south. All are invited and will be welcomed. April 3 to 12—the date.

Brother Cled Wallace, of Temple, Texas, will begin a meeting with the church of Christ in McKinney on Monday, March 28, to continue two weeks. Brother C. E. Wooldridge will preach the opening sermon of the meeting on Lord's-day evening, March 27. The congregation at McKinney is growing in good ways and deserves encouragement. You are invited to attend these services—March 27 to April 10.

We had a splendid trip to Farmersville over the second Lord's day in March. Splendid audiences. One added to the congregation by relation. Work put on more business-like basis. We are expecting a great meeting, with Brother S. H. Hall, this summer.

We give some paragraphs from the initial number of the Johnson County Evangelist, edited by C. A. Buchanan. This little four-page paper represents the continuation of the good work of the church at Cleburne which was begun while Brother G. Dallas Smith was with them. The following will be of interest to our readers:

During the past twelve months I [C. A. Buchanan] have preached two hundred and thirty sermons (an average of over nineteen a month) at seventeen different points. I have held twelve protracted meetings, besides visiting some points monthly. I have also preached some from house to house. I have brought to life a few churches that had ceased to meet, started the work at two new places, and helped several small, struggling churches. I have baptized fifteen. I am hoping to do more this year and reap more results.

Dr. Buckley in an editorial said: "The reason these people can build themselves up without a preacher every Sunday is that they erect a standard every Lord's day; they rally their members around the Lord's Supper." This may be one of the reasons Jesus gave this institution to his disciples.

Evangelist G. C. Brewer, of Austin, Texas, will begin a meeting at the Central church of Christ on the second Sunday in April. Services at 10 A.M. and 7:30 P.M. The church building is a block north of the post office.

Book Reviews.

BY F. W. SMITH.

"Is the Victorious Life Practical?" This leaflet, by Oliver Richard Heinze, has been sent to this department for notice. Of course a life "victorious" in the service of God is always and everywhere practical; but the question before us is, Does Mr. Heinze have the proper conception of such a life? Doubt is thrown upon the author's understanding of the matter in what he says in these words: "It is a common idea that a life of victory is in some way dependent upon human effort and struggle." We should by no means deem it strange that such an idea should obtain with all who correctly read and study the Holy Scriptures, for many passages contain the idea in all its fullness. Paul gave as a reason for the crown laid up for him the following: "I have fought a good fight, I have finished my course, I have kept the faith." (2 Tim. 4: 7.) He urged his son in the gospel after this fashion: "Fight the good fight of faith, lay hold on eternal life." (1 Tim. 6: 12.) He wrote the Philippians: "Work out your own salvation with fear and trembling." (Phil. 2: 12.) Christ said those who would enter in must *strive*. (Luke 13: 24.) These and many other passages show most conclusively that "a victorious life" does depend upon human effort and struggle—and a whole lot of it, too. But the author continues: "That such a notion is prevalent is not mysterious, when we consider the fact that much of the teaching that many have had has emphasized the merit of human effort to overcome sin and its power." Of course human effort has no *merit* within itself; but it takes the element of human effort to reach the blood of Christ, in which alone there is power to overcome sin and its power. No life can be "a victorious life" without faith in, and obedience to, the Son of God, and this requires human effort. In fact, no life can be classed as "victorious" that does not lead to eternal salvation, and the Son of God promises salvation to those only who obey him. "And being made perfect, he became the author of eternal salvation unto all them that obey him." (Heb. 5: 9.) Does not Mr. Heinze think that the obedience here on which is predicated eternal life is "dependent upon human effort and struggle?" It is almost *tragic* to witness the inconsistencies and ridiculous attitudes in which men plunge themselves in trying to escape the Bible teaching that baptism is one of the conditions of salvation. Listen to Mr. Heinze: "All who have been born again are agreed that salvation from the penalty of our sins is realized by faith, and not by works of law." It is the same old story—viz., the mistake of classing baptism, one of the commands of the gospel, with works of law, by which no one could be justified. Baptism is no more an act of man than is faith; and if one is a work of law, so is the other. In fact, when the author says "all who have been born again," he unconsciously refers to baptism, for "born of water" means or includes baptism. He thinks there is one passage which establishes his contention: "As ye have therefore received Christ Jesus the Lord, so walk ye in him." (Col. 2: 6.) Well, does not "so walk" indicate activity upon the part of man? Again, did not the Colossians do something in receiving the Lord Jesus? Such teaching as this three-page leaflet scattered broadcast over the land constitutes one of the great hindrances to people's learning the simple truth of the gospel. Why, O why is it that the church of Christ does not avail itself of the use of free literature to propagate the truth? We have surrendered this field to every sect and ism in the land. Let us wake up to our opportunities. Two cents per copy; Room 600 Perry Building, Philadelphia, Pa.

The crowded inn at Bethlehem is a symbol of the relation of the world in general to the approach of Christ. The world is filled up with its own petty lumber—its wares and its chattels, its dresses and its playthings, its luxuries and its theatrical paraphernalia—and there seems to be in it little room for new things, especially if they be unseen offerings and spiritual values. Where everything is in the way of everything else, where is the room for religion? Religion is obliged to fight its way in, or betake itself to a stable for shelter. But though Christianity originally entered a stable, it did not stay there; and the best values, even in a crowded world, will eventually beg—or beat—their way into notice and social recognition. Religion has ever had to meet competition, and sometimes we think it thrives on it. Christ will finally crowd out the crowds, or create out of them a congregation. God made the world, and he will sooner or later see to it that his Son rules over it.—Selected.

Worship in itself implies three things: (1) The existence of a personal God; (2) the human soul; (3) the activities of the human soul or its functioning in terms of bodily action toward its divine Objective—that is, the stretching out of the soul to meet its Creator in loving embrace.—Selected.

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EDITORIAL

The Last Words of Jesus on Earth.

BY J. C. M'Q.

It is not difficult to know the last words spoken by Jesus while on the earth. That special interest attaches to these words will be freely conceded by all. I rejoice to know these last words, and note with distinct interest and pleasure the cheerful heed the apostles gave to them. A prompt and hearty obedience is the great need of the hour. Christ demands a cheerful obedience, an obedience that emanates from the love that wells up from the whole heart. But here are the words: "And he said unto them, It is not for you to know times or seasons, which the Father hath set within his own authority. But ye shall receive power, when the Holy Spirit is come upon you: and ye shall be my witnesses both in Jerusalem, and in all Judea and Samaria, and unto the uttermost part of the earth." (Acts 1: 7, 8.) We learn that "when he had said these things, as they were looking, he was taken up; and a cloud received him out of their sight." (Verse 9.) It was not for the apostles, and it is not for Christians, "to know times or seasons, which the Father hath set within his own authority." While the Father has the *authority* to "know times or seasons," it does not say that he knows, but has the *authority* to know. Yet we have men who are setting the date for Christ to come, who claim to know that his coming is imminent and that he now stands with his hand on the doorknob ready to open the door. God is not a date fixer. We cannot tell when Christ is coming by looking in the almanac. God had Jonah preach to the Ninevites: "Yet forty days, and Nineveh shall be overthrown." But Nineveh repented and was not destroyed. God changes dates according to man's obedience or disobedience. "But when the righteous turneth away from his righteousness, and committeth iniquity, and doeth according to all the abominations that the wicked man doeth, shall he live? None of his righteous deeds that he hath done shall be remembered: in his trespass that he hath trespassed, and in his sin that he hath sinned, in them shall he die. . . . When the righteous man turneth away from his righteousness, and committeth iniquity, and dieth therein; in his iniquity that he hath done shall he die. Again, when the wicked man turneth away from his wickedness that he hath committed, and doeth that which is lawful and right, he shall save his soul alive. Because he considereth, and turneth away from all his transgressions that he hath committed, he shall surely live, he shall not die." (Ezek. 18: 24-28.)

What a pity that all Christians do not watch and patiently wait for the coming of Christ! The Christian's attitude is one of patient waiting. When Jesus died upon the cross and was buried, the disciples gave up all as lost. They lost sight of the fact that Jesus always coupled the death on the cross with the resurrection. Jesus showed his disciples that he must "be killed, and the third day be raised up." (Matt. 16: 21.) Luke (18: 33) represents Christ as saying; "And they shall scourge and kill him: and the third day he shall rise again." The death on the cross is a tragedy without the resurrection. With the resurrection, it means the redemption of the world. It all appeared so dark and hopeless to the disciples. It is true that some of the women went early to the tomb to anoint his body, having no hope of finding an empty tomb and a risen Lord. When he walked and talked with the two who went to Emmaus, they said to him: "But we hoped that it was he who should redeem Israel." (Luke 24: 21.) They had lost hope, but not their faith and confidence. Like a desert without an oasis, a world without a sun, so the Christian who has no hope sinks down to despair and death. But the resurrection brought a new hope and light to the world.

These last words of Jesus in a measure sum up the great commission as recorded by the four evangelists—Matthew, Mark, Luke, and John. According to Matthew, when all authority in heaven and on earth had been given to Jesus, he commanded them to disciple all the nations; in Mark he commands them to go into all the (cosmos) world; Luke represents the Christ as viewing the human side, stating that, beginning in Jerusalem, the gospel should be preached among all the nations; and John represents the Christ as looking to the reason for their receiving the Holy Spirit, that they may remit and retain sins by giving men the law of pardon.

The apostles did begin in Jerusalem on the day of Pentecost, and the gospel was preached to many people, and about three thousand souls were added on that day. While all the apostles were at Jerusalem on that day, yet the book of Acts does not give us an account of the preaching of all the twelve apostles. We cannot believe that they were idle and not busy in preaching the gospel of Christ. We do not have much account, if any, of any of the preaching of the original twelve apostles, save Peter. It is true that the other eleven were with him in Jerusalem at the beginning, and John was with Peter when the lame man was healed "at the door of the temple which is called Beautiful." We also have an account of the beheading of James in the twelfth chapter of Acts. Beginning with the thirteenth chapter of

Acts, Paul comes on the scene of action, and is the prominent and dominant figure throughout the book of Acts until he is delivered in Rome a prisoner, when the narrative closes. But there are glimpses of light that indicate that the other apostles were busy also, while we have no record of their individual and active labors. For instance, we learn from the ninth chapter of Acts that disciples had been made in Damascus, yet we are not told who did the preaching. Paul afterwards preached there, as we are plainly told. But Acts of Apostles does not propose to record all the acts of all the apostles, but only some of the acts of some of the apostles. A book containing all the acts of all the apostles would make a book entirely too large for the world to receive with profit, so the book of Acts is fragmentary; but fragmentary as it is, it is entirely sufficient, and I believe the fragments.

But note the order of the work recorded. The first seven chapters of Acts are devoted to Jerusalem. Beginning with the eighth chapter, we learn that the disciples, excepting the apostles, went everywhere in Judea. "They therefore that were scattered abroad went about preaching the word." (Acts 8: 4.) But as much as they had hated the Samaritans and had refused to associate in any way with them, yet they must be witnesses to Samaria. It availed them nothing that in going from Galilee to Judea they had gone around Samaria, which is directly between the two. They must bury all racial hatred and witness to them also; so the fifth verse of the same chapter says: "And Philip went down to the city of Samaria, and proclaimed unto them the Christ." Then next we find him sent by Jehovah into Ethiopia to preach Jesus to the Ethiopian nobleman. Beginning with the thirteenth chapter of Acts, the center of activity changes from Jerusalem to Antioch in Syria and from Peter to Paul. Peter drops out of view, while Paul becomes the active apostle. Through Paul churches were established in Corinth, Ephesus, Philippi, and many other places. While we would like to know more of his work after he landed in Rome, yet here the curtain falls. So the Lord directed his apostles, and through them his church, to be witnesses first in Jerusalem, all Judea, Samaria, and unto the uttermost part of the earth. So it should be with the church. Our first duty is at home. At home our most effective work must be done. We will not be interested in people we do not know, if we are not interested in the salvation of our own people. Next we should preach the gospel to the people of the United States; and then to those who may be our "Samaritans," whoever they be; and last, to the uttermost part of the earth. The apostles preached the gospel "in all creation under heaven" (Col. 1: 23), and "their sound went out into all the earth" (Rom. 10: 18.)

Nothing is more important than to be true witnesses for Christ. The word from which we have "witnesses" means martyrs for Christ. The loyal, true, and faithful Christian does not have to die to become a martyr. He dies for Christ because he is a martyr, because he will not misrepresent the truth. Christians witness for Christ by their lives. A man may not speak a word and yet be a witness for Christ. Another may speak many words and not be a witness of the Christ. Those who witness by their lives usually witness by their words also. Christians are Christ's epistles, known and read of all men. Christians should not only be interested in missions, but they should give themselves to the Lord, then they will sow the seed of the kingdom broadcast.

A manger at the beginning; a cross at the close; a carpenter's task in life; crucified with the implements and upon the materials of his toil. Well may the wooded mountains break forth into singing and all the trees of the field clap their hands! Well may all workers rejoice! They belong to the great union of Nazarene toilers with which Jesus is forever identified.—Selected.

Are There No Christians in the Denominations?

BY M. C. K.

On page 298 of this issue of the Gospel Advocate we publish another article from Brother John Taylor. However much Brother Taylor may differ from us, he uniformly writes in good spirit and with the courtesy and kindness which should always mark the course of Christians whether engaged in controversy or dealing with one another otherwise; and although his article is largely a repetition of what he has formerly written, we gladly give him this additional hearing in the present controversy.

But, according to his position, there is not now, and never was, a single Christian on earth in any denomination. Hence, according to him, going back to the Campbell and Stone movements of over one hundred years ago, which were the first prominent and general efforts ever made to get away from denominationalism after it came into existence, it was absolutely impossible for anybody to get into the church of God at that time at all; *for there was nobody to baptize any one except those who were in denominations, and they, not being Christians, were not qualified to do it!* But, if there was nobody qualified to baptize persons into God's church, then that church at that time *did not and could not* get started again at all, and therefore it is not in existence to-day, and so neither Brother Taylor nor myself nor anybody else now living is in the church of God, and there is not a solitary Christian on earth to-day! To be consistent, Brother Taylor must either accept this conclusion or change his views as to whether there are any Christians in the denominations; and I leave him to ponder over this *reductio ad absurdum*, as the logicians call it, with the dilemma in which he has placed himself. In the meantime I call attention to the following points:

1. Brother Taylor says: "The only way a man can get into the Baptist Church is by submitting to what the Baptists call baptism." This statement gives only a part of the truth, and therefore it is wrong and misleading. It is true that persons cannot "get into the Baptist Church" without "submitting to what the Baptists call baptism," but that does not prove that "what the Baptists call baptism" puts them into the Baptist Church. His whole argument here depends on an assumption which is not true. Neither "what the Baptists call baptism" nor what anybody else calls baptism puts anybody "into the Baptist Church." If nothing were taught and practiced except "what the Baptists call baptism," there would be no "Baptist Church" outside of the New Testament, just as there is no "Baptist Church" in the New Testament. Brother Taylor seems not to know that it is not "what the Baptists call baptism," nor "what the Baptists call" the Lord's Supper, nor "what the Baptists call" anything else *that is in the New Tetament*, that constitutes "the Baptist Church;" but in the case of "the Baptist Church," just as in the case of every other denomination, it is the acceptance of *human opinions unknown to the New Testament* which constitutes the denomination. But in spite of these opinions, men can hear and obey the commandments of God at the hands of a member of a denomination and thus enter the church of God; and if they then, as is so often the case, make the mistake of accepting human opinions which ally them with "the Baptist Church" or with any other denomination, we should do all within our power to get them to turn away from such opinions and to be members of nothing in the way of a church but the church of God. "The only way a man can get into the Baptist Church," or into any other denomination, "is by submitting to" *human opinions unknown to the New Testament*. Nothing whatever that is taught by the Baptists or by any other denomination that is in the New Testament puts anybody into "the Baptist Church" or into any other denomination. The New Testament is against all denominations and all denominationalism of every form, and nobody can get into

a denomination at all except by submitting to something that *is not in the New Testament.*

2. He says: "If baptism were necessary in order to get into a business firm, and since it is necessary in order to get into the church of God, if a man were a member of both at the same time, 'the same act' that made him a member of the business firm would have made him a member of the church of God." *This by no means follows*, except that baptism would be a *condition* of getting into both, but there might be other and very different conditions of getting into the one that were not conditions of getting into the other. The absurdity to which his position logically leads appears again at this point and may be seen in the following similar case of reasoning: A sheep is a quadruped; but a cow is a quadruped; therefore a cow is a sheep. Here both premises are strictly *true*, but the conclusion is *false* because of the false assumption that the one characteristic which the two possess in common is the *only essential* to their complete identification. Of course it does not follow that because being a quadruped is common to both a sheep and a cow, therefore what it takes to constitute the one animal it takes to constitute the other; and precisely on the same principle it would not follow, if a given act "were necessary in order to get into a business firm, and since it is necessary in order to get into the church of God," therefore "if a man were a member of both at the same time, the same act that made him a member of the business firm would have made him a member of the church of God," for the simple reason that, after that act had been performed, there might still be *conditions* of getting into the one that were *not* conditions of getting into the other. To put the same fact in another light, while baptism puts nobody into "the Baptist Church" nor into any other denomination, yet Baptists, I am glad to say, will not take anybody into "their church" or denomination who has not been baptized. But, as we have already seen, it is their *opinions*, and not *baptism* nor anything else *in the New Testament*, that puts them into the Baptist denomination.

3. Again, he says: "But 'receive into the fellowship of the church' is as scriptural as 'baptize into the fellowship of the church.'" Wrong, and radically wrong, again; and the passages he quotes do not teach it. "Him that is weak in the faith receive ye" (Rom. 14: 1); but the person to whom Paul refers was already in the fellowship of the church before the Roman Christians were to "receive" him. "We therefore ought to 'receive' such, that we might be fellow helpers to the truth." (3 John 8.) Of course we ought; but John did not tell us to "receive them into the fellowship of the church," for they were *already in it*, and had been ever since their baptism. There is not a passage in the New Testament that says persons are "received into the fellowship of the church" after they are baptized. We are to "receive" them as in, and worthy of, Christian fellowship.

4. No, it does not follow, when one "comes from the Baptist Church" and I "do not baptize him," that therefore I "receive him into the fellowship." I "receive him," not "into the fellowship of the church," but, as the New Testament uses the term, I receive him by recognizing him as *already in*, and worthy of, *the fellowship of the church.*

5. According to Brother Taylor's identification of "sin" and "error" and his use of these terms, it is difficult to see how it would be possible for fallible, erring man ever to become a Christian. At any rate, if "entanglement in error" in any and all forms and to any extent "is sin," and persons cannot become members of the church of God without being free from all error of every kind and to any extent, then I doubt if there is a member of the church of God on earth to-day. I do not know, and neither does Brother Taylor know, but that every fallen son and daughter of Adam that was ever baptized was, at that moment, in error on some things. He is simply speaking here where the Bible is silent; and that is why, unlike Brother Taylor, I refuse to speak, except to state my ignorance of the situation. Hence, it is not "Brother Kurfees," but Brother Taylor and some others at this point with whom "Paul does not agree."

6. The reason "Brother Kurfees may say that at" the instant of baptism a man "is not" necessarily "a member of the Baptist denomination" is because baptism does not put persons *into any denomination at all.* It takes something else to put them into such institutions; and when Brother Taylor and the Baptists teach that baptism puts persons into the Baptist denomination, they are simply mistaken. Baptism puts persons into the church of God. Brother Taylor should not allow "Baptist rules" nor anything else to keep him from seeing the New Testament truth on this point.

7. Finally, it is injurious to the cause of truth and hinders its progress to talk about "Baptist baptism," "Baptist Lord's Supper," or "Baptist" anything else *that is taught in the New Testament.* There are Baptist errors *about* baptism and about other New Testament things, but *these things themselves* are no more "Baptist," nor "Methodist," nor "Presbyterian," nor any other denominational thing, than baptism "for the remission of sins," as taught in Acts 2: 38, is "Campbellite" because Campbell taught it. This point was made to stand out clearly while the American Bible Union translation of the New Testament, which was made by the Baptists, was in process of making. These translators had the courage to consistently and very properly translate the Greek word *baptizo* by the English "immerse;" but they saw that they could not consistently do this without also translating the word *baptistees* "immerser" instead of "Baptist," thus making it "John the immerser" instead of "John the Baptist." They further saw that, if they maintained consistency at this point, they would lose their denominational name "Baptist," so far as their own translation of the New Testament was concerned; and Dr. John Waller, who was president of the Bible Union, said: "If a faithful and pure version of God's Holy Word takes from me my denominational name, then I say *let it go!* LET IT GO!! LET IT GO!!! This was courageous and right, and we should encourage it. Hence, to any extent whatever that the Baptists or any other denomination may teach or practice *what is in the New Testament*, let us not speak of it as "Baptist" or in any other way characterize it as denominational; but let us speak of it as the New Testament speaks of it, and thus exalt and magnify the truth.

Relief Fund.

Church at Dunlap, Tenn.	$ 7.66
R. D. Phillips, Franklin, Ky.	5.00
Mrs. B. P. Sloan, Humboldt, Tenn.	.50
Church at Abilene, Texas	151.18
Church at Fairfield, Tenn.	32.50
Mrs. H. A. Wilkerson, Howe, Texas	5.00
Church at Lavergne, Tenn.	23.69
"A Friend," Allensville, Ky.	5.00
R. P. Thurman, College Grove, Tenn.	20.00
Church at Hill's Chapel, Tenn.	19.00
Oakland congregation, Montgomery County, Tenn.	85.00
Church at Vesta, Tenn.	10.00
Church at Hamby, Texas	2.00
Nannie Deacon, Henderson, Tenn.	3.00
A sister (name not plain), Henderson, Tenn.	1.00
Sara Bellah, Bowie, Texas	10.00
Mrs. Lula Hicks, Memphis, Tenn.	1.00
Mrs. C. E. Hunt, Prospect, Ky.	5.00
Two brethren, Ballinger, Texas	1.50

In sending contributions, be sure and state whether they are intended for the Home Orphans' Fund, the Armenian and Syrian Fund, or the Poland Fund. I should be glad if more of the contributions were designated for use in providing for orphans in this country, since there are constant appeals from destitute families close to us. Make all checks and money orders payable to A. B. Lipscomb, who will forward them to the proper commissioners.

Contending for the Faith.

BY F. W. SMITH.

J. B. Radford, one of the ablest contributors to the Christian Standard, has paid a splendid tribute to the memory of D. R. Dungan, who, perhaps, contributed in the form of books and otherwise as much to Christian literature as any man of his day among the disciples. Some of these works—"On the Rock: or, Truth Stranger Than Fiction;" and "The Sabbath or Lord's Day—Which?"—have been a veritable mine of wealth to young preacher's and Bible students in general. In the life sketch of this man, the author refers to D. R. Dungan's contentions for the truth of the gospel as follows:

Dungan's prime was passed in those wholesome tonic days of discussion when men were not afraid to contend for their faith, whether political or religious. Honest and earnest discussion is necessary to the maintenance of truth and right. The advocates and beneficiaries of error and wrong are always instinctively and hysterically afraid of it. Despots, civil or ecclesiastical, are always bitterly intolerant of the controversialist. In the times of papal omnipotence, death was his reward. In the realm of our late slaveholders' oligarchy, discussion of its justice was a capital offense. The liquor dealers used every means in their power to suppress discussion of their doings. If you find a man insistently decrying and forbidding religious or political discussion, you may be sure that he is the beneficiary of some religious or social condition which will not bear the light of discussion, or that he is the tool of such beneficiary. Jesus was the most persistent and uncompromising controversialist of all time. Because of this he incurred the murderous hatred of those who profited by ecclesiastical despotism; of those who enriched themselves by laying heavy burdens upon men's backs.

A minister of the gospel is never more Christlike than when he is attacking those who make the word of God of no effect by their traditions, or their philosophical speculations. He is never more heroically Paul-like than when he is opposing and exposing those who pervert the gospel of Christ, even in such slightly perceptible degree that it is not really "another gospel." A slightly corrupted gospel is more perilously deceiving and misleading than a grossly corrupted one, just as a counterfeit coin is more dangerously deceiving in proportion as it approaches the genuine in appearance. These counterfeit gospels have been current since Paul's day, deceiving some of the elect in every generation; and it is the duty of the expert, the one who has studied to learn how rightly to analyze the word of God, to expose them and to denounce their propagators.

D. R. Dungan contended earnestly, masterfully, and successfully against all such propagators, as well as against those who were avowedly disbelievers in any gospel. He was engaged in thirty-seven formal public debates, and (as he put it) "more than a hundred running fights," with all sorts of these propagandists, and in every case he acquitted himself to the full satisfaction of those who were anxious for a successful defense of the gospel.

His power in debate lay in the complete mastery of his subject and his complete mastery of himself. Unlike the addle-brain who said,

> "Once I knew I knew I knew,
> But now I must confess,
> The more I know I know I know,
> I know I know the less,"

Dungan knew, and he knew he knew, some things which would make good his contention. He was fair and manly in debate, as only one who is conscious of his strength, and the strength of his position, can afford to be. He won the respect and even the admiration of his opponents in a remarkable degree. In most of his debates he and his opponents were better friends after the contest than before. He was so manly, so human, so evidently intent on coming at the truth of the matter, as much for his opponent's sake as for his own, that there was no cause for enmity. It is sometimes said of a man, "He had not an enemy in the world." This cannot be said of any good man; for he who insists on right and justice among men, and attacks wrong, will have enemies. He who makes no enemies is far from Christlike, but the Christlike man is he who is enemy to no one; who, like Ben Adhem, so "loves his fellow men" that he would gladly help even his bitterest enemy when in distress. That was the spirit of D. R. Dungan. He was enemy to no man.

Besides a desire for our readers to know that a splendid paper relative to the going away of a man who fought many battles for the fundamentals of the gospel had been prepared by a competent pen, I wished also that they might see the strong emphasis Brother J. B. Radford lays upon the matter of contending for the truth. The Gospel Advocate is sometimes criticized for its efforts in defending the truth against the doctrines and speculations of men, and it is encouraging to read in other papers such words as we find in this tribute to D. R. Dungan.

Note this: "A minister of the gospel is never more Christlike than when he is attacking those who make the word of God of no effect by their traditions, or their philosophical speculations. He is never more heroically Paul-like than when he is opposing and exposing those who pervert the gospel of Christ, even in such slightly perceptible degree that it is not really 'another gospel.'" To this I utter a most hearty amen, but am painfully aware of the fact that in so doing I run counter to many good, but misguided, members of the church. Many seem to think that it is anything else but the Christian spirit to engage in religious controversy, and that all such is "wrangling" just for the sake or fun of the thing. I say frankly that I have no patience with such a sentiment, and that if the compromising spirit of such objectors were followed the truth would perish from the earth. And what is more, error in any and every form, by any and every person, whether in the church of Christ or out of it, should be condemned and exposed. Simply because a man is a popular and favorite preacher with some members of the church, they seem to think he is *immune* from criticism; that he is too big, too intelligent, or too honest to be a subject of criticism. Bah! Paul did not esteem the apostle Peter too big, too intelligent, or too honest to be criticized, but wrote in God's Book that Peter acted the hypocrite.

Brother Radford says another fine thing—viz.: "A slightly corrupted gospel is more perilously deceiving and misleading than a grossly corrupted one, just as a counterfeit coin is more dangerously deceiving in proportion as it approaches the genuine in appearance." The more known and accepted truth put into a human theory, the more quickly will the theory find adherents. The New Testament has much to say on the coming of Christ; and when men have a theory about what Christ will do when he comes, not a word of which can be found in the Bible, they simply "coat the pill" of human speculation with many passages which speak of Christ's coming. We need not deceive ourselves with the idea that the day of a corrupt gospel is over and gone forever; for, as our brother says, "these counterfeit gospels have been current since Paul's day, deceiving some of the elect in every generation; and it is the duty of the expert, the one who has studied to learn how rightly to analyze the word of God, to expose them and to denounce their propagators."

There is this difficulty in carrying out the duty clearly stated in the above—viz., incurring the disfavor and often the hatred of church members, to say nothing of the misrepresentation of your course and the impugning of your motives. But let come what will, any man or woman who loves the truth and desires to see it maintained in its purity will let none of these things move him or her. We must answer to God and not to man, and this fact should be a great source of comfort to every one who is earnestly contending for the faith of the gospel.

Occasionally one who is fighting for the truth gets a crumb of encouragement, and I desire to thank Brother Mann for the following kind words:

Riverside, Tenn., February 19, 1921.—F. W. Smith.—Dear Brother: I enjoy all of your writings very much, and have just finished reading your discussion with Dr. Lofton a second time. I am glad to see you go after false doctrine in the good way you do. The time has come, it seems, when people do not want anything said about what they believe and teach. I enjoyed this week's article by you in the Gospel Advocate. People do twist the Scriptures and leave out so much. Where that fellow said, "Whosoever

believeth in him shall receive remission of sins," amused me—leaving out "through his name" entirely. One reason it amused me was a Methodist here in front of my store one day said that, and a brother called him down on it, and he remarked to the crowd, exclaiming: "I will eat a Testament if it is not that way." The brother came into my store and asked me if it was true, and I said: "No, not in the words he said it." He said: "Hand me a Testament, where it is, and let me go and show him." I turned to the place, and handed it to him. He was gone a few minutes, and came back with the book, saying: "That man is some two hundred yards down the railroad, going home." I hope you may live long, and keep contending for "the faith." Fraternally, H. N. MANN.

Picture Shows.

BY J. C. M'Q.

On page 299 of this issue appears an article on "Movie Abuses 'a National Calamity.'" If the "picture shows" are what I am informed they are, they should be censored out of existence. The preacher, however, who has been a regular attendant at the moving-picture show is not in position to combat the growing evil. Until preachers shun the very appearance of evil they cannot consistently admonish others to do so. To look upon that which is evil excites evil passions and leads many to ruin. The Christian should not help people on the downward road. Let the promoters of "motion-picture theaters" make them what they should be, otherwise the public should frown upon them and cease to patronize them.

"Queries and Answers," by David Lipscomb and E. G. Sewell.

It has been the conviction of the publisher for a number of years that just such a book should be in the hands of the reading public. As these men were so closely associated in life, it is eminently proper that they should be associated together in a book. The book would have been brought out earlier but for the fact that printing material and labor have been so high that it was delayed for a time in the hope that the cost of publication would decline. While the publisher was disappointed in this hope, yet he is selling the book, considering that it contains nearly eight hundred pages, at a prewar price. Greater importance and usefulness attach to the book because it covers a period of forty years of their joint labors. Another consideration that makes the book extremely valuable is that it treats of so many diversified subjects—subjects that are as much alive and of as much general interest to the reader as when the questions were asked. Furthermore, it is true, as is evident from the number of questions that are presented to the editor of the "Query Department" of this paper, that people to-day have a deep and abiding interest in the questions on religious subjects that were propounded to Lipscomb and Sewell for answer, which are published and answered in this book.

This book is substantially and handsomely bound, and will be an ornament to any library. No student of the Bible can afford to be without it. The small sum of three dollars, which is the purchase price of the book, should not deter any one from sending his order to the McQuiddy Printing Company, Nashville, Tenn., for a copy of the book. Every preacher in the church of Christ should have a copy. Any one desiring to take an agency for the book should write to the publisher for terms. The book has met a warm reception and is having a good sale.

If you will let Him walk with you in your streets, and sit with you in your homes, and teach you in your churches, and abide with you as the living Presence in your hearts, you, too, shall know what freedom is, and while you do your duties, be above your duties; and while you own yourselves the sons of men, know you are the sons of God. —Phillips Brooks.

MISCELLANY

"The Immortality of the Soul"—A Debate between G. C. Brewer and Dr. Stewart J. Spence. We have a few copies of this work in stock that we will sell at twenty-five cents the copy, net. It is an 8vo pamphlet of seventy-seven pages, from the press of F. L. Rowe, Cincinnati, Ohio, and contains a good lithograph picture of each of the disputants. The mechanical work is excellent and the paper very fine. Brother Brewer fully sustained his position in affirming the immortality of the soul. Order from the McQuiddy Printing Company, Nashville, Tenn.

A sister at Mansfield, Wash., Mrs. J. A. Johnson, writes: "My father, W. D. Craig, took the Gospel Advocate all his life. When I was married, he made me a present of a year's subscription. He is gone now, and I do not want to ever let my subscription run out. It is like a letter from home and a great comfort to me, as I am practically alone in the Christian life here. My husband is not a Christian, and there is no church of Christ near. There are a few who call themselves 'members,' but they do not meet for worship. They are 'A. R.'s; also mixed some with the 'church of God' people, I think. It is a sad thing to see how the Apostolic Review people are acting—a very sad sight. Some one is sending me the Apostolic Review; so I have read some of both sides. My husband not being a Christian, I asked him one day which paper he liked to have me read to him best. His answer was: 'The Gospel Advocate, of course. The Apostolic Review seems to be just a trouble maker and faultfinder.' I thought, how true! Please remember me in your prayers, that I may be strengthened to lead my husband and three baby boys into the Christian life."

J. Will Henley, Coleman, Okla., writes: "The meeting in Wynona was a great success. The strong hold the 'digressives' held there was completely broken. There were two men and one woman there who we knew had not bowed to Baal. We found three more who had tried to worship with the society folks, but whose knowledge of God's word prevented, and yet they had not the courage to worship at home. They are acquainted with each other now, and have a place to meet, and arrangements have been made with Muskogee and Tulsa to have Brother Oliphant visit them twice a month until we can secure a good man to go into that country and take up the work. We left a band of forty-two souls who are contented with 'it is written.' The Stuart church and some individuals at Holdenville and Wewoka rendered valuable fellowship; Ada, Atwood, and Allen also helped. Leo Henley led the song service. I am in a meeting now in Henryetta, using the City Hall. Leo is with me, and has his part of the work well in hand. Wife and baby were at home when I left for this city. Dr. Nelson advised a rest for several days, thinking he could determine whether or not the treatments were producing permanent results."

E. W. Moon, Holland, Ga., in a note addressed to the editor of the Gospel Advocate, says: "Within the past few months I note you have managed in some way to draw some valuable contributions from the pen of J. A. Perdue, and I congratulate you. He is a man of moods, very retiring in his nature, and is never inclined to 'rush into print.' He is not what is popularly known as a 'good mixer.' He is very kindly disposed and sociable, if you know him. He respects the opinions and convictions of others; while he has opinions of his own, and holds tenaciously to them. He is a clear thinker, and has an original and pleasant way of expressing himself. A recent article, 'Thanking Brother George,' is a thoughtful contribution. I have read and re-read this article, and shall study it again; and I intend to preserve it with some other valuable contributions from the same source. I am not sure any one understands exactly the sphere of women 'in the church in the meetinghouse' or when assembled elsewhere. I have studied this question earnestly and honestly, first for my own benefit, and then for the help I might be to others. I had thought there was a safe side to it, yet just where to draw the line between what women may or may not do in 'the church in the meetinghouse' and 'the church in the home,' or elsewhere, is rather a difficult thing for my undertaking. I know that the better plan would be to let the Lord draw the line; but if he has said anything very definite on the subject, then there certainly is something very deficient about my understanding. However, I shall continue my studies, and hope Brethren George and Perdue will continue to exchange their views on the subject. They

have made a nice start, and I shall watch further developments with much interest."

J. J. Vanhoutin, Paris, Ill., in a letter of March 22, says: "After about three months' silence, with much cloudy weather, bad roads, and sickness, with a number of deaths through here, the springtime now appears. I have recently been called to conduct three funerals. Each trip and return was about thirty-five miles. The first was a good Christian brother of about fifty years; the second was a little child about three years old; the third was a good sister, aged eighty-one years. Church prospects through here are not very encouraging."

Tice Elkins writes from Fort Worth, Texas, March 21: "I am glad to say that the good work in this city is moving along well, and a large number of church members are developing into good workers. I have just read the report of T. B. Echols, of Fort Worth, in which he had many good things to say of the cause here, and how it had grown from two small congregations twelve years ago to eight at the present. Brother Echols did not tell it as 'big as it is;' for there are nine congregations here now, and every one of them is working hard. The Southside church of Christ will have Brother Elam for a meeting the last of May. This church is doing the best work of its entire history."

The following is from Lillie Cypert, missionary in Japan: "As I sum up my accounts for the past year, I am made to rejoice all over again to see the bounty with which the Lord has blessed even me. During 1920 I received through Sister Nellie Straiton, of Fort Worth, Texas, for personal use, $1,417.25; from others, $12; for furniture, $215.25. After meeting general living expenses for myself and two Japanese girls, helping in the hospital (a poor member with tuberculosis), expenses of Zoshigaya Sunday school, furniture and miscellaneous items, I have enough in hand to meet the expenses of January, 1921. Again I thank each one who has had part in this work, and always ask that God's blessings may be yours to the greatest extent possible."

H. D. Jeffcoat, Ackerman, Miss., writing under date of March 21, has this to say: "Mrs. J. J. Hannah, of Lamar, Miss., tells me that she and one brother are the only members at Lamar. I promised her a meeting in September. I was with the church at Reform last Lord's day. I will go to Kitchener next Lord's day, the Lord willing. I expect to preach at Burnside on Friday night as I go, and at Stella on Monday night as I come back. W. M. Ledbetter sends me five dollars a month to help in this work. Brethren in Mississippi, now is the time to work, while it is day. Let us put God's truth in every home in our State. Let all that can preach, preach; and those that cannot, help those that can. If you are behind with the Gospel Advocate, pay up, and get at least one of your neighbors to subscribe. Let's work while we can."

J. G. Allen, Muskogee, Okla., sends the following: "In the Gospel Advocate of March 17, under the title, 'Danger Ahead,' is an article by J. D. Tant that is worthy of more than a passing notice, and I hope the brotherhood will take heed to the warning said article contains. So many good men have been led away from the truth in such an innocent way that I have wondered why some one has not raised a cry against it before now. In the West we hear more about this than in any other section of the country. So many good brethren have been attending preachers' meetings until they have no patience with any one who opposes them. I notice that already some preachers are having 'young people's meetings' before the regular services at night, which is but a very short step to the 'Christian Endeavor' that is so common in sectarian churches. Yes, Brother Tant is right in saying that all that some of the so-called loyal churches lack of going all the way into societydom is just to bring in the organ. Bringing in an organ is not the only way to depart from the New Testament order."

R. D. Smith, writing under date of March 21, gives an interesting account of the progress of the work at Denton Texas. He says: "Interest in the work in Denton is better than at any time since my labors began with the church, and we will soon close the second year's work with this church. All meetings yesterday were well attended and the interest was specially good. The Lord's-day Bible study, under the efficient leadership of one of our elders H. C. Tallaferro, is far better than at any time within my knowledge, and is growing better all the time. The meetings each Lord's day, at both morning and evening hours, show better attendance than ever before. The prayer meetings are also well attended. In the beginning of the work with the church here we were not able to get enough interest in the work to get attendance upon the prayer meeting; and this was so for quite a time. However, it is now no trouble to have an attendance amounting to something like one hundred at these meetings. Since the beginning of the work with the church in Denton there have been, perhaps, more than fifty persons baptized into the body; and it is safe to say that at least this many have been added by letter, etc. We plan now to begin a protracted meeting about the last of May or the first of June. It is expected that the home preacher will do the preaching in this meeting; and that the meeting, as a whole, will be in the hands of home forces. The meeting last year, managed for the most part in this way, was pronounced one of the best the church had ever had; and it is believed, that we can have as good a one this year, if we will cooperate as we did last year."

Matthew C. Cayce writes from Jackson, Miss., March 21: "Our meeting here in Eureka Schoolhouse was well attended, and last night the house was filled. The people seem favorably impressed with the truth. The teaching is entirely new to those in that section; but I am being well received, and have announced preaching for to-night and to-morrow night, and may continue longer. On Saturday afternoon I preached in the Old Woman's Home here. The old ladies seemed to enjoy the service very much, and were cordial in the request that I come again, which I expect to do. Yesterday morning I preached in Ridgeland, and in the afternoon I preached to a representative audience in a schoolhouse at the edge of Canton. So far as I have been able to learn, none of them had ever heard the simple gospel, none of us having ever preached in Canton. Is it not distressing that so many people so close to Nashville are living so long without any one to obey for them the command of Jesus: 'Go, . . . preach the gospel to every creature.' I am afraid some of us will not be found guiltless. More men ought to be sent to such places. With so many congregations, so many preachers, and so many Christians in Nashville, it is almost inconceivable that thousands here have never had even the opportunity to hear what Jesus wants preached, and do not know it is possible to be simply a Christian without joining some one of the many denominations. Thanks to the Ford, I was enabled to drive back from Canton in time to preach here last night. Joe Ridley is proving a valuable factor in our work, and easily demonstrates that no instrument could improve our singing. He led the songs in all of yesterday's services. Roy Vaughn conducted services in the courthouse at the usual morning hour. Brethren, pray for us that we 'grow not weary in well-doing.' My address is 720 South Gallatin Street, Jackson, Miss."

From E. G. Burton, Columbia, Tenn.: "I heartily indorse the admonition of J. D. Tant to be careful, given in the Gospel Advocate of March 17; however, I would not direct it only to preachers and with regard to their meetings. There is no doubt in my mind but that in these meetings they might be able to revive the congregations and encourage them to work harder for the cause of Christ; however, they should be very careful not to plan any work except through the congregations and under the supervision of the elders, who are to superintend the work of the congregations, otherwise there would be no harmony either in the congregations or with God's plan for congregational work. Brethren, in this connection I would ask: From the qualifications elders must have to be perfect elders, as recorded by inspiration, and from all to be learned regarding elders, would you not believe their work is to superintend congregations, to build up the cause of Christ? And could you have any reason to believe they are to serve any other purpose? Then do you not think that a school to be conducted on Sundays would be a good work and an aid in the spreading of the gospel? Why not, then, appoint elders who will work, instead of allowing a school to appoint its own superintendent, and run by a separate treasury, and, therefore, a separate institution? If a man is qualified for a certain work and fails to fulfill his duties, his qualifications will profit him nothing. Let the church do the work, that God may have the glory through Christ. As Brother Tant says, many of our people do not seem to realize that any work not in harmony with God's way is digression, but they are scared to death at instrumental music. Should we not look after the appointing of elders as often as once a year? It is no wonder to me that many of our people think they must put a clause in the deeds of our church homes to keep out sectarianism so long as we do not wake up to a sense of duty. I am anxious to see the churches progressive and not digressive."

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$1.50 A MONTH FOR

Hood's Sarsaparilla

The best spring medicine treatment that will purify, vitalize and enrich your blood. Small dose after each meal. Pleasant to take, economical and efficient. A month's supply in every bottle.

More Than This

It creates an appetite, aids digestion and assimilation, and makes food taste good. A wonderful remedy for impurities of the blood, rheumatism, lumbago, catarrh, scrofula, eczema, to give nerve, mental and digestive strength and to build up after protracted illness, influenza, grip, and fevers.

A word to the wise is sufficient. Get a bottle of Hood's Sarsaparilla and begin to take it today.

Hood's Pills, small doses, a mild laxative; larger, an active cathartic.

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"Bayer Tablets of Aspirin" is genuine Aspirin proved safe by millions and prescribed by physicians for over twenty years. Accept only an unbroken "Bayer package" which contains proper directions to relieve Headache, Toothache, Earache, Neuralgia, Rheumatism, Colds and Pain. Handy tin boxes of 12 tablets cost few cents. Druggists also sell larger "Bayer packages." Aspirin is trade mark Bayer Manufacture Monoaceticacidester of Salicylicacid.

Passing of Mrs. Edith Potter Allen.

BY J. PETTEY EZELL.

Hugh Potter, of Bowling Green, Ky., superintendent of the Potter Orphan Home and School, and Sallie E. Read were married on December 21, 1881. God blessed their home with a large, happy, and healthy family of nine boys and four girls. The oldest is now thirty-eight years of age; the youngest, fourteen.

In the providence of God the circle of this happy family remained unbroken till 4:40 A.M., Thursday, February 24, 1921, when Edith, the oldest daughter and the wife of Brother Willis H. Allen, of Jacksonville, Fla., was taken from us.

She was born in Warren County, Ky., near Bowling Green, on July 31, 1884. She was married to Brother Allen on September 22, 1909. There were born to them four children—Hugh Richard, Willis Haupt, Evelyn, and an infant daughter which sleeps with its mother.

Besides her parents, her husband and children, she is survived by nine brothers and three sisters, as follows: Ernest, of Toyah, Texas; Read and Carl, of Nashville, Tenn.; Hubert and Theo, who live near home; Fred, of Mount Hope, W. Va.; Garland, who is at home; Cecil, who is serving in the United States Navy in the Pacific; Edwin; Mrs. J. Pettey Ezell, of Albany, Ala.; Lola and Blanche, who are in school.

Two very comforting services were held, the first being conducted by Brother G. E. Claus, at the Grape Street church of Christ, at Jacksonville, Fla., with which church Brother Allen has lived and labored for the past five or six years. Brother Claus knew her as a student at Potter Bible College twenty years ago, and paid a high tribute to the beautiful life she had lived. The other was conducted on the following Sunday afternoon in the Potter Orphan Home Chapel, at Bowling Green, Ky., by Brother M. L. Moore, of Bowling Green, whose message was one of comfort to a multitude of aching hearts.

A touching scene at this service was that of six stalwart brothers, brokenhearted, bearing with their loving hands the form of her whom they had so tenderly loved and whom they so affectionately named "Sister."

Friends were never truer or sweeter to man than were the entire church at Jacksonville and at many other points to Brother Allen and to all the family on this sad occasion.

A more exemplary life I have never known than hers. God never gave to man a truer helpmeet or a more faithful companion. Little children never had a more devoted and affectionate mother; no parents, a more dutiful or obedient daughter; no brother or sister, a sweeter sister; no friend, a truer friend.

As a Christian, I should be at a loss, from all my acquaintance, to select one who would more nearly meet the demands and qualifications of a "Bible woman" than would she.

O, precious hope, anchor of our souls in this temptestuous time of storm, that leads beyond the veil into "the Beautiful Golden Sometime," where death shall have lost its sting and the grave its victory when the dead in Christ shall have first been raised and the living faithful caught up together with them in the clouds to meet the Lord in the air; when our vile bodies shall have been made like unto His glorious body; when we shall dwell together in the many mansions of our Father's house and walk together the golden streets of the supernal city, to drink of the river of life and to eat of the tree of life; where the Sun forever shines and no shadows ever fall, where no tempests rage or billows roll; where Eden's flowers forever bloom; where our Father shall wipe away all tears from our eyes, and where death shall be no more, nor sorrow, nor crying, nor pain.

Don't Wear a Truss

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

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CURED HER FITS

Mrs. Paul Gram, who had suffered with fits or epilepsy for over fourteen years, reports that she was cured with a medicine she read about in the paper. She says that over ten years have passed and the attacks have not returned. Every one suffering from fits should write **R. P. Lepso**, 198 Island Avenue, Milwaukee, Wis., who will send them a free bottle of the same kind of medicine Mrs. Gram says cured her. Send him your name to-day.

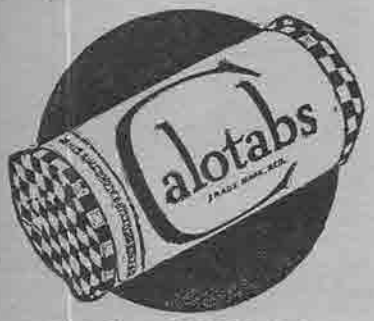
Clear Baby's Skin With Cuticura Soap and Talcum

Soap, Ointment, Talcum, 25c. everywhere. For samples address: Cuticura Laboratories, Dept. V Malden, Mass.

An Amazing Raincoat Offer

Goodyear Mfg. Co., 953-R Goodyear Bldg., Kansas City, Mo., are offering to send a Goodyear Combination Top and Raincoat to one person in each community who will wear and recommend it to friends. If you want one, write to-day.

Renew your health by purifying your system with



Quick and delightful relief for biliousness, colds, constipation, headaches, and stomach, liver and blood troubles.

The genuine are sold only in 35c packages. Avoid imitations.

Echoes From East Tennessee.

BY GEORGE W. FARMER.

On the first Lord's day in this month we had fine attendance at all the services at Cleveland. One young lady made the confession, and was baptized at the prayer service on Wednesday evening following. Also two other sisters came into the fellowship of the congregation at the same service. In the afternoon, accompanied by a number of the brethren and sisters, I went to Calhoun, where we had a fine and interested audience. On the same Lord's day Brother Phillips preached twice to good and encouraging audiences at Athens, and Brother Rozar preached twice at Liberty.

On the third Lord's day we had good audiences at all the services of the Cleveland church, with a valuable acquisition in the form of two good members who took fellowship with the church at the evening services. I preached to a good audience at Union Grove in the afternoon. Brother Rozar preached to a large audience at Antioch in the forenoon. Brother Phillips is sick, and was not able to fill his appointment at Riceville.

One thing which we are pleased to comment upon is the interest that is being stimulated among our young people in Bible reading and active work in their meetings. Some of our boys who have been members only a short time will now get up and read a chapter and lead in prayer, and some of them are making splendid talks; some of the smaller girls and boys commit whole chapters to memory in a week's time.

One other thing of which we all are proud and over which we rejoice is that on March 7 we lifted the note and paid off our church debt. We "owe no man anything, but to love one another."

SOME EAST TENNESSEE WANTS.

More laborers for the harvest.

More money to support these laborers in their work.

More church houses.

More money to build these houses.

Some sleeping brethren awakened from their slumbers.

Some congregations genuinely converted and put to work.

Some brother or sister with the adaptability and means to build an orphan home.

More of our brethren and sisters reading some of our good church papers.

More love for God.

More love for humanity.

More true consecration to Christ and his cause.

The Lord needs intelligent service quite as much as he does loyalty that will go to the stake. I have no doubt that Paul won as many by his tact as he did by preaching all night. He was able to do this because he had learned some things in the making and selling of tents that he could not learn at the feet of Gamaliel. Tact wins where great gifts without it would fail. It will help the preacher more to know how to rub the fur the right way than to know how many animals there were in the ark.—Selected.

RENWAR VS. RHEUMATISM.

It is certainly a pity that so many people suffer year after year the intense pains of rheumatism when it can be so easily expelled from the system by the simple treatment of taking Renwar Rheumatic Salts. Rheumatism is caused by uric acid in the blood; and in order to effect a complete cure, it is necessary to entirely eliminate this acid from the blood. Renwar is guaranteed to relieve, or your money refunded. It contains no injurious drugs. It is the one sure remedy, and it does not in the slightest degree injure the stomach or affect the heart. Mr. Joseph L. Boehmer says: "One 50c bottle has done me more good than all sanatorium treatments; and what it did for me, why should it not do the same for others? Should any one doubt the virtue of Renwar and the certainty of curing this malady, refer them to me." For sale by druggists; price, 50c; or by mail on receipt of price from WARNER DRUG COMPANY, NASHVILLE, TENN.

PILES **DON'T BE CUT Until You Try This Wonderful Treatment.**

If you have piles in any form, write for a **FREE sample of Page's Pile Tablets, and you will bless the day that you** read this. **Write to-day. E. R. Page, 430-G Page Building, Marshall, Mich.**

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Removes Dandruff—Stops Hair Falling
Restores Color and Beauty to Gray and Faded Hair
60c. and $1.00 at Druggists.
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HINDERCORNS Removes Corns, Callouses, etc., stops all pain, ensures comfort to the feet, makes walking easy. 15c. by mail or at Druggists. Hiscox Chemical Works, Patchogue, N. Y

MRS. HAYDOCK SAVED FROM AN OPERATION

Followed Advice of Her Druggist's Wife and Took Lydia E. Pinkham's Vegetable Compound

Chicago, Ill.—"I was in bed with a female trouble and inflammation and had four doctors but none of them did me any good. They all said I would have to have an operation. A druggist's wife told me to take Lydia E. Pinkham's Vegetable Compound and I took 22 bottles, never missing a dose and at the end of that time I was perfectly well. I have never had occasion to take it again as I have been so well. I have a six room flat and do all my work. My two sisters are taking the Compound upon my recommendation and you may publish my letter. It is the gospel truth and I will write to any one who wants a personal letter."—Mrs. E. H. HAYDOCK, 6824 St. Lawrence Avenue, Chicago Illinois.

Because Lydia E. Pinkham's Vegetable Compound saved Mrs. Haydock from an operation we cannot claim that all operations may be avoided by it,—but many women have escaped operations by the timely use of this old fashioned root and herb medicine.

TETTERINE

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

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

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CHURCH, CHIME and PEAL BELLS Memorials a Specialty

"Diamond Dyes" Are Guaranteed

Colors never Streak, Run, Fade or have "Dyed" Look

Each package of "Diamond Dyes" contains directions so simple that any woman can diamond-dye a new, rich, fadeless color into worn, shabby garments, draperies, coverings, whether wool, silk, linen, cotton or mixed goods.

Buy "Diamond Dyes"—no other kind—then perfect results are guaranteed even if you have never dyed before. Druggist has color card.

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Used for more than forty years. The benefit derived from it is unquestionable

Established 1879

FOR more than a generation we have been receiving grateful testimony to the virtues of this thoroughly tested and proven treatment. It stops violent coughing, and difficult breathing, assuring restful sleep because the antiseptic vapor carries healing with every breath. Booklet 43 tells why the diseases for which Cresolene is recommended yield to this simple and dependable treatment.

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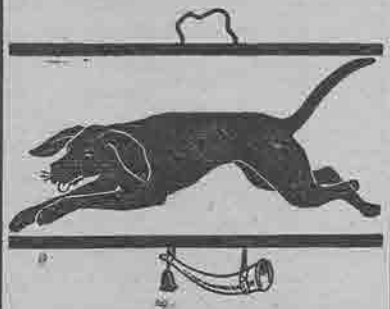
Meeting at Jerry City, Ohio.

BY A. A. BUNNER.

On the third Lord's day in February I began a meeting with the congregation of faithful ones at Jerry City, O., and continued it until the first Lord's-day night in March. I have not in many a day found a more devoted and faithful band of disciples of Christ than I found at Jerry City. They are true to the New Testament order in all matters pertaining to the work and worship of the church. The two elders, Brethren Meeker and Whitacre, are a host within themselves in the way of developing the talent of both young and old in teaching, exhortation, song, and prayer. All can take a part in some way in the worship, which makes the congregation a veritable light in a dark place. Their fourth Lord's-day collection is taken solely for mission work, and they aim to make it the most liberal of their Lord's-day collections. Dr. K. C. Ice and his noble wife are members of this congregation and are a great help to the work of the Lord there. Brother Ice is both a good doctor and an eloquent preacher of the word, and they are greatly loved by all the members of the church at that place. While in Jerry City I made my home mostly with Brethren Meeker and Ice, and good and kind homes they were, too. Time would fail me to tell of Brethren Boltz, Frederick, Ackleborger, and others whose names I cannot now recall, who are stalwart Christians of the primitive type, and whose influence for good is felt in the community. May the Lord ever help those brethren to keep themselves in the fear and love of God. My strength held up well in this meeting. One night I was not able to preach. Dr. Ice did the preaching. There were no additions, but we had the largest crowds of interested hearers throughout the meeting that they had had there for many a day, and much prejudice was removed from the minds of the people. May the good work continue, and we believe it will go on. The brethren there are well supplied with good song books; and with such men as Brethren Whitacre and Ackleborger as leaders in song, they know how to use them. My fighting days are now over, but my days of earnest contending for the truth are still on, and will continue as long as strength holds out. If any readers of the Gospel Advocate want to help me in doing mission work in Cleveland and adjoining places, let them send their offerings to me. My address is 1800 West Fifty-fourth Street, Cleveland, Ohio.

The Kidneys and the Skin. If the kidneys are weak or torpid, the skin will be pimply or blotchy. Hood's Sarsaparilla strengthens and stimulates the kidneys and clears the complexion. By thoroughly purifying the blood it makes good health.

A Brand-New Book



"OLD LIMBER"

or

THE TALE of THE TAYLORS

by

DeLONG RICE

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So states the author of this little book, which we present as the best product of the pen of DeLong Rice. Into one hour of reading he has gathered the strange and romantic story of the two most wonderful political campaigns of Tennessee—the thrilling tale of the happy comradeship and the life-long rivalry of the two famous brothers—a disclosure of the remarkable and heretofore unpublished incidents that attended the political division of the Taylor family—the wonder of "The War of the Roses" that attracted the attention of the world—and the truth about "OLD LIMBER," the peerless and now immortal fox hound that played the leading role of sentiment in the political campaign of last fall, from the Mississippi River to the Unaka Mountains.

With a "Cast of Characters extending from a President of the United States to a fox hound," the story touches a wide range of human sentiment; and through it all is the aroma of crackling camp fires and the music of the chase.

THE BOOK is beautifully printed and bound, appropriately illustrated, and packed in a neat gift box, ready for mailing.

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A REMARKABLE HOME TREATMENT GIVEN BY ONE WHO HAD IT

In the year of 1893 I was attacked by Muscular and Sub-Acute Rheumatism. I suffered as only those who are thus afflicted know for over three years. I tried remedy after remedy, but such relief as I obtained was only temporary. Finally I found a treatment that cured me completely, and such a pitiful condition has never returned. I have given it to a number who were terribly afflicted, even bedridden, some of them seventy to eighty years old, and the results were the same as in my own case.

I want every sufferer from any form of muscular and sub-acute (swelling at the joints) rheumatism to try the great value of my improved "Home Treatment" for its remarkable healing power. Don't send a cent. Simply mail your name and address, and I will send it free to try. After you have used it and it has proven itself to be that long-looked-for means of getting rid of such forms of rheumatism, you may send the price of it, One Dollar; but, understand, I do not want your money unless you are perfectly satisfied to send it. Isn't that fair? Why suffer any longer, when relief is thus offered you free? Don't delay. Write to-day.

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IT'S LIQUID—QUICK EFFECT.

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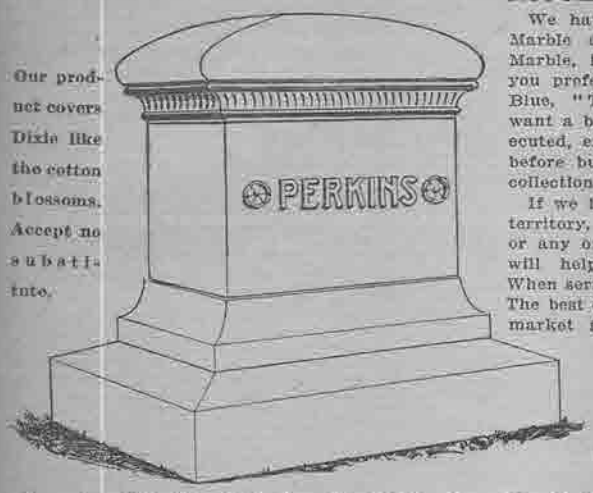
F. E. HULL, Rock Hill, S. C.

Ill For Six Months

Kuttama, Ky.—"About eighteen years ago I was bedfast off and on for about six months, suffering from feminine trouble. I doctored with two different doctors, but nothing seemed to do me any good, I was getting worse all the time. A friend came and told me to write to the specialists at Dr. Pierce's Invalids' Hotel in Buffalo, N. Y., as the doctors here couldn't do me any good, so I wrote and they told me to take Dr. Pierce's Favorite Prescription, Golden Medical Discovery, and Pleasant Pellets according to directions, and in a short time I was well."—MRS. KATE SMITH, Route 3, Box 92. All druggists.

WANTED Representatives at Spare Time for Territory Not Allotted

Our product covers Dixie like the cotton blossoms. Accept no substitute.



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Notes From West Tennessee.

BY JOHN R. WILLIAMS.

The fight against infidelity in and about Hornbeak is waxing warm. As stated before, the Baptist and Methodist congregations would not enter the fight with us; so the congregation of which I am a member, and for which I preach on the fourth Lord's day in each month, has buckled on the armor and gone forth to battle for the right against the wrong, for truth against error. Brother U. G. Wilkinson has issued a pamphlet, "Infidelity Against Itself," in which are to be found some "nuts for Christians to crack," or what the infidel says are contradictions of the Bible. A few of these so-called "contradictions" I have copied and numbered and handed them out to those who would not enter the fight with us, requesting them to harmonize these passages and return to me.

1. God is satisfied with his work. (Gen. 1: 31.) God not satisfied with his work. (Gen. 6: 6.)

2. God dwells in light. (1 Tim. 6: 16.) God dwells in darkness. (1 Kings 8: 12; Ps. 18: 11; Ps. 97: 2.)

3. God is tired and rests. (Ex. 31: 17.) God never tired and never rests. (Isa. 40: 28.)

4. God is all powerful. (Jer. 32: 17.) God is not all powerful. (Judg. 1: 19.)

5. God unchangeable. (James 1: 17; Mal. 3: 6; Ezek. 24: 14; Num. 23: 19.) God is changeable. (Gen. 6: 6; Jon. 3: 10; 1 Sam. 2: 30, 31; 2 Kings 20: 1-6.)

6. God is not the author of evil. (Ps. 19: 7, 8; 1 Cor. 14: 30; Deut. 32: 4; James 1: 13.) God is the author of evil. (Jer. 18: 11; Isa. 45: 7; Ezek. 20: 25; Amos 3: 6.)

7. Baptism commanded. (Matt. 28: 19.) Baptism not commanded. (1 Cor. 1: 17.)

8. Earth to be destroyed. (2 Pet. 3: 10; Heb. 1: 11; Rev. 20: 21.) Earth never to be destroyed. (Ps. 104: 5; Eccles. 1: 4.)

9. There is to be a resurrection of the dead. (1 Cor. 15: 52; Rev. 20: 12, 13; John 5: 28, 29.) There is to be no resurrection of the dead. (Job 7: 9; Eccles. 9: 5; Isa. 26: 14.)

10. The fruit of God's Spirit is love and gentleness. (Gal. 5: 22.) The fruit of God's Spirit is vengeance and fury. (Judg. 15: 14, 15; 1 Sam. 18: 10, 11.)

Please write out your explanation of these passages and return to me. A few have promised to do so. When these are returned, I have promised that I would read their explanations publicly, and also to give my explanation of these passages, showing they are not contradictory, but in harmony. I am doing all I can to enlist the people in the study of God's word; and unless this can be done, all, all is lost. No one can refute the claims of infidelity who is ignorant of the teaching of the Bible, but has to cower before them and their false, acrimonious charges.

The reason why we do not feel the power of evil is partly because we are not resisting it: we are sailing a good deal with the stream; and partly because it is like the pressure of the atmosphere: it presses equally in every direction; it is inside of us as well as outside, and the pressures seem to materialize one another.—Selected.

The parables of our Lord teach us the value of meditation. Too much of our knowledge of Christ comes through the medium of others instead of through the Spirit of God himself. "Thy word have I hid in mine heart, that I might not sin against thee." The hiding of truth in the heart means meditation.—Selected.

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BY A. ELLMORE.

The Christian blooms in this life, but the flower falls in death that his fruit may ripen in the next life.

It would be well for every one who sings in worship to pause and ask: "Am I singing to praise God, or just to please men?"

The good we may do, no mortal can tell,
If we cease to do evil and learn to do well.

We may not present to Christ a perfect life, but we may present to him a life which has been perfected.

Let us so preach that when the effects of the present entertainment have died away the facts of the glorious gospel will remain.

No man prays in full, loving trust until he becomes willing to allow Divine Wisdom to determine just when the answer should be given.

In these days of trashy literature, Christians should be careful as to the books they select and read. Often the dead are more profit than the living.

Seventy years ago there was not so much reading by the general public as now. Books then were few and costly and time was precious. Children were kept at home, in the fields, or in school. Cheap literature, indelicate clothing, and visiting are causes of loss to character now.

You say your troubles are greater than you can bear! Then what can you do about it? Will you throw them upon your brother? Perhaps he has all the troubles he can carry. Well, my brother, these are the very persons Christ is looking for. He will carry them all. If you are tired, he will give you rest. If we were carrying an unequal burden, and a man were anxious to share it, would we not be willing to have him do so? Riches become to their possessor a help or a hindrance. If obtained lawfully, and if they have been sanctified by the word of God and prayer, and we give a liberal per cent of them to the needy and bereft, there is no estimating the blessing of wealth. So doing, we send them over as treasures.

If a Christian should be called upon to administer to the destitute, he should not wait to ascertain if he is worthy before helping him. Assist him at once, then you have him under your influence. Give him first bread, then advice, and then words of encouragement.

We have heard it said, in speaking of works of benevolence, that charity should begin at home. In some cases, yes. But suppose this home is a luxuriant one, where the inhabitants are blessed with health and plenty, and near it is a family in deep distress; in such a case, where should our acts of mercy begin?

One great need of the hour is men who can show us our financial mistakes and how to correct them. Once the important question was: "How can we make an honest living?" But the leading thought now seems to be as to how much we can make above a living. In my view, the law of necessity is the rule which will bring the needed reform. But while the spirit of profiteering continues to the extent that we must double our investment, and borrow money in order to do it, the people will be cramped and burdened. We can hardly say the present system is swindling, but we think it is extortion. The public could subsist bountifully upon one-half of what they now spend. Let us reform, retrench, and begin again to live honest lives.

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Be sure to ask for the double strength Othine as this is sold under guarantee of money back if it fails to remove freckles.

Some Reasons for Doing Missionary Work.

BY LILLIE CYPERT.

1. Because, when we become Christians, we must obey our Master, our King, and that was one of his last commands. (Matt. 28: 19, 20.)

2. Because, if we value our own salvation, wish to follow the Golden Rule, and appreciate the fact that our own salvation came through the missionary efforts of others, we will want to pass the blessing on.

3. Because of the instinct of the heart to want to help any living creature, whether man or beast, in trouble or misery; and there is nothing better than "the touch of Christ" to lift fallen humanity out of the distresses that sin has brought upon the world and give man a happy home and finally a better government under which to live.

4. Because we wish to follow the example of the early church; and they preached the gospel "to every creature under heaven" (Col. 1: 23), having such questions and facts in mind as are found in Rom. 10: 13-15.

5. Because there are millions in the world to-day, almost two thousand years after the great sacrifice was made, who are unsaved; and it is not the will of God that any should perish, but that all should come to repentance. Most of these do not even know of Christ. Who will teach them, if we do not?

Knowledge of a few of the vain practices of the heathen might help us to realize the need of more earnestness on our part. A few days ago I passed by a little temple that is near our house. There were several men at work in the yard. Some were at work on a little building in one corner of the yard; others were sweeping and cleaning among the rows of little stone images. Yesterday afternoon I passed by the place again; the little shrine was finished, the gods amply arranged, and already many written prayers had been stuck upon the front.

Yesterday afternoon as Ogawa San and Kiyo Chan were coming home from church, an old lady, noticing that Kiyo Chan's hand was tied up, asked the reason. On learning that it was chilblains, she recommended that she go to a near-by temple and very earnestly pray to the god. She said if she would, it would soon get well.

As Ogawa San and I were out walking one day, we saw a man coming who was dressed in the costume the Japanese wear on special occasions. Soon we saw him go into a shop. At the entrance was a woman who, as he entered, threw salt on his back. I asked why she did this, and was told that he had been to the home of a friend or relative who had died, and was unclean, and must be cleansed before entering any house. Very often one sees little piles of salt at the entrance to shops. These are also placed there for the purpose of cleansing.

It is not the simple only that do these simple things, either; the learned are blinded as well. But, on the other hand, those who are considered dull can do some marvelous things in the kingdom of God when led to the true light. For instance, in the province of Shantung, China, a man was baptized who could read but little. He was so dull that he was sent home from the special class where a few were being taught. He taught his daughter-in-law to read, and she taught others. She was poor and supported her family by weaving, and yet she taught her neighbors to read the Bible, and, as a result, twelve became Christians. Go ye, therefore, and teach others also.

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Do you want more money than you ever possessed? If so, learn to make nut and fruit bonbons. The business will net you $90.00 to $300.00 per month. You can work from your own home. All who sample your bonbons become regular customers. You start by investing less than $10.00 for supplies. Mary Elizabeth started her candy kitchen with $5.00, and has made a fortune. Cannot you do likewise? I will tell you all about the business and help you start, so you can become independent. Now is the psychological time to make big money, as sugar is cheaper and fine bonbons command phenomenal prices. Write to-day. **Isabelle Inez, 356 Morewood Building, Pittsburgh, Pa.**

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Among the Colored Folks

Report From the Field.

On the first Lord's day in February I was with the church of Christ at Viola, Tenn., and I was glad to find them faithfully keeping house for the Lord under the leadership of Brethren Winton and McGeehee. This church is developing several prospective preachers. I have promised to conduct their meeting this year, which will be the fifth meeting that I have held for them.

On February 7-9 I was at McMinnville, Tenn., and, although it rained each day, the attendance was good. I have agreed to hold their meeting next fall. I have held seven meetings at that place, and am proud to labor with them.

On Thursday and Friday, February 10, 11, I was at Manchester, Tenn. All that attended the services seemed to be edified. I was glad to find the ones that obeyed the gospel while I was with them last fall holding out faithfully.

On the second Lord's day in February I met with the White's Chapel congregation. One young lady confessed Christ and was baptized. I have promised to hold their meeting this summer. This will be my third season to labor with them.

I was with the White's Chapel congregation again on March 5—in a business meeting. In this meeting great good was accomplished. Brother Todd, a white brother, met with us, and his instructions were all for the betterment of the work among my people. He is anxious to see the cause grow among us, and he said the white people were willing to help us if we would live as Christians.

I am now (March 14) at Tuscumbia, Ala. I preached to a good congregation yesterday. One old lady, seventy-four years old, desired to be baptized for the remission of her sins. The members all met at the water this morning and saw this old servant buried with Christ. I will be in this section about a week.

I desire to commend Brother Elam's article in the Gospel Advocate of March 10, entitled, "Brother Srygley's Most Logical, Most Eloquent, and Most Powerful Sermon." It proves that we can suffer for Christ, and sets such a wonderful example for the church today. We need this lesson. I wish this article could be read by every member of the church. I am glad to hear that Brother Srygley is able to return to his duties as teacher and preacher. May he and Brother Elam live long and continue to give us strong gospel lessons by pen and mouth!

M. KEEBLE.

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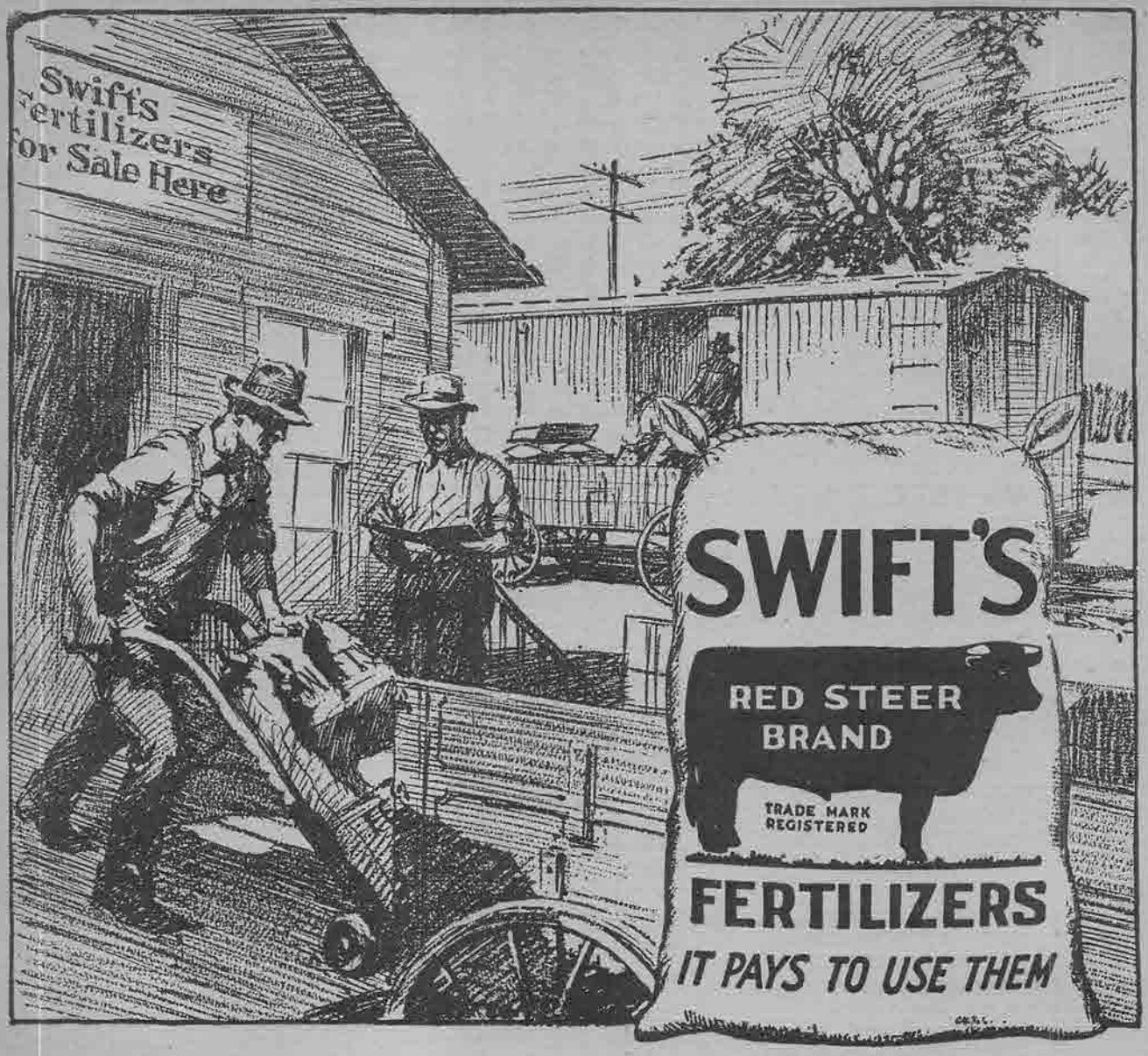

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Many farmers are making more profit from fifty acres properly fertilized than others are making from twice as many acres without fertilizer.

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One sure way of growing crops at less cost is to secure more yield per acre and per man. This you can do by using Swift's Red Steer Fertilizers.

The extra bushels or pounds produced per acre by Swift's Red Steer Fertilizers are the ones that add greatly to your profit. Only the cost of fertilizer can be charged against this extra yield.

"IT PAYS TO USE THEM"

GOSPEL ADVOCATE

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Edifying as the Need May Be

BY A. B. LIPSCOMB

Leaving Out the Conditions.

To make his message complete, every man who professes to be a teacher of the truth, a preacher of righteousness, a proclaimer of the gospel, should include in his story of God's love the conditions of acceptance. Many preachers are content with preaching only part of the gospel without telling poor dying sinners all that they must do in order to be saved. Consequently the message is not full. It is not complete because it does not explain the way into the spiritual kingdom of Jesus Christ. It is a noticable and lamentable fact that the condition which is most often omitted by the great evangelists of this country is that which Jesus Christ himself names as the very door to his kingdom. Dwight L. Moody is reported to have said in the very height of his career as a preacher: "I would rather lose my arm than preach on baptism." If that be true, God only knows how many thousands of people he led to the door of the kingdom and then left them to die. God only knows in how many minds he created the impression that this divine institution, ordained of Jesus Christ himself, was unimportant. One may read in the public prints of a great mine that is being developed and which is soon to be opened. In flaming headlines he may read of the great opportunity for the small investor, but because he has not enough money for a single share the announcement does him no good. Once I looked through a telescope at the stars, and instantly the thought came: "How wonderful, but how far away!" So is it with those who speak in eloquent tones of God's love and neglect to tell the New Testament conditions of salvation. It is pointing out a great mine to the alien sinner without furnishing the means for a single share. It is making Jesus Christ a hidden mystery where he ought to be a living reality. It is making his gospel an idle dream where it ought to be a glorious and tangible truth. The gift of teaching or preaching comes from God, and we ought to remember that genuine thankfulness proves itself by a grateful and righteous administration of the gift. Is the Giver forgotten in the enjoyment of the blessing? Is the Giver mocked by some merely formal expression of thanks, or is the Giver glorified by our sincere appreciation as expressed in our Christian conduct?

✡ ✡ ✡

Ingratitude's Deadening Influence.

We cannot fail to notice the corresponding reflexive effects of gratitude, false or true, upon the beneficiary. The deadening influence of ingratitude is not described in the story of the nine ingrates, but in the letter to the Romans it is indicated as the path to heathenism. (See Rom. 1: 21.) The cheap formality of the Pharisee made his gifts the sacrament of unholy pride and vitiated his prayer; but the genuine gratitude of the Samaritan begot a faith in Jesus, which, in spite of racial differences, led a grateful alien to a knowledge of the gospel. Let us learn the lesson that God's gifts are not only revelations of his love, but every one of them is intended to be educational in developing the best possibilities that lie within us. The true use of them approves us before men as Christians more than anything else in the world. The grateful heart approaches the Giver through the exercise of its gift, and thereby makes possible that receptivity which is the chief condition for the bestowment of still greater blessings.

✡ ✡ ✡

Gratitude Unrestrained.

When the Caliph Haroun had put to death his vizier Bermekee, he ordered that none should speak in praise of the latter under pain of death. But, despite the warning, one old Arab continued to declare the merits of the late minister. Summoned into the presence of the king and being asked why he dared to transgress, the old man replied: "I should have been a monster of ingratitude had I not." Then he related how the dead man had raised him from a condition of poverty and obscurity to position and influence. The king, struck with the fidelity and courage of the man and desiring to gain his confidence for himself by more splendid generosity, presented him with his golden scepter. "I take it," said the grateful but undaunted Arab; "but this also, Commander of the Faithful, is from Bermekee." Gratitude will endure much to express itself.

If Christian people would only remember that every good thing they receive in this world, whether from heaven direct or through the instrumentality of men, comes from

the Father, "with whom there is no variableness, neither shadow of turning," their hearts would flow to him and their gratitude would be supreme. It would be greater and more enduring than Jacob's pillow, greater than Joshua's twelve stones at Gilgal, finer than Israel's pot of manna and Aaron's rod which budded, higher than the Ebenezer altar, and more precious than David's sword.

Our humble Christian service would then become the living monument of our gratitude, declaring the Father's love and shouting the Father's praise.

Bring the Good Old Bible.

BY FLAVIL HALL.

(Inspired by my wife's love for Bible reading with her loved ones and friends. Sing to the tune, "Marching Through Georgia," and forget the unpleasant memories the original words awaken in the hearts of many.)

Bring the good old Bible, dear, we'll read its pages fair—
Read them with a will to know the message that they bear
Of the Christ who died and rose to save us from despair
And make us happy forever.

CHORUS:

O bring the Bible, guide for age and youth—
The golden pages of eternal truth;
'Tis the light of life to those in Christ who walk by faith
Till face to face they behold him.

Bring the Bible, children dear, and read it by my side—
Read it in the morn of life, at noon and eventide;
By its teaching, live, and Jesus will with you abide
Till sinks the sun in the evening.

Bring the good old Bible, boys, it is the Spirit's sword
For defense and offense 'gainst Apollyon's darksome horde;
With it in our hearts, the foe can't strike against the goad,
In all attempts he'll be vanquished.

Bring the good old Bible, dear, we'll read its pages true—
Read it prayerfully the Master's holy will to do,
And the way to glory ever faithfully pursue,
While o'er us beams heaven's sunlight.

Bring the dear old Bible, friends, its promises are sweet,
Shedding sunlight in the trials dark with which we meet,
Pointing to the sinless home where joys shall be complete,
For we shall be with Jehovah.

In life's springtime, summer, autumn, and the winter gray,
We the Living Oracles within our hearts shall lay,
That we may not sin and from the Rock of Ages stray,
But faithful be all our journey.

The Power of Meekness.

"Blessed are the meek: for they shall inherit the earth." Just that which they do not care to do; just that which they anxiously shun and sedulously forego; but they cannot help it. "Meekness" is power—power with men, and power from God. You all remember the description of the great lawgiver of Israel. "Now the man Moses was very meek, above all the men which were upon the face of the earth." Very meek; and yet who was ever so powerful? Who else ever wrote his work upon fifteen centuries with his will, and more than fifteen beyond without it? Who ever stamped the earth like him with the impress of his mission and of his legation? It is so still. The proud man may overbear some opposition, overawe some threatening, carry some weight, for a lifetime; yet the greatest works of all, the alone enduring works below, have been wrought by the meek, and they have been loved even while they conquered. In the end they only shall be remembered. Statesmen, generals, kings, are but for a lifetime; the men of self-denial, of self-forgetfulness, of determined and absolute self-victory for the sake of others, they, they alone, are forever! They have walked in their Master's steps; they shall sit down with him in his throne. And this likeness to Christ can be acquired only by converse with him and by communion. "We shall be like him," John says, "for we shall see him as he is."—C. J. Vaughan.

OUR CONTRIBUTORS

Be Afraid, and Be Not Afraid.

BY W. H. CARTER.

Does the Bible teach us to fear God and, at the same time, to be not afraid of him? It certainly does; but it depends upon the standpoint from which we view the question or the relation we sustain to him. God is represented as being great and terrible, and then again as being a God of love, mercy, truth, justice, and full of compassion. When we behold him as a God of terrible vengeance, punishing the wicked and disobedient, he is, above all, to be feared, for he has the power to destroy both soul and body in hell. (Matt. 10: 28.) But when we look upon him as a kind, loving, and merciful Father, and ourselves as his obedient children, then, instead of being afraid, we may draw near in full assurance of faith, trusting him for protection in every time of need. There is no reason why the faithful, loving, obedient child of God should be afraid. Like David, they can say: "Yea, though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me; thy rod and thy staff, they comfort me." (Ps. 23: 4.) Are we not told that he will withhold no good thing from them that walk uprightly? Some years ago I knew an afflicted little girl. Every night she would call: "Mamma, are you asleep?" Her mother would answer: "No, Florence, I am not asleep." Then the little one would say: "Don't go to sleep; I am afraid." One beautiful Lord's-day morning her father came to me and said: "Florence wants to make the confession and be baptized to-day." That evening we went out to a beautiful pool, and she was baptized; and that night, after they had retired, she called her mother and said: "Mamma, you can go to sleep, for I am not afraid now." "There is no fear in love; but perfect love casteth out fear: because fear hath torment. He that feareth is not made perfect in love." (1 John 4: 18.)

Surely no harm can come to the faithful child of God. The thing for him to fear is that he may be led by Satan, through some pretended but seductive friend, to wander in disobedience to God, to grow weak in faith, careless in action, and indifferent in speech. While to the faithful he is full of loving sympathy and compassionate forbearance, to the unfaithful, untrue, and disobedient he is a consuming fire. When we are living and doing, sacrificing, pleading, praying, and trusting, there should be no fear in the heart. But those who "say and do not," those who neither pray nor sacrifice, those who "walk after the flesh" to gratify its lusts, while others are sacrificing and toiling for the glory of God—these are the ones who should be afraid; and, if they have been enlightened by the Spirit through his teaching, how can they help but fear? Listen: "But unto them that are contentious, and do not obey the truth, but obey unrighteousness, [he will render] indignation and wrath, tribulation and anguish, upon every soul of man that doeth evil, of the Jew first, and also of the Gentile." (Rom. 2: 8, 9.) Again hear the Lord as he speaks: "Therefore we ought to give the more earnest heed to the things which we have heard, lest at any time we should let them slip. For if the word spoken by angels was steadfast, and every transgression and disobedience received a just recompense of reward; how shall we escape, if we neglect so great salvation?" (See Heb. 2: 1-4.)

Do you ever think of how neglectful we are? There are certain regular duties we are to perform. They come every week, and the Lord knows how faithful or unfaithful we are in attending to them. We are told not to forsake "the assembling of ourselves together, as the manner of some

is." (Heb. 10: 25.) The disciples had a time of assembling, and were told not to forsake it. The disciples came together upon the first day of the week to break bread. (Acts 20: 7.) The question is not whether we can see the necessity for it or the good in it; but, do we "walk by faith," and obey the Lord by doing what he says? The one who reverently does this will get good out of it, and will be a blessing to others by showing that his faith is strong enough to lead him to be and do what he professes. The world is not blind. They know the true and false. "Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap. For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting." (Gal. 6: 7, 8.) Here are two classes in the church. Which class have you put yourself in? One of these classes need have no fear; but of the other Paul says there is "a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries." (Heb. 10: 27.)

Here is another thing that sounds very plain to me. "Now concerning the collection for the saints, as I have given order to the churches of Galatia, even so do ye. Upon the first day of the week let every one of you lay by him in store, as God hath prospered him, that there be no gatherings when I come." (1 Cor. 16: 1, 2.) How many of us do this? How many do not "lay by" at all? How many lay by "as God prospers" them? Is the way we do obedience or disobedience? What will be our reward in the end? But some will say: "I am not able." Why are you not able? "O," you say, "it costs so much to live now." Well, have you thought about cutting out unnecessary expenses and making some sacrifice for Christ? How much do you spend for gasoline to take pleasure rides? How much do you spend with picture shows, theaters, and such things? After having given your money to such things, and knowing you give little, if any, to Christ, have you no fear of the judgment? Don't try to console yourself by saying, "It is none of your business!" That is Satan's prompting. He wants to keep you from doing your duty. Yes, it is my business to warn you and try to save you.

Some are giving a great deal for charitable purposes; at least, they claim they are. But they are not doing as God says, and, therefore, are not acting in faith, and thus honoring and glorifying God. "Unto him be glory in the church by Christ Jesus throughout all ages." (Eph. 3: 21.) "And whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God the Father by him." (Col. 3: 17.) The most ungrateful thing I have met is a man who gives nothing to the church, but does give to other institutions, and then praises them and condemns the church; yet he claims, or pretends, to be a Christian. "It is a fearful thing to fall into the hands of the living God"—that is, it will be fearful to those of us who are not living as God directs. Brethren, sisters, there is much work to be done; will we arise and get at it? Don't be afraid to do God's will, but be afraid not to do it.

What the Cross Reveals.

BY FRANK L. COX.

The crucifixion was a manner of punishment inflicted on lawbreakers. It was used by the ancient Persians, Egyptians, Romans, and others. It is thought that the Jews never used this mode of punishment, except in the part they acted in the murder of our Lord. Because the cross was reserved for criminals it was looked upon with shame, and he who died upon it died a shameful death.

But why was Jesus crucified? Was it because he had violated some law? Was it because he was an evildoer? He had violated no law, civil or religious. No man found fault with his life. Never was a man crucified for the same purpose. Firstly, he was crucified because it was a moral necessity. God had in mind the restoration of the human race, and, in order to bring this purpose about, it was necessary for Christ to die. (Luke 24: 46, 47; Heb. 9: 22.) Jesus said: "This commandment [the commandment to lay down his life] have I received of my Father." Secondly, he was crucified in response to the demands of the Jews, who cried out in murderous tones: "Crucify him! crucify him!" God's purpose was a righteous one, while that of the Jews was evil.

When viewed from every angle, the crucifixion of Christ reveals many truths. The following are some of those truths:

1. It reveals God's interest in man. He was so interested in our welfare that he made the sacrifice of his dearest possession. (John 3: 16.) The Father has proven himself far more interested in us than we are in ourselves. So very few of us are willing to sacrifice for our personal welfare.

2. It reveals the guilt of the world. The Bible tells us that "Christ died for our sins" and that "Christ died for the ungodly." Had we not been guilty, Christ would never have died for us. He died for each individual; hence, each individual must have been guilty. Every time we think of the blood of Christ shed on Calvary, we are led to think of the guilt of man.

3. It reveals the spirit or character of Christ. Character is best revealed in the time of extreme suffering. So, in the agony and death of our Savior we have, if possible, the clearest picture of his noble character. Here are some traits of his character manifested in his suffering: (a) The spirit of patience. A murmur was never heard from his lips. He wore a crown of thorns, carried a heavy cross, experienced the spikes in his hands and feet, and, possibly what hurt him more than all, felt the sting of an ungrateful world; yet "he opened not his mouth" in complaint. (b) His love for man. (Rom. 5: 7, 8.) To die for those who love you is great love. This the Savior did when he died for the disciples and the "beloved disciple" who many times reposed on his Master's breast. To die for those indifferent to you is greater love. More love is required for this. This Jesus did when he died for Pilate and thousands of others who did not and do not have the courage to confess him and face a critical world. But to die for those who hate you is the greatest love. This Jesus did when he died for the unthankful Judas who betrayed him with a kiss, the Jews who delivered him, and the Romans who pierced his side. (c) His willingness to obey. Many are willing to obey when no sacrifice is required; but when a sacrifice is demanded, the obedient ones are few. Jesus, with a willing heart, yielded up his life in obedience to God. "He became obedient unto death." This represents perfect obedience. (d) His humility. "He humbled himself, and became obedient unto death, even the death of the cross." The cross was covered with shame, yet he hesitated not to die upon it when he saw what such a death would mean to the world. (e) The spirit of forgiveness. While looking down from the cross upon those who had nailed him there, he lifted his eyes toward heaven and said: "Father, forgive them; for they know not what they do."

4. The cross reveals the spirit of the world, both during the earth-life of Christ and the present time. The following are some of the outstanding characteristics seen: (a) The spirit of pride. Had Jesus appeared unto the Jews with the pride and arrogance of a Cæsar, an Alexander, or a Napoleon, they would gladly have submitted unto his reign. But because he came in meekness, humility, and without show, they rejected him; and rather than have Jesus to be their King, they put him to death. Pride murdered him. Are you, dear reader, too proud to follow the plain teachings of Jesus? Remember that it was the spirit of pride that crucified our Lord. (b) The spirit of cow-

ardice. Pilate, and many others, no doubt, desired to release him, but did not have the courage and strength to stand face to face with criticism and assert their power and influence for him. Are you, dear reader, ashamed to confess Christ before men? Are you afraid to follow him through life? That is the spirit which allowed our Savior to be nailed to the cross. (c) The spirit of murder. The Jews were bent on killing him. Nothing would satisfy their cruel hearts but murder. Do you, dear brother or sister, have hatred in your hearts? That is the spirit that brought forth the cry: "Crucify him! crucify him!" That was the spirit which pierced his hands, feet, and body. Had Christ delayed his coming to earth until the present time, I believe he would meet the same treatment at the hands of men. But why do I say this? Because the same spirit exists now that existed then. Because the spirit of pride, cowardice, and murder are in the world and are manifesting themselves on every hand.

5. The crucifixion of Jesus reveals the value of a soul. Humanly speaking, we judge the value of a thing by the price that is paid for it. The price is, or should be, proportionate to the value of an object. The greatest price to be imagined—namely, the life of the Son of God—was paid for our souls. God gave the dearest thing to his heart; yet he gave no more than souls are worth. I believe that if our souls could have been purchased for less, less would have been given for them. A soul is worth more than all earthly things combined. (Matt. 16: 26.) Jesus had a chance to die for wealth, but he passed that chance by; he had a chance to die for his country, but he passed that chance by; he had an opportunity to die for his enslaved people, thus relieving them of the yoke of bondage and bringing political liberty, but he passed that opportunity by. A soul was the only thing he saw fit to die for, and he chose to die for that. What an estimate heaven has placed on our souls! If you and I would place one-half that estimate on our own souls, our moments would be spent with more care.

Salvation by Faith. No. 2.

BY W. L. REEVES.

The Scriptures reveal God's will to man, in which will is made known a perfect law of liberty. (James 1: 25.) They testify of Christ, hence reveal the teachings of Christ. (John 5: 39.) Man must abide in the teachings of Christ; for if he does not, he hath not God. (2 John 1: 9-11.) If man takes from Christ's teachings, his part shall be taken out of the book of life, out of the holy city. (Rev. 22: 19.) From this it follows that man should be very careful not to leave out any requirements connected with salvation by faith; neither should he add to what is said on the subject. If he adds just the little word "alone," he does violence to the whole plan of salvation.

In the fifth chapter of Romans it is said, "Therefore being justified by faith;" but, notice, it does not say we are justified by "faith alone," nor by "faith only." But it certainly does mean that we are justified by all things that pertain unto faith. It includes the law of Christ, which is called "the law of faith." (Rom. 3: 27.) It includes the blood of Christ (Rom. 5: 9), and both the death and life of Christ (verse 10). And it includes grace; for Paul says, "For by grace are ye saved through faith" (Eph. 2: 8), thus connecting grace and faith, as he does every other item in the whole plan of salvation in these words: "For whatsoever is not of faith is sin" (Rom. 14: 23). "But without faith it is impossible to please him." (Heb. 11: 6.) All of these different things to which salvation is ascribed, and by each of which the Bible says we are justified, are things pertaining to, and are embraced in, the faith which justifies. Look at it this way: Obedience to Christ's commands is of faith. In fact, faith is dead without obedience. James (2: 20) says it is. It takes both the facts and commandments to constitute a living faith—a faith that justifies. Because this is true, James (2: 24) says: "Ye see then how that by works a man is justified, and not by faith only." When it is stated in the Scriptures that man is saved by faith, justified by faith, every other requirement that Christ and the apostles have mentioned in connection with and prior to salvation from alien sins is included in the expression, "justified by faith." If such were not the case, there is no way to reconcile or harmonize the sayings of the Bible; for if an alien is saved from sin at faith only, then repentance and confession are not necessary, and neither is baptism.

Paul said to the jailer: "Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house." (Acts 16: 31.) But to believe on Christ is to believe what he said. No man truly believes on Christ who does not believe what he said. The jailer was required to do this, for the very next verse says: "And they spake unto him the word of the Lord, and to all that were in his house." And the word of the Lord says: "He that believeth and is baptized shall be saved." (Mark 16: 16.) After doing this the jailer "took them the same hour of the night, and washed their stripes; and was baptized, he and all his, straightway." (Acts 16: 33.) Thus it is clear that Paul told the jailer what Christ had said on baptism, and he gladly did it; and it certainly is true that he was baptized with a view to the promise Christ made, which is salvation from sin. Hence, the word of the Lord, when spoken to the jailer by Paul, brought to him what was involved in his question, "What must I do to be saved?" It brought salvation to him on the terms of the word of the Lord, which read thus: "He that believeth and is baptized shall be saved." (Mark 16: 16.) Suppose the jailer had told Paul he did not believe these words; would his faith have been such as pleases God? It certainly would not; for "faith without works is dead." (James 2: 24.) If the expression, "Believe on the Lord Jesus Christ, and thou shalt be saved," excludes baptism because it is not mentioned, it also excludes repentance, for that is not mentioned. But some will say that repentance is plainly commanded elsewhere. Yes, that is true; and in the very same verse baptism is also commanded. Here it is: "Repent, and be baptized every one of you . . . for the remission of sins." (Acts 2: 38.) I now ask if there is a man who would say that Paul requires men to do less than Christ and Peter required? No; and to preach the whole counsel of God on justification by faith, or salvation by faith, every preacher should preach all that all of the apostles taught on that vital subject; then all, both preacher and the people, will vital subject; then all, both preacher and people, will be safe. There is no other safe way in this sacred matter.

Repentance.

BY HERBERT L. SHOOK.

Weep, my soul! What joy hast thou,
Engulfed in seas of fears?
Weep, aye, weep! Thy only hope
Shall be in shedding tears.

Weep, O soul, for thou hast sinned,
Hast been to God untrue;
Weep, and yet again must thou,
As heaven weepeth dew.

Weep, nor heed the comforts vain—
Thou canst be reconciled;
Weep, yea, weep! Thou must repent,
Else thou art not God's child.

LOS ANGELES NOTES

By S. H. HALL,
2669 North Sichel Street.

House of worship, corner Alturs and North Sichel Streets. Take North Broadway car to Sichel, then one block to left.

"Love of the Truth."

In 2 Thess. 2: 10, Paul speaks of those who "received not the love of the truth, that they might be saved." It would be well for each one who claims to be a disciple of Christ to search his own heart and learn of a certainty if he is really in love with the truth. David exclaims: "How sweet are thy words unto my taste! Yea, sweeter than honey to my mouth." Do you, my brother, have such an appreciation of God's truth? Again, David says: "I love thy commandments above gold, yea, above fine gold." Do we, each of us, kind reader, so prize and esteem Jehovah's word?

But it might be asked: "Why did David so love and esteem Jehovah's word?" He declares that it was because that through Jehovah's teaching he got understanding; he learned how to live and feel about things of importance to the welfare of his soul.

But the question often comes to me: Are we not oftentimes mistaken when we allow ourselves to think we are in love with the truth? Is there not such a thing as our naturally liking something that the truth teaches just because it is our nature to like it, and hence, is not the love we think we have for this truth, when truthfully spoken of, love for self and not love for the truth? That I may be better understood, may I now ask if the Bible does not teach us to be humble, to wear modest apparel, and to steer clear of what might be called the pride of this world? It seems to me it teaches this. But is there not such a thing as my naturally liking such teaching because of my inclination to be slovenly and untidy? Is there not danger, when this is my inclination, of deceiving myself into the idea that I am in love with God's truth on the subject of dress, when the fact is, I am only in love with self, and take all the scriptures on the subject of dress, etc., just because it suits me? Now I think I have seen preachers and other members of the church who had deceived themselves into the idea that they were in love with the truth on this and other subjects when they were not.

But some one asks: "Why do you so judge?" It would be well to state here that we must go slow when it comes to judging, and I try not to judge any soul. But it certainly is no wrong in me when I state that at times I am led to wonder about the sincerity of the claims of some men. If they do things that make me doubt their sincerity, most certainly I am not to be blamed for this. I am constrained, therefore, to ask a further question.

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Who Really Loves the Truth?

I am sure that I am correct when I say that *the man who really is in love with any part of God's truth is in love with all of it.* This way some have of taking a part of the truth and, seemingly, loving it desperately, and at the same time trampling underfoot other truths just as plain and simple, makes a bad impression.

1. The Bible is very plain on the subject of brotherly love; and I think some have made themselves believe they are in love with the truth on this subject when such is not the case. Too often this brotherly love with them goes no further than to be exercised toward the members in the church whom they naturally like, when there are other members in the church whom they really hate. If we are indeed in love with the truth, our hearts gladly go anywhere and everywhere the truth leads. When I see any one laying claim to much brotherly love, I watch his conduct toward his enemies; for the same truth that teaches me to love a brother, teaches me also to love my enemies. And if I am in love with the truth, I will do the latter and more difficult thing for the truth's sake. (See Luke 6: 32-35.)

2. Some seem to be desperately in love with the truths taught in prophecy and on the second coming of Christ. I think I love them all, and would allow no man to hinder me in studying each and every word of God in prophecy and about the second coming of Christ; but the Bible says something about, "Thou shalt not bear false witness against thy neighbor." Hence, when I notice those who seem to be so desperately in love with the truths on unfulfilled prophecy and the teaching of the Bible on the second coming of Christ seemingly hopelessly incapable of stating the truth, the whole truth, and nothing but the truth, about those with whom they differ on such subjects, I wonder if they really love the truth. And the same is true with both sides of this question, and of all other questions over which brethren may differ. I believe love for the truth compels us to respect it wherever found.

3. I think I have seen preachers who seemed to be desperately in love with the law of pardon to aliens. It seemed that they would die rather than compromise one iota of it. But when I observe the little effort they make to teach it to the people, I wonder if they are not mistaken when they say they love God's law of pardon to aliens.

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Love for the Truth Rights All Wrongs.

Love for the truth would right all of our wrongs and settle all of our troubles. It absolutely forbids our becoming such monstrosities as seemingly have the very heart and soul of humility, modesty, and sacrifice and service, and at the same time tower high in egotism, self-will, and stubbornness. When love for the truth rules and reigns in our lives, we will cease to find the most outstanding examples of stubbornness in those who make the greatest claims to humility; we will cease to find giants in backbiting, scheming, and unbrotherly hatred in those who have the most to say about brotherly kindness and the law of love.

Study it as long and as much as you please, the man who really is in love with any part of the truth for the truth's sake is in love with all the truth on all questions, and will let the truth govern, rule, and reign in his life. He may not know all truth. But so soon as the truth is shown him, he at once accepts it, and lets it right him if he is wrong or out of harmony with it. Is this true? If it is—and who will say it is not?—then let us all pray for the members of the church of Christ everywhere to have established in their hearts a genuine love for God's truth. Soon our work will end, and before the judgment we will be called, and this very truth about which I have tried to write will be our judge. If we have really loved it, what have we to fear? If we have not loved it, we had better never been born.

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Bits of News.

At this writing I am in the home of Brother E. M. Borden, of Riverside, Cal., helping him as best I can in a revival. Brother James Morgan, one of our song leaders, is with me, helping with the song service. It was my intention to be with him the first week of the revival; but the death of Sister Wilmeth in Los Angeles forbade this. The revival was one week old when I got here, and he had already baptized four, and twelve who had formerly been baptized had cast their lot with the local forces. There have been two more confessions and one by statement since I came. This congregation is taking on new life, and it is due to the untiring efforts of Brother Borden.

Last Lord's-day morning (March 20) was a great time for our Los Angeles forces. We had a full house, and nine more souls were added to our number. Two of these were

from the Christian Church, one from the Nazarenes, and the others were members from other sections who have moved to our city. A campaign was also started to raise fifteen hundred or two thousand dollars to do some needed improvement on our house of worship. I did not learn the amount raised, as I had to hurry to my machine so soon as the services closed, for a sixty-mile run to Riverside for the three-o'clock service in the afternoon, which I made in two hours, having a few minutes' rest before the service began.

The Lord willing, Brother Riggs and I will start a hard pull for better and greater things at Downey next Lord's-day evening.

Think, Speak, and Live.

BY F. C. SOWELL.

THINK.

Men are responsible for their thoughts; therefore, too much care cannot be taken with the issues of the heart.

Every man should be subject to God's thoughts, or his life will be a failure. "My thoughts are not your thoughts, neither are your ways my ways, saith the Lord. For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts." (Isa. 55: 8, 9.) If we meet the approbation of Jehovah and prove a benediction to the world, we must bow in humble submission to his ruling.

John the Baptist said to the Pharisees and Sadducees: "Think not to say within yourselves, We have Abraham to our father: for I say unto you, that God is able of these stones to raise up children unto Abraham."

"There is a way that seemeth right unto a man, but the end thereof are the ways of death." (Solomon.)

The heart should be a receptacle for the purities that flow from heaven, from the inexhaustible store of the goodness of Jehovah.

God loves pure men and women, and they are made pure by believing his word. "And he put no difference between them and us, purifying their hearts by faith."

When the thought is evil, God requires the person who is guilty to repent, as well as to repent of an overt act. He looks on the inward man of the heart, and his eye is open and naked unto the thoughts and acts of men.

When Simon thought he could purchase the gift of the Holy Spirit with money, Peter told him to repent of the thought of his heart, "and pray the Lord, if perhaps the thought of thy heart shall be forgiven thee."

In our living we should realize that God is ever watching us; and it is he whom we should fear, love, and serve.

"Finally brethren, whatsoever things are true, whatsoever things are honorable, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things." (Phil. 4: 8.)

SPEAK.

A Christian is expected to speak kindly and tenderly, and his speech to be seasoned with salt. Much has to do with our manner of speech. Rash, harsh, crabbed speaking drives away friendship and love. Man's disposition is prone to respond to kind and pleasant manners. "He that would love life, and see good days, let him refrain his tongue from evil, and his lips that they speak no guile; and let him turn away from evil, and do good."

Our aim should be to do all the good we can, and as little harm as possible. The heart is easily bruised; and if we do not use our speech with care, we may pierce it and give a deep wound.

"But let every man be swift to hear, slow to speak, slow to wrath: for the wrath of man worketh not the righteousness of God." (James 1: 19.)

God did not give man a tongue with which to curse his fellow man, but to speak to edification and to help humanity. "A word fitly spoken is like apples of gold in pictures of silver." A pleasant word from a warm heart of love has started many young men to the goal.

There should be a uniform speech among brethren. Those who dwell in Christ have his spirit.

"Now I beseech you, brethren, through the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfected together in the same mind and in the same judgment." (1 Cor. 1: 10.)

LIVE.

The Bible not only tells us how to think and speak, but also how to live. The world is watching us to see how we live: and it sees us when we are not aware of the fact.

Paul said: "Ye are our epistle, written in our hearts, known and read of all men."

Jesus is our perfect model; and to grow more and more like him, we must let him be our guiding star to lead us over the high and holy way into the immortal and perfected state.

The most beautiful life, and that which gives most happiness, can be had by heeding the following scriptures: "For the grace of God hath appeared, bringing salvation to all men, instructing us, to the intent that, denying ungodliness and worldly lusts, we should live soberly and righteously and godly in this present world; looking for the blessed hope and appearing of the glory of our great God and Savior Jesus Christ." (Tit. 2: 11-13.)

Let us think righteously, speak kindly, live uprightly, do good unto all men, and give our best to the Lord. Such a life will give hope of eternal life.

What a happy thought when we all get home at last, when we can enjoy the mansions in our Father's home!

Georgia and the Far Southern Field

By B. C. GOODPASTURE

Contributors to Responsibility.

Responsibilities are the makers of men. A man is strong in proportion to the greatness of the responsibilities he has faithfully met. And responsibilities are great or small in keeping with the things of which they are made.

1. Knowledge contributes materially to one's responsibilities. "If I had not come and spoken unto them, they had not had sin; but now they have no excuse for their sin." (John 15: 22.) Jesus had spoken as man had never spoken before. He brought the Jews new light; and with the light came new obligations and responsibilities which they would not have had, if he had not come with his revelation. A man may do wrong ignorantly; but when he is told what is right, there can be no excuse for the repetition of the wrong. "To him therefore that knoweth to do good, and doeth it not, to him it is sin." (James 4: 17.) One may live as best he knows and yet sin (1 Cor. 4: 4); but he who fails to live up to the full measure of his knowledge certainly sins. Fearful are the responsibilities of him who knows the truth! "That servant, who knew his lord's will, and made not ready, nor did according to his will, shall be beaten with many stripes; but he that knew not, and did things worthy of stripes, shall be beaten with few stripes. And to whomsoever much is given, of him shall much be required: and to whom they commit much, of him will they ask the more." (Luke 12: 47, 48.) Our Lord is not putting a premium on ignorance, but, rather, is stressing the responsibilities of a superior knowledge. He does not encourage willful ignorance; he condemns it. (2 Pet. 3: 5.) Doubtless leniency will be shown him who "knew not"—not merely because he "knew not,"

but because he had no opportunity to know "his Lord's will." This, however, does not furnish us any comfort when we fail to do what we know is right; nor does it give us any incentive to neglect the study of God's word, if haply our responsibility may be diminished by our deliberate and studied ignorance.

With knowledge there comes also the obligation to teach, to impart that knowledge. "When I say unto the wicked, O wicked man, thou shalt surely die, and thou dost not speak to warn the wicked from his way; that wicked man shall die in his iniquity, but his blood will I require at thy hand. Nevertheless, if thou warn the wicked of his way to turn from it, and he turn not from his way; he shall die in his iniquity, but thou hast delivered thy soul." (Ezek. 33: 8, 9.) The heathen of this generation—at whose hands will their blood be required?

2. Opportunity precedes responsibility and contributes liberally to it. With every new opportunity comes an additional responsibility. The Jews, as a nation, were held accountable for more than the Gentiles, because they had greater privileges than the Gentiles. Theirs were "the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises" (Rom. 9: 4); and "they were intrusted with the oracles of God" (Rom. 3: 2). Our Savior once said to his countrymen: "And thou, Capernaum, shalt thou be exalted unto heaven? thou shalt go down unto Hades: for if the mighty works had been done in Sodom which were done in thee, it would have remained until this day. But I say unto you that it shall be more tolerable for the land of Sodom in the day of judgment, than for thee." (Matt. 11: 23, 24.) The people of Capernaum had bigger opportunities than those which, when rejected, doomed the inhabitants of Sodom. Christ dwelt in Capernaum, and that was a great privilege for its people; but they received him not, and his coming gave them the occasion to heap a greater condemnation upon themselves. But not only to Jews, but also to Gentiles, did Jesus bring the opportunity of all opportunities—salvation—which, if rejected, entails the responsibility of all responsibilities. It would be better for a man never to have been born than to have lived without receiving Christ.

Along with the opportunity of receiving Christ comes that of preaching Christ. God said to Abraham: "I will bless thee, and make thy name great; and be thou a blessing." (Gen. 12: 2.) Christ has illuminated his people, and they must let their lights shine. (Matt. 5: 14, 15.) The opportunities for proclaiming the gospel were never more glorious than now. The need is urgent. To the remote nooks and corners of our own country, to the far-away continents of the earth, and to the lonely isles of the sea, the beckoning hand and pleading voice of the Macedonian are calling us. Still we remain in comparative inactivity, or shall we respond in the words of the enrapt prophet: "Here am I; send me?" (Isa. 6: 8.)

Finally, this is not a desirable country, nor is it a desirable age, from which to be lost. The opportunities are too great. How awful the consequences, if lost!

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News Items.

Brother Hockaday, who closed a good meeting at South Pryor Street last night (March 27), will continue to labor with that congregation. The brethren are well pleased with his work and are fortunate in securing his services.

One confessed her sins at West End on Sunday morning, and one came from the Baptists at a midweek service recently. We plan to begin a meeting at West End, conducted by home forces next Sunday (April 3).

The statesmanship that is needed to-day is the statesmanship of the Golden Rule. The church is the only institution that can furnish it.—James I. Vance.

Book Reviews.

BY F. W. SMITH.

"Twenty-five Best Sermons" is the title of a volume by Arthur Talmage Abernathy. The book contains three hundred and sixty-seven pages of matter divided into short chapters, in which the author treats each subject with an appropriate passage of scripture as a text or starting point. The author's language is vigorous, pointed, and abounds in apt illustrations. He informs the reader that he was at one time a Methodist; and as to what he is now religiously, I confess my inability to ascertain from his book of sermons. His use of the term "Christian" indicates a broader view than is warranted by the New Testament. There are plainly evidences of some fundamental errors of Methodism in the book. For instance, the author represents Paul as teaching that the human family was "by nature utterly depraved." This is the old doctrine of "inbred" or transmitted Adamic sin, not one word of which is taught in the Bible. When Paul said, "We all were by nature the children of wrath," he simply meant by the word "nature," practice. They became the children of wrath by the *practice* of sin, and not by the inheritance of sin. The learned Macknight says of Eph. 2: 3: "In the passage under consideration, *nature* is that second, corrupt, dead nature, which men form in themselves by habitually indulging vicious inclinations; for the apostle speaks of men's being 'by nature children of wrath' as the effect of having their conversation [manner of life.—Ed.] in the lusts of the flesh." Another such use of the word "nature" is found in this passage: "Doth not even nature itself teach you, that, if a man have long hair, it is a shame unto him?" (1 Cor. 11: 14.) The law of nature will cause a man's hair to become long; but custom, or practice, the meaning of nature here, should teach men it is a shame to have long hair. The author evidently fails to establish the "tithing system" as the law on Christian giving. He says, "The olden tithe law was never revealed," and gives this as proof: "Christ plainly sanctioned it when he praised Zaccheus' 'gift of one-half of his goods,' and in the poor woman who 'gave all her living.'" Both of these cases go much beyond the tithe; but if they had plainly stated the tithe as the gift, it would not prove it to be the law for Christians; for all this occurred under the law of Moses, of which the tithing system was a part. The law had not yet been abolished in the death of Christ. At another place the author correctly states the law on the subject of Christian giving—viz.: "The scriptural plan makes plain what each church member is to subscribe to the work of the kingdom—'as God hath prospered him.'" Exactly so. That is the only law on the subject as to the amount a Christian should give, and men are simply wasting their time in trying to establish a fixed or specified amount one is to put into the treasury. These are a few of the features of the book which seem to me to be out of harmony with the Bible. Many others could be mentioned. But there are so many good things in the book—information both helpful and inspiring—that it will pay one to read and study it. Mr. Talmage has been an extensive reader and has visited many countries and places of interest, all of which he has coined into the printed page. His style is fascinating, original, and free from many of the objectionable features found in much of the present-day literature. The book is well bound, good print, and may be had by writing to the Standard Publishing Company, Cincinnati, Ohio. Price, $2.

In true worship, the soul of man can have but one attitude toward material things, and that an unselfish and beneficent one growing out of a desire to gather up those material things in one grand, supreme oblation to God in worship.—Henry Lowndes Drew.

AT HOME AND ABROAD

J. E. Scobey will preach at Portland, Tenn., next Lord's day.

Change of address: D. P. Craig, from Ecru to Walnut, Miss.

E. A. Elam preached last Sunday at Woodburn, Ky., to interested audiences.

Nice and interesting services are reported at the Russell Street Church, this city, last Lord's day.

J. D. Derryberry has time from now till the fifth Lord's day in May to sing in meetings or teach classes.

F. W. Smith reports fine attendance and interest at Franklin, Tenn., at both services last Lord's day.

T. C. Fox, of this city, preached to a fine audience, with great interest, at Chapel Hill, Tenn., on last Lord's day.

R. C. White preached at Bethel, Ky., in Simpson County, last Lord's day and night following to large and attentive audiences.

S. P. Pittman is reported to have preached two very fine sermons for the brethren at Lawrence Avenue Church, this city, last Lord's day.

J. Leonard Jackson reports two interesting services, with a confession and baptism, at the Lindsley Avenue church of Christ, this city, last Lord's day.

C. M. Pullias began a meeting last Lord's day at the Belmont Avenue church of Christ, this city. A very large crowd was in attendance, many being turned away.

Richard Gill, of Allensville, Ky., was a pleasant visitor at our office on last Thursday. He reports the church at Allensville not doing so well as it might do, on account of local troubles.

F. B. Srygley preached at Chapel Avenue, this city, morning and evening, last Lord's day. He reports the interest there as increasing, with an average now of ninety in attendance at the Bible study.

W. S. Moody preached three excellent sermons for the Twelfth Avenue congregation, this city, last Sunday. There was one confession. Three hundred and twenty-two were present at the morning Bible study.

T. W. Phillips, of Fort Worth, Texas, began a meeting last Lord's day at Osceola, Texas. Brother Phillips is a strong gospel preacher, and believes in preaching the word in its purity. We look for good results.

E. E. Shoulders began regular work at Franklin, Ky., on March 27. He will be with this church for the remainder of this year, and hopes to greatly strengthen the cause of primitive Christianity in this thriving town.

W. T. Hines writes: "I am in a good meeting at Wynn Chapel, Oklahoma. Meeting one week old, and good interest to date. I will conduct meetings this summer and fall. If my service is wanted, write me at Braman, Okla."

J. W. Grant was with the brethren at Eagleville, Tenn., last Lord's day, after an absence of more than two years. Some were missing, some were reported absent; but quite a number were in their places, and faithful to the work of the Lord.

A sister, renewing her subscription to the Gospel Advocate, and that of another sister at the same time, says: "I certainly do love the Advocate and all of its workers. I want to have it come into my home always, it does us all so much good."

H. T. King writes from McMinnville, Tenn., April 3: "Church work fine in all departments. Sunday-school enrollment now three hundred and seven; my Bible class for men, one hundred and thirty. House full of folks to-day. Three additions."

V. E. Gregory, our efficient mail-carrier preacher, was with the little newly started band at College Grove, Tenn., last Lord's day, and preached for them morning and afternoon. He reports the prospect of a growing and useful work at that place.

We have a card from Henderson, Tenn., saying that E. A. Elam, of Lebanon, Tenn., will begin a series of meetings with the church of Christ in that town on Sunday morning, April 10. Preaching each evening at half past seven o'clock All are invited to attend these services.

Lee West writes from Batson, Ark., March 29, as follows: "W. A. Campbell has just closed a meeting at this place. It was grand, with six baptisms and two restorations. Brother Campbell is a very able preacher. He won many friends while here and accomplished much good."

F. J. Berry, Corpus Christi, Texas, writes to Brother McQuiddy: "We had two fine services on Lord's day. I did my best, and the brethren expressed their appreciation. I have the month of July and the last Sunday in August open, and would like to engage meetings for that time."

We were very much pleased last week to have a visit from Jesse P. Sewell, president of the Abilene Christian College, Abilene, Texas. He was full of life and energy, as usual, and deserves credit for the work he is doing. He is now engaged in a meeting with the church in Washington, D. C.

M. E. Brown, of Gibtown, Texas, announces that he is just out of the schoolroom and ready to answer calls for meetings. He desires from now on to give his entire time to preaching, if he can secure the work. He gives W. D. Black as reference, saying: "He has known me ever since I was baptized."

B. F. Hart, Petersburg, Tenn., writes: "Inclosed find a check for five dollars for the Gospel Advocate sinking fund. I think the suggestion a good one. I have started several as regular subscribers by making them a present of the Advocate." Many thanks to Brother Hart. We appreciate his interest in the Advocate.

E. D. Martin, writing from Eagle Lake, Fla., March 30, says: "I have been busily engaged in the Master's service here since October 15. The interest has been gradually increasing until the results are visible and encouraging. I solicit the prayers and fellowship of the entire brotherhood, that I may grow more useful as I grow older in this great work."

Married, at Glasgow, Ky., March 27, W. M. Totty and Sister Maye Johnson, R. C. White saying the ceremony that made them one. Brother Totty is an elder in the Glasgow church and county superintendent of schools, and has a home in the town, to which he took his bride. Sister Maye is the daughter of George Johnson, of Coral Hill, near by, and is one of the finest Christian women the writer knows. We offer congratulations.

J. C. Estes and wife are now ready to leave Davenport, Iowa, where they have been for some time preparing themselves for the chiropractic work. She will go to Altus, Okla., and he will be in the field looking out a suitable situation. They report the little congregation in Davenport in good condition. They regret to leave it, but can't stay longer, and go with earnest prayers for its continued growth and success. We hope Brother and Sister Estes may soon find a suitable field in which to locate and continue their work for the Lord.

J. W. Richardson, of Cookeville, Tenn., renewing his subscription for the Gospel Advocate, under date of March 30, writes as follows: "Wife was stricken with paralysis on February 24 and is still helpless. This makes about thirty-seven years of the Advocate for me, and I cannot afford to quit. The teaching of the paper has been a great help to me. Of course some things are said in the paper that might be left out and do as well, looking from my angle; but none are perfect, so it is all right. I like the dear old Advocate, and hope it will continue to live and preach the truth; for we understand that the truth shall make us free, and free indeed, if we accept its teaching and live as God directs. Brother Cawthon is with us this week in a meeting, but I have not had the pleasure of hearing him, on account of the illness of my wife."

D. Pennington writes from Hollywood, Cal., under date of March 30: "I am truly thankful to S. H. Hall for having the Gospel Advocate sent to me. I regard the Advocate as the best and soundest paper, as it has always been. Many years ago I was a regular subscriber to it. David Lipscomb was clear-headed and always sound in the faith. I am eighty-three years old, and it has been sixty-one years since I commenced my feeble efforts to preach Christ. Now I am old and worn out, and can hardly see to write. I feel like I would like to write a brief article for the Advocate. I am going to Downey. It was more than forty years ago that we had a good, live church in Downey, and it sent me out to evangelize, and we did a good work. In those days we were bitterly hated by the sectarians, who had both reins in their hands. May God bless the Gospel Advocate and all the workers on its staff."

C. W. Holley has some time in June, July, and August open for meetings in Texas. Write him at 110 West Theo, San Antonio, Texas.

From A. E. Walker, Sabinal, Texas, March 25: "I am giving all my time to the church work here. Prospects seem bright for a good work."

From John Hayes, Bradentown, Fla., March 28: "The tent meeting at Manatee is entering its fourth week. Six have been baptized, and the interest continues."

From J. H. Hines, Montgomery, Ala., March 28: "House packed, interest great, and two men made the good confession yesterday. Our meeting begins next Sunday. H. Leo Boles will assist us."

From Charles F. Hardin, Springfield, Mo., April 1: "I began a meeting here on March 20 and closed it last Lord's day, for the church meeting at the corner of Turner and Ramsey Streets. There was one addition. I solemnized the marriage of Phillip C. Bowman to Lola Tedrick on Sunday."

From E. S. Parrish, Montgomery, Ala., March 27: "I am glad to report that two young men confessed their Savior on Sunday and are to be baptized. We had a record attendance in the Bible classes Sunday morning. Our meeting at the Highland Park Church will begin next Sunday. H. Leo Boles will assist us."

J. H. Boren, of Norfolk, Va., was in our office last Saturday, on his way to Logan County, Ky., where he has spent most of his life. He has been in Norfolk less than a year. He reports that he is unable to find a loyal church in that great city, though he has made diligent inquiry for one. He wants some preaching done there.

Joe L. Netherland, Miami, Fla., March 29, says: "Many of the tourists are leaving here now, yet we are having an average of about seventy-five in our midweek Bible class. House filled on Sundays. One baptized at the evening service yesterday. We are greatly in need of a larger auditorium, which I think will be supplied in the near future."

In a business card of March 31, Brother Elam writes: "The wife of S. H. Pate, a most estimable Christian woman of Lebanon, Tenn., was buried here to-day. She was seventy-eight—a Christian more than fifty years. She had been married to Brother Pate about fifty-five years, and was the mother of two children. They and Brother Pate survive her."

Porter Norris writes from Lucy, Tenn., March 29: "I have just closed a ten-days' meeting at Lock, with good crowds and splendid interest. Last Lord's day three confessed their faults and were restored. I also preach for the church at Cordova monthly. They are a loyal and faithful band of Christians. I am preaching for the Parkway church of Christ, in Memphis, once each month. This church is moving along nicely. I am also preaching for the church at Detroit, in Tipton County. There are many good Christians in this church."

E. S. Jelley writes from Jwalapur, District Saharanpur, U. P., British India, February 6: "The other day I was called over to the post office to pay the customs duties of King George on two parcels, and a day or two later I was called over again. In all, I had to pay only about four dollars duty; so we are not seriously complaining about the tariff. The articles are extremely serviceable, many of which we should simply have been compelled to do without had they not arrived. I take this means of thanking each and all of the Nashville brethren who so kindly remembered us."

J. C. Pendergrass writes from Louisville, Ky., March 31: "I came here last Monday to visit my son, H. F. Pendergrass. I preached for the F Street congregation last night. Brother Smithson preaches for them every Lord's day, and is doing a good work. I met Brethren Craig and Curtis while here. I did not get to meet Brother Kurfees. I preached at Hopkinsville on the third and fourth Lord's days. Leo Boles preaches for them, and they seem to be in a prosperous condition. I aim to be at Philippi on the first and second Lord's days in April. I will go to Tennessee to work the remainder of the year. I want to do more this year than I did last. Success to the Advocate and its many readers."

W. S. Long writes from Washington, D. C., April 2: "How glad was all the church last Lord's day to see two persons come forward and make the good confession and be buried with Christ in baptism! Jesse P. Sewell and wife, of Abilene, Texas, arrived here to-day, and will be with us in a series of meetings, beginning to-morrow. Let those who have friends here who know Brother Sewell, or whom you may interest in hearing him, please write them of the meeting. The place of worship is at Fourteenth Street and Meridian Place, N. W. (3400 block.) Take any Fourteenth car and get off in front of the building. For further information, write W. S. Long, 1319 Harvard Street, N. W., or telephone Col. 6431."

From H. H. Turner, Altus, Okla., March 21: "I have been quite busy visiting and preaching to the poor, when able to be out. Have had some sickness. Have preached at Blair, Headrick, and Humphreys, recently. I have just returned from Tipton, where they had a preachers' meeting (I was invited), and where some of our great preachers met. We had a nice time, joyful in the main. Some things were said that we all did not agree on; but we all agreed that the word of God should be the man of our counsel, and that if we would stay with the word there would not be any divisions among us. May God help us to be a unit, as Christ prayed in John 17. May God help us to 'speak the same thing,' 'that there be no divisions among' us. Union is God's order."

From W. L. Oliphant, Muskogee, Okla., March 18: "Last Lord's day the home church sent me to Wynona, where Brother Henley recently succeeded in getting about forty-two disciples to leave off all unscriptural practices and worship according to the teaching of God's word. The little schoolhouse where they are worshiping at present was full at the morning service. At the time for the evening service the weather was very unfavorable, but quite a number were present. Some old congregations could profit by this example. The work at home is in splendid shape. I preached last night to a good crowd, and baptized two boys who had made the good confession Sunday night under the preaching of Brother Bain. We are hoping for a good meeting in May when J. Will Henley arrives."

Frank L. Cox, Hollis, Okla., March 28, sends the following report for publication: "Since my last report to the Gospel Advocate seven souls have been added to the church of Christ here and three have placed their membership with us. Of these, five were added and one placed membership during a splendid meeting conducted by F. S. Vance, of Nocona, Texas. Brother Vance preached the gospel with earnestness and effect. I know of no better recommendation for any preacher. C. C. Merritt, of Davis City, Iowa, was with us on Tuesday of last week, and with a great deal of force proclaimed to us our duty to a lost world. We had not met Brother Merritt before, but we feel sure that he is one of God's best men, and has the cause of the Master at heart. May the message he now delivers to the different churches enlighten us and compel us to fulfill our duty to the unsaved."

R. E. L. Taylor writes from Decherd, Tenn., March 21: "I was with the church at Sewanee yesterday, and preached morning and evening, with large audiences at both services. I preached at Tickbush in the afternoon. There is a faithful little band there that worships as the New Testament reads. I have been away from these two congregations about a year and a half. I certainly enjoyed the three services because of the interest that was manifested by both the brethren and the visitors that were present. I will preach for the Manchester congregation on Tuesday night, March 22; at Bean's Creek, Wednesday night, March 23; at Oak Grove, the fourth Lord's day in March. Any one wishing to correspond with me may address me at Decherd, Tenn. The brethren at Lecanto, Fla., write me that the church there is moving on well. Our prayer is that they may continue to press forward in the good work."

T. J. Dunn writes from Clawson, Texas, March 24: "I have been led to reconsider the lesson taught in the parable of the wheat and tares. If to be in the kingdom is to be in the church, and to be in the church is to be in Christ, and if persons that enter Christ remain in Christ till the angels come to gather out of his kingdom all things that offend and do iniquity, then the apostate dies in the Lord and is 'blessed.' (Rev. 14: 13.) But God's family is a spiritual family, and those that die the spiritual death before they die the natural death die out of God's spiritual kingdom, and are no longer amenable to the laws of the great King, no longer spiritual children of our Heavenly Father, no longer heirs and joint heirs with Christ, no longer in Christ, and no longer have any promise of the blessing made those that die in the Lord. Therefore spiritually dead people are not in God's spiritual kingdom, and, being already out of the spiritual kingdom, cannot be gathered out when the angels come. Therefore the kingdom referred to in the parable of the wheat and tares must include more than God's spiritual kingdom."

HOME READING

My Father.

I like to play close by my father's den,
Where's he's at work, and every now and then
Ask: "Father, are you there?" He answers back:
"Yes, son." That time I broke my railroad track
All into bits, he stopped his work and came
And wiped my tears, and said: "Boy, boy! Be game!"
And then he showed me how to fix it right,
And I took both my arms and hugged him tight.

Once, when I'd asked him if he still was there,
He called me in and rumpled up my hair,
And said: "How much alike are you and I!
When I feel just as boys feel when they cry,
I call to our Big Father, to make sure
That he is there, my childish fears to cure,
And always, just as I to you, 'Yes, son,'
Our Father calls, and all my fret is done!"

—Strickland Gillilan.

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"A Builder of Good Foundations."

When Jack Carol finished the seventh grade he left school to get a job. He wanted to have money, for one thing, and he did not care much about school, for another. He wanted, more than anything else, to be a carpenter, and finally a contractor. Why should a carpenter study history and geography?

He was a strong boy, with great, broad shoulders and splendid muscles. He was sure he could do a man's work.

He applied first to the biggest contractor in town, for he was ambitious.

"How much education have you?" was the first question asked of him.

"Seventh grade."

"Not enough; a contractor needs to have a good foundation. The foundation is the most important thing in our business. You should go to school for at least seven more years. Good-day."

Jack was surprised, and greatly disappointed, but he was no quitter. He went from one to another until at last he found a man who would give him a chance. He learned, too, that his employer was to build the new Y. M. C. A. building. He knew some thought it strange that so unimportant a contractor had obtained the work, but he was radiantly happy over the prospect of helping to build it. The city had needed a new Y. M. C. A. building for a long time. Most of the citizens had contributed to it, and he, Jack, was to have the privilege of helping to build it.

"O, mother," he called, almost before he reached the door, "I have a job at last; I'll get somewhere now! I'll get a chance to lay real foundations. I am to work on the new Y. M. C. A. building. That's the sort of foundation to lay, not history and geography."

"If you are bound to work, son, I am glad you have a good position, and I hope you will always be a good workman."

"I will, mother; I want to work up. I want to be the biggest contractor in town, some day. Just think, my first job is on the Y. M. C. A.!"

The next day he started to work. He was given a spade, and told to dig. He found the ground hard and the sun hot. His back soon ached and his arms felt as though they would never move again. What was the use, he wondered, of digging the hard ground away, when all that would show would be above it, anyway? But he kept his thoughts to himself and worked on.

That night the foreman came to him. "You'll do," he said. "You're the first boy I ever helped break in that did not start whining about digging when he wanted to build." Jack flushed. "I guess," he thought, "digging is a part of a good foundation."

After a few days the contractor came to look at the work. He stopped to talk to the foreman not far from where Jack was working.

"Now, Smith"—Jack could not help hearing his words—"you know no one will know the difference if we do not dig the rest of it so deep. This is the only part any one will see, and it may go for years without doing any harm. The kid will never know the difference. It will save me a cool eight hundred dollars. I can put part of that into the showy stuff on the upper part of the building if I have to, and keep the rest. The foundation doesn't show."

The rest of the conversation was lost to Jack, but his face was burning, partly in anger and partly with shame. He had been hired because he would not know how the work should be done! They were going to use his ignorance to cheat the men who had given the money for the building, and those who were building it!

He went home at noon, but somehow his dinner did not taste right. He went back to his work, but how he hated the sight of it! He was hurt, too, to think that Mr. Smith would help the contractor to work out his dirty scheme. He had thought he was honest! He took his spade and began to dig without saying anything to any one. He did not feel like talking.

The afternoon was long. His heart was heavy. He certainly was not feeling friendly when some one touched his shoulder just at quitting time. When he saw that it was Mr. Smith, he started to draw away, but the look on Smith's face stopped him.

"What's wrong?" he asked.

"I just wanted to tell you, kid, that I'm leaving. I can't work for that sort of a contractor. I believe in good foundations."

"Say, Mr. Smith," Jack's face was strangely glad, "I am through, too. I know; I heard what he said. I won't help build that sort of a building, either. This is a building that is meant to stand for manliness and strength, and I know it needs a whole lot of support under the ground, down where it doesn't show, where no one but the builders know it, but the building won't hold without it. The walls would settle and crack, the floors would be twisted and warped, and some day maybe people would be killed because they trusted us to put in good foundations. Isn't that the way?"

"Yes, boy, you know more about building than I thought for. You will be a builder, boy!" Then a shadow crossed his face as he added: "If you just get the foundations down right."

"Smith," Jack's eyes were shining, "I've learned my lesson. I am going to school, and I am going to learn all I can, whether it will show in my buildings or not. When I get through, I am going to build great buildings for many people, and the foundations will be good."

When Jack told his mother about it that night, there was a glad light in her eyes, but he wondered why she said, as if to herself: "Except the Lord shall build the house, they labor in vain who build it."

Fifteen years later the old Y. M. C. A. building was condemned. "Foundations improperly laid," the report said. The contract for a new building was given to Mr. Jack Carol, "Builder of Good Foundations," and on the corner stone he inscribed the words he had heard his mother say: "Except the Lord shall build the house, they labor in vain who build it." "Yes," he explained, "the Lord wants good foundations; he and I are partners."—Selected.

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Truth at first-hand is better than truth at second-hand, and authority is not safe if it is pitted against inquiry, if it seeks to silence questions, or coerce the conscience.—H. R. Haweis.

CURRENT THOUGHT

Influence.

Here is a little story which it would be well for you to pigeonhole in your mind and place in your scrapbook: "A little more than two hundred years ago an old Puritan doctor wrote a book and died without knowing whether his book had done any good. The name of the book was "The Bruised Reed." Richard Baxter was converted through reading "The Bruised Reed," and he wrote "A Call to the Unconverted." Philip Doddridge was converted through reading Baxter's book and wrote "The Rise and Progress of Religion in the Soul." William Wilberforce was converted through reading this book and wrote "A Practical View of Christianity." Thomas Chalmers read Wilberforce's book and was converted. A young minister by name of Leigh Richmond read Chalmers' book, and he was inspired to write "The Dairyman's Daughter," which has been the means for the conversion of tens of thousands." This true story shows how a book, sermon, poem, or article may form a link in the golden chain of influence which in God's providence grows longer and longer. But be it remembered that links in the golden chain are formed by kind words and good deeds. A smile to-day may be a sunburst of glory to men and women a century hence.—Christian Advocate.

When we have done our duty, we should learn not to worry as to what the result will be. God requires us to do our duty, while he takes care of the consequences. The Bible gives us many examples showing us that a man's influence lives after him. When one lives a righteous life, God can use his influence after his death as well as during his life. As a drop of water which drops into the ocean gives momentum to one wave, and that to another until it laves the distant shore of the great body of water, just so a man's influence continues to grow until it has its center everywhere and its circumference nowhere. Abel, though dead, still lives. When a dead man's bones touched the bones of Elisha, the dead man revived to life. Just so, when people come in contact with the influences that the righteous have left behind, these influences lead and elevate them to a noble, pure, and better life. The righteous should never grow discouraged even if the clouds are dark and lowering, because they know that God only demands fidelity of them and that he will bring good out of the noble influences that they leave behind.

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The World's Bible.

Christ has no hands but our hands
To do his work to-day;
He has no feet but our feet
To lead men in his way;
He has no tongues but our tongues
To tell men how he died;
He has no help but our help
To bring them to his side.

We are the only Bible
The careless world will read;
We are the sinner's gospel;
We are the scoffer's creed;
We are the Lord's last message,
Given in deed and word;
What if the type is crooked?
What if the print is blurred?

What if our hands are busy
With other work than his?
What if our feet are walking
Where sin's allurement is?
What if our tongues are speaking
Of things his lips would spurn?
How can we hope to help him
And hasten his return?

—Annie Johnson Flint, in Watchman-Examiner.

Christians are Christ's letters, known and read by all men. Comparatively few men read and study the Bible prayerfully and seriously; but the very men who will not study the Bible seek to find the defects in the lives of Christians in order that they may scoff at Christianity. No man has ever been able to find any fault with Christ's life, but many find fault with the fruit that Christians bear. Christians are the sinner's gospel and the scoffer's creed. Every child of God should appreciate the calling wherewith he has been called, and with all lowliness and meekness and long-suffering should walk worthily of it. So much is at stake as we pass through this world that no one can afford to be careless and indifferent about his speech, his deeds, or his creed.

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Battleships or Bread.

The leading nations of the world are in a race to see which can build the biggest navy. It is said that ours is increasing six times as rapidly as that of England. Before the wounds of millions hurt in the last war have been stanched there is a new and more fevered race in the creation of destructive armament. Are the nations mad? While we are spending millions on battleships all Middle Europe is starving as a result of the last war. We are at the parting of the ways. Do we want militarism and starvation or Christianity and bread? Shall we take the pagan or the Christian way?—Christian-Evangelist.

It seems that the leading nations of the world are developing the military spirit more than the spirit of Christ. The United States, England, and Japan seem to be vying with each other as to which can build the largest and most powerful navy. It does seem that the nations should have learned by this time that preparedness does not prevent war. The great preparation that Germany made led Germany into war. Our civilization needs to be Christianized. When we think of the starvation and the suffering which have resulted from the last terrible war, it does seem that the nations of the world would be willing to learn war no more. The United States is now spending millions on battleships and also spending millions in feeding the starving children of Eurpoe, which starvation was brought about by the terrible war. How much better it would be to send people the gospel of Christ! How much better to preach to them the gospel of peace instead of compelling boys and young men to study and learn militarism! No man who follows in the footsteps of Jesus, who has the spirit of the meek and lowly Christ, will encourage militarism, which leads to suffering and starvation. Let us not only profess Christianity, but let us practice the religion of Christ as taught in the New Testament.

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Religious Transition in Spain.

Dr. J. B. Gambrell, a Southern Baptist, who recently visited Spain, has this to say about the Church of Rome in Spain: "The situation in Spain is unique. Here Romanism has simply relegated itself out of the place it once held. People do not think enough of it to hate it. With many it is regarded as a dead horse on the roadside of progress—a horse that was never worth its feed. The great middle classes are largely done with it. The aristocracy still patronize it, and it yet holds the ignorant to a considerable extent in the villages. The ten universities are wide open to liberal views. Free discussions abound. The law grants religious liberty to all, though Romanism is still the State religion. There are numerous strong advocates of entire separation of church and state in politics, and this is due to arrive before long." Dr. Gambrell says that Protestant missionaries are gladly heard and that Protestantism has a great opportunity just now in Spain.—Christian Advocate.

Those who love the truth and are not ashamed of the gospel of Christ will keep busy preaching the gospel to every creature. Every Christian should be a true missionary and should go everywhere telling the glad news of salvation to a lost and ruined race. This does not mean that every Christian is a public proclaimer of the gospel, but it does mean that if a man really loves the Lord Jesus Christ with all of his heart he will tell others the glad news of salvation and cheerfully hold up to them the Christ who died to redeem sinners.

QUERY DEPARTMENT

BY J. C. McQUIDDY.

Levi Cochran, of Hackleburg, Ala., wishes to know if 2 Tim. 3: 15-17 forbids the use or reading of sacred literature. He adds by way of explanation, after asking the question, that some think that Christians should not read any other writings except the Bible alone. He wishes an answer through the "Query Department." The passages referred to do not warrant any such a view. The inspired Scriptures are not given to prove any doctrine, but the Scriptures are the doctrine. The position that Christians are not allowed to read anything but the Bible is so utterly ridiculous as to need no answer. If such a position be correct, we should not read an English grammar or study arithmetic.

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H. L. Kirby, of Albany, Ala., requests an explanation of Isa. 65: 20, 25. Verse 20 reads: "There shall be no more thence an infant of days, nor an old man that hath not filled his days; for the child shall die a hundred years old, and the sinner being a hundred years old shall be accursed." We are not able at this office to give the meaning of this passage, but for the benefit of the querist I quote what C. J. Elliott gives in his "Bible Commentary for English Readers" as the meaning of the passage: "The prophet sees in the restored city not so much an eternal and a deathless life as the return of the traditional longevity of the prediluvian and patriarchal age. (Gen. 5: 11.) Life will not be prematurely cut off, as it had been, by pestilence and war. (Comp. Zech. 8: 4.) He who dies at the age of one hundred will be thought of as dying young; even the sinner, dying before his time as the penalty of his guilt, shall live out the measure of a century. The noticeable fact is that sin is thought of as not altogether extinct—as still appearing, though under altered conditions, even in the restored Jerusalem." (Verse 25 reads: "The wolf and the lamb shall feed together, and the lion shall eat straw like the ox; and dust shall be the serpent's food. They shall not hurt nor destroy in all my holy mountain, saith Jehovah." While I am not able to give the time when this reign of peace will be ushered in, evidently the meaning of this passage is that when it is, these things will come to pass. In the new heaven and the new earth of the prophet's vision there would be no such discord. The flesh-eating beasts should change their nature. The serpent, mentioned probably with special reference to Gen. 3 as the starting point of the discord, shall find food in the dust in which he crawls and shall be no longer a destroyer.

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John A. Finch, of Fulton, Ky., seems to be worried on account of criticisms. He says: "I have been censured or judged as aiding and abetting an incorporated telephone company because I buy service of that company and pay quarterly or monthly as the need may be. If the Gospel Advocate is incorporated, am I aiding and abetting it if I send in the money for the yearly subscription? Am I aiding and abetting when I buy a milk cow from a sinner that is a neighbor? Are the recipients of the Armenian Fund and the various other funds that are sent out by the Gospel Advocate told that these funds are sent by the church of Christ, so that Christ's name may be exalted, or is it given them by government authorities and Christ's name not mentioned?" The telephone company gives you value for your money. It is simply a business proposition, and should not be considered as an act of obedience or disobedience to God. The Gospel Advocate gives value received to every subscriber. The truth is that the Gospel Advocate is not conducted for money, but in the hope of doing good. If you are not permitted to be a subscriber to a telephone company or a religious paper or to buy a milk cow from a sinner, then, of necessity, you must get out of the world. The money that has been contributed for the relief of the Armenians was contributed in the name of the churches of Christ. Christ was certainly honored and glorified by the gift. Whenever a child of God does the will of God in Christ's name, Christ gets the honor and glory.

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W. B. Grable, of Cleveland, Miss., requests me to comment on foot washing through the "Query Department" of the Gospel Advocate. The querist says: "My point is, are we commanded to do this in the worship as we are to break bread and sip the wine, sing, pray, and contribute upon the first day of the week?" After the establishment of the church we find the disciples teaching, breaking bread, praying, singing, and continuing in the fellowship. We do not find them washing feet as any part of the worship. When foot washing is spoken of, it is spoken of as a private duty and not as a church ordinance. Speaking of widows that should be enrolled among the number to be supported by the church, the Holy Spirit says: "Let none be enrolled as a widow under threescore years old, having been the wife of one man, well reported of for good works: if she hath brought up children, if she hath used hospitality to strangers, if she hath washed the saints' feet, if she hath relieved the afflicted, if she hath diligently followed every good work." (1 Tim. 5: 9, 10.) This shows very clearly that foot washing is classed among private duties, such as rearing children, according hospitality to strangers, and any other good work. We nowhere find the early church practicing foot washing as an ordinance. When Christ, as an act of humility, washed the disciples' feet, it was because their feet needed washing. In those ways they wore sandals, they were in a dusty country, and their feet, becoming dusty, needed to be washed. From this example of humility we learn that Christians should be humble, helpful and hospitable to their brethren in the Lord. The man who is not willing to perform any lowly act, even as lowly as foot washing, for his brother, is not full of the Spirit of Christ. But it should be distinctly understood that Christians are nowhere commanded to wash the disciples' feet as an act connected with the worship of the public assembly.

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J. D. Mitchell, of Spring Valley, Ala., says: "I notice one of the writers says in reference to the Lord's Supper: 'Drink ye all of it.' Does this mean drink all the cup, or contents, or does it mean for all to drink of it? I notice Luke 22: 17 reads: 'And he took the cup, and gave thanks, and said, Take this, and divide it among yourselves.' This seems to mean, drink it all. The question came up in our Sunday school, and we were divided on it." The meaning is evidently that all the disciples should drink of the contents of the cup. This destroys the Romish idea of the priests, and not the laity, drinking of the cup. All alike were to partake, not only of the bread, but also of the fruit of the vine. Luke 22: 17 does not refer to the cup used in the Lord's Supper, for that was taken after supper. Verse 20 reads: "And the cup in like manner after supper, saying, This cup is the new covenant in my blood, even that which is poured out for you." The cup referred to in verse 17 was the cup which was ordinarily taken before supper.

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EDITORIAL

Humility.

BY J. C. M'Q.

It is easy to preach to others to be humble, but it is very difficult for one to practice his own preaching. But hard as it may be, we all should practice humility, and in positions of honor should take the lower places, giving heed to the warning of Christ when he says: "Beware of the scribes, who desire to walk in long robes, and love salutations in the market places, and chief seats in the synagogues, and chief places at feasts; who devour widows' houses, and for a pretense make long prayers; these shall receive greater condemnation." (Luke 20: 46, 47.) When places of honor are offered, if we have Christ's spirit, we will take the lower seats and leave the higher for our brethren; and when a humble sacrifice must be made, we will cheerfully take the first place. Paul, in writing to the Roman brethren, says: "In love of the brethren be tenderly affectioned one to another; in honor preferring one another." (Rom. 12: 10.) This advice heeded by our preachers would often save the body, or church, from factionalism. Preachers sometimes, instead of practicing this teaching, exalt themselves and honor themselves above their brother preachers until a division is made in the body. Strange love for Christ that permits a church to wrangle over a preacher until two bitter factions are at war in the church! How much better for the preacher over whom the contention arises to drop entirely out of sight! He should plainly say to his admirers and friends: "You cannot create a faction over me." It is a fearful condition for one to be for Paul, one for Cephas, and another for Apollos. Such divisions over preachers brings carnality, and carnality brings death. Read what the Spirit says: "Nay, much rather, those members of the body which seem to be more feeble are necessary; and those parts of the body, which we think to be less honorable, upon these we bestow more abundant honor; and our uncomely parts have more abundant comeliness; whereas our comely parts have no heed; but God tempered the body together, giving more abundant honor to that part which lacked; that there should be no schism in the body; but that the members should have the same care one for another. And whether one member suffereth, all the members suffer with it; or one member is honored, all the members rejoice with it." (1 Cor. 12: 22-26.)

When this teaching is strictly and humbly obeyed, there will be no division and strife in the churches of Christ. But so long as some think of themselves more highly than they should, so long as there are selfish and lustful preachers ministering to the churches, we will find the churches more worldly and corrupt than spiritual. A spirit of levity, worldliness, and corruption is prevailing among the churches that should be cast out. No godly preacher will compromise with such in order to make a living. I would rather break rock on the street and live on bread and water than to compromise with uncleanness of which many church members are guilty. But alas! Some preachers do not cry out against sin, because their own robes are tainted and smell unto heaven. When one learns of the divorced preachers who are living with their second wives and of the many preachers who frequent the moving-picture shows, he cannot but believe we are living in "perilous times." To all such the language of the Spirit is specially applicable: "Draw nigh to God, and he will draw nigh to you. Cleanse your hands, ye sinners; and purify your hearts, ye double-minded. Be afflicted, and mourn, and weep: let your laughter be turned to mourning, and your joy to heaviness. Humble yourselves in the sight of the Lord, and he shall exalt you." (James 4: 8-10.)

If we realize how weak we are, and how we cannot gain the victory over sin in our own strength, in our humility he will give us grace to resist and overcome the devil. Those who have overconfidence in their own strength and ability rush into temptation, to be overcome by Satan. "Wherefore let him that thinketh he standeth take heed lest he fall." (1 Cor. 10: 12.)

Christ is the one great example of humility. He rendered to the world the greatest possible service that a perfect Being could render. Enjoying all the glories of heaven and being in the form of God, he did not cling to the equality, but emptied himself, taking the form of a servant: "And being found in fashion as a man, he humbled himself, becoming obedient unto death, yea, the death of the cross." (Phil. 2: 8.) He led a life of self-denial and service for others. He healed the sick, cast out demons, forgave sins, fed the hungry, and restored sight to the blind. He came down from heaven to serve and to do the will of his Father who sent him. Those who are great walk in his steps. The man who serves most is greatest of all. Those who are greatest are forgiving, guileless, free from malice and pride. "Whosoever therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven." (Matt. 18: 4.)

The Christian, instead of claiming to be superior to others and boasting of how much better he is than others, as did the Pharisee, knows his own weakness, and, like the publican, prays: "God, be thou merciful to me a sinner." Knowing our own imperfections and weaknesses, we should all "put on therefore, as God's elect, holy and beloved, a heart of compassion, kindness, lowliness, meekness, long-suffering; forbearing one another, and forgiving each other, if any man have a complaint against any; even as the Lord forgave you, so also do ye." (Col. 3: 12, 13.)

With a heart filled with pride and conceit, it is impossible to serve the Lord. The heart filled with gratitude for the blessings of God extends a helping hand and sheds a tear in sympathy for the unfortunate and fallen. While Paul was truly brilliant and great, he does not lose sight of his own weakness. Listen to him: "Serving the Lord with all lowliness of mind, and with tears, and with trials, which befell me by the plots of the Jews." (Acts 20: 19.)

In the trials, storms, and conflicts of this life, we should ever cling close to the Lord Jesus Christ. The best must fight sin from the cradle to the grave. If we have made good use of our time, we realize that we know but little and have nothing for which to be proud. In the strength that God gives us and with his guidance, we must subdue

the animal nature until he says to us, "Well done." In his strength we must climb to the mountain top of a perfected and consecrated life. By his guidance we must climb higher and higher to where the snows of purity forever gleam in the glow of heaven. Suffer a closing word of exhortation from the Spirit: "All of you gird yourselves with humility, to serve one another: for God resisteth the proud, but giveth grace to the humble. Humble yourselves therefore under the mighty hand of God, that he may exalt you in due time; casting all your anxiety upon him, because he careth for you." (1 Pet. 5: 5-7.)

Why Did Paul Work With His Own Hands?

BY E. A. ELAM.

Our study of the subject of work would be incomplete without considering the fact that Paul frequently worked at tentmaking while preaching, and, especially, why he did so.

Did Paul work with his own hands simply because and only when he was out of money?

This subject should be more thoroughly studied. All the passages in the New Testament which mention Paul's working with his own hands and which give his reasons for doing so must be studied; his motives for doing this and the purposes to be accomplished by it must be learned, then his example under like circumstances should be followed. What are the facts in the case?

I. PAUL NEVER MADE MERCHANDSE OF THE GOSPEL.

Paul did not both work and preach in order to make money both ways—that is, both by working and preaching. He "coveted no man's silver, or gold, or apparel." (Acts 20: 33.) He said to the Corinthians: "I seek not yours, but you. . . . And I will most gladly spend and be spent for your souls." Here we see his motive and purpose. He took no advantage of the Corinthians, and Titus did not. (2 Cor. 12: 14-18.) He never used the gospel as "a cloak of covetousness" (1 Thess. 2: 5), and condemned all who did (2 Cor. 2: 17). The margin says, "making merchandise of the word of God." Compare 2 Pet. 2: 3; read also 1 Tim. 6: 5. Paul clearly and abundantly and strongly teaches that churches should support well the preacher of the gospel. (See 1 Cor. 9: 1-19; Gal. 6: 6; 1 Tim. 5: 17, 18.) Let this be well understood and taught now with all the force of the gospel. Yet Paul kept before all the truth that he did not so teach "that it may be so done in" his case (1 Cor. 9: 15), and not that he sought for the gift, but for the fruit that increased to their account, showing that their contributions to his support went up to God as "an odor of a sweet smell, a sacrifice acceptable, well pleasing unto God." (Phil. 4: 11, 17, 18.)

II. FOR THE SAKE OF ACCOMPLISHING GREATER GOOD.

When we conceive of one's waiving individual rights, sacrificing personal privileges, and suffering discomfort, hunger, and pain for others, we can begin to understand why Paul worked at times with his own hands; but not until then. For these reasons Paul and Barnabas waived their right to marry and at times to a support, preferring to make their own support for the time being by their own work. This, then, at these times, at least, was not because they were out of money. Paul could have married—that is, some sister would have gladly become his wife; but he did not exercise that right for the sake of accomplishing greater good. Paul's reason for not marrying was not because no sister would have him. So he could have asked a support of those whom he served in some places and could have received it; but he did not ask it, waiving that right also for the reasons which he gives. He declares that he and Barnabas had the right to "forbear working," which means to stop supporting themselves by their own work and to expect a support from the ones they served. Again, he says he "did not use to the full" his "right in the gospel," which means he could have used "to the full" this right. He did not do this because the Corinthians could not be induced to support him or because he was forced to do so by mere want. Were this the case, he could not have used the language he did. He gives his own reasons: (a) That he might "by all means save some;" (b) that he "might gain the more;" (c) "for the gospel's sake," that he might "be a joint partaker thereof" (see 1 Cor. 9: 19, 22, 23); (d) that he might cut off the occasion of false teachers who sought an occasion for obtaining a support or money from the Corinthians. He forced them to an equality with himself in doing "all things for the gospel's sake," and not for "filthy lucre's sake." If these false teachers sought the good of the church at Corinth, as Paul did, then they would waive, as he had done, their claim—not their right, indeed—to a money consideration for their preaching. This was a burning test, showing the difference between why Paul preached the gospel and why they preached what they did. By this Paul demonstrated to the Corinthians that, as a father seeks the greatest good of his children, he sought their souls, and not their money. (See 2 Cor. 11: 11-13; 12: 14-18.) There was no church at Corinth when Paul went there. He went as a missionary. There was no "board of missions" or human society behind him, pledging him a support. He went in the fear of God and trusted God for support, for guidance, and for victory. Finding Aquila and Priscilla, he abode with them, because he and they were tentmakers by trade, and they worked together. Thus he made his own living and preached the gospel. (Acts 18: 1-4.) It is true, then, that he supported himself, and sometimes those who were with him (Acts 20: 34), while he taught these great lessons. Soon, however, a church was planted at Corinth; yet he did not exercise his right to demand a support of it, for after this he supported himself just as he did before, and that, too, when he had the right to demand a support from it. Other churches contributed to his support while he preached in Corinth. The brethren from Macedonia "supplied the measure" of his "want." But "in everything" he kept himself "from being burdensome" to the Corinthians. (2 Cor. 11: 7-12.) On the contrary, he did not "resign" or ask for "an increase in salary" (since he was receiving none), but remained there until the church was on a sure foundation. He "took no advantage of the church." He "made the gospel without charge" to these Corinthians, and declined "to use to the full" his "right in the gospel" for the sake of teaching these great and grand lessons. This shows that he could have used this "right" and have charged for his services. He left the Corinthians and all churches for all time without excuse for not supporting "to the full" all preachers of the gospel by his teaching in 1 Cor. 9: 1-14 and other portions of the New Testament and by his own example. He accepted most gladly and gratefully full support from other churches, and highly commended them for their "fellowship in furtherance of the gospel." (Phil. 1: 3-5.) He sent Tychicus from Rome to Ephesus and to Colosse for the very purpose of making known his "affairs" and "all things" that were done in Rome—his "state." (Eph. 6: 21, 22; Col. 4: 7-9.) Good and wise men think this included Paul's financial condition and other needs. This may be done, and should be done, to-day, when necessary. At Rome, Paul received "the things" which the church at Philippi sent by Epaphroditus, and said he had "all things" and "abounded" and was "filled." It is more than probable that when Paul wrote the Romans that he hoped to be brought on his way by them into Spain he meant the financial assistance necessary to place him in Spain. (Rom. 15: 24.) No church ever received more abundant instruction on the duty to support fully the true preachers of the gospel and the rights of the preachers to live of the gospel, to marry and to receive a support for their wives who were faithful sisters and true workers also, or fuller instruction on helping the poor, than the church at Corinth (2 Cor. 8, 9); and through this God likewise instructs all churches.

III. In Order to Set a Good Example.

Paul worked with his own hands in order to set a good example. The Thessalonians looked down upon labor, and some were idlers and tattlers. The Cretans were accused of being "always liars, evil beasts, idle gluttons." (Tit. 1: 12.) Paul instructed Titus to teach them to "profess honest occupations" (Tit. 3: 8, 14—margin)—in other words, to go to work. Some have suggested that the Thessalonians had quit work because they thought Jesus would soon appear; but that did not make them meddlers in other men's matters, or busybodies, sponges, or parasites. Paul had to teach them much on the subject of work. When he was first in Thessalonica and started the church there, he taught on this subject and said *then*, "If any will not work, neither let him eat" (2 Thess. 3: 10); when he wrote his first letter to the church there, he impressed the same lessons of being quiet, *working, attending to their own business, and setting a good example* (1 Thess. 2: 1-12; 4: 9-12); and he taught the same in his second letter. He charged them again not to feed the ones who would not work. He declared that he himself did not walk disorderly or eat any man's bread for naught, but worked night and day in order to keep from being a burden upon any of them and to make himself "an ensample" unto them that they "might imitate" him—"not because" he had not "the right," for he had the right to expect a support from them; but because he wanted to show them the dignity, nobility, and the moral and spiritual strength of labor. When necessary, should not preachers do the same now? "Thou who sayest a man should work, dost thou work?" To give "an example" is one reason Paul gives for working at Ephesus—to show the church "that so laboring" they ought "to help the weak." (Acts 20: 35.)

In all our study of the Bible the one thing is to learn just what the will of God is that we may obey it.

Who or What Is Responsible?

BY F. W. SMITH.

Under subheads, the following is from the pen of J. C. Sharp, in the Christian Standard of March 5:

East Tennessee Makes a Discovery.

The brethren in East Tennessee discovered that they had a situation that demanded their immediate attention. They discovered that they had approximately sixty churches of Christ, approximately fifteen preachers, one preacher factory, and another near by. They discovered that they had able preachers as far as they went. They discovered that they had many able men among the members of their congregations who know the plea and are capable of telling it. They discovered that about thirty of the sixty churches are closed for lack of leadership.

A Vision.

The vision began as a wee small voice in the night, but it grew and grew and grew. The spirits of dead churches began to haunt some one, we do not know exactly whom. We never did set much store by haunts, or "hants;" but if they go into this kind of business, we are for them. Thirty one-time churches of Christ now closed and silent; thirty one-time soul-saving stations now closed; thirty communion tables, monuments to Christ, shut from public view; thirty pulpits that stood for the proclamation of the soul-saving message of our Lord now silent—would be enough to haunt one who knows and loves the old plea.

Who Is to Blame?

As a matter of fact, we never heard this question raised. The brethren are too interested in changing the situation to try to locate the blame. They feel that it is more important to find the men to reopen these life-saving stations than to stop to locate the blame. In fact, the only suggestion we heard from the brethren most interested was that perhaps they themselves were the ones to blame. Lest some one should think that these good brethren are more to blame than some one else somewhere else, let us pause to say that this situation is not confined to Tennessee. The same situation prevails in scores and scores of places. The only difference that we could notice is that the brethren here have determined to expend their strength in finding the cure immediately.

This is a lamentable situation existing in that section of Tennessee where the society brethren have had full swing with their machinery for all these years. Thirty churches closed "for lack of leadership!" It may be proper to ask, what kind of leadership? The New Testament contemplates and provides for self-edifying churches—churches that can live, grow, and develop through mutual edification; but modern methods have changed God's order. For an efficient eldership the "one-man pastor" has been substituted, who is often but a boy fresh from the classroom, with little or no experience in teaching and guiding churches in the worship and work of the Lord, but clothed with the assumption of "taking charge" of the church, elders and all. Sometimes he does not happen to be a boy preacher, but a "pastor" with years of experience, who does all the visiting, praying, and teaching, leaving the so-called "elders" and other members to sit as lookers-on while he does the work. No wonder churches become helpless and as inefficient as babes under such an administration. Whenever a church learns to be dependent on a preacher as *the* leader of the church, it is paving the way for its spiritual death. It is not God's order, and nothing can survive either in nature or grace that does not conform to the law of its being. The society brethren have schooled and educated the churches that affiliate with the societies to depend too much on preachers, and this is, no doubt, one reason for those thirty churches in East Tennessee being closed. With all the faults of the antisociety churches, they manage to keep open shop; and many of them, with weak and inefficient public teachers, manage to keep the Lord's table spread *every* Lord's day. Few, if any, of them in Tennessee have closed their places of worship because of a "lack of leadership," but honor God with the best they have, which all must admit is better than to become quitters. One would judge from the claims put forth by the advocates of the society as to its great efficiency in spreading the gospel, planting and maintaining churches, its superiority over what we find in the New Testament, that no field would long remain destitute in which the society methods were adopted; but the report before us is a practical demonstration of its failure.

Our brother asserts: "The brethren are too interested in changing the situation to try to locate the blame." They should be careful; for the old saying, "The hair of the dog is good for the bite," will not apply in this case. To "change the situation," they must change their methods and go back to the New Testament order. Continue to educate those thirty churches to depend on the "one-man pastor," and when greener pastures beckon they will find themselves pastorless, with the feeling of helplessness which means to shut up shop and wait for another pastor with his bottle of condensed milk to dispense to babies. The writer of Hebrews rebukes such feeble saints as follows: "For when for the time ye ought to be teachers, ye have need that one teach you again which be the first principles of the oracles of God; and are become such as have need of milk, and not of strong meat." (Heb. 5: 12.) Those thirty *dead* churches, with the proper order operating from their beginning, would have been live wires surcharged with the dynamic force of spiritual power, electrifying the regions round about them. It is not even a grain of comfort for our brother to say: "This situation is not confined to Tennessee. The same situation prevails in scores and scores of places." If the New Testament order of teaching and practice had been observed, there would be no such situation anywhere. The paper read at the meeting in Abilene, Texas, written by Brother Malcomson, of Detroit, Mich., on church edification, should be in every Christian home. No church will ever close its doors that will follow the teaching of that paper, which sets forth New Testament doctrine on the subject in such clear and convincing style.

MISCELLANY

Bebe Boswell, in renewing his subscription to the Gospel Advocate, says: "The church here is weak, nearly dead, and digressive; but Mrs. Boswell and I have made up our minds to get into the work with them, and it may be that some day the cause of primitive Christianity will prevail. How would you go about it?" Work with them; but kindly, yet firmly, show them their errors, and try to persuade them to give them up. Be patient, and do not be discouraged if you do not see results right away.

J. Bedford Beck, Savannah, Ga., writes as follows: "I am sending a bit of news from our work here. We are gaining favor and getting much better acquainted among the people now, and are having much better crowds at all the services. The church is very much encouraged by getting into the new home of worship, and is working with a zeal that will win for Christ. All are very thankful to those who have made it possible for us to get a house here. We have another payment to make in six months, and will need all the help that the brethren can give us in this. Let us all strive to the end that a permanent church be established which can and will do the mission work needed to be done in this section of the country. Many of the congregations have already expressed themselves as anxious to help in this great work. The next payment will be three thousand dollars, and we do not have this amount subscribed yet. Let all the brethren who are helping in this kind of work remember us in their donations. We are going to take care of the remaining six thousand dollars. Let us all supply our part to this work now, that our souls may rejoice in the near future."

Horace W. Busby, Fort Worth, Texas, sends in the following cheerful message: "Austin Taylor and I spent the last two Lord's days in February at Ozona, Texas. This is in the southwestern part of the State, where all are engaged in ranching. It is a great pleasure to preach to these big-hearted ranchmen. They are as receptive to the truth as any people in the world, and know just how to make a preacher feel like he is among friends. We baptized ten, and seven or eight were reclaimed or identified. The church supported us well. They planned to begin building a stone church house by the first of June, and asked us to return for a meeting as soon as it is completed. The first two Lord's days in this month we were at Italy, Texas, in our third meeting with the church there, which resulted in ten baptisms and several restorations, also some by letter. We promised to return in March next year. All the pastors of the different churches attended throughout, with their members. I am now (March 21) at Waxahachie, in what promises to be the best meeting ever held here. There are six revivals in town this week, and all are talking religion, and we are sharing in the effect. John E. Dunn is working with the church here, and is loved by all. He will be with us most of the time. My next meeting will be with the Oak Cliff Church, in Dallas, embracing the first two Lord's days in April."

E. G. Burton, writing from Columbia, Tenn., March 23, says: "I have just read the article written by C. E. Holt, published in the Gospel Advocate of March 17, in which he infers that it is very doubtful as to whether there be such a thing as 'the church of Christ.' However, he had previously stated in the article that inspiration informs us of a plurality of churches of Christ; so I would ask him, how is it possible for there to be a plurality and yet not one? Brother Holt knows, as well as all others who have made any study at all of the church, that it is referred to in the Bible as 'the church of God,' which includes all of the saved, to be sure. It is also referred to as Christ's body. The body of Christ, then, includes all of the saved; otherwise Christ's death would have been in vain, as it was purchased with his blood. However, the scattered churches or congregations were referred to as 'churches of Christ,' and that is what we mean when we speak of 'the Russell Street church of Christ,' in Nashville; we mean the one of the churches that is located on Russell Street. For one to deny Christ's church being 'the church of God,' it seems to me, would be to deny the Christ as God's mediator and his being the Savior of the world. Since Christ gave his life for the church, and since it is him we are to remember on the first day of the week, and as the church is referred to as his body, then why should we, as followers of him, not refer to our respective congregations as 'the church of Christ?' Or what other name could be used?"

Carl A. Gardner, Bardwell, Texas, writes: "I have declined the offer of superintendent of the Bardwell public school for the fourth year. I have been elected as superintendent of the Ferris school in this county. Ferris is on the Interurban near Dallas, and offers great opportunities for building up a splendid school system. The people intend to vote bonds for a new building soon, and we hope to see the work move on well there. I have never lived among finer people than at Bardwell. The brethren have ever sought to make our stay pleasant. It is with great reluctance that I leave these good people; but the opportunities for service appear greater at Ferris right now. The brethren there plan to build a nice brick house of worship as soon as economic conditions permit. J. S. Dunn has done a great work there the past year toward kindling the spiritual fire. The brethren appreciate his services. The church at Bardwell is active, and I never saw a congregation so harmonious. The young people have a very instructive program each Sunday evening, and many are being trained for the great work. Oscar Roach is the senior elder in the congregation, and he is one of the best. Instead of holding the congregation back, he is ever ready to see it go forward along all scriptural lines. I am proud of this congregation, and I shall always count it a great privilege to visit the people of the Bardwell community. It is a great and happy work to labor among the plain people of the rural and small-town belts, for they are the noblest of all the earth."

The following, sent from Fort Smith, Ark., dated March 6, is self-explanatory: "We, the undersigned, elders and deacons of the Park Hill church of Christ, worshiping in this city, desire to state that Will W. Slater is now in the third year of his ministry for this church. His service has been very satisfactory, and he has played a worthy part in the development and growth of this congregation. He has a sunny temperament and a wonderful gift of making friends, and is held in high esteem, and loved and appreciated by every member of this church. He is a teacher and singer of rare ability, having had fourteen years' experience in the song field. He is an able minister of the gospel of Christ, a power in the pulpit; he is a strong, forceful speaker, and preaches what he believes to be the truth without fear or favor, regardless of what others might say or think; but he is kind and considerate to all. He is a successful evangelist, and we feel that any congregation will be fortunate who secures his services in that capacity. He has repeatedly said that he will not accept the work here for another year, for he feels that he is needed more in the field; but if he refuses to accept this work, it will be over the protest and with the profound regrets of the entire congregation. We love him, and we heartily recommend him as being a Christian in all that that term means. May God bless him in all his efforts for good." Signed as follows: W. B. Wood, G. A. Howell, John Gallaher, J. G. Maner, John W. Wilson, elders; H. F. Valentine, D. J. Lockridge, F. D. Whaley, E. Bridges, C. R. Berkley, deacons; S. A. Lynch, clerk.

H. B. Young, Route 1, Soddy, Tenn., writes as follows: "I wish to call attention to an article in the Gospel Advocate of March 24, written by John R. Williams. I recommend that all give it a careful scrutiny, especially what he says in regard to the appeals being made through the papers. It looks like many persons and congregations making appeals think that they are the only ones in hard shape and that the rest of the brethren have plenty that can be had for the asking. While it is right for God's people to help each other, it is also right for all to retrench and practice economy, self-denial, and sacrifice to the limit before rolling their burden onto others. Congregations that contemplate building should count the cost and build according to their ability, and not start building a large, fine house to be proud of, with the expectation of others carrying the larger part of the load. I have no sympathy nor money for people who build houses to be proud of. Of course the Lord is entitled to all that we can do for his glory; but I am sure that a humble, consecrated congregation, conspicuous for brotherly love, humility, and good works, brings more glory and is better pleasing to the Lord than a proud, worldly congregation in a fine house of worship. Established congregations should take care of their own indigent members, also their finances. Where a new field is invaded, no one or two should be allowed to bear the charges alone; but even in this, proper discretion should be used. Where people are impervious to the plain story of the cross, time and money should not be wasted; but follow the instructions of Jesus to wipe the dust off as a testimony against them and go on to more promising fields."

Hugh H. Miller's Work in Rochester, N. Y.

BY E. A. E.

The following is Brother Miller's report, which is self-explanatory. Read it, and note what a good man is doing:

Rochester, N. Y., January 20, 1921.—Dear Brother Elam: Various matters figured in preventing this matter coming to you at an earlier date.

I am inclosing hurriedly a statement of contributions received for the Rochester work during 1920. It may appear quite a lengthy list for publication, but I give it to you to do with as you deem proper. Our balance at the close of the year was some above the difference between our expenditures and the total received. The slight discrepancy doubtless is due to my failure either to enter some of our expenditures or to credit a contribution or two on the books, though all contributions were immediately acknowledged direct to the contributor.

I will go next week for about a two-weeks' stay with the little congregation at Hubbardsville, N. Y. They are taking advantage of my being out of work just now during the big lay-off in the industries to have me stay longer with them. I was with them once last fall. Possibly I told you at that time about the church at Hubbardsville. It was established some twenty or twenty-five years ago by Brethren George and John Klingman.

My year's work with this small congregation has been very pleasant; and though severely handicapped by an undesirable place of worship where it is difficult to get an outside hearing, we happily continue our "work of faith and labor of love" in hope of greater things. I will remain with this Rochester work indefinitely, for I took up the work with the faithful few here with the determination to stay with them until something worth while was accomplished.

Beginning in August of last year, I worked with a Rochester firm, and accepted twenty-five dollars monthly for my services for the church; and beginning with 1921, I will accept nothing for my services unless conditions make it necessary. We have not words adequate to express our thanks to those who contributed so liberally to the work here during 1920.

Though relieved, I hope, of any responsibility to me during 1921, the brethren here will still be unable to carry on the work without help from the outside. We have at present, however, a balance of one hundred and seventy-five or two hundred dollars, and hope to retain this, if not more, for a more extensive evangelistic work during the summer. It is our present plan to have Brother Morgan H. Carter or some other wide-awake young man to assist us in tent work at that time. We hope, if the work moves along smoothly, to be in position to purchase the tent ourselves. HUGH H. MILLER.

Brother Miller, as stated in his report, furnished a list of the contributors, with the amount contributed by each, which we cannot publish. The total amount received for the Rochester work for 1920 was $1,281.21.

It is self-sacrificing in Brother Miller to do this work in the way he does; but the churches should that much the more willingly contribute to his support and to the upbuilding of the cause of Christ in this great city. Let all congregations and individuals continue their contributions for 1921.

Relief Fund.

Church at Corinth, Miss.	$83.50
"A Sister" and her Sunday-school class, Fountain Creek, Tenn.	1.10
Church at Hendersonville, Tenn.	17.48
Church at Smyrna, Tenn.	25.65
Church at Hamilton, Ala.	6.00
Mrs. Lyda Oder, Route 4, Taylorsville, Ky.	2.50

In sending contributions, be sure and state whether they are intended for the Home Orphans' Fund, the Armenian and Syrian Fund, or the Poland Fund. I should be glad if more of the contributions were designated for use in providing for orphans in this country, since there are constant appeals from destitute families close to us. Make all checks and money orders payable to A. B. Lipscomb, who will forward them to the proper commissioners.

"Queries and Answers by Lipscomb and Sewell."

BY T. W. PHILLIPS.

This wonderful book has just come to my desk, and after perusing its pages almost a day and a night I pronounce it the most valuable of any book in my library. This book has 767 pages of reading matter; and I find it indexed so the reader may readily find any query on any of the many hundred questions that involved the mind of these two brainy men for a period of more than forty years. I cannot recommend it too highly to my friends; and were I able to give all my friends a present by which they might remember me, I know of no book that would be of greater worth to them. The editor and the publisher are to be complimented in presenting to the reading brotherhood such a book as this. This book will not only perpetuate the memory of these two great men (Lipscomb and Sewell) in the hearts of the disciples of Christ, but it will aid in perpetuating the pure word of God and the true worship ordained of God on down the coming ages. Buy it, brethren, and scatter it all over the land.

Abide in Me.

The soul alone, like a neglected harp,
Grows out of tune, and needs that Hand divine;
Dwell thou within it, tune and touch the chords,
Till every note and string shall answer thine.

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

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

—H. B. Stowe.

You are unable to explain the wonderful union of God and man in the nature of Christ; but are you more perfectly able to explain the wonderful union of matter and spirit in your own? Are you able to explain how it is that matter seems to be affected by the laws of spirit, so that the hands beckon, the feet walk, and the lips have language in obedience to the determinations of the intellect and will; or how it is that the spirit seems to be affected by the laws of matter, so that an afflicted body will sometimes make a clouded soul? In both cases you must believe, not on the ground of your ability to explain the thing in question, but on the ground of its support by appropriate evidence.—Stanford.

PELOUBET'S NOTES FOR 1921.

"Peloubet's Notes" has been issued for forty-seven years with ever-increasing popularity and usefulness, which fact alone is a wonderful argument for its value and helpfulness. It is rich in material, comprehensive in its scope, and practical in its treatment. Every superintendent, teacher, and scholar will find in it his own personal requirements. The editor of The Outlook says: "We give first place to Peloubet's." Marion Lawrance, the noted Sunday-school worker, writes: "How this standard commentary has been able to maintain itself during all these years, growing annually stronger and richer, is a marvel to the Sunday-school world. Personally, I do not see how any Sunday-school teacher can hope to do his best without the rich, full helps found in these 'Notes.'"

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The Curtis-Arceneaux Debate.

BY LESLIE G. THOMAS.

The debate between the Reorganized Church of Jesus Christ of Latter-Day Saints, represented by "Apostle" J. F. Curtis, of Independence, Mo., and the church of Christ, represented by Brother Early Arceneaux, of Wichita Falls, Texas, was held in Flint, Mich., March 7-18. The church propositions were discussed, and each disputant affirmed six nights. Curtis is a weak debater, and seemed afraid to take a position on any fundamental point under discussion. In his first negative speech Brother Arceneaux succeeded in putting Curtis on the defensive. Curtis' entire affirmative work on the first proposition could have been done in three speeches. Brother Arceneaux successfully exposed Mormonism and taught the truth to hundreds of people. It was reported that Brother Arceneaux was a lawyer and would defend any doctrine for the money. This was soon shown to be false, and he steadily grew in favor with the crowds until the very last. From six hundred to one thousand people attended every session. Some went two hours before time to begin, in order to get a seat. So far as we know, this was the first religious discussion ever conducted in this city. Elder William Fligg, of London, Ontario, Canada, moderated for "Apostle" Curtis; Brother J. W. Shepherd, of Detroit, Mich., moderated for Brother Arceneaux. Brother Shepherd thoroughly understands how to do this work; and we are convinced that if he had not been on the ground to see that the rules agreed upon were obeyed, the good would not have been accomplished that we are certain was accomplished. He demonstrated that debates can be conducted without mud-slinging. Curtis tried all along to disregard the rules; but the audiences saw the advantage of obeying them, and seemed to indorse the course of Brethren Arceneaux and Shepherd in the conduct of the discussion.

At the conclusion of the debate Brother Arceneaux preached four times. Two took membership and three were baptized. One was a Roman Catholic. We are hoping that others will accept the truth as a result of the debate. We have only one small congregation in this thriving city of almost one hundred thousand souls.

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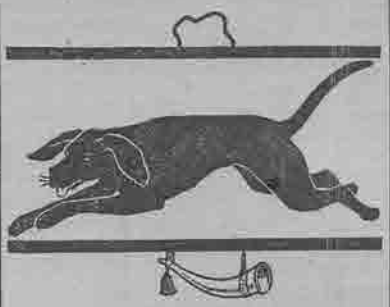

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Notes From San Antonio.

BY W. D. BILLS.

The churches in San Antonio, Texas, recently enjoyed a visit from Brother J. C. McQuiddy. While we did not send for him, nor did he ask us if he might come, yet we enjoyed having him with us. He was not on a preaching trip, and it took some persuasion to get him to preach; yet he finally consented, preaching once at Grove Avenue and once at Denver Heights. His lessons are plain, practical, and delivered in a way which shows the speaker to have "been with Jesus." It is a real delight to the churches of San Antonio to have such men as J. C. McQuiddy visit us. He was here on account of his health, but manifested his interest in the cause of Christ by helping us in every way he could. We love him and shall be glad for him to visit us again.

The workers in San Antonio, particularly Brother Phillips and myself, appreciate the good things Brother McQuiddy had to say of us in a recent issue of the Gospel Advocate. It helps much to make us feel that our efforts have not been entirely in vain in this city, and that the Lord is good and gracious and has lovingly blessed us all the way along. Without his guidance and care, we could not have succeeded.

Almost seven years ago I was invited to move to this great city and assist in building up the cause of New Testament Christianity. I found two small but determined congregations, poor in this world's goods, but willing to spend and be spent for the work of the Lord. We have never done anything very great, nor have we ever had any very great results, yet we do feel that our work has been constant and permanent. I spent more than six years with the Denver Heights congregation, and am now helping to build up another congregation in another part of the city. Our work starts with flattering prospects. We have almost one hundred members, and among them some of the strongest Christians I have ever known. There is no friction in the congregation, our attendance is good, the contributions are good, and the work is a genuine pleasure. But with such people as we have in this little congregation, it could not be otherwise. We have a splendid location on Grove Avenue, and hope to be able to give good reports of the work there all the way along. We were fortunate in securing Brother T. W. Phillips to take my place with the Denver Heights Church. Brother Phillips is a most excellent preacher and a wide-awake worker. He has done a most excellent work since he has been here, about thirty having been added to the congregation since he came, sixty days ago. In the near future we hope to be able to start other congregations.

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PILES DON'T BE CUT Until You Try This Wonderful Treatment.

If you have piles in any form, write for a FREE sample of Page's Pile Tablets, and you will bless the day that you read this. Write to-day. E. R. Page, 430-G Page Building, Marshall, Mich.

STANDARD FOR 50 YEARS

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Not Spring Fever But Malaria

CAUSES THAT LAZY TIRED FEELING.

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(TRADE-MARK REGISTERED MARCH 9, 1920)

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SHIRTINGS CHAMBRAYS GINGHAMS

Beautiful colors, guaranteed fadeless. Practically nonshrinkable. Goods marvelously durable, because made of doubled, twisted yarns from best cotton procurable. In Quality, equal to imported goods; in Durability, vastly Superior; in price, Much Lower.

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In variety and amount to suit the customer's convenience.

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WRITE FOR SAMPLES AND PRICES. ADDRESS DEPT. A6

We Also Tailor Shirts to Measure and Guarantee Satisfaction

WOMEN WHO CANNOT WORK

Read Mrs. Corley's Letter and Benefit by Her Experience

Edmund, S.C.—"I was run down with nervousness and female trouble and suffered every month.

I was not able to do any work and tried a lot of medicine, but got no relief. I saw your medicine advertised in a little book that was thrown in my door, and I had not taken two bottles of Lydia E. Pinkham's Vegetable Compound before I could see it was helping me. I am keeping house now and am able to do all of my work. I cannot say enough for your medicine. It has done more for me than any doctor. I have not paper enough to tell you how much it has done for me and for my friends. You may print this letter if you wish."—ELIZABETH C. CORLEY, care of A. P. Corley, Edmund, S. C.

Ability to stand the strain of work is the privilege of the strong and healthy, but how our hearts ache for the weak and sickly women struggling with their daily rounds of household duties, with backaches, headaches, nervousness and almost every movement brings a new pain. Why will not the mass of letters from women all over this country, which we have been publishing, convince such women that Lydia E. Pinkham's Vegetable Compound will help them just as surely as it did Mrs. Corley?

TETTERINE

Drives Away Pimples

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

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CLINTON, S.C.

OBITUARIES

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

Tenpenny.

Martha T. Tenpenny was born on July 13, 1870, and died on January 13, 1921. She was born into the family of God when she was about sixteen years old, and remained faithful until death. For months she suffered much, but bore her suffering with that degree of patience that is characteristic of God's children. "Though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me; thy rod and thy staff, they comfort me." She has fallen asleep in Jesus, there to sweetly sleep till the resurrection morn. She leaves two brothers to mourn her death. May they live such lives that there may be a happy reunion in the beautiful land. Funeral services were conducted by the writer. J. P. CURLEE.

Crews.

After a few days' suffering Sister Felicia Simms Crews departed this life, at her home in Lawrenceburg, Tenn., on March 17, 1921, aged seventy-three years. Sister Crews was preceded by her husband, Brother D. B. Crews, two years ago. She leaves four sons and one daughter—Billy, James T., John G., and Frank Crews, and Sister Thomas McArtor. Sister Crews was a most amiable Christian. This was touchingly manifested by the number that called at her home during her short illness. She was a true and devoted mother, always taking a deep interest in the welfare of her children. The interment was at Mount Ararat, preceded by services at the home, conducted by J. E. Thornberry and T. C. King, of the church of Christ. T. C. KING.

McAdams.

Sister McAdams, after an illness of several months, passed away, at her home in Lawrenceburg, Tenn., on March 4, 1921, at the age of sixty-nine years. She leaves her husband, two children, Mrs. T. B. Heyer and Miss Eula McAdams, six grandchildren, one great-grandchild, besides many good friends, to mourn her death. She had been a member of the church for thirty years; and being possessed of a meek and quiet spirit, her death was a just cause for grief. But we feel sure that her good life is not dead, but will live on in the hearts and lives of others while the ages come and go. The funeral took place on Sunday, March 6, conducted by the writer of this notice. Interment in the Mimosa cemetery. A large number of friends and loved ones attended the obsequies. The bereaved have our sincere condolence. T. C. KING.

Hodges.

Sister Nora Hodges, wife of Brother J. H. Hodges, died at her home, near Lake City, Fla., on March 5, 1921, after a short season of intense suffering. She was laid to rest in the burial ground at the old church house at Huntsville, there to await the trump of God to call her forth to put on her crown of life and enter in through the gates into the beautiful city of God, where God "shall wipe away every tear from their eyes; and death shall be no more; neither shall there be mourning, nor crying, nor pain, any more: the first things are passed away." (Rev. 21: 4.) Sister Hodges was only nineteen years old at the time of her death. She was a lovable character in the community and a faithful Christian. She was baptized by the writer on April 14, 1920. While she rests from her labors, her works will follow her, and at the judgment souls may be ready to meet God as a result of her Christian influence. Let us meet her there. J. O. BARNES.

Allbritten.

G. W. Allbritten was born on February 14, 1846, and departed this life on December 31, 1920. He was married to Nannie E. Moore on August 17, 1871. To this union six children were born—two boys and four girls. Two of the girls preceded him to the spirit land. He obeyed the gospel when a young man, and ever lived a devoted Christian life. Besides his aged and feeble wife, he leaves two sons, two daughters, fourteen grandchildren, three great-grandchildren, and other relatives, as well as a host of friends, to mourn their loss. Brother Allbritten was a faithful husband, a good father, and a quiet Christian man. For a number of years he served as an elder of the Berea Church, in Johnson County, Ill., and was loved by all who knew him. He was buried in the Berea cemetery. Funeral services were conducted by the writer. In the death of this godly man, not alone his family, but the church and the community as well, have lost one of the best men I ever knew. May we all emulate his life, that we may meet him in the city of God. L. E. JONES.

Davis.

California Whig Kirk was born on June 29, 1848; was married to S. H. Davis in 1863; obeyed the gospel in 1866; and entered into rest on January 31, 1921. "Aunt Whig" is gone, her work on earth is over, but her memory will live always in the hearts of those who knew and loved her best. Her long life with her husband was so pleasant and happy, and we like to think that they will meet again in the better life. In his own words, he

had "loved her since she was a little girl." They reared to manhood and womanhood three sons and three daughters. She was a faithful Christian, ever ready to defend the truth and help the needy. She was indeed "given to hospitality," and we never failed to leave her presence cheered and encouraged. When her body was racked with pain, she greeted all with her cheery smile. She was unselfish and considerate of others, and so appreciative of the kindness of her many friends. Through our tears we look up and thank God for his promises. Brother W. S. Morton spoke words of comfort at her home. Interment took place at Pisgah cemetery.

MRS. D. L. KIRK.

A Word of Warning.

BY T. W. PHILLIPS.

Preachers' meetings and lecture weeks have become quite popular of late in Texas, Arkansas, and Oklahoma, among "us loyal folk." I am wondering if quite a few of us will not get an invitation from "the sweet-spirited brethren" at an early date to come over to "one of the villages in the plain of Ono" for a conference. There seems to be such a little difference now between us, really no difference except in the name. They are "sweet-spirited," and we are "the loyal brethren." They have the machinery already organized and steam up, and Brother McPherson and L. D. Anderson could open the door, and we could all join now and have full fellowship with them without any real sacrifice. West of the big Mississippi River a great per cent of us have gone off after Russellism, Adventism, Bollism, Janes-McCalebism, or Bradleyism, or some other kind of "ism," until there are only a few of us left, anyway, to "contend for the faith which was once for all delivered unto the saints;" and those of us left are seemingly weaklings or cowardly, while not a few of us have blackened our character in some way; and it might be a good thing to just surrender the work to the "digressives" and be done with it. But, O my God! How can we afford it? The judgment day is coming, and we will all have to give an account to Him for our stewardship. So, in view of these things, I beg to pronounce myself a soldier; and I am in the fight. I shall use only "the sword of the Spirit" as my weapon. But I have no time to meet with the enemy in the villages of Ono, Oklahoma, Texas, nor Arkansas, to compromise my Lord's will and way. Neither will I compromise with the isms above named, nor will I fellowship the promoters of those isms. The church as the Lord planted it, and the gospel as the apostles preached it, is my glory; and in this way only can I "go . . . into all the world, and preach the gospel."

A Trip to Alabama.

BY W. F. SIMS.

I preached twice last Lord's day (March 27) at Bell Factory, Ala. This is the home of Brother G. W. Moore. It has been about fifteen years since I was first there. Brother Moore's family is an exception; father, mother, and ten children—five boys and five girls—all Christians. Brother Moore runs a dairy farm, and everything runs like clockwork—no noise, no friction. Five of his children are married; some of the others are farming and some are teaching. All of them do what they do with determination. The youngest son, Howard, seventeen years old, read sixteen verses in Ps. 119 for me on Sunday night. He finished high school on Friday before. I advised him to take in David Lipscomb College, and then preach the gospel to the much-neglected people of Alabama. Would that we had more Moores like the Moores at Bell Factory! Brother E. L. Cambron did the first preaching there about twenty years ago. Then Brethren Thomas Shaw, Fount Dearing, J. D. Floyd, Ellett Boyd, Bryant, Bradley, Luther Jones, Joe Jones, and J. J. Horton. I have promised to be with them for a meeting this year, provided I continue to improve. In March of last year I had the influenza, and seemed to be tired all the year. It seems now that I will be able to preach some this year.

On the first day of July I will be seventy-five years old. The Lord has blessed me in so many ways. I feel nearer him every day that comes. I never let a day pass without reading the Bible and kneeling in prayer. I cannot explain how God answers prayer. So many things cannot be explained. He tells his children to pray. He says he will hear them, and I believe what he says. Unbelief is the besetting sin of the times. We must trust the Lord for all his promises.

"What is the greatest temptation of a busy, purposeful Christian? Is it not to take his life into his own hands and carve out a career of service for himself instead of being willing to search out God's plan for him and follow that? Especially when the work we want to do is good work, we find it hard to realize that our carefully-thought-out plans may not coincide with God's purposes. But the only success for a Christian is to learn what God would have him do, and to do that up to the limit of his powers."

Buy It Either Way

Tablets or Liquid

PE-RU-NA

A Great Medicine

Mrs. M. J. Riley, R. R. No. 1, Box 101, Calvert, Texas, writes:

"I have used Pe-ru-na and know it is good for colds, coughs and catarrh. It cured my catarrh and I do not take cold when I use Pe-ru-na. It is a great medicine."

During the last fifty years, Pe-ru-na has been looked upon as the reliable medicine for catarrh of every description, whether it be of the nose and throat, stomach, bowels or other organs.

By keeping Pe-ru-na in the house for emergencies, serious sickness may frequently be prevented. Use it after the grip or Spanish Flu.

Sold Everywhere

Holman New Testament

FOR OLD FOLKS

EXTRA LARGE PRINT

Our famous large type, 16mo Pica, self-pronouncing edition. This type is particularly well suited to such readers as have defective or impaired eyesight, or by reason of age feel the need of a good, clear print.

PICA, 16mo. Size, 5½ x 7⅞ x ¾ inches.

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THE book of Je'sus

No. 290. Morocco Grained Cloth, limp, gold back and side titles, round corners, red burnished edges. **Publisher's Price, $1.20. Our Price—postpaid** **$1.00**

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RECOMMENDED AND SOLD BY DRUGGISTS AND OPTICIANS

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In answering advertisements, please mention the Gospel Advocate.

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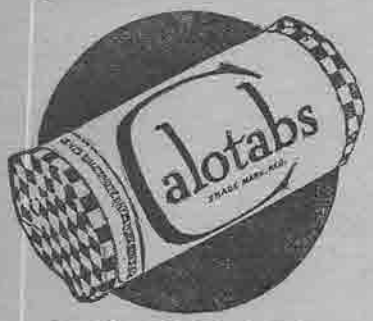

Quick and delightful relief for biliousness, colds, constipation, headaches, and stomach, liver and blood troubles.

The genuine are sold only in 35c packages. Avoid imitations.

Weak, Nervous, Following Influenza

Montrose, W. Va.—"Last spring after having the flu I was very weak and nervous. I got one bottle of Dr. Pierce's Golden Medical Discovery and two bottles of Favorite Prescription and they helped me so much. I am 67 years old and did lots of work last summer and am doing my housework and washing this winter for four in family."—MRS. L. R. WILMOTH, R. F.D. 2.

Dr. Pierce's medicines have been sold by druggists for the past 50 years. Send 10 cents to Dr. Pierce's Invalids' Hotel in Buffalo, N. Y., for a trial package of any of his medicines.

For the HAIR—

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

TETTERINE

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

Rely on Cuticura To Clear Away Skin Troubles

Soap to cleanse, Ointment to soothe, Talcum to powder, 25c. Samples of Cuticura, Dept. V, Malden, Mass.

ACHES

women's aches, Sick and Nervous Headaches, Back aches—relieved quickly by the Reliable Remedy

CAPUDINE

IT'S LIQUID—QUICK EFFECT.

Notes From Fort Worth, Texas.

BY T. W. PHILLIPS.

I am just in from San Antonio, Texas, where I spent two months, February and March, in the work of the Lord. We held a meeting during the four Sundays in February, and after that we had Monday-night union services at the three different congregations—Grove Avenue, Denver Heights, and South Flores Street. Then on Wednesday night we had our respective prayer meetings. Some thirty odd members were added to the Denver Heights congregation during my two-months' work there.

To our happy surprise, the beloved J. C. McQuiddy, of Nashville, Tenn., paid us a visit while he was taking a needed rest; and he preached one time for Brother Bills at Grove Avenue, and once for me at Denver Heights. His solemn, earnest manifestation of humility and meekness, with his powerful presentation of practical lessons of Christian living and work, will not be soon forgotten. It was my personal pleasure to room with Brother McQuiddy while he stayed in San Antonio. Then I gladly helped him with the Gospel Advocate all I could, from the pulpit as well as privately.

Brother W. D. Bills is doing a wonderful work at Grove Avenue. Bills has more friends, to have worked there so long (seven years), than could hardly be expected. He is one of our strongest Texas preachers.

I will now be in my routine of protracted-meeting work for the spring and summer. Without looking at my diary, and as I recall from memory, I go to Osceola, Texas; Wewoka and Shawnee, Okla.; Centerville and Midway, Texas; Nashville, Ark.; and maybe to a place or two I do not now recall.

My little son, Tom Wendell Phillips, may be had for a few meetings at weak places where they need help. He is not quite seventeen, but he can do the work all right. O. E. Phillips, my eldest son, has done a great work at Eastland, Texas. If I had forty boys, I would have them all make gospel preachers, if I could, provided they make good men.

The Lord bless the workers in his vineyard everywhere.

Loss of Appetite is also loss of vitality, vigor, tone. To recover appetite and the rest, take Hood's Sarsaparilla, that strengthens the stomach, perfects digestion, makes eating a pleasure. It also makes the blood rich and pure and steadies the nerves.

FOLEY'S HONEY & TAR FOR COUGHS. COLDS. CROUP

CURED HER FITS

Mrs. Paul Gram, who had suffered with fits or epilepsy for over fourteen years, reports that she was cured with a medicine she read about in the paper. She says that over ten years have passed and the attacks have not returned. Every one suffering from fits should write R. P. Lepso, 198 Island Avenue, Milwaukee, Wis., who will send them a free bottle of the same kind of medicine Mrs. Gram says cured her. Send him your name to-day.

Save

Your Strength By Conserving Your Nervous Energy

For Nervousness or Sleeplessness, Try

Dr. Miles Nervine

A Nerve Sedative containing Ingredients recognized by Specialists as having great value in the Treatment of Nervous Diseases.

AT ALL DRUGGISTS

MILES MEDICAL CO., Elkhart, Ind.

Coughs & Colds?

Dr. H. James' Cannibis Indica (Compound)

IN USE FOR OVER FIFTY YEARS

An old and well-tried remedy for the relief of **Bronchial Asthma, Catarrh, Colds, Etc.** Send for **Circular** and **Book of Information.** Address

CRADDOCK & CO., Philadelphia, Pa.

NEW MONITOR SELF-HEATING IRON

AGENTS SEND FOR FREE OUTFIT OFFER

$60 to $80 a week actually being made now by men and women. The original—the best—the lowest priced. Nickel plated—looks good—makes good—sells fast—guaranteed. No experience needed. Women as well as men. Exclusive territory. Work all or spare time. Mrs. Stockman, Kansas, sold 10 in half a day. Pearman, Ky. made $150 first week. Liberal terms. Prompt service. Write today.

THE MONITOR SAD IRON CO. 325 Fay St. BIG PRAIRIE, OHIO

The Situation in Tulare, Cal.

BY L. MEADE WILLIAMS.

If we had our house painted on the outside (and it is very much needed), we would have a house that would be an honor to any community. When we undertook the task of building a house of worship in Tulare, we asked the brotherhood to assist us, as we were only a handful of brethren and sisters, and none of us blessed with an abundance of this world's goods. Outside of our own congregation, we have received from different congregations and individuals, all told, $173.68. Of this amount, there was received from brethren and churches in California, $96.50; from Kentucky, $53.18; from Texas, $12; from Missouri, $10; from Oklahoma, $2. Our present indebtedness is a little over three thousand dollars. Had we not been assured by brethren to whom we talked concerning the matter that we would receive help, and had we not felt that it was much needed and that we would receive the coöperation of the brethren at large, we would not have undertaken the task. If any one would like to know about the situation here and the struggle we have made and are now making, we would refer you to J. W. Dunn, of Grand Prairie, Texas; C. A. Norred, Memphis, Tenn.; T. B. Larimore, Berkeley, Cal.; W. H. Trice, Fresno, Cal.; L. D. Perkins, Armona, Cal.; G. W. Riggs, Los Angeles, Cal.; E. M. Borden, Riverside, Cal.; or E. C. Love, Santa Rosa, Cal.

In making the deed, we tried to make it secure, so that those desiring to worship according to the New Testament plan may hold the house; hence the restrictive clause. Brethren, we are now making this last appeal for help; and if, after investigation, you feel that it would be money given that would be for the good of the Master's cause, we ask that you send a contribution at once, and it will be thankfully received and acknowledged. My address is 129 South D Street.

An Incident.

The following correspondence has been sent us for publication:

Montgomery Enterprises, Inc., Montgomery, Ala., March 22, 1921.—Elder Fred M. Little, Catoma Street church of Christ, City.—Dear Sir: We are inclosing herewith pass to the Empire, Strand, and Plaza Theaters for the season ending June 30. It is our custom to extend to the ministers of this city the courtesy of our theaters. We sincerely trust you will use the inclosed card frequently and will derive much entertainment from its use.

Respectfully,
W. A. DOSTER.
Montgomery Enterprises, Inc.

Montgomery, Ala., March 24, 1921.—Managers of the Montgomery Enterprises, Inc., Montgomery, Ala.—Dear Sirs: I am returning herewith the complimentary pass tendered by you to me as a minister of the city. I am very grateful for any courtesies extended to me which in any way show appreciation of the work of a minister of the gospel. I thank you, therefore, for this act of kindness, for which you have a right to expect my appreciation.

I cannot conscientiously patronize the theaters nor encourage the same as they are run to-day, uncensored, also since the management operates on the Lord's day in violation of both divine and civil law. It therefore becomes the duty of the minister who loves character more than entertainment to exert himself to create sentiment against the unregulated shows, which, to my mind, is one of the greatest educators of evil extant. The following reasons are given for the above conclusion:

A survey was made of three hundred and eighty-eight pictures in the order in which they were presented in the theaters, and only thirty-five of this number were reported to be free from objectionable features. The remaining three hundred and fifty-three were found to show one or more of the following objectionable points: (1) Marriage intrigue; (2) divorce; (3) immodest dress; (4) social or individual drinking; (5) indecent cabaret dancing; (6) interior of houses of ill fame, gambling halls, etc.; (7) undue freedom of contact between the sexes; (8) smoking by girls and women; (9) realistic struggle by girl or woman to defend honor; (10) tense nerve-racking situations.

When the films are so censored that most of the objectionable features referred to above are removed, a minister may encourage them by his presence, but until then it should be his pleasure to warn the public of the danger there is in such impressions made upon the plastic minds of the young.

I grant that some good, wholesome

How Coca-Cola Resembles Tea

If you could take about one-third of a glass of tea, add two-thirds glass of carbonated water, then remove the tea flavor and add a little lemon juice, phosphoric acid, sugar, caramel and certain flavors in the correct proportion, you would have an almost perfect glass of Coca-Cola.

In fact, Coca-Cola may be fairly described as "a carbonated, flavored counterpart of tea, of approximately one-third the stimulating strength of the average cup of tea."

The following analyses, made and confirmed by the leading chemists throughout America, show the comparative stimulating strength of tea and Coca-Cola stated in terms of the quantity of caffein contained in each:

Black tea—1 cupful (hot) (5 fl. oz.) ..... *1.54 gr.*

Green tea—1 glassful (cold) (8 fl. oz., exclusive of ice) ..... *2.02 gr.*

Coca-Cola—1 drink, 8 fl. oz. (prepared with 1 fl. oz. of syrup) ..... *.61 gr.*

Of all the plants which Nature has provided for man's use and enjoyment, none surpasses tea in its refreshing, wholesome and helpful qualities. This explains its almost universal popularity.

The Coca-Cola Company has issued a booklet giving detailed analysis of its recipe. A copy will be mailed free on request to anyone who is interested. Address:

The Coca-Cola Co., Dept. J, Atlanta, Ga., U. S. A.

J1

pictures are shown; but the majority are objectionable, and, therefore, are to be warned against.

May we hope for the day to come when men will love character more than money, and people will desire edification more than entertainment.

Again thanking you, I am,

Yours truly,

FRED M. LITTLE,
Minister.

We heartily commend Brother Little's earnest and courageous stand for the right. He is right.

Indian Missionary Correspondence.

The following correspondence will be of interest, as it will throw some light upon the famine in India, also upon the methods employed by Brother Jelley and those of denominational missionaries:

American Marathi Mission, Ahmednagar, Deccan, India, November 24, 1920. —E. S. Jelley, Kankhal, U. P.—Dear Sir: I have never yet had the pleasure of meeting you, but have only heard that you are actively interested in Christian work for Mangs. I am an Indian missionary of the American Marathi Mission, and now superintend its work in the Parner District, formerly in charge of Dr. R. A. Hume. I also look after the church of the Lamb in Ahmednagar, in which we have some Mang Christians. These have been reduced to a miserable poverty, owing to famine and high prices. Because this church is financially independent of the mission, I cannot ask for any solid help for these people from the mission. Any ordinary charity will be of little use to them in these days. What they need is a capital to carry on their rope trade, the proceeds of which can be used for their support and social betterment, under good supervision. I appeal to you for this help, if you can kindly give it. I do not think that the technical point of their membership in another denomination will interfere with your helping them in this age of missionary coöperation. The church will gratefully accept your gift and make a proper use of it. We could use Rs. 1000 profitably.

With Christian greetings to you,

Yours sincerely, R. S. MODAK.

Kankhal, U. P., December 3, 1920.—Dear Mr. Modak: Your letter of November 24 received, and it has been receiving my consideration. I have never met either you or your late respected father, but I have often heard you both spoken of, and always well spoken of. I also heard that your father was interested in my work. As to your proposition, I have been much perplexed concerning it. As I understand it, you are seeking assistance for members of the congregation known as the 'church of the Lamb,' in which case I suppose you would probably refuse assistance to any baptized Christian not upon your rolls. This would put me in the position of personally refusing to interest myself in such a proposition for my own converts and baptized brethren, yet assisting the Mangs of the Congregational denomination. However, the principal trouble with me is this: I believe that famine relief work should be of a non-ecclesiastical sort; and when funds have been sent me for famine relief, or funds which I felt justified in using for that purpose, I have used them without regard to whether the recipients were Christians or not. Of course I do not assume to criticize the work of others, but I do extremely regret the tendency among the heathen to seek baptism in order to secure assistance; and not wishing to be swamped with such people, I have, for my own part, found it necessary to avoid any assistance which could be construed as an indication that any one could better his financial condition by being baptized. Aside from the above considerations, I greatly appreciate your generous course toward our people; to show which appreciation I inclose Rs. 10 to be used by you in the relief work, providing it is not, as I have supposed, for members only. Otherwise kindly use it in the purchase of copies or portions of the word of God.

Very sincerely yours,

E. S. JELLEY.

Word From Mississippi.

BY M. C. CAYCE.

On Sunday, March 27, morning and night, and on Saturday night before, I preached again at Old Union, in Carroll County. The attendance and interest were much better than on my former visit to them; and they had kept their promise and had not failed to meet every Lord's day for worship, and I believe they will continue to meet regularly. I have promised to hold a meeting for them, beginning on July 10. It is indeed sad that Christians will forget that in becoming such they obligate themselves not to forsake the assembling of themselves together and to "lay aside every weight, and the sin which doth so easily beset," and to "run with patience the race that is set before" them. The only brother at Old Union who is supposed to lead was absent one Sunday, being sick; but that did not prevent those who did come from worshiping, as it had been doing in the past. Two brethren who had never led before said, "I will try," and of course they succeeded. "I will try" can accomplish wonders; "I can't" means failure.

Our faithful ones in Jackson met as usual in the courthouse. Brother Joe Ridley led the services acceptably and profitably. I think it will not be long until we can secure a permanent meeting place; I am now negotiating for one.

Macedonian calls continue to come in. One received this week says: "We are badly in need of help here. There are only a few lady members here, no men, and no church of Christ nearer than several miles, and that is digressive. I would so much like to get a congregation started in this neighborhood. There are many around here who have never heard a true gospel sermon. Can't you come and hold a meeting here?" I wish it were possible to answer all these calls. I shall keep busy and do all that I can. Brethren, "pray ye the Lord of the harvest, that he will send forth laborers into his harvest."

Remember, I want the names and addresses of all in or near Jackson that I might visit and interest. Address me at 720 South Gallatin Street.

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Edifying as the Need May Be

BY A. B. LIPSCOMB

The Need of Patience.

As we study the lesson of the "final perseverance of the saints," we should not fail to note how the element of patience is interwoven with it. Recalling for our example the heroes of faith, Paul writes: "Let us run with patience the race that is set before us." In writing to the Thessalonian church, he said, "We glory in you for your patience;" and in another passage he weaves the word into a benediction: "The Lord direct your hearts into the love of God, and into the patience of Christ." (2 Thess. 3: 5.)

We must exercise patience, not only when things are bright and cheerful and when it appears that we are making real progress, but we must also exercise patience in the face of seeming failure. It is hardest to be patient when we suffer. "Take for example of suffering and patience," says James, "the prophets who spoke in the name of the Lord." The context shows that this refers to the prophets of the Old Testament dispensation, and not to those of the apostolic age. And if we wish to know how patient they were in the face of suffering, turn again to the eleventh chapter of Hebrews, where Paul amplifies the subject. These prophets sang of the world's Redeemer, but they never saw him. They described in glowing language and in beautiful figure the establishment of his kingdom, but they never participated in it. They yearned for blessings in Christ which are as free as the air and water to us, but they never received them, "God having provided some better thing concerning us, that apart from us they should not be made perfect." They may have been disappointed, but they exercised a glorious patience. David expressed the spirit of them all when he wrote: "Wait for Jehovah: be strong, and let thy heart take courage; yea, wait thou for Jehovah."

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The Lesson of the Leopard.

It is said that the leopard does not chase its prey as other animals, but pursues it by leaping. If with three or four jumps it cannot capture its prey, it gives up the chase in indignation. This reminds us of many would-be Christians. At the start they go forth with leaps and bounds; but if they fail to vanquish the enemy in a little while, they give up in despair. Every now and then they start up again, usually during protracted meetings. They resemble a comet that blazes out in the heaven for a moment and then sinks down into complete oblivion. They are, like a horse that is spurred, fiery enough at first, but after a while jaded and exhausted.

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The Ant That Went "Over the Top."

When Solomon would give us an encouraging lesson, a lesson of perseverance, from animal life, he did not select the leopard, but he selected a more lowly and less pretentious specimen. "The ants are a people not strong, yet they provide their food in the summer." (Prov. 30: 25.) Once I say an ant with a crumb in its mouth trying to get over a small wall. It was a small wall to me, but it must have seemed mountain-high to that ant with its large burden. It carried the load halfway to the top, and then, with strength exhausted, it fell. It took up its burden and ascended the wall, and again it fell. This it did the third time, the fourth time, the fifth time, the sixth time, but the seventh time that ant with its burden "went over the top."

Shall we not learn a lesson from one of the lowliest of God's creatures? And the lesson is: "Never give up the fight." If you have fallen down, get up and try again. Don't think too much of your load; think of your goal. It is heaven and eternal life. Don't allow Satan to drag you down, but let Jesus lift you up. Be brave, be steadfast, be unmovable, and "be patient therefore, brethren, until the coming of the Lord." In one word, "persevere," for he himself hath said: "He that endureth to the end shall be saved."

He who never connects God with his daily life knows nothing of the spiritual meanings and uses of life; nothing of the calm, strong patience with which ills may be endured; of the gentle, tender comfort which the Father's love can minister; of the blessed rest to be realized in his forgiving love, his tender Fatherhood; of the deep, peaceful sense of the Infinite One ever near, a refuge and strength. —Farrar.

OUR CONTRIBUTORS

"New Digressives"—Who Are They, Anyway?

BY J. OSCAR PAISLEY.

There has been a considerable space of time passed out and forever gone since I have endeavored to write an article for publication, during which time to the present I have read a number of articles on the "college question" written by other brethren; and I see quite a lot written by some one or more in a ridiculous manner, calling somebody "new digressives" just because they differ on the "college question." Now let us see if we can find who they are. We know to "digress" is to go beyond that which is written, in addition, subtraction, modification, or speculation on the word of God.

I believe it is in perfect harmony with the will of God in Christ Jesus our Lord to teach the word of God at any time and place opportunity affords us; and I am not by myself, either. Paul said: "Prove all things; hold fast that which is good." (1 Thess. 5: 21.) Therefore, I realize I am duty bound to prove what I shall say on this subject, which I will endeavor to do as I pass on, God being my helper.

Inasmuch as Paul said, "All scripture is given by inspiration of God" etc. (2 Tim. 3: 16, 17), and we believe it to be true, therefore we are all willing to take his testimony on the subject all the way through.

Now listen. Paul said in Phil. 4: 9: "Those things which ye have both learned, and received, and heard, and seen in me, do: and the God of peace shall be with you." What did Paul do, that we should follow his example? He said: "Be ye followers of me, even as I also am of Christ." (1 Cor. 11: 1.) We find him teaching the word of the Lord to a great multitude of people in the presence of King Agrippa. (Acts 26.) Then, if we do likewise, the God of peace will be with us, for we are told to do as he did. And in other places he taught the word of the Lord in like manner; but this one place will prove this point, on which we all agree. Not only so, but we find him writing to churches and brethren, since he could not reach all of them at one time, telling them what and how to do, and saying to them: "The rest will I set in order when I come." (1 Cor. 11: 34.) Shall we do that? "Those things, which ye have both learned, and received, and heard, and seen in me, do." Sure, we must write. Hence, literature, if you please. But some one says: "No, no; using literature is digression, and the wrath of God will be with you." But what saith the word of the Lord, if we do as Paul did? "The God of peace shall be with you." Again, we see him teaching in a private way the word of the Lord to a man and his family—the Philippian jailer. (Acts 16.) Therefore, when we teach privately the word to our fellow man, we follow his example, and the God of peace will be with us. Next we see him preaching to a congregation on Lord's day when the brethren met to break bread. (Acts 20: 1-12.) The God of peace will be with us if we do likewise, and do not forbid others doing the same. Brethren, let us not hinder the preaching of the gospel at any time.

"Well," says some one, "I am especially opposed to the Bible's being taught in schools or colleges—thus the 'Bible college'—in order to educate the young; for it takes the work from the church, and the glory must be given to God in the church. (Eph. 3: 21.)" Let us examine that a little. If we cannot glorify God only in the church assembly, we are deprived of giving him the glory in our homes; and should we meet with a man by the wayside badly in need of help, or a poor, destitute widow, we would have to wait to get into the church assembly to get the money out of the treasury in order to give God the glory "in the church." Why, can we not give the glory to God in everyday life, in the name of a child of God, that it may be done "in the church?" Sure. When Paul went down to Ephesus and baptized those twelve and laid his hands on them, "he went into the synagogue, and spoke boldly for the space of three months, disputing ["contending"—Webster] and persuading the things concerning the kingdom of God. He left there and entered "the school of one Tyrannus, and disputed, or contended, "daily." How long did he stay there—a week? "And this continued by the space of two years." What did he do—put the school out of commission? The result was, "all they which dwelt in Asia heard the word of the Lord Jesus, both Jews and Greeks." (Read Acts 19: 1-10.) Smith's Bible Dictionary says: "Tyrannus was a Greek, and a public teacher of philosophy and rhetoric; and Paul occupied a part of his schoolroom, and taught the gospel for two years." "Those things which ye have both learned, and received, and heard, and seen in me, do: and the God of peace shall be with you." Brethren, I care not who owned the school, whether an individual, a company, or a brotherhood, or how many officers and teachers it took to run it, it was a school with a faculty of at least two, and Paul was one of them, and Tyrannus was the other; and Paul occupied the Bible department for two years, and taught the gospel to both Jews and Greeks, to the extent that all the dwellers in Asia "heard the word of the Lord." May God help us to ever be faithful to follow closely Paul's examples, that the God of peace may be with us.

"Well," says one, "if we follow every example of Paul, we will have to go into the temple and purify ourselves according to the law. (Acts 21: 17-24.)" All right; if you are a Jew, and will do that as a Jewish family duty, as Paul did, and not as an item of the New Testament order of worship, I have no objection; for such right was given to the Jews only, and not to the Gentiles. (Acts 21: 25.)

"Well," says another, "I am against the Bible schools from the fact that some of them have become so corrupted that I discard the whole business." Now let us see. The Bible school is one of the divine plans given by inspiration of God, according to Paul, by which the gospel light should shine into the hearts of men and women in bringing them to the knowledge of the truth. Since some schools have become corrupted, we will throw down the whole business! The church of Christ is a divine institution which God planned and which he brought into existence through the death of Jesus Christ our Lord, in which should reign truth and righteousness supreme, to the salvation of souls of the sons and daughters of men (Acts 2: 47); but since some congregations have become so ungodly and full of corruption, we will just throw the whole business down and have nothing to do with it! Again, the home is a divinely given institution in which unity, love, and peace should reign ever supreme among men and women (Matt. 19: 1-5); but since some homes have become so corrupted with idolatry, adultery, fornication, and all such ungodliness, to be consistent, let us forsake the idea of a home, turn the whole business down, and have no homes at all! Not only so, but literature (written lessons) is divinely authorized (1 Cor. 11: 34; Phil. 4: 9); but because so much corrupt teaching has been written, we will never write anything more on religious matters! Teaching orally is a divine plan for teaching the word of the Lord (Matt. 28: 18-20; Acts 2: 19: 9, 10); but because there is so much ungodly, dangerous doctrine put forth from the pulpit, we will quit the whole business and never do any more teaching or preaching. Again, studying the sacred Scriptures is divinely authorized (John 5: 39; 2 Tim. 2: 15); but since there is so much corruption in men manifested in reading

the Bible for argument's sake and "perverse disputing of men of corrupt minds and destitute of the truth," we will cut out the whole business and never read the Bible any more, for such men suppose "that gain is godliness" (1 Tim. 6: 5)! The same can be said of professed Christianity, corrupted among men and women with vain worship, all over the land. But why pile up any more? Can we not see at a glance where such a conclusion, when run to seed, will drive us? Back into the darkest ages of blinded heathenism that ever cursed the human family since God created man.

Brethren, if we follow closely Paul's examples and admonitions as above stated, there is no "digression," no departing from the faith, is there? But those who will not so follow, and who hinder every one else from doing so if they can, what, in the name of high heaven and all that heaven means, have they done? Behold, "new digressives"—who are they, anyway? I will leave it with the readers to answer the question.

Beloved, when we come to such a conclusion, we make ourselves judges of God's business and claim that we know more about carrying out the divine plan of human redemption than God did when he made it. Question: "Who hath known the mind of the Lord, that he may instruct him?" (1 Cor. 2: 16.)

"Well," says one, "we will have to follow Paul in divers miracles and tongues, then; he did that, too." All right; if you live in the age of miracles and possess the power, as did Paul, I have no objection; but if not, I would not advise you to undertake it. Miracles and the miraculous age have served their purpose completely and passed out (1 Cor. 13), but the teaching of the word of the Lord has not passed out. So let us be ever faithful and heed Paul's examples and his admonition, that the God of peace may be with us to give us comfort in our labors while here, "endeavoring to keep the unity of the Spirit in the bond of peace," that in the hearts of men and women God may be all in all, ever teaching his word at all times and places as opportunity comes to us. "To whom be glory and dominion forever and ever. Amen."

Explanation From Brother George.

Dear Brother: I hate to trespass on your patience and kindness again, and do so only to make some explanations concerning matters that we have been discussing, that I failed to do in my other communications.

I am glad to know that you do not agree with some that the local churches do not make up one world-wide church of God.

You and Brother Jackson object to my contention that there are no Christians in sectdom, or what I call "Babylon." I know of only two classes in the New Testament—the church of God (under several names) and the false religions represented by the dragon and beasts in Rev. 12, 13. These two embrace the population of the earth, and every man and woman is in one or the other, and no one in both at the same time.

Brother Jackson says: "Babylon is a synonym for confusion." That is true; it has been so from Babel down to this day; and I ask if this beast religion, in its various forms, is not "confusion confounded?" The dragon and the beasts have confronted the church from the beginning, on through the Dark Ages, and the conflict goes on yet.

Babylon murdered the Savior and millions of his followers, and took the Bible away from the people and left them in darkness for centuries, till Henry VIII., as grand a villain as ever lived, gave it back to his people.

Now the question, "What is a Christian?" I answer, a Christian is one who believes and obeys the gospel. Then one must have the gospel to believe and obey it. Next, were there any Christians through the Dark Ages and on down to the time of the Campbells, Stone, and others? It is possible that some may have retained enough of the gospel during this long reign of darkness, while the church was groping in the wilderness of ignorance and superstition, to enable them to become Christians. No one knows. But if there were any, they were not in, or a part of, Babylon; they were in the church. Whole-hearted belief of and obedience to, the uncorrupted gospel makes one a Christian, and nothing else can do it; and no one but a Christian can be in the church. A mixture of truth and error, or error straight, can put one into Babylon, but only truth can put one into the church.

Any one in Babylon is not a Christian, nor in God's church; but a Babylonian can believe and obey the truth, and that will translate him out of Babylon into the church of God; but he is never in both at the same time. Now for an explanation. To say that one is not a Christian is not equivalent to saying that he will be lost, or damned. If it is, then I admit that all who have not obeyed the gospel will be lost; but I do not believe that, and will give my reasons. In Rom. 3: 19 we read: "Now we know that whatsoever the law saith, it saith to them who are under the law." Again, Rom. 2: 14, 15: "For when the Gentiles [heathen], which have not the law, do by nature the things contained in the law, these, having not the law, are a law unto themselves." Now, when the heathen, and many others who are not counted heathen, are born and brought up in ignorance and darkness, without opportunity to know the gospel, do the best they can according to their light, I believe they will be saved; but they are not Christians and not in the church of God. All, Christians or heathen, will be judged by the law they are under.

Campbell, Stone, Scott, and others were in Babylon, and were not Christians, nor in the church, till they found the truth, believed and obeyed it; and when they did that, it translated them out of Babylon into the church of God as Christians. They might have been saved while in Babylon, on account of their honesty and ignorance, the ignorance imposed upon them by Babylon. God knows all hearts; and when one does the best he can, as they seem to have done, God knows it, and that is all that he requires of any one.

I agree that every Christian is in the church, whether a local one or not; but no heathen, or Babylonian, is in it, anywhere; and no Christian is a heathen, or Babylonian, because his obedience to the gospel brings him out of those states into the church.

Now, Brother Kurfees, I send this in order to show you just how I understand these matters. Do with this as you think best. I have made it as brief as I could.

With sincere respect and regard, Your brother,

A. M. GEORGE.

P.S. I wish that all Christians would quit calling Babylonians "brethren." They are no kin to us; but when they are called "brethren," it is a virtual acknowledgment that they are Christians. I regard it as a sin on our part and an injustice to them.

A Prayer.

Grant me, O Lord, a glad and spacious heart
To hold the love thou dost impart.

With glowing soul help me to be
Thy messenger of charity.

Give me those things that needful be,
But help me higher things to see.

If poverty should be my lot,
May I by thee be ne'er forgot.

If store of wealth should me surround,
May I in higher joy abound.

May this my chiefest joy e'er be—
That I, in heaven, thy face shall see.

—Emily J. Bryant.

Georgia and the Far Southern Field

By B. C. GOODPASTURE

Paul's Summary Charge.

The substance of the two Pauline letters to Timothy is condensed and concentrated in that farewell charge: "Preach the word; be urgent in season, out of season; reprove, rebuke, exhort, with all long-suffering and teaching." (2 Tim. 4: 2.) This charge is a fourfold command—that is, four leading features of a preacher's work are enjoined.

1. "Preach the word." This is too plain to be misunderstood. "Preach"—literally, proclaim, publish as a herald—"the word." The injunction does not involve the necessity of theorizing and speculating about "the word." It is exclusive of all such vagaries; otherwise it would contradict other statements from Paul. For example: "But foolish and ignorant questionings refuse, knowing that they gender strifes." (2 Tim. 2: 23.) The great apostle did not stop with telling Timothy to preach; he told him what to preach—"the word." By particularizing what is to be preached—"the word"—Paul forbids the preaching of anything else; just as God, by commanding specifically the use of gopher wood, forbade the use of any other kind of wood in the making of the ark. "The word" is synonymous with the gospel. Peter said: "This is the word which by the gospel is preached unto you." (1 Pet. 1: 25.) Perhaps Paul is clearer: "Now I make known unto you, brethren, the gospel which I preached unto you, which also ye received, wherein also ye stand, by which also ye are saved, if ye hold fast the word which I preached unto you, except ye believed in vain. (1 Cor. 15: 1, 2.) Notice that what is called "the gospel" in verse 1 is called "the word" in verse 2. "The word" is the seed of the kingdom. It will produce Christians. It is God's power to save. (Rom. 1: 16.) If nothing but "the word" had been preached, nothing but Christians would be found in the religious world to-day. If nothing but the pure gospel of Christ had been proclaimed, we should not now be humiliated and hindered by the spectacle of a broken and belligerent brotherhood. "In season, out of season"—at all times—"preach the word."

2. "Reprove"—literally, test, convict, refute. This element of the charge demands that false teachers be exposed; it requires that pernicious doctrines be refuted. It neither encourages nor countenances that sickly and cowardly sentimentalism that refuses to defend and discuss the great doctrines of the faith. This maudlin sentimentalism indicates the prevalence of a dreadful malady, the softening of the moral spine. Jesus and Paul were continually refuting some baseless tradition or false doctrine. They lived in an atmosphere of controversy. Jesus silenced the Pharisees, Sadducees, and Herodians in the discussions in Jerusalem; and Paul met the Athenians in their favorite haunts and preached, as opposed to their many false gods, the one true and living God. Stephen, one of the seven, disputed with the Libertines, the Cyrenians, the Alexandrians, and "them of Cilicia and Asia," and "they were not able to withstand the wisdom and the Spirit by which he spoke." (Acts 6: 9, 10.) Concerning the qualification of elders Paul said: "Holding to the faithful word which is according to the teaching, that he may be able both to exhort in the sound doctrine, and to convict the gainsayers." (Tit. 1: 9.) That ability to refute, to "convict the gainsayers," may be esteemed as of little value by some; but it is, nevertheless, part of the work of both elder and preacher.

3. "Rebuke." Sin is to be condemned without respect of persons. "Them that sin [be they great or small] rebuke before all, that others may fear." (1 Tim. 5: 20.) It takes courage to do this; but he who loves the sinner, while at the same time hating his sins, must and will do it. John the Baptist furnishes us a fine illustration of what Paul meant by the command, "Rebuke." Herod Antipas was living in adultery with Herodias, his brother Philip's wife, and John said unto him: "It is not lawful for thee to have her." (Matt. 14: 4.) McGarvey has well commented on this passage. His words follow: "The singular impartiality and fearlessness of John are here exhibited. While rebuking the sins of the common people, and of the Pharisees and Sadducees, who had no civil power in their hands, he might be considered entirely safe; but when Herod, who was living in adultery with his brother's wife, and who had the power of life and death in his hand, came to hear him, the inquiry would naturally occur to the people: 'Will he rebuke Herod, as he has rebuked us?' To their surprise, no doubt, he administered the rebuke. The consequence was to be expected—he lost his liberty, and eventually his life. The timeservers of his day may have thought that he recklessly sacrificed his life and his continued usefulness; but subsequent ages, however they may fail to imitate him, have ever admired the nobility of his conduct. No man is worthy to stand before the people and call them to repentance who can wink at sin in high places and show a truckling respect of persons." Such was the way of Elijah, of Daniel, of Paul, and of every true messenger of God.

4. "Exhort"—admonish, comfort. A certain Joseph was surnamed by the apostles "Barnabas," "which is, being interpreted, Son of exhortation." (Acts 4: 36.) Barnabas' distinguishing powers were those of exhortation. We need more men like Barnabas. A race of sin-cursed, sin-tempted, broken-hearted, sorrowing, suffering people needs the consolation and exhortation which the saved one alone can bring from his Savior. Christians frequently fight their battles in silence and sorrow. They, and all, can meet the issues of life easier and more successfully, if comforted by the loving, sympathetic admonition of a trusted fellow man and fellow servant in Christ. Barnabas and Paul "returned to Lystra, and to Iconium, and to Antioch, confirming the souls of the disciples, exhorting them to continue in the faith, and that through many tribulations we must enter into the kingdom of God." (Acts 14: 21, 22.) Paul and Barnabas left an example, and Paul a command, that should be observed now

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News Items.

The meeting conducted by home forces at West End Avenue began yesterday (April 3). It starts off well. There was one confession last night. The South Pryor and East Point brethren are giving us a splendid support by their presence and interest.

Brother O. D. Bearden preached at Griffin on Sunday. He gives a fine report of the work being done by the little congregation there.

Last week Brother L. K. Harding passed through our city en route to Gainesville, Fla., where he is now in a meeting.

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The continuance and frequent fits of anger produce an evil habit in the soul, called "wrathfulness," or a propensity to be angry; which ofttimes ends in choler, bitterness, and morosity; when the mind becomes ulcerated, peevish, and querulous, and, like a thin, weak plate of iron, receives impression, and is wounded by the least occurrence.—Plutarch.

There is no sort of wrong deed of which a man can bear the punishment alone. You cannot isolate yourself and say that the evil which is in you shall not spread. Men's lives are as thoroughly blended with each other as the air they breathe; evil spreads as necessarily as disease. Every sin causes suffering to others besides those who commit it. —George Eliot.

WESTERN DEPARTMENT

By C. E. WOOLDRIDGE.
2018 Cullen Street, Dallas, Texas.

Brother Horace Busby, of Fort Worth, has recently held a meeting with the church at Waxahachie. Brother John E. Dunn labors with this church, and will give us a full report.

The church in Oak Cliff, Dallas, will begin a protracted meeting on Friday night, April 1. The brethren have recently bought a supply of good song books and have been practicing regularly for some weeks in order to bring their singing up to a high standard. Brother Horace Busby will do the preaching.

There have been five added to the Handley church recently. Splendid interest is being shown in all the work.

Brother C. R. Nichol spent several hours with us in Dallas last Friday. He has been in California since January 1, and was on his way to Pocahontas, Ark., for a meeting. From Arkansas he goes to Tennessee for a meeting in Knoxville and two meetings in Nashville.

J. B. Nelson, of Dallas, Texas, in a note addressed to me on March 21, says: "On Friday before the first Lord's day in this month I was called to Bertram to hold a meeting for a few brethren that had borrowed the Christian church house in which to hold services in the afternoon of each Sunday. We started in high, and we never had to change gear during the entire time of ten days. The song service was conducted by Brethren Acuff and Evridge, and it was all that any one could ask. The attendance was good from the start, and the interest was rapt at every service. There were twelve baptisms and three restored. We drew from all the denominations. The digressive ranks were weakened. The church of Christ is expecting to build a house this year. I was at Celeste last Sunday, and had a good day. I heard good reports of your work at Farmersville. You have made good there, as you always do. Any man who preaches and lives the gospel as you do will make good anywhere."

W. P. Skaggs, Itasca, Texas, writes: "Yesterday (March 20) was a good day with the church of Christ in Itasca. One restoration and one confession. The work seems to be increasing in interest, and all seem more and more determined to do greater things for the Lord. The church in Grandview has its temporary house of worship under construction and will soon be meeting in its own home."

From R. H. Howard, Holdenville, Okla., March 24: "On the fourth Sunday in February, morning and night, I preached at Valley View, and on the first Sunday in March, morning and night, I was with the brethren at Yeager. I have been trying to help these two congregations to get ready for their summer meetings, to be held by Brother S. C. Garner, of Bakersfield, Mo. The second Sunday in March I preached to home folks at the Cedar Street church of Christ in Holdenville. It was the first time I had been at home on Sunday for some time. On last Sunday I was with the brethren at Lamar. These brethren are trying to build up a good congregation at that place."

Corpus Christi, Texas.

BY J. C. M'Q.

During my vacation I spent a short time in Corpus Christi, Texas. Most of the time that I was there I had the pleasure of stopping with C. W. Sewell, who is devoting his life to the work of preaching the gospel. He is a strong gospel preacher, and has done much to advance primitive Christianity. I stayed also in the home of Brother DeHaven. F. J. Berry preaches for the church in Corpus Christi. Any church desiring a good preacher to hold a protracted meeting would do well to write F. J. Berry, Corpus Christi, Texas. I heard him preach two most excellent sermons. His chief ambition is to preach the truth; he presents it in a kind, though firm and positive manner. He should be encouraged in the work and kept busy. He prefers not to preach all the time in Corpus Christi, but to devote considerable time in destitute fields The church at Corpus Christi should make arrangements so that he can spend at least two or three months every year in destitute fields preaching the gospel of Christ.

I was never more royally treated than I was at Corpus Christi. There are splendid farming lands in every direction from Corpus Christi. The farms about Taft are in a very high state of cultivation, as the owners of this property have the means to put it in first-class condition. My stay was so pleasant there that I really hated to say good-by and start for home; but still duties were calling me, and after staying for a month from home one desires to return. This should remind us of our eternal home. When we get tired of the duties and responsibilities of life, it is always sweet and pleasant to go home and rest. When one has fought the last battle and gained the last victory, how indescribably sweet it will be to go home at last and dwell with Jesus, the angels, and the pure of every country, age, and clime!

Book Notes.

Have you seen a copy of "Life and Sermons of Jesse L. Sewell?" We have a few copies on hand and should be glad to have your order at once for this book. Price, $1.50 per copy.

We still have on hand a few copies of "Peloubet's Select Notes for 1921." The price of this book is $2.10, postpaid. If you expect to get a copy, you should send us your order at once. After our present supply is exhausted, we will not be able to furnish the 1921 edition.

"Gospel Plan of Salvation," by T. W. Brents, is a book that wears well. The book is as popular as when first issued, and has enjoyed a large and steady sale. We are selling this book at the low price of $2 per copy. This is decidedly the best work of Dr. T. W. Brents.

"The Model Church," by G. C. Brewer, is a most excellent book, and has been very cordially received. If you wish to read about the elders of the church and their work, with their qualifications, you should by all means have a copy of this book. It is especially interesting just now. Price, $1.

If you are troubled with Adventism, if the Adventists are in your community stirring up strife and dissatisfaction, you should by all means send us $1.25 for a copy of "Adventism and the Bible." This is one of the most complete books, if not the most complete, on the subject. If you will get a copy of this book and read it, you will have no difficulty in meeting the arguments of Adventism.

"Queries and Answers," by Lipscomb and Sewell, is having a splendid sale. Don't forget that this is a book of 767 large octavo pages, with back and sides gold stamped, bound in black cloth. We are selling the book at the exceedingly low price of $3 per copy. At the price we are selling the book, the first thousand copies will not pay the cost of manufacturing, but we are sure that there will be repeat editions on this book. If you have not sent in your order, you should do so at once.

"Old Limber; or, The Tale of the Taylors," by DeLong Rice, is a very attractive, readable book. We are receiving orders for this book daily, and it is hoped that in a very short time the first edition will be exhausted. If you want a copy, you should send $1 at once to the McQuiddy Printing Company, Nashville, Tenn. Robert L. Taylor; Alfred A. Taylor, present Governor of Tennessee; Andrew Johnson, former President of the United States; Nathan Bedford Forrest, a Confederate general; and others play a conspicuous part in the book.

LOS ANGELES NOTES

By S. H. HALL,
2669 North Sichel Street.

House of worship, corner Altura and North Sichel Streets. Take North Broadway car to Sichel, then one block to left.

A Mother in Israel Has Gone Home.

On Thursday, March 17, 1921, the body of Sister Griffith Rutherford Wilmeth was placed in its final resting place, Rosedale Cemetery, of this city. She was born in Wilson County, Tenn., on October 4, 1850, and died at her home in Los Angeles on March 13, 1921, making her journey a few months longer than the "threescore and ten" years. She was the youngest of the two daughters (the only children) of Griffith Rutherford and Irene Lambeth Rutherford, and was educated, with her sister, at Hope Institute, near Nashville, Tenn., under Sister Charlotte Fanning. At an early age she obeyed the gospel under the preaching of Tolbert Fanning, and in 1872 was married by him to C. M. Wilmeth (more familiarly known as "Mac" Wilmeth), of McKinney, Texas. Immediately after this union they went to Texas, where they took up their life's work together. Their home was blessed with six children—two sons and four daughters—all of whom survive her.

Many of our readers will remember the lamented "Mac" Wilmeth, who died as a missionary at Tampico, Mexico, on October 12, 1898, at the age of fifty, after having been one of our most successful ministers for twenty-one years, during which time he was considered one of our best educators and publishers. He was connected with Add-Ran Christian College, of Thorp Spring, Texas, for a number of years, then established Margaret University at Dallas, but later moved it to Corinth, Ark., where he continued its glorious work for eight years. In 1897 he moved his family, with a number of other families, to Tampico, Mexico, and established an American colony, for the purpose of giving the gospel of our Lord and Savior to as many of the Mexicans as possible. It was there this noble man of God died, leaving Sister Wilmeth to finish the work of rearing and training her six children.

Here I feel constrained to incorporate the obituary of Sister Wilmeth's mother, written by Brother Wilmeth in one of his "Mexico Letters" that appeared in the Gospel Advocate, October 20, 1898:

Mrs. Mary Irene Rutherford was born in Sumner County, Tenn., October 17, 1824, and died at Bryan City, Mexico, September 9, 1898. She was the daughter of Warner Lambeth Turpin and Lucy Jordan Turpin, and their only child, excepting a son who died many years ago. She was educated at Abbey Institute, Lebanon, Tenn., where she was united in marriage to Griffith Rutherford, the grandson of Gen. Griffith Rutherford of Revolutionary fame. Her husband lived only a few years and left her a widow with two little daughters, Lucy Jordan and Mary Griffith, the latter being born after the death of her father. Mrs. Rutherford devoted much of her life to teaching in Middle Tennessee, educating her daughters at Hope Institute under Sister Charlotte Fanning. After the marriage of her youngest daughter to the writer, she moved to Texas, and made our house her home till the day of her death. Early in life she obeyed the gospel, and in those days enjoyed the preaching of such pioneers as A. Campbell, Tolbert Fanning, Sandy E. Jones, George W. Elley, B. F. Hall, Alexander Graham, Allen Kendrick, J. J. Trott, and Brother Eichbaum. She knew more of the New Testament than other women with whom I have been intimately acquainted, often quoting at our evening family worship whole chapters of the sacred Scriptures. She, as her father before her, clung to the Bible in life and in death. Both of her children, and all of her grandchildren, and her only great-grandchild, were at her deathbed, and, with many tears, we tenderly laid her away on the banks of the beautiful Tamesi."

This is perhaps the last writing of Brother Wilmeth. A son-in-law was also buried in that country, and finally the dreadful fever took Brother Wilmeth; and his widow, with her six children, grandchild, and only sister, moved to Dallas, Texas, where she lived till 1911, after which she moved to this city.

When you think of her early training and the fact that the pure word of God was that upon which she was fed most as she grew to womanhood, and upon which she continued to live, you will not think it strange when I say she was one of the sweetest mothers I have ever seen. I will ever be thankful that it fell to my lot to help comfort her the last months she spent on earth.

We thought the end would certainly come in December, 1920. Her undying love for her children was beautiful indeed. They were all with her, except Joe Brice, of Camden, N. J.; W. L., of Washington, D. C.; and Mrs. Moser, of Ballinger, Texas. Her one desire was to live to see them and talk with them before she went away. With this God blessed her and her children. She revived greatly after they came, and even gained sufficient strength to sit up in the bed some. But this could not continue. A change for the worse came, and soon she fell asleep in Jesus, and angels took her home.

I would hardly feel that I had done my duty if I were to close this without a word of praise for Sister Wilmeth's sons and daughters. I wish all mothers had such children. The influence of the only Book that develops in our souls that divine love and tenderness that only God can give was seen in the love and devotion of her children to her. They gave all that love could give. The Lord bless and keep them, and may may they never forget that if they will ever love those truths that this mother so dearly loved, and ever live as she has taught them, they some day will see her sweet face again, and can be with her forever.

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The Riverside Meeting.

Brother E. M. Borden has recently closed a glorious meeting at Riverside, where he has been living for about two years. There were twenty-four added to their number, all told—eleven baptisms. I was with him the second week and delivered six addresses. He has had a hard fight at that place, due to the influence of those who feel that they must exercise "evangelistic authority;" but Brother Borden knows well how to handle such people, and to say that he is a thorn in their flesh expresses it mildly. A man would have no little trouble finding room to criticize him in the way he treats others. He sticks to the truth with all his being, and he makes it a point to do good for evil and to let the law of kindness govern him in his treatment of others. We are expecting the very best from the Riverside congregation; and I pray that the work may grow in every way, and that Satan may ever realize that in them he finds an enemy to be dreaded. Brother Witty and his splendid lot of backers helped much in the meeting by going down and boosting the work.

At this writing Brother Riggs and I are in a revival at Downey, which has started better than we expected. I see no reason why this revival should not put Downey fully on her feet. Brother Borden and family have been over two nights. A number of the members at Montebello, Pasadena, and Los Angeles are attending, helping with their presence and prayers. We are to have an all-day meeting next Lord's day, with dinner on the ground. This is one of the most helpful features connected with our revivals in this beautiful country. ✡ ✡ ✡

There is nothing in what has befallen or befalls you which justifies impatience or peevishness. God is inscrutable, but not wrong. Remember if the cloud is over you that there is a bright light always on the other side; also, that the time is coming, either in this world or in the next, when that cloud will be swept away, and the fullness of God's light and wisdom poured around you. If your life is dark, then walk by faith; and God is pledged to keep you as safe as if you could understand everything.—Bushnell.

QUERY DEPARTMENT

BY J. C. McQUIDDY.

William Kennedy, of McEwen, Tenn., asks an explanation of Heb. 6: 4-6: "For as touching those who were once enlightened and tasted of the heavenly gift, and were made partakers of the Holy Spirit, and tasted the good word of God, and the powers of the age to come, and then fell away, it is impossible to renew them again unto repentance: seeing they crucify to themselves the Son of God afresh, and put him to an open shame." Also, 1 John 1: 8: "If we say that we have no sin, we deceive ourselves, and the truth is not in us." Also, 1 John 5: 18: "We know that whosoever is begotten of God sinneth not; but he that was begotten of God keepeth himself, and the evil one toucheth him not." He wishes to know if these scriptures harmonize, or if they are on different subjects.

1. The Scriptures, when rightly understood, always harmonize with themselves. It is best to interpret the Scriptures with the Scriptures. As Brother David Lipscomb, in "Queries and Answers," collated by J. W. Shepherd, states clearly the scriptural position, as I think, on Heb. 6: 1-6, I give it in full here for the benefit of the querist: "I do not think it difficult to understand, if we will consider to whom it is written. It was written to Jewish converts to Christianity. After the first glow of enthusiasm had subsided and the converts met with the double persecution from the Gentiles and their own brethren, they were discouraged, disheartened, and disposed to give up Christ and go back to Judaism; and this letter was written to show them the superiority of the law of Christ to that of Moses and the ruin they would bring on themselves by such a course. The letter must be studied with this thought. In chapters 1 and 2 Paul shows that the angels brought the one law; that the Son of God brought the other, and that he partook of the nature of man that he might be tempted in all things as man is. In chapter 3 he shows that Moses, a servant, was mediator and lawgiver of one; Jesus Christ, the Son of God, of the other. In chapter 4 he contrasts the rest in the earthly kingdom with the better rest that remains to the people of God in the heavenly Canaan, and tells that our great High Priest has entered before us into that heavenly rest. Chapter 5 is a contrast between our High Priest and the earthly high priests. I have often spoken of the meaning of chapter 6. The first three verses are the difficult ones: 'Wherefore leaving the doctrine of the first principles of Christ, let us press on unto perfection; not laying again a foundation of repentance from dead works, and of faith toward God.' To understand this passage, we must remember this letter was written to the Hebrews who had been converted from Judaism to Christianity. Judaism, or the law of Moses, had been superseded by the law of Christ. The law of Moses was the tutor to bring the Jews to Christ; when Christ came, the law was done away. The works of the Jewish law then became dead works. When the law was done away, the works of the law were no longer in force. This law could not make the comers thereunto perfect. 'For there is a disannulling of a foregoing commandment because of its weakness and unprofitableness (for the law made nothing perfect), and a bringing in thereupon of a better hope, through which we draw nigh unto God.' (Heb. 7: 18, 19.) The Jewish law was the beginning of the doctrine of Christ; it could not make perfect. Let us leave it, therefore, and go on to perfection in the service of Christ. The practice of the Jewish law was the foundation that demanded repentance from the works of the Jewish law, now no longer in force, so dead. When they turned from the Jewish law to Christ, the first things were faith in God, the teaching of baptisms, laying on of hands in the beginning to impart spiritual gifts, and resurrection from the dead, and of eternal judgment. The tendency of these Jews was to go back to Judaism and lay again the causes out of which the necessity of these things grows. Do not do this; but having passed out of Judaism by faith in Christ, go on unto perfection in him. The apostle says: 'This will we do, if God permit.' (Verse 3.) A strong assertion that he and the faithful will do it. This much is difficult; the rest is plain. If you Jews who have become Christians and have been once enlightened by the gospel of Christ, have tasted of the blessings bestowed in Christ, have been the recipients of the miraculous gifts of the Holy Spirit, as these Jewish Christians had done, and tasted of the good word of God and the powers of the world to come (they had enjoyed all they had done)—now, if after these things you deliberately give up Christ as the sacrifice for your sins, in this you crucify him again to yourselves afresh and put him to open shame. Those who thus turn to Judaism after they have known Christ cannot be renewed to repentance. They reject Christ as their sacrifice, and there is no other sacrifice to save them. The same idea is presented in Heb. 10: 29. The man who rejects Christ as the Mediator and Savior has no other that can save. This is true. When he rejects Christ, it is impossible to renew him to repentance. But neither of these passages has the least reference to persons being renewed again to repentance who, while believing in Christ, fall through temptations into sin. This is too clearly taught in many places of the Scriptures for a moment to be doubted. This speaks of those who give up Christ. They have no other approach to God. I suppose the principle taught is applicable at all times and places. When a man has come to know the gospel, with its privileges, blessings, and hopes, and deliberately gives it up and turns back to another religion, or to no religion, he is guilty of the same crime and sin that those who gave up Christ and went back to Judaism were."

2. 1 John 5: 18 simply means that no one leads a sinless life. No one has ever lived, save the Lord Jesus Christ, who has been perfect and sinless. It is the essence of presumption and conceit for one to claim that he is absolutely sinless and perfect.

3. The meaning of 1 John 5: 18 is that the child of God does not live a life of sin. He will not persist in sin until death, although he may be overtaken in a fault. "Whosoever abideth in him sinneth not." (1 John 3: 9.) It is not consistent for him to sin; and while he may, through the lusts of the flesh, be led into sin, it is not consistent with the life of the Christian for him to continue in sin until death. Other passages in the word of God show this to be true. The passage already quoted (1 John 1: 8) clearly teaches this. This same thought is emphasized in 1 John 1: 9, 10, which reads: "If we confess our sins, he is faithful and righteous to forgive us our sins, and to cleanse us from all unrighteousness. If we say that we have not sinned, we make him a liar, and his word is not in us." It is inconsistent and thoroughly out of harmony with the life of the Christian to continue in sin until death, which is true of the rebellious and disobedient. The child of God may commit a sin, but he repents of it and turns away from it.

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B. F. Tarpley, of Murfreesboro, Tenn., wishes to know who the living soul was referred to in Rev. 16: 3, which reads: "And the second poured out his bowl into the sea; and it became blood as of a dead man; and every living soul died, even the things that were in the sea." To whom this refers, I do not know. I might make a guess, but the guess of the querist would be just as good as mine.

AT HOME AND ABROAD

A. B. Lipscomb reports fine services at Russell Street Church, this city, with one confession, last Lord's day.

Brother Freeman, wife and daughter, and Brother Denny, of Gallatin, Tenn., visited our office on Saturday.

C. M. Pullias recently held a very successful meeting at Woodsfield, Ohio. There were about fifty baptisms, and more than sixty additions to the congregation.

From W. D. Bills, San Antonio, Texas, March 29: "We had two excellent services at Grove Avenue on Lord's day. Interest and attendance good, with one addition from the 'digressives.'"

E. E. Shoulders reports good services and very fine audiences at Franklin, Ky., last Lord's day, notwithstanding the cool weather and a Baptist protracted meeting in full blast in the town.

C. R. Nichol, who has recently held an interesting meeting at Pocahontas, Ark., called to see us one day last week. He was en route to Knoxville, Tenn., where he is to hold his next meeting.

J. E. Scobey preached at Portland, Tenn., last Lord's day, and will preach at Donelson Tenn., next Lord's day. Brother Scobey always says something good, and the brethren like to have him preach.

J. Leonard Jackson reports a fine audience and excellent service last Lord's-day morning at the church he serves on Lindsley Avenue, this city. The service was good, but audience not so large, at night.

Mrs. T. R. Neal, Arcola, Miss., in a business letter, says: "I want to say that this State is in great need of the gospel being preached, and especially this part. There is no church nearer than thirty or forty miles that we can find out."

F. C. Sowell, of Columbia, Tenn., writes that he will begin a meeting at Boswell, Okla., on April 20, the meeting to continue fifteen days. He also says: "I hope to get back to South Harpeth for our annual May meeting on the second Lord's day in May."

C. M. Pullias will preach at Trinity Lane next Sunday (April 17) at three o'clock in the afternoon. The congregation is building a new house, which will be completed by that time. All Christians in the community are invited to attend and bring some one.

Thornton Crews writes from Rogersville, Ala., under date of April 5: "I have decided to hold one meeting in June and one in July. Who wants the time? The work is doing well here. We are expecting another fine meeting in July, which will be conducted by Brother Boles."

Sister Mary Lee Daniel, writing from Dyersburg, Tenn., of her grandfather, J. F. Taylor, recently deceased, says: "He loved the Gospel Advocate so well. He read it almost from the beginning of its publication until he went blind, twelve years ago. Since then he took it and heard it read by his daughter."

We wish to have an agent in every town and post office for our new book, "Queries and Answers." We will allow a liberal discount when the books are bought in quantities of one hundred, and shall be pleased to have any one interested write for terms. Address the McQuiddy Printing Company, Nashville, Tenn.

The Pullias meeting at Belmont Avenue, this city, reports this (Monday) morning five confessions and two restored to date, and such crowds in attendance that some, and sometimes many, have been turned away for lack of accommodation in the house. Brother Pullias will begin at Lawrence Avenue next Lord's day, if present plans materialize.

J. W. Grant preached on Twenty-second Avenue, North, this city, on Lord's day and at night to small but interested audiences. They seem to have a nucleus for a fine development there, with a large territory to cultivate and draw material from. They will have a meeting in May, conducted by N. W. Proffitt, of Paris, Texas. They are served once a month by S. Houston Proffitt, of Lawrenceburg, Tenn.

Frank Morrow writes from Orlando, Fla., April 9, as follows: "I have just closed a meeting near here without visible results. The brethren are divided. I endeavored to get them together, but failed. This field is great, laborers are few. The work at Lake City is on better terms; all at work, home forces at peace. I will be at Baton Rouge, La., later, for a month's meeting; mission meeting, partners needed. My home address is Lake City, Fla."

From R. A. Craig, Louisville, Ky., March 28: "Last Sunday I was at the Forks of Elkhorn in the morning and at Shelbyville in the afternoon. We had real good attendance at both places. Our meeting at Elkhorn will begin next Sunday night. We are very anxious to put the gospel work on a good footing at Shelbyville. We will probably buy a lot right soon, preparatory to putting up a good, substantial building. If any families would like to move to Shelbyville or Shelby County, let them write me."

By request we publish the following: "The church of Christ at Canadian, Texas, wants you to know about our orphan home located at this place. We want you to have fellowship with us in this good work by sending us an offering each month, and by sending us the children, too, who are in need of such a home. Send all donations to Panhandle Orphan Home, Canadian, Texas, care of W. L. Swinney." The card bears the names of J. W. A. Jackson, Homer Broadus, Sidney Luther, and Amos Buckner, elders.

Mrs. Charles L. Talley, Cookeville, Tenn., sends the following note, dated April 6: "Mr. Talley has been in bed with fever for three weeks, but is some better, and able to sit up a short while each day, and we hope he will be out soon. He asks those to whom he owes replies to letters to please wait patiently, and in due time they will receive attention." We had not been informed of Brother Talley's illness before this. We sympathize with him and his family, and rejoice to know that he is so far on the road to recovery. Hope he will soon be fully restored to health and work.

T. B. Larimore and wife expect to leave Berkeley, Cal., for Nashville about June 1 and return to California about November 1. We have been anticipating this visit from Brother and Sister Larimore for a long time, and certainly will be glad to have them with us again. Their address is Box 111, Berkeley, Cal. They live in Berkeley, but Brother Larimore preaches in San Francisco. They have many friends in Tennessee who will be glad to see and entertain them during their visit to the home country. Perhaps there is no preacher in the church of Christ now living who has preached as many sermons as T. B. Larimore.

From L. E. Pryor, St. Elmo, Tenn., March 29: "H. Leo Boles has just closed a very successful meeting with the church here. There were thirty-two additions—twenty-six baptized, four restored, and two by membership. Most of those baptized are boys and girls of our Lord's-day Bible classes. The attendance was very encouraging from the beginning to the close. The different congregations of the city lent much encouragement by their attendance. Brother Boles did his work well. He has the gift of reducing his lessons to the uttermost simplicity; and, above all, he is loyal to the Bible, which is a great compliment to any preacher in this age. The church was well pleased with the meeting and very much edified by the preaching."

From J. D. Clemens, Dixon Springs, Ill., April 5: "L. E. Jones, of Troy, Tenn., began a meeting for the church here on the second Lord's day in March and continued it about ten days, during which time he did some fine preaching. Eleven persons obeyed their Lord in baptism, several of the number being heads of families. This meeting began just at the close of a big four-weeks' revival by the Baptists, conducted by their State evangelist. This only served to show the contrast between sectarianism and the pure gospel. Truly the gospel 'is the power of God unto salvation.' The church is encouraged, and we love Brother Jones for his faithful efforts. He is to preach for us on the second Lord's day in each month."

We are glad to note that the interest in the Sinking Fund is increasing. Since Brother Hall started the appeal for the Sinking Fund we have received thirty-six dollars to send the paper to subscribers who are not able to pay for it. We have sent the paper to more than enough persons to consume the thirty-six dollars at the regular subscription rate. This is a good work, and we believe that the brethren will abound more and more in it. If you have not made any contribution to this fund, will you not at once do so? By so doing you may be influential in leading some soul to Christ or in edifying and strengthening some devout, consecrated Christian. Money spent in this way will bring you more happiness than money spent simply for the pleasures of this life, which soon fade away.

John A. Goodman, of Hohenwald, Tenn., was among our visitors last week.

T. B. Thompson has changed his address from Avon Park, Fla., to Huntsville, Ala.

Brother Elam's meeting at Henderson, Tenn., has been postponed one week, and will begin next Sunday (April 17).

E. A. Elam preached at Viola, Tenn., last Lord's day. He reports the congregation in fine condition, and the services very interesting and well attended.

From Joe L. Netherland, Miami, Fla., April 4: "Yesterday was a fine day with the church here. Fine audiences at all services. Two were baptized into the one body."

J. V. A. Traylor, Murfeesboro, Tenn., who is a good song leader, wishes to be employed in leading singing in meetings in the month of June. Call him if you need a leader for your meeting then.

Tent Wanted.—The church of Christ at Albany, Ala., desires to rent or buy a large tent. It must be in first-class condition and a bargain. Give size, price, and all particulars. Write J. Pettey Ezell, 514 Johnston Street, Albany, Ala.

From F. J. Berry, Corpus Christi, Texas, April 7: "Two good services again Sunday. Singing Wednesday night. Our Bible class meets on Friday night. We contemplate another meeting in the near future. Let us push the fight to victory."

E. P. Watson, Dickson, Tenn., says: "N. B. Hardeman preached for us here at the morning service yesterday (April 3). Large crowd and fine sermon. Two hundred and forty-three in Bible study. The church has bought a home for the preacher, so we will soon be moving again."

Sister G. D. Alexander, of Hartsville, Tenn., under date of April 5, sends two dollars for the "Gospel Advocate Fund." We thank the sister for thus remembering those who would like to read the Advocate, but are financially unable to do so. We hope to have many others manifest interest in the same by contributing to the fund.

J. E. Wainwright, Texarkana, Ark., April 5, reports as follows: "T. L. Bentley, one of our elders, spoke at the morning hour on Sunday last, during which time I was in an interesting meeting at De Queen. The night services were dismissed, and quite a number enjoyed Brother Smithson's sermon at Dudley Avenue congregation."

V. A. Laquex, of Nashville, Ark., Route 3, is recommended as a fine singer and a lover of music, and wishes an opportunity to help preachers in their singing in meetings. He is spoken of as a loyal member of the church of Christ at Corinth, Ark., and a Christian gentleman. References: J. R. McClure, T. W. Shofner, Nashville, Ark., Route 3.

In our report of the congregation at Millersburg, Tenn., two weeks ago, we misunderstood Brother Graves about their house. They had for a while let their house stand very much in need of repairs; but they have built them a commodious, new house to take its place, and are now enjoying the advantages that this nice new house gives them. We gladly make the correction.

W. Clarence Cooke, Tracy City, Tenn., writes (April 3) in the following cheerful strain: "Our work here is moving ahead. R. E. L. Taylor, from Decherd, preached for us two nights last week. One young woman was restored. We had two good crowds to hear us to-day, with two additions at the night service, one young lady restored, and one from the Baptists." Keep the good work going forward.

From F. L. Paisley, Memphis, Tenn., April 5: "Last Lord's day was a splendid day with the work in Memphis. Brother Norred reports large attendance at Harbert Avenue. Notwithstanding the Baptists had a meeting in progress in the vicinity of McKellar Avenue, we had perhaps our largest audience, with two splendid young ladies baptized at the morning service. We see new faces at almost every service."

T. B. Thompson writes from Huntsville, Ala., April 4: "We are now located in Huntsville, Ala. I have come here to stay three months with the church. I find a nice little city and a nice band of Christians. From what I have been able to observe in my less-than-a-week sojourn among the members of the church of Christ, it seems that the church here is capable of great accomplishments for the cause. I will be glad to make a more extended report of the work as we get better acquainted."

From E. S. Parrish, Montgomery, Ala., April 10: "The meeting at the Highland Avenue church of Christ will continue for another week, probably longer. The teaching that is being done deserves that the meeting should continue for a long time. Brethren and others who live in an hour's ride in a car over the good roads we have here should get the benefit of these wonderful lessons. Three made the confession to-day. The house was well filled at each service. H. Leo Boles is doing the preaching."

The Charlotte Avenue Church held their first service (prayer meeting) in their new tent on Wednesday night, April 6. One young brother confessed his faults and asked for full standing (under no reproach) in the congregation. The church has a beautiful new tent, of 40x60 feet dimensions, just made for them by our tentmaker, W. G. White. They will use it for all local services for several months, while their old house is being torn away (the "tearing" has already begun) and a new and more commodious one is being erected on the lot.

A. S. Reynolds writes from Kinston, Ala., April 11: "I landed in South Alabama on March 31. I find many changes in this country since I left it. Many of the old brethren have died and some have moved away. There is but little effort being made to save the lost here. I preached at Lowery on Sunday and Sunday night. I will go from here to Esto, Fla., and preach next week and return to Lowrey for a meeting. Any church that has a dozen or more secondhand song books will confer a favor on me and help the work by sending them to me at Esto."

From S. W. Bell, Sedalia, Mo., April 6: "Last Sunday was a very happy Sunday for us in St. Louis. Four persons—three women and one man—came forward to identify themselves with the church. Only very recently W. W. Moody baptized three of the Sunday-school girls, and another came forward to identify herself with the church. This makes eight who have come into the work within less than a month. Let us help these good people pay for their lot, and then let us build a nice and comfortable church home. Brother Pruitt and Brother Moody both reported contributions last Sunday. There is no place to stop: the top is still in the advance."

William P. Walker, of Dinuba, Cal., again calls attention to the preachers' meeting to be held there, May 2-6, and gives a partial program. The preachers assigned on it are: T. B. Larimore, S. H. Hall, G. W. Riggs, E. M. Borden, E. C. Love, S. E. Witty, O. W. Gardner, L. D. Perkins, E. M. West, J. A. Craig, G. W. Dickson, and W. W. Wyatt. Brother Walker says: "Dinuba is an ideal location for camping. I would suggest to the preachers of the 'Golden State' that you invite all the members near you to bring their tents and camping outfits and enjoy the meeting. There will be preaching and room for all. Remember, the church will care for all the preachers that attend."

From Will W. Slater, Fort Smith, Ark., April 5: "The singing school at Atkins closed last Friday night. More than one hundred attended throughout. Several from the other churches in the town took part. Much prejudice was removed, and we feel that much and lasting good will be the result of the school. I was at home with the Park Hill Church on Sunday, and we had two splendid services. The brethren kindly consented to let me off the second Sunday, and as a result of their kindness I am at Obion, Tenn., and will begin a singing school for the church here to-night. It is my first trip to Tennessee, and I hope to accomplish some good while here. I will preach for the brethren here next Sunday. May God bless the faithful."

E. M. Borden writes of the meeting at Riverside, Cal., as follows: "Our meeting began on the second Lord's day in March and closed on the fourth Lord's day. On account of the financial condition of the congregation, the brethren decided to use local forces. But we prevailed on S. H. Hall, of Los Angeles, to come and be with us about four days the second week of the meeting. He preached some very able discourses, and they were appreciated by the brethren. Brother Hall is a very valuable addition to the forces on the Pacific Coast. We were sorry that he could not be with us longer, but he had to engage in a meeting at Downey, Cal.; so we had to submit. The brethren at Los Angeles are doing a great work under the ministry of Brother Hall. Brother Riggs is also doing good work in the field around Los Angeles. He was with us one day during the meeting. Brother Witty, of Ontario, was with us several times. He is doing a good work in Ontario, which is only seventeen miles away from us. The congregation at Riverside has had a gradual growth since I began work here. The meeting closed with a full house, a great interest, and twenty-four additions to the congregation. Eleven were baptized, and thirteen placed their membership with us."

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EDITORIAL

Explanation From Brother George, With More on Christians in the Denominations.

BY M. C. K.

On page 347 of this issue we publish Brother A. M. George's closing article in the present controversy. However much we may differ from Brother George, it has been a pleasure to publish his articles and to have an exchange with him on vital matters connected with the church of God. He not only writes at all times with Christian courtesy and kindness, but uniformly with due consideration for his opponents, and such exchanges between brethren will always do good. In the effort now to point out what appear to me to be errors in his position, I hope, at least in some measure, to imitate his good example. Hence, asking for his article, first of all, a careful examination, I invite attention to the following points:

1. He says: "There are no Christians in sectdom, or what I call 'Babylon.'" Even at the best consistent view that can be taken of it, the world to-day seems to be in a deplorable condition; but if our brother's view, as here expressed, is true, then it would seem that Christianity itself, so far as adherents are concerned, is almost blotted out of existence. However, without repeating the argument here, I ask the reader to please see the reply to Brother John Taylor on exactly the same point in our issue of March 31, where the subject is treated somewhat in detail. Moreover, the position then defended by the Gospel Advocate is partly confirmed by one statement and admission now from Brother George himself. Answering the question, "What is a Christian?" and referring to the religious people during the "Dark Ages and on down to the time of the Campbells, Stone, and others," he says: "It is possible that some may have retained enough of the gospel during this long reign of darkness, while the church was groping in the wilderness of ignorance and superstition, to enable them to become Christians." Exactly so, and I am glad our brother has both the heart and the good judgment to say this. It is much better than to deny unqualifiedly that those who obey God even in the midst of such confusion are Christians.

2. After stating that only "two classes" of people are recognized "in the New Testament," which he says are "the church of God and the false religions," he then adds that "every man and woman is in one or the other, and no one in both at the same time." How can our brother know, as he has already admitted concerning the "Dark Ages," but that "it is possible that some," even though to some extent entangled in "false religions" or false religious views, nevertheless "have retained enough of the gospel . . . to enable them to become Christians?" Of course "a Christian is one who believes and obeys the gospel:" and if they could do this "through the Dark Ages and on down to the time of the Campbells, Stone, and others," as he has admitted, why may they not sometimes do it in spite of the Babylon of religious confusion in which they are placed to-day?

3. Of course "only the truth can put one into the church;" but is it necessary to add the statement that "any one in Babylon is not a Christian, nor in God's church?" Suppose some, in spite of the Babylonish errors about them, obey "the truth" which "puts them into the church," are they not then in the church? If not, why not?

4. Brother George says: "Campbell, Stone, Scott, and others were in Babylon, and were not Christians, nor in the church, till they found the truth, believed and obeyed it; and when they did that, it translated them out of Babylon into the church of God as Christians." If what our brother says here is true, then, according to my understanding of the history of the matter, many of the reformers themselves, who attempted to turn away from denominationalism to be simply Christians and who thought they did so, really never did become Christians at all, and lived and died out of the church of God! If what he says is true, then those of them who, notwithstanding they were in the midst of denominationalism, yet believed in the Lord, repented of their sins and were buried with the Lord by baptism, nevertheless did not become Christians, having been baptized by a denominationalist, and therefore lived and died without ever becoming members of the church of God!

5. Speaking of those in the denominations, Brother George says: "I wish that all Christians would quit calling Babylonians 'brethren.' They are no kin to us." But if some of them, in spite of the religious errors about them, have obeyed the truth and become "brethren" in the Lord, why not call those of them such? And I am wondering whom he means by "us" in that statement. One thing is certain: outside of that "us," there is not, in Brother George's estimation, a solitary Christian on earth. Even those who are in "the Christian Church," using the term in the denominational sense, are not Christians, because they, too, to all practical purposes, have become a denomination; and with him, as I understand him, *there are no Christians in any denomination!* And yet he admits that some may have been Christians who were involved in some of the errors of the Dark Ages, and Brother George, therefore, seems to be in confusion at this point with himself. Hence, to say the least of it, Brother George, it seems to me, will accomplish more good by teaching, as he and I and all others agree is taught in the Scriptures, that whoever believes and obeys the gospel thereby enters the church of God, and that this is true even of those who, in spite of being in a denominational environment, nevertheless believe and obey the same gospel. In substance, God says in his word that this makes men Christians, and he does not

make any exception of those who do it under the teaching and at the hand of some one in a denomination.

6. Brother J. W. Beardain, of Enid, Miss., in a private communication, asks for light on the same line on some additional points in connection with his note published in our issue of February 3, 1921. Brother Beardain, too, not only writes in the spirit of brotherly love, but with the evident desire to know and teach nothing but the truth, and, regardless of the lack of entire agreement between us, I take pleasure in replying to his further inquiries, which are as follows:

(1) Referring to his use of the word "wrangle" in his note in that issue, he says he used it merely "in the sense of too much discussion;" and that, when he asked what Christians would gain by leaving their denominations "with modern conveniences and music and suppers and other instruments," this last word should have been "amusements."

(2) He says: "I am sure that some, being told they are Christians, feel that they are in a safe place, and fail to see the importance of leaving their denomination with all its power and wealth and identifying themselves with a few humble disciples of the Lord." This observation is correct, if, in the case of Christians in error anywhere at all, we tell them they are Christians in such a way as would lead them to conclude that they are not in danger on account of the said errors and do not, therefore, need to turn away from them. On the contrary, no matter where Christians may be involved in error, nor whether the error be denominational or otherwise, we should carefully warn them against all error, and urge upon them the serious and divinely imposed obligation to turn away from it, and that this course is absolutely necessary if they would certainly be "in a safe place."

(3) He wishes to know "how far one could drift into error or denominationalism and remain a Christian, meaning a follower of the lowly Nazarene." The line at this point is not definitely drawn in the Bible, and neither I, nor Brother Beardain, nor anybody else, can know with absolute certainty exactly where it is. It would be vain, therefore, and might be fatally misleading, to undertake to say where such a point is. The only right and infallibly safe way is to warn people not to go in that direction *any distance at all*, and on such a point no teacher of the Bible should ever teach anything else.

(4) He says he has "tried to profit by all the truth" he has "been taught, regardless of whether" he "learned it from a denominationalist or Christian only." This is the correct position to occupy, and in it Brother Beardain sets a worthy example which all of us should follow. Let us make no compromise with any denomination, and make none with any denominational error, nor with error in any other form; but, as the rosebud is open to receive sunshine and shower whenever they come, so let our hearts be ever open to receive the truth from any and all sources.

"Always With Grace, Seasoned With Salt."

BY E. A. ELAM.

Let your speech be always with grace, seasoned with salt, that ye may know how ye ought to answer each one. (Col. 4: 6.)

Once upon a time our most worthy, beloved, and lamented brother, J. D. Floyd, in the ripeness of his age, experience, and great usefulness and in his deep love for the peace and general good of the cause of Christ, requested that public notice be made of the inconsistent course of his nephew, Brother George Gowen. This request was made with painful regret on Brother Floyd's part, as he so expressed himself. In the Gospel Advocate office I was requested to write the article. I did so with the same feelings expressed by Brother Floyd. I have always been a friend to Brother Gowen, was then, am now, and can never be anything else. His family and I have always been personal friends. Nothing but what I thought was my duty to God and the church could have prompted that article.

But in the beginning of that article I said in substance that I hated to have to soil the pages of the Gospel Advocate with the name of George Gowen. Soon after that had been printed a good brother called my attention to it and said I should not have said that. Upon reflection I saw that I should not have said it, that my article would have been better and stronger without it, and since then I have regretted writing that sentence. Not only so, but I think it my duty to say thus publicly that I am sorry I used that expression. It gives me pleasure to say this. This was not gracious speech and was not "seasoned with salt." It was "salty," but in the wrong way. It was not helpful in any way to any one.

I have wanted to see Brother Gowen to say this much to him, but have never seen him since. I desire, too, to say this to his relatives.

I have no regret for opposing his course, and could not have done my duty without doing that in the strongest way possible. I have no regret for any firm opposition to any departure on the part of any one from the path of rectitude and the right way of the Lord at any time.

Not only do I say this to Brother Gowen, but I say I regret the use of any other expression in any other article I have ever written, or in any sermon I have ever preached, or in any private conversation I have ever had, that has not been in harmony with the will of God—any ungracious, unkind, unjust, cutting utterance.

Departure from the word of God in private life and public worship, either falling short of or going beyond the teaching of Christ (2 John 9), must be pointed out, reproved, or rebuked; those who sin must be reproved "in the sight of all, that the rest may be in fear" (1 Tim. 5: 20); some idle, gluttonous liars (on the island of Crete) must be reproved "sharply" (Tit. 1: 12, 13); but all this must be done in gentleness, forbearance, long-suffering, teaching, and, therefore, by the "all authority" of the word of God. (See now 2 Tim. 2: 23-26; 4: 2; Tit. 2: 15.) It can never be done with success in the self-righteous, holier-than-thou spirit.

There is nothing clearer in the Bible than that our speech, either in private conversation or public utterance, must be "such as is good for edifying as the need may be, that it may give grace to them that hear." (Eph. 4: 29.) Disobedience to God at this point is as much sin as disobedience at any other point, and will as surely lead to destruction.

Let all bitterness, and wrath, and anger, and clamor, and railing, be put away from you, with all malice: and be ye kind one to another, tender-hearted, forgiving each other, even as God also in Christ forgave you. (Eph. 4: 31, 32.)

If we made no mistakes, did no wrongs, had no faults, etc., there would be no occasion for forbearance, suffering long, taking no account of evil, forgiveness, etc., and no reason in God's giving such commandments. The all-important question with me is: Am I obeying God, or even trying to do so, in these particulars? If I do not, I must quit preaching them to others.

It is a most unbecoming and ungracious thing to become punctilious, censorious, dictatorial, critical, crabbed, exacting, and bitter as one grows old. It is beautiful to grow old gracefully; to become with age tenderer, more mellow, more gracious, more forbearing, fuller of sympathy; possessing and manifesting more and more the meek and quiet spirit, which is of great price in the sight of God; escaping more and more from the corruption that is in the world through lust, and becoming more and more partakers of the divine nature—ripe for eternity.

In all gentleness and kindness, forbearance and forgiveness, generosity and love, courage and faithfulness, firm-

ness and steadfastness, unity and peace, sound speech and gracious words, in all holy living and godliness, older preachers should be examples to younger ones. Meek and mild, ripe and mellow, strong and bold, avoiding all untaught questions and vain speculations, free from all acrimonious speech and the use of offensive epithets, old preachers should lead others in the right and good way of the Lord.

"The Devil's Church." No. 1.

BY F. W. SMITH.

This is the title of a six-page leaflet by D. W. Haworth. It is written in dialogue style, and purports to be a conversation between the devil and demons as to the ways and means of increasing membership in the "devil's church." The leaflet abounds in misrepresentation, slander, and ignorance of the word of God. For the sake of fairness, and not because there is either truth or the slightest conception of the gospel plan of salvation in it, I will give the author's exact language:

Devil. Now, demons, our time is short, as we are in the last days of the church age. We must arrange to deceive the very elect, if possible, and in order to do this, I am going to organize another church.

Demons. How in the world can you accomplish anything by organizing a church? It seems to us that would be detrimental to our business.

Devil. No, I will tell you how we will do it, and you must obey orders, for we'll have to be very careful and get men to do our work that can turn and twist the Scriptures any way to suit the subject they want, for men in these last days love to be deceived and listen to teachers having itching ears. I am going to organize a real easy way, so they won't have to get on their knees to pray and they won't have to repent and they won't have to quit sinning. Just cuss and fuss and drink whisky and sin every day—and be members in good standing in my church. We will give this church as near a Bible name as we can, not to infringe on the real church of God, but we will take the nearest thing to it, and then we will teach everything in our church except the essentials that make Christians.

Demons. Whom will you get to organize these churches for you?

Devil. O, I have lots of men that are subject to demon powers; I can get them to do anything in the way of deceiving people. They are so void of the Spirit of God that they love to mislead people. I have men at my command that I can get to stand in the pulpit and make fun and laugh at poor men and women for crying to God to forgive their sins, which shows a godly sorrow for their sins; and this, with baptism, makes Christians; but we will have our church leave off repentance and heartfelt experience and make water baptism the essential thing, and we will have our victims that we catch to answer this question: "Do you believe that Jesus Christ is the Son of God?" They will say "Yes," and we will baptize them and not teach them that repentance is a godly sorrow for sins.

Demons. Well, won't this make them Christians?

Devil. No, not by any means, "for devils believe and tremble" (James 2: 19), and Simon the sorcerer (Acts 8) believed and was baptized, yet Peter told him he had better go back and repent, for his heart was not right, and he was in the gall of bitterness and the bond of iniquity. He did not repent, and really he was a worse man than before, and that is my object in getting them deceived. And then when we get heads of families deceived and blindfolded, it is an easy matter to train the brats up in ignorance of the spiritual operation on man, for this, of course, is the life of the Christian, and without the Spirit they are eligible to membership in my church.

This "holy roller" talks about others "turning and twisting the Scriptures," and yet the Bible in his hands becomes the most disjointed book in all the world. There is not *one vestige* of authority in the word of God for the very foundation of his wild, fanatical religion. It is based upon what is termed the "inbred or transmitted Adamic sin;" and if his life depended upon it, he cannot show from the word of God any such doctrine. He must "twist" and "turn" the Scriptures out of their proper connection, placing upon them interpretations and meanings God never intended, in order to deceive the people and get them to join him in wild, frantic, and ridiculous scenes in an effort to get what is called "the second blessing" to remove root and branch the "inbred, Adamic sin." Of course it is wrong for one to "turn and twist" the Scriptures for any purpose, but it is exceedingly dangerous to do so on the vital theme of salvation. Peter says they do so to their own destruction. (2 Pet. 3: 16.) For one who poses as a religious teacher to do such a thing is bad indeed.

He represents the devil as saying: "I have men at my command that I can get to stand in the pulpit and make fun and laugh at poor men and women for crying to God to forgive their sins." It most certainly would be wrong to stand in the pulpit or anywhere else, as to that matter, and "laugh" or make "fun" of any one "crying to God to forgive" his or her sins, and those who do such things should be severely rebuked. People who simply *cry* to God to forgive their sins are to be pitied and should be taught "the way of the Lord more perfectly." They should do like Saul of Tarsus was taught to do—viz.: "And now why tarriest thou? arise, and be baptized, and wash away thy sins, calling on the name of the Lord." (Acts 22: 16.) Here was a man who had been crying unto God over his sins for three days and nights, and yet God did not forgive his sins until he obeyed the Lord Jesus Christ in baptism. Again, many on the day of Pentecost cried unto God over their sins, and yet they were told to repent and be baptized in the name of the Lord Jesus for the remission of their sins. (Acts 2: 37, 38.)

Now, this "holy roller" does not only *reject* this teaching of the Holy Spirit, but *misrepresents* and actually *slanders* those who do. Hear him: "But we will have our church leave off repentance and heartfelt experience and make water baptism the essential thing." This man claims to have been baptized in the Holy Spirit and to be led by the same Spirit; but a spirit that will lead a man to thus misrepresent and slander other people is anything but a holy spirit—is the spirit that emanates from the chief character in this wonderful dialogue.

But he adds *sin* to *sin* after this fashion: "And we will have our victims that we catch to answer this question: 'Do you believe that Jesus Christ is the Son of God?' They will say 'Yes,' and we will baptize them and not teach them that repentance is a godly sorrow for sins." This man seems wholly ignorant of the fact that in part of what he here puts forth he is *repudiating* the word of God. "See, here is water; what doth hinder me to be baptized? And Philip said, If thou believest with all thine heart, thou mayest. And he answered and said, I believe that Jesus Christ is the Son of God." On this confession the man was baptized. But, in addition to repudiating the word of God, he *grossly, inexcusably,* and *wickedly* misrepresents the people of God. Does he *know* of any one that does not teach those *before* baptism that they must repent of their sins in order to be fit subjects for baptism? Will he, can he, name one, unless it be a baby sprinkler? The lack of this man's information on the subject of repentance is shown in what he says—viz., "that repentance is a godly sorrow for sins." Indeed! And where did he learn so much as all that? The Bible teaches no such thing, but does teach that "godly sorrow worketh repentance." "For godly sorrow worketh repentance to salvation not to be repented of." (2 Cor. 7: 10.)

He would do well to acquaint himself with the plain teaching of God's word before he assumes the rôle of a critic of what others teach. He misrepresents Simon the sorcerer (Acts 8) in that he denies Simon was ever a Christian. The Savior said: "He that believeth and is baptized shall be saved" (Mark 16: 16); and Luke says that Simon believed and was baptized. Which shall we accept, Luke or this "holy roller?" Simon committed a sin after he was baptized, for which he was told to repent.

"Take Heed to Thyself."

BY J. C. M'Q.

It is not enough for a man to know the truth. The man that is approved of God not only knows the truth, but lives in obedience to the truth. The Holy Spirit, in writing to the Thessalonians through Paul, speaks of "them that perish," "because they received not the love of the truth, that they might be saved." Many men know the truth, are able to point out the plan of salvation to others, and yet they never obey from the heart the gospel of Christ. Paul, in writing to Timothy, says: "Take heed to thyself, and to thy teaching." (1 Tim. 4: 16.) Again, in writing the elders at Ephesus, Paul says: "Take heed unto yourselves, and to all the flock, in which the Holy Spirit hath made you bishops, to feed the church of the Lord which he purchased with his own blood." (Acts 20: 28.) While fallible, frail human beings cannot be perfect, yet they can love the truth, and the fruit that they bear, in the main, will be good. There is a great difference between the apple tree that bears nearly all bad fruit and little good and one which bears nearly all good fruit and little bad. One's greatest effort should be to control himself. A man is his own greatest enemy. It is not what others may do to one, but what a man may do himself, that endangers his soul's salvation. No man is able to thoroughly control himself. Solomon says: "He that is slow to anger is better than the mighty; and he that ruleth his spirit, than he that taketh a city." (Prov. 16: 32.)

While God gives us perfect ideals for Christians and perfect ideals for elders or bishops, yet we cannot expect any man to be an absolutely perfect Christian or elder. On account of the imperfections of elders, there appears to be a disposition among many to ignore and disregard the oversight of elders altogether. But no man with proper respect for the word of God will do this. The word of God plainly commands obedience to those who rule over us. "Obey them that have the rule over you, and submit to them: for they watch in behalf of your souls, as they that shall give account; that they may do this with joy, and not with grief: for this were unprofitable for you." (Heb. 13: 17.) The word of God is also specific in giving us to understand that elders are overseers of the congregation and that it is their duty to tend the church of God. (Acts 20: 28.) The character of their rule is pointed out by Peter in 1 Pet. 5: 1-3, which reads: "The elders therefore among you I exhort, who am a fellow elder, and a witness of the sufferings of Christ, who am also a partaker of the glory that shall be revealed: Tend the flock of God which is among you, exercising the oversight, not of constraint, but willingly, according to the will of God; nor yet for filthy lucre, but of a ready mind; neither as lording it over the charge allotted to you, but making yourselves ensamples to the flock." The scriptural elder is an example to others. He is an elder not so much by virtue of his appointment, but by reason of the fact that he had the qualifications of an elder and was doing the work of an elder in a certain measure before his appointment. Elders who have the qualifications to do so should teach in word and doctrine. If the churches to-day do not have elders to teach in word and doctrine, it is largely due to the fact that elders have not been encouraged to do the work that God has ordained for them to do. They have been discouraged along this line, and preachers or evangelists have done the teaching. Every one who understands the Bible knows very well that it is the duty of the elders to feed, tend the flock, and teach the word of God to the congregation. "Let the elders that rule well be counted worthy of double honor, especially those who labor in the word and in teaching. For the scripture saith, Thou shalt not muzzle the ox when he treadeth out the corn. And, The laborer is worthy of his hire." (1 Tim. 5: 17, 18.) Elders who teach in word and doctrine are worthy of their hire. While churches have neglected to pay elders who devote their time to the work of teaching the local congregations, they cannot plead ignorance of the word of God for neglecting to do so. The Bible clearly teaches that such elders should be paid for their work. Preachers sometimes, instead of teaching the truth on this subject, discredit the eldership by stating that the eldership is so weak that it does not properly function. It is contended that it is so inefficient that no discipline is exercised in the churches. Elders should be encouraged to go forward, and should be supported when they do go forward as God directs. Proper encouragement and recognition have not been accorded to even faithful elders in the church of God. The word of God rings out clearly on this point. "But we beseech you, brethren, to know them that labor among you, and are over you in the Lord, and admonish you; and to esteem them exceeding highly in love for their work's sake. Be at peace among yourselves." (1 Thess. 5: 12, 13.) In order that elders may be properly respected and held in the proper esteem, the Holy Spirit admonishes: "Against an elder receive not an accusation, except at the mouth of two or three witnesses." (1 Tim. 5: 19.) The man who does his duty as an elder and who is faithful to the word of God is sure to be censured by the disobedient and gainsayers. We should not demand perfection of elders any more than we should demand perfection of other Christians. When elders or Christians persist in doing wrong and live a life of unrighteousness, they should be discouraged and not upheld in their wrongdoing; but simply because a man makes a mistake is no reason why he should be ostracized and not encouraged in his efforts to do the will of the Lord.

For the instruction, benefit, and encouragement of our readers, I quote with approval a query and its answer from David Lipscomb which appears on pages 196-199 of "Queries and Answers," by Lipscomb and Sewell:

"Can a member of a congregation act as an elder except he possesses all of the qualifications that Paul speaks of to Timothy? It appears to my mind that if a man should assume the office of elder without the proper qualifications, as set forth by the apostle in 1 Tim. 3, he would be a self-constituted elder, and that his actions as such would be void. While I am of this opinion, there are many good brethren who differ from me and say that if we have not the proper material we must do the best we can and appoint to the work the best material that we have, whether they possess all of the qualifications or not. (1) The first qualification, it seems to me, is that a man must desire the office; (2) he must be blameless; (3) the husband of one wife; (4) vigilant; (5) sober; (6) of good behavior; (7) given to hospitality; (8) apt to teach; (9) not given to wine; (10) no striker; (11) not greedy of filthy lucre; (12) patient; (13) not a brawler; (14) not covetous; (15) one that ruleth his own house well; (16) grave; (17) not a novice; (18) moreover, he must have a good report of them which are without. Now, the apostle says that a bishop *must* possess these prerequisites. The question is: Can we place a man in the office, under any circumstances, who does not possess all of these qualifications? Please answer at length, as our congregation has dispensed with the eldership in consequence of not having men who possess all of the requirements."

Do you mean that your congregation has dispensed with the work that elders should do? That nobody instructs the congregation or looks after the weak members? That you have no rule or discipline in the church? Do you mean that nobody leads in the worship? Nobody asks another to give thanks at the table or to lead in prayer? Nobody urges other members to meet to worship God, or to live honestly, uprightly, deal justly and fairly in the world? If you have given up these things, you have given up being Christians.

A people cannot live Christians without doing all the work for one another and the community that God requires. They cannot do this without doing the work of elders and deacons in a community. You cannot live as Christians in a community without looking after the spiritual interests of the church and the public, without helping the poor and the needy, without teaching the ignorant and reproving the wrongdoers. When this is done, the work of elders is done; and it is much more important that the work of the elders than that the office of elders should be looked

after. We often so pervert the religion of Christ that we esteem the office of more importance than the work. This is the world's order of things. It is only in one sense that the word "office" is applicable to the work in the church. It is not used in the church as it is in the government of the world. In this it means that when a man is inducted into office he is authorized to do certain things that it would be a crime for him to do if he were not in this office. Now, in the Scriptures it has no such meaning. The man's becoming an elder authorizes him to perform no act that he was not authorized to do before. It only makes it his business especially to look after the work now. He is to be chosen because he has shown his fitness for the office by doing the work beforehand. This shows it is not an office in the sense of an office of a civil government. But it is a duty imposed, growing out of a fitness developed for the work needed to be done. Any one who does this work of an elder is, in fact, an elder, whether he is appointed to it or not. The appointment gives him confidence and assurance in the work and makes him feel it especially his duty to do the work.

Sometimes men are elected that have no fitness for the work, and others do it who have a natural fitness for it, but are not elected. A church in this condition has two sets of officers—a man-made set and a God-made set. The man-made ones are always a curse and a hindrance to the church. Better not select any if you will not select the God-made ones. These will do something of the work without appointment from men; and when the work is done, the office is filled.

But our brother says they have none fitted for the work. If so, there are no Christians there. A number cannot live the Christian life and not develop the characters needed to do Christian work. It is frequently said nobody fills this bill, when it is not true. You occasionally find a wicked man who says there is no Christian; and it is just about as hard to find a Christian, according to the faultfinder's standard, as it is to find one fitted for an elder. When the Holy Spirit requires qualifications, he specifies them as they develop themselves and exist among men, not as they exist among angels. The man who expects perfection among men is an impractical visionary. God does not expect it. When he says they must be blameless, he means they are blameless as weak human beings. Abraham was a model of God's men. We form visionary ideas of Abraham's excellence; but when we come to solid facts, he was a weak, erring human. Twice under fear of his life he lied. He occasionally went without God's direction. He and his family suffered for it. I have no doubt we have thousands of Christian men and women who are the equals of Abraham and Sarah in fidelity and trustworthiness before God and man. Peter was not faultless. He prevaricated. I have no doubt our very exacting brethren, had they been in the days of Peter, would have said: "He is not fit to open the doors of the kingdom; he denied the Savior; he is not fit to teach or be a leading apostle." When the Jews came to Antioch, Peter dissembled and refused to eat with the Gentiles, although God had taught him by a miracle that he must receive and treat them as brethren. Yet God accepted him as the leading apostle. God held him blameless as a man, with human weakness and infirmities, when as an angel he would have been blameworthy. It is not blameworthy for a human being to err sometimes; it is for him to persist in the wrong. I have no doubt we have thousands of men, probably some in that very church, who are or may be the equals of Peter in firmness and fidelity to the truth. Inspiration gave knowledge, but not moral strength. When we dispense with the elders, we dispense with the work of God; and many Christians are in moral character the equals of Peter or Paul or John or James or Abraham or Isaac or Jacob. This faultfinding and depreciation of everybody else usually arises from undue exaltation of self. It is not a healthy state.

The old hypocritical sinner who stands off and carps at everybody in the church as wicked means to say he is very righteous and very perfect. He is usually a self-deceived hypocrite. The same spirit in the church belongs to the self-righteous. It is not healthy to be overmuch righteous nor to demand it of others.

Acknowledge your own and your fellow men's humanity, your liability to err: get clear of the foolish idea that men with faults and human weaknesses are unfitted for the service of God. He adapted his service to and for weak men liable to err. Be willing to confess your faults when you do err. I have noticed it in men, I have noticed it in papers. When one starts out to be over sweet-tempered, to keep out all humanity, he or it becomes one-sided, unfair, and the bitterest and most intolerant of men and papers. They do not show goodness in an honest, open, human, brave way. A paper that starts out to have no controversies, to be overly peaceable, is as sure to be filled with unjust insinuations and innuendoes as that to-morrow's sun will rise. You cannot crush the humanity out of men. Do not look for perfection in human beings nor dispense with the work of God while pretending to be Christians. When you do the work, you fill all the offices of his servants.

Book Reviews.

BY F. W. SMITH.

A Review of "Campbellite Questions and Baptist Answers," by G. C. Brewer, is a most excellent work of eighteen pages. The author, under the title, "A Christian's Remarks," completely exposes the fallacies and sophistries of H. B. Taylor, author of "Campbellite Questions and Baptist Answers." Brother Brewer has done his work well indeed, and the review should have a wide circulation. It is indeed gratifying to know there are men coming along able and willing to defend the truth against such attacks as Mr. Taylor and others are constantly making. Brother Brewer is not only willing to do such work, but is abundantly able to do it, and his labors should be appreciated by the church. The truth has always needed, and always will need, friends to stand up in its defense. Order this pamphlet from G. C. Brewer, Austin, Texas. The price is not stated, but I suppose it will sell for fifteen cents each, or one dollar per dozen.

The Promised Land.

"Forward!" it is the word of God;
"Forward!" no longer linger here;
Be not the slave of doubt or fear,
Why shouldst thou wait until the rod
Doth drive thee forth to seek the land
Where thou on freedom's height shalt stand!

Dost thou then love the wilderness
As if it were thine own true home,
As if it were thy curse to roam
With ceaseless journeyings and distress,
When a day's journey lies the land
Where thou on freedom's height shalt stand!

God's purpose how canst thou fulfill,
If thou dost wait with timorous feet
Where paths of destiny do meet?
There is but one that is his will,
And that doth lead unto the land
Where thou on freedom's height shalt stand!

Be of good courage, gladly go
Where the light shines upon the way,
And ushers in the coming day,
Be brave! Strike the decisive blow
Which breaks the barrier to the land
Where thou on freedom's height shalt stand!

—Frederick W. Neve.

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HOME READING

A Tired Little Worm.

A tired little worm went to sleep one day
In a soft little cradle of silken gray.
And he said as he snugly curled up in his nest:
"O, crawling was pleasant, but rest is the best."
He slept through the winter, long and cold,
All tightly up in his blankets rolled.
And at last awoke on a warm spring day,
To find that winter had gone away.
He woke to find he had golden wings,
And no longer need crawl over sticks and things.
"O, the earth was nice," said the glad butterfly.
"But heaven is best when we learn to fly."

—Selected.

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A Friend for the Princess.

"Listen! Come listen to the strange thing I have heard!" Neil waved his red cap high and shouted till all the children in this part of the beautiful park came running to him.

Neil's father was one of the king's guards, and Neil sometimes brought news of a grand procession from the palace. Then the children would go skipping across the grass to watch it, for you must know that this park was a portion of the king's own grounds where every child in the city had permission to play upon the thick green grass under the old trees.

"Is it a procession, Neil? Should we go over to the other side of the park to watch for the soldiers to come riding down the avenue?"

Neil shook his head. He was so full of pride in the crowd he had drawn about him that it was a whole minute before he would tell them the wonderful news.

"Somebody from the palace is coming to watch our play this morning; somebody who will choose one boy or girl to be the special playmate of the princess.

"Think what an honor that will be!" said Neil impressively. "The child who is chosen will have all sorts of lovely things to play with and to eat. Probably he'll have ice cream and candy and nuts every single day!"

"Ho, ho! You needn't think it will be any boy, Neil Tallant," scoffed Helen. "Of course, it will be a girl that the court messenger chooses—some girl that knows many games and that can sew and knit, for I'm sure the princess loves dressing dolls as well as any one else.

"How fortunate it is that I brought my doll, Rosalie, and my sewing bag to-day! I shall sit under this very tree and sing the old songs my granny taught me, while I make beautiful new clothes for my dolly."

The other children decided to play games as usual; but everybody kept thinking of the court messenger who was to watch them. More than one child wondered how he or she could please the strange grown-up visitor, for it would be a happy thing to become the playmate of sweet Princess Margaret.

"Look, there he is! I know it must be that man in the fine blue and silver coat," whispered one child after another, as they caught sight of a tall, handsome man who had taken his place near by.

After that the children took special pains to play every game they knew, and to be very polite and graceful as they made their bows or circled about in the quaint old folk games that the king admired.

"See that strange little girl sitting alone under the large oak tree," whispered Esther, when they circled about for the last time in the prettiest game of all. "Don't you think she would like to play with us?"

"O, I don't know," said Claire. "She isn't any child I ever saw before. Maybe she would; and Helen had better put a little stone on those doll clothes if she wants to leave them spread around so. Mr. Wind would love to send them flying far away."

"I'll tell her as I go by," said Esther. She showed Helen how to make her dainty things safe from mischievous Mr. Wind, then she ran on to the shy-looking little stranger under the broad-limbed old oak.

"Don't you want to come and play with us?" she asked, with a friendly smile.

"O, yes, yes! Those are lovely games, and the children all play together so well. I never played with other children much, because I have been sick," said the child in a sweet, low voice.

They clasped hands and ran skipping across the grass to where the children were forming a circle for another game. The strange little girl's eyes were bright with delight and expectation. But the children did not want her to play with them.

"Don't you see it would spoil everything, Esther?" pouted Maud. "She doesn't know one of our games, and she'd be so awkward! Some other day we would not mind having her join the play, but this time it is important for us to have everything done beautifully."

"I'd almost as soon sit under this bigger tree and watch you," whispered the little stranger; but her lips quivered, and Esther knew that she was hurt to be left out.

"We can sit under that tree and play by ourselves." Esther put her warm little arm close around the stranger girl and drew her toward the friendly old tree. "I know lots of games that it needs only two to play. Just think, we haven't told each our names yet! Mine is 'Esther.'"

"Father calls me 'Meg,'" said the stranger girl, shyly. "Can't two play any of those games where you sing? I'd love to learn a singing game."

"We can play the very one they are starting now," said Esther.

They sat down facing one another and played the game over and over till the new girl had the words by heart.

"How pleased my father will be when I tell him I know it all!" she cried, clapping her thin hands joyously together.

"Are you not getting tired, your Highness? Shall we return now?" asked somebody near them.

Esther stared straight up into the face of the tall, handsome man in the blue and silver coat! He seemed to be speaking to Meg!

"Yes, I am ready now, if you will drive by Esther's house," she said. "I must ask her mother if Esther may be my playmate every single day. I am glad that my father allowed me to choose my own playmate. I couldn't love any of those children as I do Esther. She is so sweet and patient."

"It's Princess Margaret! Esther discovered the princess! They will play together every day!" cried the children, who had all come trooping after the man in the blue and silver coat.

Princess Margaret put her arm around Esther's neck and drew her down to whisper something. "You are to call me 'Meg,'" she said, "because we're friends."—Little Folks.

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Young Willie Wakswerk had not been to school for a whole week; hence the visit from the school officer, who demanded of Willie's mother the cause. "Well, if yer must know," she answered, "he's past his thirteenth year, an' me an' his father reckon's he's had schoolin' enough, sir." "Schooling enough?" echoed the officer. "Do you know, madam, I did not finish my education until I was twenty-three?" "Yer don't say!" said the mother in astonishment. "But then, yer see," she added, confidently, "that boy of ours has brains!"—Exchange.

CURRENT THOUGHT

Prayer.

Some seem to think that prayer is but the cry
Of a lost wretch who pleads for mercy at
The throne of Him who measures justice for
The universe; while others limit it
To intercessions of a mother for
Her wayward boy, the supplications of
The sick, the wronged, the stranger on a far,
Wild shore, the weakling agonizing o'er
His fears of haunted places out beyond
The tomb. But to these thoughtless folk a prayer
By those who prosper is a waste of time.
They place the one who prays with him who needs
And begs, and getting, cares to pray no more.
Indeed, 'tis true such elemental prayer
Invites us to the throne through suffering
And teaches us with broken hopes the gain
Of apt communion with our God. The need
Supplied, the lesson learned, we find that prayer
Is greater than the gift, more priceless than
The answer. In this fuller life we walk
And talk with Him who knows and speaks to us;
And so, what loss to him who limits prayer!
God pity him! He sleeps in Eden's bowers
And never meets the One who hovers there.
Prayer is the life of life itself, the heart
Of home, the heaven of earth, the aim and end
Of conscious being, the consummation of
All thought—a man in converse with his God.
Prayer is the infant on her mother's breast,
A mother in some pained vicarious hour,
A soldier in his general's tent, a friend
Upon a morning's path, a presence on
The desert sands, a rift in blackening clouds;
A touch of finite with the Infinite,
Where words are vibrant with the power of light
Or lips as speechless as a newborn love.

—S. E. Jenkins, in Christian Advocate.

A prayerless life is a godless life. Close communion with God in prayer is as essential to the spiritual life as is one's daily food to his physical life. The true Christian lives in an atmosphere of prayer. He appreciates the blessings that he enjoys, is grateful for every good and perfect gift, for he realizes that they all come down from the Father of lights. Christians should cultivate a prayerful life. I have often thought that many Christians were too ready to argue and contend with their brethren instead of praying more to God. Prayer brings us to a realization of our true condition. Too much debating may puff us up and make us think more highly of ourselves than we should. In our weakness we should come to God for strength, in our imperfection we should come to him for righteousness, and in our lack of ability to guide ourselves we should come to him for direction.

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Counter Attraction.

The appetites of the flesh bring pleasure. It is a shame that we need to say so, but it is true. How, then, shall we be cured of the longing for these pleasures? Paul says that the lust of the flesh can be counteracted only by a longing of the spirit. How different are God's methods from ours! We are forever trying to heal badness by restriction. That is our method with our children. This is the legal and governmental method. We cannot keep a man from evil by tying his hands. The fruit of the tree is never so attractive as when the command rings out: "Thou shalt not eat."

It is a fearful thing when the unclean spirit has gone out and the clean spirit has not come in. Then indeed our house is left unto us desolate. What can remove the desolation? What shall lift us out of those dry places where we wander and where we protest against our bereavement and loss? Nothing can do it but new love—no pains, no claims, no threats, no prisons. Unless we have a new love, a counter attraction, restraint will be a torment, and the sins of commission will be replaced by the sins of imagination and longing. Before we shall cease to thirst for evil, some ministering spirit must bring us a draught of the water of life, whereof they that taste shall never thirst again. If we would quench the lusts of the flesh, we must walk in the Spirit.—Watchman-Examiner.

No man can live the Christian life unless the spirit of God dwells within him. "For out of the abundance of the heart the mouth speaketh. The good man out of his good treasure bringeth forth good things: and the evil man out of his evil treasure bringeth forth evil things." (Matt. 12: 34, 35.) It appears that men will be perverse. I have heard a story of an old man who had never been out of the city of London. Some mischievous boys decided they would have some fun at his expense, so told him that if he went out of the city before sundown they would give him a terrible whipping. At first he paid little attention to them; but the more he thought about it, the more determined he was that he would go out of the city, and go he did. When you say to a man, "Thou shalt not," on account of his perversity often he says, "I will!" It is not possible to legislate goodness into a man. While this is true, Christians should be careful not to put their influence on the side of evil. Offenses will come, but woe to that man by whom they come!

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Supporting the Preacher.

All along we have had a suspicion we did wrong not to include adequate pastor's salary in the objects to be sought in our Seventy-five-Million Campaign. The campaign has helped salaries, but it would have helped them far more if we had given this long-neglected, shamefully neglected cause our open and avowed advocacy. The poor support of the ministry is the open, crying, everlasting shame of American evangelical Christianity. The open enemies of Christ are far less dangerous to vital Christianity than this narrow, stingy, "let-John-do-it" support which Christian churches generally accord to the official spokesmen of Jesus Christ and his churches. Pay your pastor his salary. If it is a beggarly pittance, not half worthy of your church and his needs, get down and ask God to forgive you for your smallness of spirit and faith. Then get up and double his salary. Thousands of churches ought to do that.—Western Recorder

Barring the expression, "pastor's salary," I wish to indorse the statement of the Western Recorder that preachers are not properly paid. While I realize that it would be a curse to the ministry for a preacher to preach for money and for any one to commercialize the gospel, yet preachers must live. Preachers with large families, a wife and six or seven children, find it difficult to support them on one hundred or one hundred and twenty-five dollars per month. Of course this is not much more now than fifty dollars was before the war. Our young men, who should hardly be expected to have the depth of consecration and piety as do those who have been living the Christian life for fifty years, are not likely to enter the ministry when it appears that they cannot get a decent support. The Bible is clear that "they who preach the gospel should live of the gospel." If we would have a faithful and efficient ministry, the church should see that they are properly supported. This does not mean, however, that the church should support the man who is preaching simply for money or who does not realize the necessity of his faithfully declaring all the counsel of God. The churches are wanting preachers to-day, and are finding it difficult to get them. Many who have preached heretofore have gone into secular callings because they did not get enough while preaching to support their families. Of course a preacher cannot live on the wind, cannot go in debt and maintain the respect and confidence of the people among whom he lives. If a preacher gets himself in this condition, even the members of the church that helped to bring him to it will condemn and censure him. A minister must be ready to make sacrifices, however, in order to preach the gospel of Christ.

MISCELLANY

W. F. Lemmons writes from Somerville, Texas, March 29: "I filled my appointment on Lord's day at Beaumont. We had singing Friday night and preaching Saturday night, Sunday, and Sunday night, at South Park Church. We have some good brethren and sisters who worship with this congregation. All our services were interesting. The North Park Church, where Brother Fruza preaches, is about completed, and they held their first services in the new house Sunday. We had dinner in the park and singing and preaching in the afternoon, at which time I made a short talk for them at the baptizing in the new baptistery. The prospects in Beaumont are looking up, and we hope to see much good done in the future. I go next Sunday to Belton."

J. C. Mosley, in his latest report (April 6) concerning his work at Mayflower, Ark., says: "I have one of the best-drilled crowds of 'children' here I ever talked to, I believe. The crowd last Lord's day was certainly fine. After all persecutions, I am going on. They are talking miles away about this meeting. I had an appointment in Dongola, Ill. The persecutors thought they would have me arrested and I would go on to Illinois; then they would slur the children by telling them I was in jail. I stayed in jail one night, then came back to Mayflower. There was a large crowd awaiting my return. There was smiling and hand-shaking here one time! It now looks like there is going to be one hundred to obey the gospel before I leave. The very thing they fell on to get me to leave caused me to stay with them. They have offered to build me a house if I will stay here."

S. P. Hochstetler writes from Coal City, Ind., March 28: "L. K. Harding, of Henning, Tenn., began a protracted meeting for the church of Christ at this place on March 6 and closed it on Sunday night, March 27, with thirty-four additions, from the age of ten years up to seventy-five years. We had large, attentive audiences at all the night services, with the exception of a few nights when it rained so hard the people could not get out. The house, which will hold over four hundred and fifty people, was packed full many times during the meeting. In addition to being a good preacher, he is the very best song leader I ever heard. Not only do I say this, but T. B. Larimore wrote this same statement in a letter to me years ago. Brother Harding led the song service at this place during two meetings held by Brother Larimore about eighteen years ago. The singing during this meeting was very fine."

J. M. Ussery writes from Rush Springs, Okla., April 4: "I closed a good meeting at Wilson on Wednesday night, March 30. There were no additions, but the meeting was a success in every other way. Wilson is an oil town of about four thousand people, and we have a good house of worship and a membership of one hundred. About fifty of them are lay members—that is, lay-out members; while the others are true and active Christians, and are working hard to enlarge the borders of Zion. I enjoyed myself very much in this meeting, and they expressed a desire for my services through the month of September, and I hope to be with them at that time. I preached last Saturday night and Sunday at Alex. We have some good brethren there; but there are a few extreme loyalists that oppose the Sunday school and classes, the literature, and the woman teacher, and of course they will not accomplish much good as long as they have their way in the church."

W. D. Black writes from Holdensville, Okla., April 5: "The work here is growing. We had two good services yesterday, with splendid crowds at each service. I preached at Spaulding in the afternoon to an appreciative audience. Last Wednesday night I closed a short meeting at Butner. We had a good hearing and fine interest. No additions, but the faithful few at Butner feel that the seed was sown and that good will result therefrom. I go to Roff next Sunday. I will be with them Saturday night, Sunday, and Sunday afternoon, coming home for the night service Sunday night to hear C. C. Merritt, of Iowa. He will be with the church here Saturday night, Sunday, and Sunday night. Brother Merritt comes to us highly recommended in his chosen work (mission work in general), and we feel that he will do us good. May God speed the day when all the churches of Christ will be aroused to a sense of duty in evangelizing the world!"

W. H. Reynolds, Pansey, Ala., writing to "the brethren everywhere," says: "In the year 1914 I was here in this country, isolated from the cause of Christ; and, like Paul at Athens, seeing the need of the gospel, I 'was pressed in the spirit,' and began to preach as best I could. The next year, 1915, W. T. Goalen came to my assistance. He held a series of meetings which continued two weeks, and baptized three persons into the one body. He was to come back the next year, but the Lord saw fit to take him to a better world. The people were interested and were anxious to see him come back. I am a poor land renter, and have not been able to get another preacher to come. Now my uncle, A. S. Reynolds, from Texas, is coming, and can hold a meeting in July. I truly believe he can build up the cause here, if we can meet the expenses of the meeting. Will the brethren please respond to this call and help build up the cause of the Master in this destitute place? Address me at Pansey, Ala."

C. D. Crouch writes from Port Arthur, Texas, April 6: "Our work moves along very nicely here. We have splendid audiences almost every Sunday and Sunday night, and a very good attendance at our midweek Bible study and prayer meeting. One peculiar condition here is that we have just as large crowds on Sunday nights as we have on Sunday mornings; however, we have almost a different congregation entirely at night. I recently conducted a short meeting at Hallsville, Texas, where T. H. Etheridge preaches two Lord's days in each month. We had a very good meeting, with good interest on the part of those who attended; but the attendance was not large, due largely to the fact that it was in the midst of crop pitching, and the church had become accustomed to having only a 'summer meeting.' Brother Etheridge will assist us in a meeting here beginning about the middle of May. We are looking forward to a great meeting then. The church is in better condition than it has been in for a long time."

J. Y. McQuigg, Abilene, Texas, sends the following interesting note: "Seeing in the Gospel Advocate the statement of the old soldier brother that he would like to continue his subscription, but was not able to pay for it, I decided that I would attend to it for him, but Brother Hall beat me to it. I am glad he did, for he did more—suggested the idea of a 'sinking fund' to meet just such cases. I heartily approve of it, and herewith send five dollars, half of it to be placed to that fund, the other half to pay for the Advocate to go for a year to an Ingersoll man with whom I had a long talk while away. He brought up the subject himself, and stated that he had been reading the Bible a good deal of late. I told him I was certainly glad; that the Bible is the Book of books, and reading it would do him no harm. During our conversation he defended his position by finding fault with God for his utter destruction of the nations that were driven out without giving any reason, etc. I told him that it was on account of their wickedness. I see in reading since that it was their idolatry. His mother and sisters were Christians, also his first wife. He is a man of a good mind. I pray that God's blessing may go with each number of the Advocate as it makes its weekly visits."

W. A. Schultz, in a private letter of March 24, says: "Brother Martines [the Mexican brother whom Brother Glenn has recommended for a "missionary" among the Mexicans] tells me that he was born in Lower California in September, 1860. He went to Sacramento when a boy and entered the city schools. When about twenty he was converted and joined the Baptist Church. He says that he was impressed of the Lord to preach the gospel to his people, and that the Baptist Foreign Missionary Board sent him to San Luis Potosi, Mexico, to assist a Baptist missionary by the name of 'Greene.' Here he labored several years. He came to El Paso twenty years ago. He worked with the Baptists at first, then with the Methodists, and then with the First Christian Church. He says that since 19— he has had no church connection, as he began working for the Mexican revolution under Madero, and other revolutions, and that when the United States entered the world war he preached patriotism among the Mexican people. His family belong to a fanatical religious body known as 'Holy Rollers.' He is now engaged in farming down the valley, fifteen miles from El Paso. He is a prosperous farmer. He is a man of far above average intelligence. Despite his checkered religious experience, he knows much about the Bible, and is an impressive, earnest talker. He has promised to meet with us and to assist me in my meetings this spring and summer in El Paso. Much good may come of all this yet. May the Lord grant it." We say, "Amen!" With Brother Glenn and Brother Schultz to work with him and direct his teaching, he may be a veritable Godsend to his people.

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CHURCH NEWS

Alabama.

Sheffield, April 3.—The cause is prospering in Sheffield. We have recently completed a two-thousand-dollar annex to the church building, including three Bible-school rooms, baptistery, and other improvements. The ladies' Bible class is supporting a missionary to sell Bibles in Japan. A congregation has been set in order in a suburb of the town. There have been several additions to the church lately. To-day the Bible-study attendance broke the record, one hundred and fifty-three being present, the highest number in attendance in any previous year being one hundred and thirty-nine. I had a very full day—preached three sermons, drove twenty miles for an afternoon service, and baptized three persons.—John C. Graham.

Arkansas.

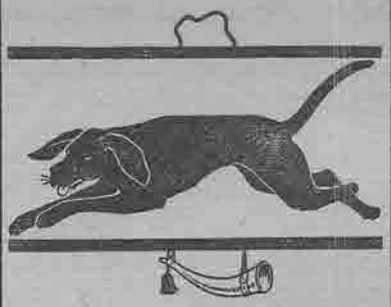
Blytheville, April 2.—Last Lord's day was a great day for the little church at Blytheville. At the regular morning services Brother B. B. Goodman, of Memphis, Tenn., delivered a forceful sermon based on the sixth chapter of Romans. At the invitation one young lady came forward and made the good confession. She had for a number of months been a regular attendant in our young people's class taught by Sister O. C. Parrish. The Christian Church people very kindly loaned us their baptistery, and Brother A. B. Baxley buried the young lady with her Lord in baptism. This is our first addition by baptism.—H. L. Meeks.

Mayflower, March 29.—We had a fine meeting last Lord's day at Washam, and about sixty broke bread. If all are baptized that say they are going to be Saturday, the number will be above seventy baptisms since I have been here. This has been a fine meeting. I hope the churches at Conway and Morrillton will look after these children and help them out. There were many persecutors here, but they are coming over and obeying the truth now. Brethren O. E. Billingsley, R. H. Johnson, William Still, and others were with me in Little Rock last Tuesday. We are now planning to build a church house here.—J. C. Mosley.

Florida.

Largo, April 2.—Some of the brethren have been complaining because I do not report my work more often. My only excuse is that I am too busy. Since the first of the year I have traveled thirteen hundred miles in the Ford and one hundred and fifty miles on the railroad. I have preached fifty-seven sermons and had nine additions. With one exception, my work has been in destitute places, trying to strengthen the weak points and save the work already begun. The outlook is hopeful, and we are encouraged to press on. We have had more Northern visitors this winter than ever before, which has made it proportionately harder on primitive Christianity. I am at home but very little, and when I am here I am so busy repairing Ford cars, building picture frames, fixing

A Brand-New Book



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sewing machines, and making over old furniture, in order to raise the necessary money to compare with the needs of my family, that I do not have time to write. So, brethren, when you fail to see me in the paper, be assured that I am on one of the above-mentioned jobs, with one aim in view—building the cause of Christ.—W. A. Cameron.

Bradentown, April 4.—The tent meeting in Manatee closed last night, after running over five Lord's days. From the first to the last night the audiences were good and the interest the very best. Nine persons confessed their faith in Christ and were buried with him in baptism. Among this number was a man seventy-two years of age, who had never before heard the gospel as taught by Christ and his apostles, and another man fifty-three years old, who was a Presbyterian. This was our second meeting at Manatee since coming to Florida. Since the first meeting a faithful little band have met regularly for worship. We raised yesterday enough funds to buy a lot, and hope to have a neat little house of our own to worship in. The full results of this meeting will not be known until we stand before God at the last day. Much prejudice was removed, and many went away with a clearer understanding of the difference between the church of Christ and the denominational world. We had purchased a lot of tracts for the meeting, and they helped many to understand the lessons. During our meeting the Methodists were in a meeting here, and the Chautauqua was here during the last week, yet our audiences were good all the time. We invited the preachers of Bradentown and Manatee to join us in this meeting and preach night about with us on vital questions in which the souls of our fellow men were involved, but not one of them would come. Our next tent meeting will be in Palmetto, just across the Manatee River from here.—John Hayes.

Tennessee.

Decherd, April 4.—I visited the congregation at Tracy City last week and preached two nights for them. I had a splendid audience each night. One erring sister confessed her wrongs. This is the home of Brethren Earl Mason and Bailey Brooks, both wide-awake to their Christian duty. Brother Mason is preaching somewhere every Lord's day. Brother Brooks is not preaching all the time. He has to hammer hot iron a part of the time in his blacksmith shop to keep the wolf away from the door. Brethren, this ought not to be, as he is an able gospel preacher. He ought to be kept busy all the time. There is a constant cry coming to preachers: "Come over and preach for us." Are the brethren going to let able preachers like Brother Brooks stay at home for lack of support? Brother Cook is located there with the brethren. Every one seems to love him. He is doing a good work there. I preached on the first Lord's day at Summitville to a splendid little band of zealous Christians. They are getting along well. I go to Dixie, Coffee County, the second Lord's day.—R. E. L. Taylor.

Algood, April 5.—I have preached every Sunday this year. On Friday night before the fifth Sunday in March I preached to a small but attentive audience at Delrose. The next day I went out to Center Ridge, near Delrose, where I preached on Saturday night, Sunday and Sunday night, to large crowds. I found these most excellent people. Last Lord's day I preached at Sykes, in Smith County, to a large audience. I preach there once a month. Our protracted meeting there will begin on the fifth Sunday in July. I am preaching once a month for the Tyree Chapel congregation, in Simpson County, Ky., this year. On the second Sunday in February three came forward and confessed their faults, thus settling some trouble. I go there again next Sunday. I have also preached twice at home—Algood. In addition to this, I have preached several times at Baxter, also at Netherland, a mission point near Algood. The world is dying for the gospel. Christians, many of them, are wasting their time and money at picture shows and other worldly places. What are we thinking about? Let us so live that our lives will prove to the world "what is that good, and acceptable, and perfect, will of God."—Allen Phy.

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OBITUARIES

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

Boyd.

Mary E. Boyd was born on November 20, 1844, and died on March 31, 1921. She leaves nine children and many friends to mourn her death. She had been a faithful Christian for many years. She was baptized into the one body by Brother J. M. Kidwill. The funeral was conducted by the writer, assisted by Brethren Earl Mason and Bailey Brooks and Brother Cook, in the presence of a host of friends. Her body was laid to rest in the Tracy City cemetery.

R. E. L. TAYLOR.

Smith.

Sister Zea Smith was born on May 10, 1893, and died on March 26, 1921. She leaves a husband and three children and many kindred to mourn because of the separation from her. She was a consecrated Christian, a loving mother, and a kind wife. She was baptized into the one body about thirteen years ago. She lived a faithful Christian to the end. The funeral services were conducted by the writer.

R. E. L. TAYLOR.

Compton.

On Friday, March 25, 1921, we laid to rest the body of Sister Bessie Compton, daughter of Brother John Nigg, Sr. She leaves behind a husband, two little children, three brothers, two sisters, and her aged parents. She was a member of the one body, and we believe that she now is sweetly sleeping in Jesus, waiting until we shall join her where life's pure river flows. Brother C. M. Pullias spoke words of comfort. We are praying that her husband will soon obey the glorious gospel of Jesus. PRIDE E. HINTON.

Pierce.

Brother J. C. Pierce was born on February 17, 1856, and died on March 17, 1921. He was married to Miss Mary Elizabeth Reece in 1878. There were born to this union eight children—two boys and six girls. Brother Pierce's companion and his sons preceded him in death. There are left to mourn his departure six daughters. Brother Pierce had been a member of the church of Christ for many years. He died in the faith. The funeral was conducted by the writer. His body was laid to rest in the Sewanee Cemetery.

R. E. L. TAYLOR.

Brock.

Sister E. J. Brock passed from this life into the great beyond on March 20, 1921. She leaves a husband, one little girl, and a host of friends. She obeyed the gospel in early life and died in the faith. She was a good wife, a

CHARACTER

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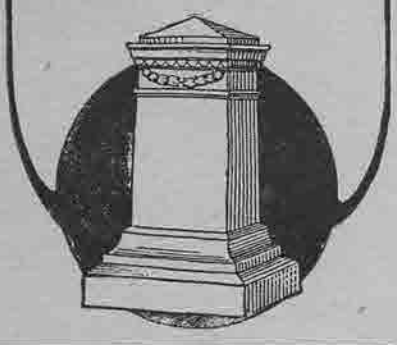

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kind mother, and a woman of many friends. She had a bright, cheerful disposition. Almost three months of unceasing pain did her suffering frame endure, yet no fretful, murmuring words came from her patient lips. The writer accompanied the family from Sheffield, her home, with the remains, to Fayetteville, Tenn., for funeral and burial, and spoke words of consolation to the large crowd of friends and relatives. Her body was laid to rest in the town cemetery, by the side of her father, Brother Fanning, who preceded her about one year.

JOHN C. GRAHAM.

Duvall.

Brother James Arthur Duvall (colored) was born on October 28, 1882, in Nashville, Tenn., and departed this life on February 4, 1921. He accepted Christ when quite young, and more than two years ago he began the work of the ministry. Although weak physically he earnestly contended for "the faith which was once delivered unto the saints," and did some very efficient work in the cause of Christ. As a minister, he was one of the most humble workers in the brotherhood, and "determined not to know anything," "save Jesus Christ, and him crucified," and very often he spoke from this text. Funeral services were held at the Jefferson Street church of Christ, where he did the most of his work. Brethren Garrett, Smalling, and Perkins officiated, and Brother P. H. Black, one of the elders, also spoke encouraging words to the bereaved. We regret very much to give our brother up, and yet we do not mourn as those who have no hope. He leaves a mother, four sisters, one brother, and a host of relatives and friends. He was laid to rest in Greenwood Cemetery.

A. C. TUGGLE.

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Fruit Bearing.

BY DAVID THOMPSON.

Strictly speaking, all children of God bear fruit. There is no such thing as a neutral Christian. The very fact that one tries to stand on neutral ground and serve neither God nor the devil places him on the devil's side of the conflict whether he realizes it or not. "He that is not with me is against me; and he that gathereth not with me scattereth." (Matt. 12: 30.) One bears good fruit or he bears evil fruit. The very negative condition that brings forth no good fruit is in itself the worst kind of evil fruit. "Even so every good tree bringeth forth good fruit; but the corrupt tree bringeth forth evil fruit. A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit." (Matt. 7: 17, 18.) This statement of the Savior places one clearly on one side or the other. Since we cannot escape the responsibility of bearing some kind of fruit, we should be exceedingly careful that we bear only good fruit. What is your condition, fellow Christian? Are you bearing good fruit or evil fruit? Is your influence on the side of Christ or on the side of the devil?

The Bible very clearly shows in the following statements the condition and prospects of those who bear no good fruit. "Every branch in me that beareth not fruit, he taketh it away." (John 15: 2.) "And even now the ax lieth at the root of the trees: every tree therefore that bringeth not forth good fruit is hewn down, and cast into the fire." (Matt. 3: 10.) This is an awful prospect, but the only way that we can escape it is by bearing good fruit. He that would bear good fruit, however, must attain to something more than a mere negative purity of life. There must be positive, active virtues. We must boldly and persistently push the interests of God's cause and wage an unceasing warfare against sin and the devil. Negative purity of life, while beautiful to behold, is only a part of Christianity, and accomplishes its full measure of service only when coupled with aggressive spiritual warfare. It is a very serious thing for a Christian to fail to bear good fruit; and each of us would do well to examine ourselves closely along this line, lest we be found unfruitful branches and be cast out.

While the fate of those branches not bearing good fruit is sad indeed, the future of those which do bear good fruit is greatly to be desired. The Savior says: "Every branch that beareth fruit [good fruit], he cleanseth it, that it may bear more fruit." (John 15: 2.) One is led to think of a careful husbandman as he prunes, sprays, and mulches a fruitful tree, lavishing upon it time, thought, and love, that it may bear more and more fruit. The Christian who bears good fruit is thrice blessed. He has the approval of his own conscience, which comes only to those who realize that they have done their duty; he has the love and favor of God, the greatest blessing that any one can enjoy; and he has the assurance that he will increase in fruit bearing, and consequently grow in God's love and favor. Is it not much better to bear good fruit, and enjoy these blessings which constitute that happiness which is happiness indeed, than not to bear good fruit, and be sentenced to the flames of hell forever and forever?

The true test of a Christian is found in the fruit he bears. "By their fruits ye shall know them." (Matt. 7: 16.) One may make high pretensions and speak very fairly with the lips; but if the life does not agree therewith, we may be sure that his pretensions are pretensions indeed and his speech mere lip service. When we have men and women assure us that they are very sorry for their sins and negligence and earnestly mean to forsake them and live right, and then we see these same people continue in the same old way without even making a real effort to change, their fruit unmistakably stamps the character of the tree. When we find others very strong for the truth when they are where the truth is strong, and very tolerant toward error when they are where error is in the ascendancy, the fruit is again an index to the tree. When we have brethren and sisters assure us that they are very "strong in the faith," and then see them habitually absent themselves from the worship of God when they have no good excuse, to say nothing of a reason for so doing, the fruit again tells the character of the tree. Rest assured that your true character is almost sure to sooner or later be known to man, as it is always known to God; for your fruits make it known.

Small kindnesses, small courtesies, small considerations, habitually practiced in our social intercourse, give a greater charm to the character than the display of great talents and accomplishments.—Kelty.

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Pippin-Thurman Debate.

BY A. C. HUFF.

This debate was held at Medicine Mound, Texas, between Brother A. F. Thurman and Elder Edgar Pippin (Missionary Baptist). One night was given to the establishment of the church; two nights were given to apostasy, Pippin leading; and two nights were given to the design of baptism, Brother Thurman leading.

Pippin had debated with George Searcy and A. S. Bradley, but he acknowledged that Brother Thurman made the strongest argument on apostasy that he had heard. A Hardshell Baptist preacher who was present said he had heard Nichol and others of our best men, and that Brother Thurman presented his arguments in the most convincing manner that he had ever heard. The brethren were all delighted with the way he did his work. His strength lies in his depending upon the word of God for defense and support of itself.

The debate was pleasant throughout, and all the people were delighted with the way it was conducted. Good feeling was apparent with all. I am sure much prejudice was removed and the way paved for great good to the cause of Christ in the future. One man (a Baptist) and his wife were baptized.

The Secret Girding of God.

There is a statement in the book of Isaiah which is full of consolation for the servants of God. To Cyrus, the pagan king, who was designated to deliver Israel from captivity, God said: "I gird thee, though thou hast not known me." A wonderful vista is opened up in that one word. It shows us God, the active worker, behind all the schemes of men. Cyrus knew nothing of the mysterious power that urged him on, and at one stage of his career he would flatly have denied the existence of any such power; but it was there, and operating all the same. There is nothing more strengthening than to be assured of this truth: that God is working out his own plans in his own way, and that in their accomplishment he often uses men who are in utter ignorance of the part that they play in the divine providence. We must look beyond Cyrus to the God who rules all things. Only as we do this can we be assured of perfect repose of mind and the quiet power which results from perfect confidence. —Selected.

Every human voice has its own accent; every human body has its own gait. Each one must do things in his own natural, peculiar, and most fitting way. To criticize another's work or method of work because it is not like ours is as foolish as to condemn a pear for differing in shape and taste from an apple. The thing to be desired and sought is that all may work harmoniously for the same ends, not that all shall work alike.—Selected.

A man stands in the bow of the boat and draws upon a line attached to the shore. His move does not move the solid ground one hair breadth, but it does move the boat toward the land. So when I attach the line of my desire fast to the everlasting throne, faith does not expect to move the throne, but to draw me closer to it; and when I get more and more into harmony with God, I receive what my heart most desires. Finding my happiness in Christ, I am satisfied.—Bushnell.

Trying Times.

The reconstruction period after the great war is characterized by what may be called "high-pressure days." The demands of business, the wants of the family, the requirements of society, are more numerous now than ever before.

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Anxiety for the End.

BY L. T. SIGHTSELL.

When Daniel inquired of the heavenly messengers as to the issue of all worldly things, he was told: "Go thou thy way till the end be: for thou shalt rest, and stand in thy lot at the end of the days."

Man has a past and a future. He remembers the past, and he will look forward to the future. Remembering the past is useful in that it helps to correct possible mistakes in the future, but it is harmful if it causes man to cherish vain regrets or to plan backwards and muse upon how he would do if he could live it over.

The future may possibly be ours, but it is the part of unwisdom to be filled with anxiety as to its issues. The heavenly visitor told Daniel in no uncertain tone that the thing he should do was to go forward in the performance of duty. "The words are shut up and sealed till the time of the end."

Daniel belonged to the class of those who meditate upon righteousness, and sometimes get discouraged because righteousness does not seem to prevail. The other class think of wickedness, and try to strangle all thought of the future. There is no word addressed to this class; but to those who, like Daniel, sometimes get discouraged, there is an exhortation.

There will undoubtedly be an end. Everything we see is limited and bounded by the finite. But the fact that there is to be an end simply tells us of the perfection of God's plans. The fact that we cannot see and understand is no more strange than that we cannot always see and understand the hidden mechanism of machines made by men. We do not question the end of such machines, but accept it as a matter of course. That which we see is imperfect, but the end means perfection. Is anxiety justified?

Christians are often perplexed—yes, even indignant—to see the evil sharing equal advantages with the good, or even triumphing over the good. Many a good man cries out: "How long, O Lord, how long?" Sometimes developments come about which clear up matters for them to a large extent; but this is not usually the case. Most of them must wait till "the time of the end."

There is a way for Christians to walk until the end, and that is revealed in the word of God. Let our searching of the word be accompanied by prayer and the guidance of the Holy Spirit. Daniel was helped thus, though he did not have the Bible.

You may say that Daniel had an advantage over you, that he had visions from God and the presence of heavenly messengers. But you may have the Spirit-filled life, if you will but accept it. God is perfectly willing that you shall have it; he offers it to you and presses it upon you. He says to you just as clearly as he said to Daniel: "Go thou thy way till the end be: for thou shalt rest, and stand in thy lot till the end of the days."

There is a class of weak ones, to whom God speaks in these words; and they are those who are always ready to listen to false prophets, to those who are saying: "Lo, here; and, Lo, there!" Fads attract them here and there, and finally they lose their faith in God's word and make shipwreck of their faith. Some say: "Take any way, and it will lead to heaven." Do not listen to them. They are either ignorant or maliciously deceitful. God's way alone will lead to the end.

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Edifying as the Need May Be

BY A. B. LIPSCOMB

Selling the Birthright.

Esau is not accounted among the patriarchs. The best that we can say of him along this line is that he "might have been." Esau's failure to become a patriarch was not because his destiny was eternally and irrevocably fixed by the prophecy spoken at his birth, which reads: "And the elder shall serve the younger." We must distinguish between God's omniscience and God's will. It is true that God knew Esau would fail, but that is far from saying that God made him to fail. Why, then, did Esau not obtain his heritage? Why do we not find his name in the patriarchal succession with the names of Abraham, Isaac, and Jacob? The answer is plain enough when we read the Old Testament narrative. *Because he sold his birthright.*

Jacob and Esau were twins. Whether boys or girls or one of each sex, twins are always interesting. The twins I have known were very much alike both as to features and disposition. A boy once said that it was "awful good fun" to be so much like his twin brother that few people could tell them apart. Perhaps you have heard the story about the boy whose mother asked what he was laughing about, and he said he was laughing because she had washed him twice and had not washed his twin brother at all. But Jacob and Esau missed the "awful good fun" of being alike. They were not at all alike either in looks or ways.

☼ ☼ ☼

Two Brothers Compared.

When we place the two brothers side by side in the days of their youth, Jacob suffers by the comparison. Esau was endowed at birth with almost every desirable quality; Jacob by nature was far less attractive. Esau was big and strong and rugged; Jacob was small and weak. Esau was devoted to manly pursuits. He loved the great out-of-doors and laughed at any kind of danger. Jacob found delight in prosaic occupations. He stayed at home and cooked and served. Esau was generous, warm-hearted, and forgiving; Jacob was mean and resentful and selfish. Esau was frank and open; Jacob was furtive and deceptive. One writer says Esau must have been a "prime favorite both with men, women, and children;" another says that Jacob was "probably unpopular, effeminate, and contemptible." Esau was "his father's pride;" Jacob was "mammy's lamb." Any one would have said at this period in their lives that Esau would be the one that men would remember gratefully and that Jacob when he died would quickly be forgotten. Why, then, with all of these superior advantages, did Esau turn out to be such a dismal failure? I repeat: *Because he sold his birthright.*

☼ ☼ ☼

A Thing Despised.

Coming in from the field one day and being well-nigh exhausted with the chase, the big, reckless, jovial-hearted Esau found his apron-strings brother helping his mother in the kitchen. He was boiling pottage. "Esau said to Jacob, Feed me, I pray thee, with that same red pottage; for I am faint. . . . And Jacob said, Sell me first thy birthright. And Esau said, Behold, I am about to die: and what profit shall the birthright do to me? And Jacob said, Swear to me first; and he sware unto him: and he sold his birthright unto Jacob." We must not think that Esau was condemned because of the one fact that he sold his birthright. The full import and flagrancy of his misconduct are brought out at the end of the story where it is said, "Thus Esau despised his birthright." Nor must we condemn the young man because he made a quick decision. The world is so constituted that we are forced to act upon impulse a great deal of the time. Many of the real and many of the best decisions are speedily made. You can tell pretty nearly what a man will do under given circumstances, if you know the man. Esau despised his birthright when as a boy he failed to learn the worth of an honorable position in life. Alexander Whyte remarks: "Everybody knew that Esau's birthright was for sale. Isaac knew, Rebekah knew, Jacob knew, and Jacob had for a long time been eyeing his brother for a fit opportunity" to rob him. There is always some way for a fool to lose, and he can be depended upon to find it.

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The Appetite That Ruins.

The thing that ruined Esau was his appetite. I would not convey the impression that the possession of a big appetite is sinful in itself or that one shall be lost because of it. If that were true, I am afraid that I am a "goner." An appetite under proper control is one of the finest assets in the world. We never know how to appreciate a good appetite until we lose it. I heard of a man once who got a

reputation of always having "something to thank God for." One day he slipped and fell with some meat he was carrying home for dinner. Some dogs pounced on the meat and carried it off. A bystander sneeringly asked: "What is there to thank God for now?" The man of grateful habit answered: "Well, my dinner is gone, but thank God I have my appetite yet." Yes, appetite is something to be thankful for, and it is capable of more than one definition. Physically, it is hunger for food; mentally, it is that curiosity of mind that drives after knowledge; spiritually, it is a zest to know God and his ways. Let us be "giving thanks always for all things in the name of our Lord Jesus Christ."

It was not a healthful appetite fulfilling its rightful functions that injured Esau. It was an appetite unrestrained and uncontrolled. For one morsel he sold his birthright, forfeited the paternal and patriarchal blessing, renounced the headship of the house, and placed himself outside the chosen family and the lineage of blessing. Later, Paul tells us, "when he would have inherited the blessing, he was rejected" and "found no place for repentance." He stands as a permanent type of the folly and danger of those who sacrifice spiritual and future interests for the momentary and sensual delights of the present.

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Catching Condors and Men.

The fact that Esau had so many admirable qualities to start with makes the story of his fall all the more impressive and should teach us what ravages are wrought by an uncontrolled appetite. Perhaps you have seen in some zoological garden that immense bird known as the South American condor. I used to wonder how he was ever captured, and recently I read the explanation. A native of Peru slays an animal for food. He leaves upon the skin some pieces of raw flesh and goes with it far up the mountain side of the rugged Andes. He finds a crevice in the rock, lies down in it and covers himself up with the skin, with the raw side exposed. The giant condor, seated on the cliff or soaring far above the clouds, scents the flesh. He drops upon the pelt and pulls the flesh off with his beak. But the native underneath seizes him by the feet, and, wrapping the skin around him, sells him at the nearest port, to decorate some city park a thousand miles away.

So many a promising man, capable of lofty flight, is caught and carried captive by his appetites. If there were no other reason why a man should embrace the Christian religion, the fact that it teaches self-control is reason enough. The inclusive rule of this religion is: "Whether therefore ye eat or drink, or whatsoever ye do, do all to the glory of God." There is no higher purpose, and any lower dishonors God and degrades the creature. Even the great apostle declares: "I keep under my body, and bring it into subjection: lest . . . I myself should be a castaway." This means that an uncontrolled appetite brings abject slavery. The rightful place of the body is as the submissive and obedient servant of the soul. It rules but to ruin. As Augustine put it: "Let thy spirit obey God, that thy flesh may obey thy spirit."

Society also has its times of testing, periods of war, times of social stress and discontent. Then we find out whether or not it is built upon the Rock. What does the Rock mean? Loyalty, discipline, faith, unswerving truth to the highest and best love for Jesus, the methods of the kingdom, the truths of the gospel. These are the only secure foundations for any of us. When do we begin to build upon the Rock? When we hear and do the sayings of Jesus. Those two words are so married as never to be divorced—to hear and to do. It is thus we build our foundations.—Selected.

OUR CONTRIBUTORS

Is It Wrong to Judge?

BY JAMES E. CHESSOR.

"Judge not, that ye be not judged," frequently is quoted to condemn all manner of judging. Abraham Lincoln, in his second inaugural address, after pointing out a palpable inconsistency in the attitude of the Southern slaveholder, said: "But let us judge not, that we be not judged." I think Lincoln, usually accurate in his interpretation of Scripture, gave this utterance of Jesus a rather doubtful meaning. In the tenderness of a heart that cherished "malice toward none, but charity for all," he quoted Jesus as proof of the almost universal sentiment that mortal man should not judge mortal man. There is, indeed, a pronounced sentiment against judging, especially when it has to do with the moral and religious acts of people, and whoever undertakes to point out error almost invariably is met with an ominous and emphatic warning: "Judge not, that ye be not judged."

It is urged by those opposed to judging that inasmuch as the Father has committed all judgment into the hands of the Son, who will exercise this authority, not in this day of grace, but in the last day when he shall separate the righteous from the wicked "as a shepherd separateth the sheep from the goats," any mortal here below who would judge for any cause is arrogating to himself the prerogative of the Judge and usurping the throne of the King. It is true enough that final judgment has been committed to Jesus, the Judge of the living and the dead; but even in that committal his church is to be associated with him (1 Cor. 6: 2), and the saints shall judge the world and angels. Paul seems to be teaching in the passage alluded to that because the saints are to judge the world and angels in the last day they ought to have a care to learn right judgment down here. Nor is this contradictory of teaching in the Sermon on the Mount: "Judge not, that ye be not judged." Jesus, in this utterance, condemns only unrighteous judgment; for in the same sermon the great Teacher admonishes us: "By their fruits ye shall know them."

I maintain that the Christian as an individual and the church as a body must judge—the former, in his private capacity; the latter, in its public capacity. This follows in the nature of the case. How shall the Christian assume a helpful and saving attitude toward his brother in Christ, if he is to be utterly blind to his brother's mistakes? To blink at sin in Christians is to grow callous and indifferent to their eternal interests—an attitude that is as stupid as it is false. The congregation which does not judge of the conduct and spiritual condition of its members is remiss in the great responsibility of discipline and follows in the path of the Laodicean church. I can think of no better illustration of worthless salt—salt that has lost its savor—than the church which deliberately refuses to exercise public judgments as a matter of discipline.

But there are certain judgments forbidden to Christians. No Christian, for example, has any right to condemn a sin in another which he himself habitually is committing. If guilty of the same offense, he condemns himself when he condemns his brother. A sense of self-respect should cause such a critic to maintain silence; but if he persists in his course, he will find in the last day that he is condemned by his own judgment. Paul had this type of critic in mind when he wrote: "Wherefore thou art without excuse, O man, whosoever thou art that judgest: for wherein thou judgest another, thou condemnest thyself;

for thou that judgest dost practice the same things. . . . And reckonest thou this, O man, who judgest them that practice such things, and doest the same, that thou shalt escape the judgment of God?" (Rom. 2: 1-3.) David is an example of this type of judge. You remember the parable of Nathan the prophet. "There were two men in one city; the one rich, and the other poor. The rich man had exceeding many flocks and herds; but the poor man had nothing, save one little ewe lamb, which he had bought and nourished up: and it grew up together with him, and with his children; and it did eat of his own morsel, and drank of his own cup, and lay in his bosom, and was unto him as a daughter. And there came a traveler unto the rich man, and he spared to take of his own flock and of his own herd, to dress for the wayfaring man that was come unto him, but took the poor man's lamb and dressed it for the man that was come unto him. And David's anger was greatly kindled against the man; and he said to Nathan, As Jehovah liveth, the man that hath done this is worthy to die: and he shall restore the lamb fourfold, because he did this thing, and because he had no pity." (2 Sam. 12: 1-6.) Whereupon the prophet, perhaps pointing a scornful finger at the king, thundered this sententious condemnation into David's ears: *"Thou art the man!"* David had condemned David! The king had pictured this man as a great sinner, not noting that the shadowy profile revealed himself. The rich man was David, the king, and the poor man was Uriah, his servant, and David had committed the sin in taking Uriah's wife. Are there not such Davids to-day? Are there not those who condemn the church, yet who are no better and no more active than the average churchman? Do they not condemn themselves along with their congregation? Are there not those who blame organized society for the multifarious evils of the day, yet who are doing little to lift moral standards? I fear many cannot cast a stone, lest it demolish their own moral and spiritual hulk.

No Christian has any right to judge others when he himself is a greater sinner. "And why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye? Or how wilt thou say to thy brother, Let me cast out the mote out of thine eye; and lo, the beam is in thine own eye? Thou hypocrite, cast out first the beam out of thine own eye; and then shalt thou see clearly to cast out the mote out of thy brother's eye." (Matt. 7: 3-5.) We must not essay the microscopic removal of sawdust from another's eye before we have hoisted the sawlog out of our own. We put ourselves into an exceedingly awkward and ridiculous attitude when we go around as a busybody with a "rafter" in our own eye trying to discover a "splinter" in our brother's eye. If we do so, we are hypocrites, and shall be judged as such. The so-called "doubled-standard" of morals is founded upon this hypocrisy.

Again, Christians must not judge in the wrong spirit or with a wrong object in view. We must not approach our brother in the attitude of an enemy. "And if any man obeyeth not our word by this epistle, note that man, that ye have no company with him, to the end that he may be ashamed. And yet count him not as an enemy, but admonish him as a brother." (2 Thess. 3: 14, 15.) We must avoid a faultfinding, censorious, uncharitable spirit. The world and, to some extent, the church also are filled with this spirit of revenge, retaliation, a gloating spirit that delights in the humiliation of the more fortunate or successful. Envy and jealousy are constituent parts of this evil disposition. Doctors envy more successful doctors, lawyers grow envious of more successful lawyers, and there is such a thing as "preacher jealousy." We must love the sinner and hate his sins; we must not approach the erring as a judge who loathes him along with his loathsome deeds. Jesus was condemning just this sort of unrighteous judging when he said: "Judge not, that ye be not judged."

How, then, shall we judge the wrongdoer? How shall we approach our erring brother? Why, in the spirit of gentleness, with the sole object of restoring him to the divine favor. "Brethren, even if a man be overtaken in any trespass, ye who are spiritual, restore such a one in the spirit of gentleness; looking to thyself, lest thou also be tempted." (Gal. 6: 1.) Note well the apostle's language. The "*spiritual*" man is here designated as a proper judge—the Christian who is filled with and led by the Spirit. If we have not the Spirit of Christ, we are none of his, and least of all are fitted to approach the erring child of God. The object of the mission is to "*restore*" him, not to humiliate and drive him further into sin. Now, any one actuated by any other consideration than to "restore such a one" should be ashamed to essay this mission of reconciliation and restoration. Moreover, the whole procedure must be characterized with "the *spirit of gentleness.*" No other spirit can restore those overtaken in a fault. But if the consecrated Christian approach the erring Christian with words imbued with gentleness, his mission cannot fail. On such an errand he cannot be other than a blessing, because the favor of God will attend him.

But the judge must look to himself on such a mission. Let him proceed with fear and trembling lest he also be tempted. Let him bear in mind that he himself also is fallible, that he may be overtaken by temptation and sin as the brother whom he desires to restore. He must turn the light inward as well as outward. Paul watched himself more closely than he watched others. "I buffet my body, and bring it into bondage: lest by any means, after that I have preached to others, I myself should be rejected." (1 Cor. 9: 27.) He warned others to exercise the same watchfulness. "Wherefore let him that thinketh he standeth take heed lest he fall." (1 Cor. 10: 12.) It is indeed vitally important that we learn the virtue of judging ourselves. "But if we discerned ourselves, we should not be judged." (1 Cor. 11: 31.)

Finally, there are two other judgments that I do not think it is my business to make. I do not care to judge any mortal unworthy of eternal life while he is in the flesh—unworthy to come to the cleansing fountain filled with blood; nor shall I pass judgment upon his eternal destiny after he has quit the tabernacle of flesh. I shall not say when any mortal is past the redemption point—when he becomes an incorrigible sinner. I prefer to let him settle that for himself, and meanwhile I shall continue to admonish him. I shall turn away from him only after he has rejected the truth and judged himself unworthy of life eternal. "Seeing ye thrust it from you, and judge yourselves unworthy of eternal life, lo, we turn to the Gentiles." (Acts 13: 46.)

As for the dead, Christ becomes their Judge. He knows who are worthy to enter the eternal kingdom. It is his prerogative, and I would be afraid to usurp it if I could. "I charge thee in the sight of God, and of Christ Jesus, who shall judge the living and the dead, and by his appearing and his kingdom." (2 Tim. 4: 1.) Would that all men would make it their aim in life to be well-pleasing unto the Judge of the living and the dead! "For we must all be made manifest before the judgment seat of Christ; that each one may receive the things done in the body, according to what he hath done, whether it be good or bad." (2 Cor. 5: 10.)

The greatest tribute to the necessity of religion is that it survives its out worn forms; the greatest proof of the essential truth of Christianity is that, in spite of the twaddle talked every Sunday in the name of Christ, Christianity is still alive.—H. R. Haweis.

LOS ANGELES NOTES

By S. H. HALL,
2669 North Sichel Street.

House of worship, corner Altura and North Sichel Streets. Take North Broadway car to Sichel, then one block to left.

"Let Us Reason Together."

"Come now, and let us reason together, saith Jehovah," is an admonition we need ever to remember. Just to keep cool and think while God is talking will ever lead us to see the good and right way, the wisdom of taking his advice and the folly of going in some other way. He declares: "If ye be willing and obedient, ye shall eat the good of the land; but if ye refuse and rebel, ye shall be devoured with the sword." If we will let reason have its way, it will lead us to take the course of the "willing and obedient." How sorely we all need to let God talk to us, and then let wisdom have her way!

In 1 Pet. 5: 8 we are commanded: "Be sober, be watchful: your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour." In 1 Pet. 4: 7 the same writer says: "Be ye therefore of a sound mind, and be sober unto prayer." This word "sober," it is correctly said, means "to rule both the passions of the mind and the appetites of the body with wisdom." We are often "dead drunk," mentally, and do not know it. It is bad to be intoxicated by putting into our stomachs things that should not go there. It is worse, however, to be intoxicated on malice, hatred, prejudice for or against questions, by putting into our hearts things that should not be allowed there. To be sober and let wisdom have her way is one of the most helpful things in the Christian's life.

It is fine for brethren to "reason together." But how often is this impossible because of the condition of the hearts of the ones who try to reason together! They are not sober, but are filled with that spirit of Satan that intoxicates the soul and renders them wholly incapable of reasoning. May God help us to let his Spirit ever dwell in us and keep us sober and capable of treating each other as brethren, and all men as we would have them treat us.

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"Preachers' Meetings."

Something has been said of late for and against "preachers' meetings." I hope I may be able to say something that is sound and safe on this question.

1. That preachers have a right, if they so choose, and time and opportunity will allow, to meet together as brethren in Christ, to exchange thoughts and to be mutually helpful to each other, I presume, will be admitted by all thoughtful Christians. To say that preachers cannot do this without sinning seems to me a very extreme and hurtful statement. They have been doing this for years, without any prearrangements to this end—that is, a number of preachers often have the pleasure of meeting each other during some revival, and the good sisters often have them together for dinner, etc. Brother Riggs and I are associated in a very great work, and I presume no one will call in question that he and I have the right to have a preachers' meeting occasionally by his meeting me and my meeting him and talking over the work together. Then we have Brother Witty at Ontario, Brother Borden at Riverside, and Brother Nay at Pasadena, with others right in this section of the State, with our work overlapping and interlapping—that is, we are in contiguous territory, and the members are continually visiting and worshiping more or less at all the places. It seems that circumstances demand that the brethren named, with others in this section, occasionally meet for the purpose of talking over together the needs of this field and striving to be helpful to each other in having the greatest possible amount of work done. Just how preachers in the same section can love as brethren should and not have such meetings is not very clear to me. If we love each other and are unselfish, rejoicing in each other's successes and standing by and encouraging each other in our failures, it seems that such meetings we will have in spite of ourselves. I am heartily in favor of them. I think I see something more dangerous than a "preachers' meeting." It is that lack of brotherly love that some seem to manifest. It is that selfishness that makes some interested in their own work, with not a prayer to offer or word of encouragement to give or speak of the work of others. It is that "preacher jealousy and envy" that makes preachers' meetings very incompatible. If preachers' meetings will make preachers love each other more and have a deeper and a more abiding interest in each other's work, and put to death that deadly weed, selfishness, then let us have them.

2. But what is seeming to become a fad among us, called "preachers' meetings," should be guarded. I could not say that such are necessarily wrong, but preachers too often will allow their restlessness to cause them to inaugurate some movement that would be better left alone. But let us not go to the extreme position by taking a stand against preachers' meetings to talk over the work in which their whole hearts should be centered. Sin is a transgression of law; and just what law would be transgressed by preachers in contiguous territory meeting and praying together and talking together about problems that confront preachers and how to do better the work they are trying to do, I am not able just now to see. It all depends on the purpose of the meeting and what they actually do while together. They should be governed by the same rule while together that they are governed by when not together—viz., God's truth—and see that nothing is done that is a transgression of God's law. But if preachers will learn to work as the early preachers worked, they will not have time to have many meetings like the ones we are having these days; and when we do have a preachers' meeting, it will be conducted by preachers whose work overlaps, preachers working in contiguous territory, and, hence, a meeting that love for each other and a willingness to help each other demands. This way of having a "preachers' meeting" and sending miles away for "big guns" to come and see how loud they can shoot and then go back home, it would be better to just leave alone. When you send off for a preacher, and he comes and has his say and goes back, there is but little real help rendered the section in which the preachers' meeting is called.

3. Now remember that all I have said is what I humbly believe, and I hope it will do good. If you agree with the suggestions, I hope it is because you see some truth in God's word that makes you feel this way. If you disagree with me, I love you none the less for this. May God help us to be indeed "sober" and "watchful" in these evil days!

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The Local Church.

The thing that will solve the most of our troubles and bring the greatest good to the cause of Christ is to have well-organized local churches. By "well-organized" I mean a church that has scriptural elders—elders who believe in seeing a church *do* things and believe in working themselves. Because of the "do-nothing" state into which the church has fallen, a few preachers have taken it upon themselves to become missionaries among the local churches—that is, they, of their own accord and uninvited, take spells of traveling from Dan to Beersheba, stirring up local churches to do mission work. I grant that many need to be stirred, but I have never yet been able to see by what authority preachers have a right to do this. I have a preacher in mind now that wasted many stamps writing me while I was in Atlanta, begging me to make him an appointment to visit the Atlanta churches and lecture on mission work. Local churches that do their duty, that have elders who are "live wires" and in love with the

salvation of souls, do not need the time of such men. Understand me not to impugn the motives of some who do this. I cannot judge where I do not know. But just now I feel more like criticizing the elders who allow churches to become so dead that they need stirring up. Let all elders see that the local church fulfills its God-ordained mission—viz., "sounding out the word of the Lord." (See 1 Thess. 1: 8; Phil. 2: 16.)

Introducing societies through which to work is a digression from God's truth. But sitting with your hands folded and doing nothing is just as much a digression. Hence, we have at least two kinds of digressive churches—(1) those that do what God wants done, but go about it in the wrong way, and (2) those that let God's work go undone. Let us be neither, but let us do the work, and do it God's way.

"Understandest Thou What Thou Readest?"

BY H. C. FLEMING.

"And Philip ran thither to him, and heard him read the prophet Esaias, and said, Understandest thou what thou readest? And he said, How can I, except some man should guide me?" (Acts 8: 30, 31.) Here was a man, who was either a Jew or a proselyte to the Jews religion, reading the plain declaration of the prophet in reference to Christ, but he did not understand it even after it had been fulfilled; but when Philip "preached unto him Jesus," all was made clear. (Verses 32-35.)

Jesus often spoke to his disciples about his suffering, death, and resurrection, which were plainly foretold in the prophecies, but they understood none of these things. (Luke 18: 31-34.) But why did they not understand such plain statements? Because they expected Jesus to establish an earthly kingdom to free them from the rule of Rome. (Luke 24: 21.) After his resurrection, Jesus "opened . . . their understanding, that they might understand the Scriptures." (Verse 45.)

In John 14: 29 Jesus said to the disciples, "I have told you before it come to pass, that, when it is come to pass, ye might believe," thereby showing that they would not understand until it had come to pass. Thus it is with a great deal of unfulfilled prophecy.

After all his teaching, he told them to tarry in Jerusalem until they were "endued with power from on high." (Luke 24: 49.) He had warned them about being deceived by false Christs and false prophets (teachers); therefore we ought to realize how careful he was that the things concerning him should be understood correctly. And after he was glorified, the disciples understood that these things were written of him. (John 12: 16.) Does any man think that if he had been in the place of the eunuch or the apostles, he would have understood better than they did?

Thinking of the things referred to above, is it wise in us to form theories and draw conclusions about prophecies yet unfulfilled? If in doing so we make mistakes, which we are very liable to do, and our theories do not transpire as we are expecting, the result must be the overthrow of the faith of many, and some will cry out: "Where is the promise of his coming? for since the fathers fell asleep, all things continue as they were from the beginning of the creation." (2 Pet. 3: 4.) The disappointment of the Jews at the first coming of Christ was so great that they had him crucified because he did not do what they expected him to do. If we are expecting him at his second coming to establish a kingdom on earth and reign from the old capital of Jerusalem, subduing all nations to him, are we not as liable to be mistaken as were the Jews at his first coming? And is it not possible that we may be found among the number referred to in Rev. 20: 7-10, 15? But if we have purified our souls by obeying the truth (1 Pet. 1: 22), all will be well with us in whatever manner the prophecies are fulfilled. God will attend to fulfilling the prophecies in his own time and in his own manner.

News From Japan.

BY SARAH ANDREWS.

Since reaching home I have had three letters from my native helper, a faithful and earnest handmaid of the Lord. Now that I am in the homeland, I can make only indirect reports of the work so dear to my heart; but I believe her reports can be relied upon as being true to facts.

Her first letter was dated January 18, just twelve days after I sailed from Japan. The following are some of the items given: "The kindergarten is getting on as usual. Children are talking about you every day. Yesterday we had a nice meeting. All the Christians were present at the worship, and Hayashi San came in the afternoon to study with Sugiura San, who is studying more earnestly now, and I think will be a Christian soon. I ordered the cards and picture roll for the Sunday school until June. They came, and the bill is 23 yen 22 sen ($11.61). I had a card from Tezuka San [a member of the Okitsu church who is now in Tokyo] last week. He went to Yokohama on the seventh, and when he learned you had sailed the day before he was so disappointed. I am busy every day. We went to the young women's meeting at Yatsu last Saturday and spent the day. Another meeting wants me to talk to them. If I can, I will go. I think you can read this piece of newspaper I inclose. [Clipping from two Japanese papers telling of my work in Okitsu and departure from Japan]. It was written up in almost all the papers, but I will send just two of them. Now it is nine. Regular class met this evening. So I must read and go to bed. Remember me in your prayers."

The second letter was dated February 14. She had received my letter mailed at Honolulu. The student who in the previous letter was studying earnestly, and who has been a member of the Sunday-afternoon Bible class for a long time, and who wanted to be baptized the day before I left, but was prevented by his parents, had overcome all persecution and had asked to be baptized. She had written Brother Fujimori, and he had promised to come as soon as possible. The Christians are all earnest. The Monday-evening class for little boys is fine, and the change in them for the better is great. These little boys were about the worst in town when we first got hold of them. They had had little or no home training, but had spent most of their time on the streets, with all that that may mean. "Please don't trouble about us and the work here, and get good rest. I will do my best, with God's help."

The last letter, received a few days ago, was dated March 1. The church is planning another Bible class, both for the edification of the church and for any inquirers who will come. Children are being enrolled for the new term of kindergarten. Some extra expenses have to be met for literature and for having the mats in the house renewed.

"As cold waters to a thirsty soul, so is good news from a far country." (Prov. 25: 25.)

"Queries and Answers" Commended.

Dear Brother McQuiddy: I have received the copy of "Queries and Answers," and wish to assure you that I pronounce it a most excellent work. The names of Brother Lipscomb and Brother Sewell are enough to recommend it as the best; and since examining it, that is just my opinion of it. It fills an important place in our religious literature, since it answers those many questions which have been asked over and over again by all students of the Word. Not only is it excellent as a ready reference, but there is no better help even when you have no special subject in mind. The mechanical work is first-class, and I believe the book to be worthy of a place in every Christian home. I hope your sales are such as to call for a second edition of this and a third volume of "Queries and Answers."

Yours in the Christ, W. D. BILLS

Between Extremes Concerning Baptism.

BY H. W. JONES.

The truth of God, unmixed with errors of man, is never found, on any subject, in the extremes. And perhaps more extremes concerning baptism are extant than on any other Bible subject.

Those who say, "Water baptism is not in force now—Holy Ghost baptism is the only baptism worth a snap," are wild extremists. Why do I say so? Because such untenable position is not only unreasonable, but antiscriptural; and those who claim Holy Ghost baptism cannot, as a rule, speak well their mother tongue, let alone "speak with other tongues," as was the result of Holy Spirit baptism in the beginning. (Acts 2, 10.) And those who say, "Baptism is a mere form, a command to obey, but not essential in any way to salvation," are on the extreme and "do err, not knowing the scriptures, nor the power of God," because the Bible says we are "baptized into Christ," "into his death," "into remission of sins:" "He that believeth and is baptized shall be saved," "baptism doth also now save us," etc. No extremes in these quotations.

But those who single out one certain purpose or design of baptism (remission of sins) and contend that all candidates for baptism must have that purpose or design of God in view when immersed, to make the act valid, are surely on the extreme. Why do I say so? Because the Scriptures do not so teach. The Bible does require whole-hearted belief—belief that Jesus is the Christ, the Son of the living God—and repentance as essential to valid baptism. No one denies this. That baptism (immersion), to all such, is for (unto) the remission of sins, I firmly believe; but I do not believe it takes one's believing, when immersed, that his immersion is for, or unto, the remission of sins to make it so. The Lord grants or gives remission of sins, pardon, etc., to every whole-hearted believer in Jesus as both Lord and Christ who sincerely repents of all his sins and is immersed, on Christ's authority, into the sacred names of Father, Son, and Holy Spirit. Less than this is taking from God's word, and more than this is adding a law to his word where he has made none—going to extremes on one divine purpose of baptism!

And if one should say it is not necessary to understand any scriptural purpose or design of immersion, he would be on the extreme. Why? Because all God's promises, blessings, and warnings tend to induce obedience and bring joy, happiness, and peace of mind to all; and because the Lord has so many different or varied designs of baptism that an honest-hearted person could hardly submit to immersion without some scriptural motive for so doing. I doubt whether very many were ever immersed without any scriptural motive at all for so doing. Then for puny man to pick out one certain purpose or design of baptism—"remission of sins"—and call it "the direct purpose," or, rather, "the leading purpose," is to go to the extreme. If "there is or should be one leading purpose in the heart of the one baptized," why say it is remission of sins? Why not to accept the counsel (advice) of God, in Christ, "the leading purpose?" (Luke 7: 30.) Or why not to be "saved," to get "into the names of Father and Son and Holy Spirit," to "enter the kingdom of God," to get "into Christ," to "put on Christ" or get "into his death," or to have "a good conscience toward God"—why not any one of these "the leading purpose?" To say that each of these is *a* leading purpose and none of them "*the* leading purpose" would be nearer "between extremes," wouldn't it?

But, "'Be baptized for the remission of sins,'" quoth they, "is the law to be obeyed." Now, that is another extreme. (1) The language as they quote it is not found in holy writ, because they leave out part of the sentence, as the Methodist preacher did when he pretended to quote the language of Jesus Christ in Matt. 28: 19, 20 by saying, "Go teach all nations, teaching them to observe all things whatsoever I have commanded you," thus leaving out baptism entirely, and thereby making the impression that it is "not essential;" and he even said to me, "It is not necessary," etc., when I asked him why he left baptism out. (2) The theory is not found in the language as they quote it, (a) for the simple reason that "remission of sins" is a promise or purpose of God—yes, the Lord's act or work in putting us into a change of state or relationship before him—hence on the divine side of man's salvation; and (b) for the reason that man cannot obey "remission of sins," a promise, but can obey commands regarding baptism, etc., and the Lord surely saves all them that obey him. (Mark 16: 16; Heb. 5: 9.) Hence, the faith-in-design theory is an extreme, and not essential to valid baptism. Now let us examine Acts 2: 38 and Acts 10: 48. The apostle Peter, who had the keys of the kingdom, said to those Jewish believers in the Christ, on the day of Pentecost: "Repent, and be baptized every one of you in the name of Jesus Christ unto the remission of your sins." Again: "And he [Peter] commanded them [Gentile believers] to be baptized in the name of Jesus Christ." Thus we see that both Jew and Gentile believers in the Christ are commanded to "be baptized in the name of Jesus Christ," which, as a matter of course, puts them both into "the remission of sins," "into Christ," etc. What, then, does the phrase, "in the name of Jesus Christ," mean? It means on, or upon, the authority of Jesus Christ (no human requirement)—that is, be baptized because Jesus Messiah, the High and Holy One, requires it. So we are commanded to be baptized on the ground, basis, or foundation of Jesus Messiah—or, in plain, simple terms, "be baptized to obey God," as Brother David Lipscomb so aptly put it. Baptism, then, rests for its authority, validity, efficacy, and power on Jesus Christ, the Son of the living God. Hence, "to obey God" is a good, plain meaning of the scriptural phrase, "in the name of Jesus Christ," and is, therefore, *a* good purpose, on the part of man, in being immersed, if not "*the* leading purpose." If not, why not? Surely man's purpose or "design" with reference to baptism—and every other divine precept, as to that—should be "to obey God" in Christ Jesus our Lord. This principle has ever been good; for, "behold, to obey is better than sacrifice, and to hearken than the fat of rams." (1 Sam. 15: 22.) And David says: "A good understanding have all they that do his [God's] commandments." Now, gentle reader, don't "fly to the extreme" and say I am on the extreme because I emphasize the importance of the much-neglected phrase, "in the name of Jesus Christ;" for I want to hold no religious theory that cannot be sustained by good, sound reason and divine revelation. "To obey" through love is the highest type of obedience taught in God's holy word. Hence, "do all in the name of the Lord Jesus." (Col. 3: 17.)

Now, as to immersed believers who "come out from Babylon" (confusion) of sectarianism and ask fellowship with us without another immersion, why not gladly receive them, since the Lord receives into his spiritual body, the church, all penitent believers who are immersed on Christ's authority? "If thou believest with all thine heart [that Jesus Christ is the Son of God], thou mayest [be baptized]"—this is the Bible test, and it should be ours, for surely they know more about themselves than we know. (See 1 Cor. 2: 11.) It seems to me, then, in the light of human reason and divine revelation, that if we require of them faith in one certain design or purpose of God in immersion, and then require them to be immersed again before we receive them, we are inconsistent, and would not only be adding a codicil to the will of Christ, but would make sectarians of ourselves in our efforts to proselyte them from sectarianism. If not, pray tell why not.

QUERY DEPARTMENT

BY J. C. McQUIDDY.

Mrs. Sam Burton, of Mount Juliet, Tenn., says: "Please explain Matt. 9: 16 through the 'Query Department' of the Gospel Advocate." The passage reads: "And no man putteth a piece of undressed cloth upon an old garment; for that which should fill it up taketh from the garment, and a worse rent is made." The thought is that it would be foolish to seek to patch up the old, worn-out religion of Judaism. Two illustrations are used to show the absurdity of trying to patch up the old Jewish dispensation with the new dispensation. No one would patch old cloth with new cloth that had not been shrunk; for, when the new cloth shrunk, it would tear the old cloth and make a worse rent than before. Neither would a man put new or unfermented wine in old bottles of skin; he would put new wine in new bottles. So Christ came to make a new dispensation outright and to make no attempt to patch up the old Jewish dispensation.

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W. E. Campbell, of Pyriton, Ala., asks for an explanation of 1 Cor. 3: 10-16, especially verse 15, which reads: "If any man's work shall be burned, he shall suffer loss: but he himself shall be saved; yet so as by fire." He says: "I understand the wood, hay, stubble, etc., to mean error. Now, the point is, if a man builds wood, hay, and stubble, and his works burn, will he be saved?" The passage in this connection reads: "According to the grace of God which was given unto me, as a wise master builder I laid a foundation; and another buildeth thereon. But let each man take heed how he buildeth thereon. For other foundation can no man lay than that which is laid, which is Jesus Christ. But if any man buildeth on the foundation gold, silver, costly stones, wood, hay, stubble; each man's work shall be made manifest: for the day shall declare it, because it is revealed in fire; and the fire itself shall prove each man's work of what sort it is. If any man's work shall abide which he built thereon, he shall receive a reward. If any man's work shall be burned, he shall suffer loss: but he himself shall be saved; yet so as through fire. Know ye not that ye are a temple of God, and that the Spirit of God dwelleth in you?" This has always been a difficult passage. Some think the wood, hay, and stubble brought in are unworthy persons brought into the church; but no teacher is responsible for this if he declares the whole counsel of God. Paul is instructing teachers to be careful how they build on the one foundation, which is Jesus the Christ. The building on this foundation may be done with gold, silver, precious stones, or with wood, hay, stubble, as the material. But he says every man's work shall be tried with fire, and so its character will be revealed or made known. If the wood, hay, and stubble are tried by fire, they will be burned up. The gold, silver, and precious stones are purged of their dross by passing through the fire. It is probable that this represents the teaching of God's word. If a man's teachings stand the test, he will be rewarded for it. (Verse 14.) If they do not stand the test of fire, but are burned up, then he will suffer loss; but while he suffers loss, he will be saved, so as by fire. The teaching is this: that a man may honestly teach some error, and, while this work of teaching error is destroyed and he suffers loss, yet he is saved "so as by fire." It is very difficult for any preacher, no matter how sincere and honest in teaching a congregation, not to teach some error while he thinks he is teaching the whole truth. Such a man will be saved, while his teaching is destroyed. It is difficult to know just when the test will be made by fire. Some think it is made by the persecutions of this world; others, that it applies to the final judgment of God. It probably applies to both. Paul would impress upon the church at Corinth to know nothing but the truth—nothing but "Christ, and him crucified." He would warn them against teachers who would come in and teach that which would corrupt and defile the church of God.

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K. H. Perdue, of Hoopeston, Ill., asks for an explanation of (1) John 9: 31; (2) 1 Pet. 3: 19. The first passage reads: "We know that God heareth not sinners: but if any man be a worshiper of God, and do his will, him he heareth." The latter passage is as follows: "In which also he went and preached unto the spirits in prison."

1. In a sense all men are sinners. Christians are not perfect; they make mistakes. The sinner that God does not hear is the rebellious, disobedient sinner who does not heed or obey the law of God. Solomon tells us: "He that turneth away his ear from hearing the law, even his prayer is an abomination." (Prov. 28: 9.) The man who worships God and does his will, God heareth and blesseth. "For the eyes of the Lord are upon the righteous, and his ears unto their supplication: but the face of the Lord is upon them that do evil." (1 Pet. 3: 12.)

2. In explaining this passage, several things should be noted. Christ did not personally preach to the spirits in prison, but the preaching was done in the days of Noah, and evidently by Noah, "while the ark was a preparing, wherein few, that is, eight souls, were saved through water." We understand this to mean that Christ did not preach in his own person, but through the agency of the Spirit. He preached or testified in the person of Noah. The result of the preaching was the salvation of Noah and the destruction without excuse of the disobedient. There is no warrant in this passage for the fanciful idea sometimes drawn from it that Christ in person went to the spirits in Hades, and while he was separated from the body his personal spirit preached in the unseen world to the guilty spirits there. Had he gone to the unseen world, he doubtless would have preached to other spirits than those disobedient in the days of Noah. The preaching would not have been limited to them. The passage says "he went and preached unto the spirits in prison." Even if the Bible states that they were in prison when preached to, it would not necessarily mean that they were in the unseen world. When the preaching of Noah was done, they were under sentence of death from Jehovah. They were prisoners, as it were, in the hands of the Almighty, awaiting the execution of sentence against them. True to his character, Christ interposes, puts his Spirit in Noah, and sends a message of mercy, if they will repent and turn away from their wicked ways. The Bible, however, does not say that they were in prison when preached to. The spirits now in the prison house of Hades were preached to when they were disobedient in the days of Noah, "when the long-suffering of God waited in the days of Noah, while the ark was a preparing, wherein few, that is, eight souls, were saved through water." (1 Pet. 3: 20.) It should be noted, however, that the passage nowhere says that the preaching was done in the unseen world.

The three greatest achievements of the war remain as permanent racial values: the steadily deepening conviction through the war, on the part of millions of men, of the supremacy of the intangible values; the unparalleled cooperation and companionship on the part of millions in an unselfish cause; and the demonstrated capacity of men for sacrifice. These not simply were, they are, proof of what is in man.—Christian Century.

AT HOME AND ABROAD

J. R. Tubb, of Sparta, Tenn., was in to see us last week.

John L. Rainey baptized one at 2020 Bardstown Road, Louisville, Ky., on Sunday, April 3.

Elder James E. Scobey will preach at Antioch, east of Murfreesboro, Tenn., next Lord's day.

J. C. Estes, of Davenport, Iowa, was in our office last Wednesday. He has not yet selected a location.

The meeting conducted by C. M. Pullias at the Belmont Avenue Church, this city, closed on Friday night with twenty baptized and two reclaimed.

W. D. Bills is announced to begin a meeting at Homer, La., on the first Lord's day in May, to continue until about the middle of the month. He will be engaged in meetings for June, July, and August.

F. M. Little reports the baptism of three young ladies at the Catoma Street church of Christ, Montgomery, Ala., on the evening of April 10. He says that the work of the Lord is moving onward in that congregation.

From Lee West, Batson, Ark., April 13: "W. A. Campbell has just closed a meeting at Cove Creek, a destitute place, near Harmony, Ark. Two were baptized. The interest was good, and much good was accomplished."

Dr. W. Boyd, of Donelson, Tenn., came in and renewed his subscription for the Gospel Advocate last week. This is the fiftieth consecutive year that he has been a subscriber, he having paid in his first subscription in 1871.

Tent Wanted.—The church of Christ at Albany, Ala., desires to rent or buy a large tent. It must be in first-class condition and a bargain. Give size, price, and all particulars. Write J. Pettey Ezell, 514 Johnston Street, Albany, Ala.

Married, on April 10, near Lunenburg, Ark., Mr. Henry G. Johnson and Miss Verna Meeker, Jack Gillihan saying the ceremony that made them one. The bride is a most estimable Christian girl. Their many friends offer congratulations.

A good sister, of Sumner County, Tenn., sends in four dollars, two to renew her (widow's) subscription and two to go to the "sinking fund" for sending the Gospel Advocate to the destitute. We are glad interest in the fund seems to be increasing.

T. W. Phillips has recently closed a meeting at Osceola, Texas. When we heard from him on April 13, there had been six additions to the church. The interest was very fine in the beginning of the meeting, but after about a week it was rained out.

J. R. Kennamer, of Woodville, Ala., April 12, writes: "L. G. Kennamer, one of the teachers at the David Lipscomb College, delivered two forceful and impressive sermons to the church here. There was one addition to the church, from the Primitive Baptists."

J. C. Mosley has closed his work in and around Mayflower, Ark., for the present. He reports about eighty converts and three new congregations established, and the likelihood of another soon to be organized by Brother Still. Brother Mosley is now at Dongola, Ill.

Brother Scott, president of Burritt College; Brother Walker, a school man of McMinnville, Tenn.; and Eph Smith, of the Martin schools, attended the State Educational Association meeting in our city last week, and paid our office a pleasant call on Saturday."

Will J. Cullum preached at Twelfth Avenue, North, this city, last Lord's day and night, and at Bull Run in the afternoon. He will preach at Joe Johnston Avenue on the first Lord's day in May, morning and night, and for the colored brethren on Jackson Street at three in the afternoon.

J. O. Blaine, of Portland, Tenn., was in the city last week, attending a meeting of the Board of Trustees of the Fanning Orphan School, of which he is a member. He paid the Gospel Advocate office an appreciated visit while here. We are always glad to see this old "soldier of the cross."

Our "Gospel Advocate Fund" is just in receipt of ten dollars from H. F. Mustain, of Horse Cave, Ky., and two dollars and fifty cents from H. F. Pendergrass, of Louisville, Ky. We thank these brethren for their liberality in helping to furnish the Advocate to those who love it, but are unable to pay for it.

J. S. Holland, Hanlin, Ga., in a business note, says: "I have been reading the Gospel Advocate for some time, and am always glad when it comes. I note under date of March 31 that page 301 carries 'The Image of the Beast.' by E. M. Borden, which, I must say, seems to me absolutely perfect, also undeniable by all."

F. J. Berry writes from Corpus Christi, Texas, April 11: "I was at home yesterday. Brother Sewell was at Bishop. We had good interest at morning and evening services. Our meeting will begin on the first Sunday in May. Brother Lawson, of Houston, will do the preaching. Brother Lawson and I are exchanging meetings. I will go to Houston the same time Brother Lawson is here. I have the month of July still open for meetings. If you can use my time, let me know."

We get the following announcement in a large display "ad." (five by thirteen inches) on the front page of a local paper: "Congregations of the church of Christ in Bledsoe County will unite in a ten-days' home-force gospel meeting with the Pikeville church, beginning on Sunday, April 24, with three services and a basket dinner. Preaching by H. W. Wrye; Alfred Traylor, song director. The hearty coöperation of all is requested. Help 'throw out the life line; some one is sinking to-day.'"

W. L. Oliphant writes from Helena, Okla., April 11: "I was at the Elk City preachers' meeting, March 29, to April 1. We certainly had a feast of great things. The last day of the meeting was spent at Cordell, where we had some good speeches and a splendid dinner. Arrangements were made to reopen the Christian College there. I am now in a meeting with the Good Hope Church. We were hindered much by rain last week, but the weather is fair and interest good now. The house was full of people last night. We will run over next Lord's day."

D. S. Ligon writes from Denton, Texas, April 4: "I preached out near Woodward, Okla., on the fourth Lord's day in March. The church there is moving along in the regular work in a very effective way. I was glad to be with them, as I always like to meet with brethren who love the Lord and his cause. Last Lord's-day afternoon we met out Cooper Schoolhouse for worship, and I preached to a good hearing. This is a mission point I am trying to look after. Several of the brethren and sisters of Denton were present. I spoke to a large crowd at night also."

From M. S. Mason, Springfield, Mo., April 6: "Since writing I have filled regular appointments here. My audiences have increased all winter, and I regret to leave. However, I closed my work with last Sunday's service at Dale and Johnson Streets, and will take up my protracted-meeting work on April 9, at Lone Star, near Mount Grove. There was one addition at my last service at Turner and Ramsay Streets. The Lord willing, I shall be in the field now till December 1, with time all taken. My territory will be Missouri and Arkansas. I am now confined to my room as a result of an attack of the 'flu,' but think I can stem the tide, beginning next Saturday night."

Tim Walker writes from Berry, Ala., the following notes from the Alabama Christian College, located there: "It has been under the guidance of Hal P. McDonald for the past five years. He and his good wife have labored and toiled in the face of war, overflows, and pestilence, and yet the school has made progress. I do not know of any one that has sacrificed as has Brother McDonald to promote Christianity and Christian education. A number of boys and girls have prepared themselves to assist in the business world and to carry to the world the old message the apostles loved so well. I am now in the Alabama Christian College myself, where for the last five years I have longed to be."

L. L. Jones, whose address is Wetumpka, Ala., Box 177, writes as follows: "A little over a year ago twelve families from Tennessee located on the same plantation here, and organized a church consisting of twenty-four members. We are getting along nicely, and hope to do greater work in the future. We are eleven miles from Montgomery, the nearest congregation. There is a great field for labor here. My first meeting for the summer will be at Providence, Fort Deposit, Ala." We are glad to know of this "colony" church, and hope it will accomplish great good in that needy field. The "colony" church idea is an excellent one, it seems to us, for spreading the truth in new fields. Let's have more of them.

T. M. Hill, of the Smith Spring congregation, east of the city, called Saturday and got a supply of the Quarterlies.

From Leslie G. Thomas, Flint, Mich., April 10: "We had two good meetings here to-day. The Lord willing, we will begin in Akron next Lord's day."

From Cled E. Wallace, Temple, Texas, April 13: "The McKinney meeting resulted in four baptisms and five restorations. I begin at Floresville to-morrow."

W. F. Lemmons writes from Beaumont, Texas, April 15: "I preached at Belton on the first Lord's day. Baptized a man and wife at Beaumont on Monday. The lady was a Baptist. We had good crowds Sunday and at night. The work here is looking up."

From E. Gaston Collins, Algood, Tenn., April 15: "The work here and at Smyrna and Livingston moves on well, and is not altogether without some signs of encouragement. One restoration here recently. Our meeting here, the Lord willing, will begin on the first Sunday in June."

J. W. Brents, Athens, Ala., says: "J. Pettey Ezell and A. S. Dixon will begin our meeting on the fourth Sunday in April. I am anxious for neighboring congregations to attend this meeting. Athens has long been neglected. We hope to make this meeting count. The work is doing well here."

R. H. Johnson, Morrilton, Ark., says: "I am busy preaching the gospel, but do not report my work each week. Three baptisms at Blakemore at my last appointment. Two restored on the first Lord's day at Center Ridge. My time is promised for protracted-meeting work from July 2 to September 20."

R. A. Craig writes from Forks of Elkhorn, Ky., April 12: "I am in a good meeting at this place. Three have been baptized to date, and we expect others to come. The church here is growing daily. We are having services each Sunday afternoon at Shelbyville. Last Sunday the attendance was good."

R. E. Wright, Wartrace, Tenn., Route 1, in a note to the Gospel Advocate, says that he has time for a few more meetings. He also says: "Brother Kurfees keeps drawing the line of truth tighter and tighter around those objectors to his articles on 'Bible Things by Bible Names.' I have been greatly benefited by those articles."

Ben West, writing from Fort Worth, Texas, says: "Interest continues good at the Northside Church. Our enlarged auditorium and four classrooms are finished, and we can now seat six hundred people. Brother Busby will begin a revival with us on May 1. The attendance at the Bible classes is near two hundred every week."

From W. A. Schultz, El Paso, Texas, April 15: "We had one confession and baptism last Lord's day, and we expect some more next Lord's day. We shall begin our summer's evangelistic campaign in El Paso just as soon as the spring winds abate. We shall use a tent, and we aim to hold about a month at each place that we set it."

W. T. Hines writes from Lamont, Okla., April 12, as follows: "I am in the fourth week of the meeting at Wynn Chapel. Two have been baptized into the one body. I expect to conduct a meeting in Fort Smith, Ark., next September. If any congregations near that point wish my services in August or October, let them write me at Braman, Okla."

F. L. Young writes from Paris, Texas, April 11: "The work in the church here is doing well, with baptisms frequently. One man made the good confession last night; will be baptized at prayer meeting next Wednesday night. My first meeting away from home will be at Sherman, beginning on May 1. L. S. White will be with us in a meeting later. All my time for the summer is taken."

From Thomas H. Burton, Union, S. C., April 13: "The work is moving along nicely at this time, both on the building and in a spiritual way. We will about finish the carpentry work on the building this week. We will not stucco nor plaster at this time. It is so we can use it this summer, and we are using it every Sunday and at night. Our attendance is good. Brother Lambright, of Taft, Fla., will begin a meeting in Greenville next Sunday night."

Will W. Slater writes from Obion, Tenn., April 11: "I preached for the brethren at Obion yesterday. Large attendance at all the services. The church at Obion seems to be alive to the work of the Lord. Eight classes in Bible study. My singing school with them is progressing nicely. I shall close here Friday night and return to Fort Smith, Ark., to be with home forces Sunday. I have enjoyed my stay in Tennessee immensely, and hope to return again sometime in the future."

W. S. Long writes from Washington, D. C., April 16: "The meeting here (Fourteenth and Meridian Place, N. W., 3400 block) continues with increasing interest. Brother Sewell is preaching the best sermons of his life, the church is being strengthened, and God is being glorified. Those who may have it in mind to come this way soon, or who have friends or relatives here that desire to get in touch with the church, may address me at 1319 Harvard Street, N. W., Washington, D. C., or telephone Col. 6431."

Sister (Mrs.) R. L. Ludlam, Fort Smith, Ark., writes: "The Dodson Avenue congregation, of Fort Smith, is sustaining an evangelist, and, besides ministering to two parts of the city, is sending him to the needy places beyond the city. An effort is being made to establish the work near Ursula, Ark. One Lord's day each month will be given and a mission meeting held. There are two churches besides that will be aided in a meeting. This is as devoted a people as it has been our privilege to fellowship."

J. A. Craig, Patterson, Cal., writes: "The congregation here seems to be taking on new life. The young people are taking an interest, and all are making a united effort to get others to know the truth. We have enlarged our house, and hope that we will have to do so again or build another. The Gospel Advocate is excellent these days. I especially enjoy E. A. Elam's articles. 'Queries and Answers' of Lipscomb and Sewell should be in the library of every one who loves to study God's word. It is most helpful."

R. L. Colley writes from Waldo, Col., April 15: "I filled my regular appointment at Millville last Lord's day, with large crowds at each service. I went from there to Cotton Belt Camp, where I preached on Monday and Tuesday nights; and on Wednesday night I debated with a Holiness preacher on the Holy Spirit. He contended that the Holy Spirit operates to-day as it did on the apostles on the day of Pentecost, but soon left his proposition and used his time trying to prove the life of perfection and prayer for healing the sick. We will meet again, at Smead, Ark., next month."

A postal card sent from Madill, Okla., dated April 13, says: "John E. Dunn closed a meeting of fifteen days' duration with the church at Antlers, Okla., last Sunday. Brother Dunn says that, barring some hindrance by bad weather, the meeting was a signal success. The hearing was good, two young ladies were baptized, and the church received the teaching with whole-hearted appreciation. Meetings are not to be judged by the number of baptisms. If the gospel is preached and received with appreciation, good is bound to follow. Brother Dunn is now in an interesting meeting at Madill."

S. W. Bell writes from Sedalia, Mo., April 12: "With a cold, clear day facing us, and with Kansas City visitors, the general health conditions normal, we were greeted with an audience at Berea, near Slater, Mo., last Lord's day, some above the average; also at night. This church is not so large in numbers, nor is it extra old; but if we had a few more as liberal, we could easily carry out our plan: Two tents, properly equipped and manned with two competent leaders—'evangelists.' We plan to try to keep one going as nearly all of this summer as we can. Two good men already secured for June here in the city. We may move the tent to some other place in the city the first of July, and the young men and I see what we can do. May God's richest and tenderest blessings be with all true efforts for good!"

George W. Dickson sends the following words of appreciation of L. D. Perkins and his work in California: "Among the preachers of California there is not a better preacher than L. D. Perkins. He is one of the pioneers who blazed the trail, endured the hardships, and bore the pain, supported by God's word. Like Paul, he has never been burdensome to the churches, but has with his own hands labored to support himself and others. His home has ever been open for the entertainment of the brethren, especially the preachers. His work has been that of assisting weak churches. His stand against Sommerism is to be commended. The agents of the Apostolic Review came to California for the express purpose of casting out of the church all who would not actively oppose Bible schools and who would not bow the knee to the Indianapolis leader and his evangelists. L. D. Perkins was the first to raise his voice against this assumption and to oppose these designing men. Thanks be to God, the churches are now awake to this menace, and we are going onward in the work of the Lord. May the Lord of the harvest send forth more men into the field like Brother Perkins."

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EDITORIAL

Christians' Relationship to Civil Governments.

BY E. A. E.

Handley, Texas, February 9, 1921.—Dear Brother Elam: In your notes on the Bible lesson for February 13, Advanced Gospel Quarterly, after saying that God takes vengeance on evildoers through civil government, you use the following language: "Christians cannot take the matter of vengeance and the manner of administering it out of God's hands. This is not their work, and God assures them that he will attend to it."

1. Now we believe the Bible plainly teaches this, but I confess that I am in doubt as to just *how far* I may go in my *relation* to *civil government*, and yet be *guiltless*.

2. For instance: If I, a Christian, vote for a man whose duty it is to execute vengeance through "the powers that be" (civil government), am I not, to some extent at least, guilty of taking vengeance?"

3. Again, suppose I accept office at the hands of "the powers that be," and thereby become a part of that system through which vengeance is executed, am I not guilty of "taking vengeance?" If so, do I not sin?

4. If I serve as a juror in either civil or criminal cases in the courts of "the powers that be," and through my verdict vengeance is executed upon the evildoer, do I not sin, since God only is to take vengeance?

5. Would not my testimony as a witness in a trial in the courts of the "powers that be" be considered as helpful in executing vengeance?

6. If yes to this last question, then I ask what steps should I take when I or some member of my family have been shamefully treated by some unbeliever? If I demanded the protection of the civil law, as did Paul, would I not have to appear as a witness?

I am writing this for *one purpose only*, and that for information; and since there are thousands of others who do not understand these things, will you not, if you think best, write an article for the Gospel Advocate in which you will declare the "whole counsel of God" touching upon these matters?

Let me say in conclusion that I greatly appreciate your efforts in teaching Christians that carnal warfare is sinful, and that, to avoid it, we must be children of love, peace, and quietness; and since, almost daily, we hear of "rumors of war," I pray that all Christians may be benefited by your efforts along these lines. Yours in Christ,

JOHN W. HUBBARD.

I trust our readers have studied the lesson referred to and will also study Lesson X., which is for June 5 of the present Quarterly. These lessons endeavor to show, so far as space allows, God's overruling purpose in civil governments and the relationship of Christians to them.

Brother Hubbard is right in thinking that a question so grave, so serious, and involving so much, is worthy of the most profound study. It cannot be a matter of indifference. Neither can it be settled by popular sentiment and worldly wisdom. In this, as in all things, the word of God is our only guide. Above all things, the will of God must be sought and must be done. Has God any will on the relationship of Christians to civil governments? If so, what is it?

Earnestly endeavoring to avoid all dogmatism, all effort to teach any conclusions—whether logical or illogical—of my own, never attempting to force my opinions and judgment upon any one, I prayerfully prefer to state (in so far, of course, as I am able to do so) all the teaching of God on a subject and leave it with people, in their love of the truth and ruling desire to do God's will, to see the conclusions for themselves. Then they know the firm foundation upon which they stand. After people have been taught and persuaded and warned, it must be left with them at last—whether in the church or out of it—to choose whom they will serve and what they will do—whether they will be swayed by prejudice and preconceived opinions, ruled by popularity and personal advantage, or will be governed by the love of truth and controlling desire to live in obedience to God. A well-defined strong purpose to do God's will regardless of consequences is essential to learning what that will is in all things. In a controversy with the shrewd and wicked Jews, Jesus showed them that their unwillingness to do God's will kept them back from seeing the truth. Without being willing—or first determining with all power of the mind—to do God's will at all cost, one cannot learn the whole truth. "The god of this world" so blinds "the minds of the unbelieving, that the light of the gospel of the glory of Christ, who is the image of God," cannot "dawn upon them." (2 Cor. 4: 4.) Jesus declares to these Jews asking for his authority to teach:

> My teaching is not mine, but his that sent me. If any man willeth to do his will, he shall know of the teaching, whether it be of God, or whether I speak from myself. (John 7: 16, 17.)

All depends upon *being willing*—rather, upon *willing to do God's will*. If the *will* to do God's will is *sufficiently strong*, nothing can prevent one's learning what that will is. To seek to justify one's own worldly and popular course by wresting and perverting the Scriptures and handling the word of God deceitfully is transgression and death to the soul. With the lives of Jesus, of Paul, of the early Christians, and God's complete will before us, commanding us what to do and forbidding our doing other things, and with our own strong determination to do only God's will, we have the assurance from Christ that we can learn what that will is in regard to voting, holding office, serving as jurors, carnal warfare, and everything else.

Let me attempt, then, to answer these questions as follows:

1. Christians cannot go any further in their relationship to civil government than God requires them to go. They are entirely under his directions. They must stop where he says stop, or cannot follow where Christ does not lead. He plainly points out the relationship of Christians to civil governments. This relationship is one of submission, not one of aggression: "Be in subjection to the higher

powers," "the powers that be;" "be in subjection to every ordinance of man for the Lord's sake;" "honor the king;" to make, first of all, "supplications, prayers, intercessions, thanksgivings, . . . for all men; for kings and all that are in high place; that we may lead a tranquil and quiet life in all godliness and gravity;" to pay "tribute," "custom"—duty or tariff—and all taxes of every kind; and to bestow honor and fear upon all to whom such are due. Christians can in no way disobey the laws of any government under which they may live, except only when that government requires them to disobey God. Then, as Peter and John declare, they must obey God rather than men. (Acts 4: 19; 5: 29.) Obeying God above men and at all hazards makes martyrs. The civil authorities imprisoned and put to death the early Christians and crucified Jesus. The life Christians live is one of quietness, peace, and godliness. There can be no better citizens of any government—law-abiding, peace-loving and peace-maintaining, honest, industrious, productive, and generally useful—than Christians. Christians are submissive. They are not anarchists; they never burn, tear down, blow up, and destroy property. They never rebel against any form of government; never seek to remove kings or to enthrone kings; never seek to change the form of government under which they live. As Brother S. P. Pittman has just suggested to me, no government has to imprison Christians in order to preserve law and order and to prevent any injury to the government. Christians are not agitators; they are not disturbing elements. They will go to jail for Christ's sake, but have never to be imprisoned as evildoers. If they are imprisoned for conscience's sake, they cheerfully submit to "the powers that be," take joyfully even the spoiling of their goods, and in jail pray and praise God, as Paul and Silas did. God draws a broad, deep line of demarcation between the church and the world, forbids Christians to love the world, but commands them to come out of it and to keep separate from it. The friendship of the world is enmity against God; he who is the friend of the world makes himself God's enemy. Christians who make themselves friends to the world break their marriage vow to God and become spiritual adulteresses. (James 4: 1-5.) Christians are forbidden to have lawsuits with one another. Paul reproved the Corinthian church for going to law with one another before unbelievers—men of the world—and not settling their differences before one another. (1 Cor. 6: 8.) Their "citizenship ["commonwealth"—margin] is in heaven" (Phil. 3: 20); they "are fellow citizens with the saints, and of the household of God" (Eph. 2: 19); they "have not here an abiding city" (Heb. 13: 14), but are "sojourners and pilgrims" (1 Pet. 2: 11); but they seek "for the city which hath the foundations, whose builder and maker is God" (Heb. 11: 10; 16; Heb. 10: 34). They are not of the world, even as Christ is not of the world. (John 17: 14-16.) They are not dominated by the world, have not the spirit of the world, do not reflect the character of the world, and the world hates them because they are not of the world, as Christ is not of the world. They have been called out of the world and are commanded to keep themselves unspotted from it. (James 1: 27.) As the church is filled with the Holy Spirit and is "a habitation of God in the Spirit" (Eph. 2: 22), the world has not the Spirit of God and *cannot receive it*, "for it beholdeth him not, neither knoweth him: ye know him; for he abideth with you, and shall be in you" (John 14: 16, 17). Satan is the prince of this world and has nothing in Jesus. (John 12: 31; 14: 30; 16: 11; 2 Cor. 4: 3, 4.) How far can Christians go into a thing which has nothing in Jesus, is ruled by Jesus' adversary, cannot receive the Holy Spirit, hated and killed Jesus, and hates the church to-day, and will hate it always?

2, 3. One thing is certain—Christians are positively forbidden to take vengeance. On the contrary, they are commanded to pray for their enemies, to feed them and give them drink, to give up the cloak as well as the coat, to go two miles instead of one, to turn the other cheek, to love their enemies, to salute the persons who refuse to salute them, to have the *mind* and *spirit* of Christ, to overcome evil with good, and to do all this that they may be the children of their Father in heaven. Without doing this they are not his children. They are forbidden to take an eye for an eye, a tooth for a tooth, to do evil for evil in any way, and to engage in carnal warfare. This much is certain. That which God teaches on these points is as plain, as clear, as strong, as applicable, and as binding as anything else in the Sermon on the Mount and in the twelfth chapter of Romans, or in any other part of the New Testament. God never contradicts himself; hence, in his command to be in subjection to "the powers that be"—that is, to civil governments (Rom. 13: 1-10; Tit. 3: 1, 2; 1 Pet. 2: 13-17), he does not mean that Christians must disobey him and take an eye for an eye, a tooth for a tooth, overcome evil with evil, and take vengeance through civil officers and in carnal warfare—devastation, carnage, and in making widows and orphans and helpless cripples. We can learn the relationship of Christians to civil government from the Bible only—not from our own impulses and fleshly feelings. It says nothing to Christians about its being their duty to vote, and it gives them no instructions about what and whom to vote for and about their conduct as civil officers. It teaches them what kind of citizens to be (submissive and law-abiding ones), and what kind of neighbors, husbands and wives, parents and children, etc., to be, but never how to vote and how to act as civil officers. It plainly tells civil officers what to do and Christians how to treat civil officers, but it never tells Christians how to act as civil officers. It forbids Christians' settling their own differences before civil officers. A Christian serving the government as policeman, sheriff, prosecuting attorney, or judge, or settling differences *between brethren*, etc., is acting as a *civil officer* for the government, and not as a Christian in the name of Christ and in the church. But God commands Christians to settle their differences in the church and not in civil courts. All this the Bible states clearly. With all this before them, I must allow Christians to settle this question of voting and of their responsibility when they do vote in the light of these truths and facts.

4. This question has an answer in answers to 2 and 3.

5. Since one purpose of civil governments is to restrain and even punish evildoers and to maintain right and order, and since Christians are law-abiding, it would be wrong and even shielding evildoers and lawlessness to refuse to testify in criminal cases, when properly called upon to do so. To tell what one knows when properly called upon by the government is in no way taking vengeance. On the other hand, some church members are meddlesome and stir up trouble. They try to act as detectives and report to civil officers brethren who differ from them, but have done no wrong. To go to a wrongdoer and try to persuade him to change his course is far better than to prosecute him. Christians are not prosecutors or persecutors or detectives. Especially is it altogether contrary to the law of Christ for brethren to go about hunting cases against brethren in order to have them prosecuted. God's law is to go to the wrongdoer, to persuade him to repent and to do right.

6. Since Paul, guided by the Spirit of God, used the civil powers and appealed to them for protection, Christians can do so now. The law makes deeds and protects all homes. No man's logic is worth anything against Bible facts. Paul sought vindication when a prisoner at Philippi and obtained it as a Roman citizen. (See Acts 16: 35-40.) He

protected himself against scourging at Jerusalem as a Roman citizen. (Acts 22: 23-29.) He accepted the protection of a large number of soldiers to save him from a mob. (Acts 23: 22-24.) He would not be delivered later to this mob, but appealed to Cæsar. (Acts 25: 3, 9-12.) But Paul never prosecuted the authorities or any one else for false imprisonment or any wrong he suffered.

Christ Died to Redeem Us From Iniquity.

BY J. C. M'Q.

So long as men are in the flesh they will make mistakes. The Christian life is one of conflict between the flesh and the spirit. Even the great Paul was in constant warfare between the flesh and the spirit. "For the flesh lusteth against the Spirit, and the Spirit against the flesh: for these are contrary the one to the other; that ye may not do the things that ye would." (Gal. 5: 17.) This conflict rages so in the life of every Christian that Paul says: "For the good which I would I do not: but the evil which I would not, that I practice." (Rom. 7: 19.) So fierce and so terrible was the warfare between the flesh and the spirit that Paul cried: "Wretched man that I am! who shall deliver me out of the body of this death?" (Verse 24.) But the clouds did not long gather in his life. Light came streaming down from heaven through the clouds of sin, and he saw that it was through Christ that he could gain his victory; so he says: "I thank God through Jesus Christ our Lord." (Verse 25.) The beloved John teaches us that we are all guilty of sin. "If we say that we have no sin, we deceive ourselves, and the truth is not in us. If we confess our sins, he is faithful and righteous to forgive us our sins, and to cleanse us from all unrighteousness." (1 John 1: 8-10.) But there is a very great difference in the man who is overtaken in a fault and the one who lives a life of sin and open rebellion. There is also a very great difference in the man who falls into a very grievous wrong and thoroughly repents and turns away from it and the one who, when guilty of a wrong, never takes a back seat, but undertakes to pull motes out of the eyes of his brother while a beam is in his own eye. The man who was guilty of having his father's wife in the church at Corinth was guilty of a very great wrong. His sin was so terrible and so offensive that Paul was very firm in commanding that the church withdraw fellowship from him. After he had thoroughly repented and had shown beyond a doubt that he saw his mistake and loathed his sin, Paul was ready to forgive him. He says: "Sufficient to such a one is this punishment which was inflicted by the many; so that contrariwise ye should rather forgive him and comfort him, lest by any means such a one should be swallowed up with his overmuch sorrow." (2 Cor. 2: 6-8.) Transgressors often, instead of bringing forth fruits meet for repentance, take the lead in the church of Christ and magnify the shortcomings and mistakes of their brethren. Such conduct does not atone for or cover their sins. Instead of doing this, they should take a back seat in the church, should be humble and penitent for the wrongs they have done. This course should be persevered in until there cannot be a doubt of their penitence and abhorrence for their vicious conduct. Before undertaking to be leaders in the church and to correct the imagined mistakes of others, they should convince the church, as did the fornicator at Corinth convince Paul, that they have turned away from wrongdoing. When Peter had denied the Lord, he was not told to strengthen his brethren until he had turned again himself. Teachers, before seeking to be bright and shining lights to the world, should be sure that they are thoroughly established in the faith themselves. Christ said to Peter: "Simon, Simon, behold, Satan asked to have you, that he might sift you as wheat: but I made supplication for thee, that thy faith fail not; and do thou, when once thou hast turned again, establish thy brethren." (Luke 22: 31, 32.) Instead of doing the sensible and righteous thing, some seek to hide their sins, which are a stench in the nostrils of Jehovah, by assuming an undue prominence and leadership in the church.

If teachers and preachers expect to have an elevating, ennobling, and purifying influence over the church, they themselves must lead lives of self-denial, purity, and godliness. A godless, unclean ministry cannot lead the church to that state of perfection required of Christians. Hosea teaches us, "Like people, like priest;" so we do no violence to the Scriptures when we say, "Like priest, like people." The prophet assured them that God would punish them for their ways and requite them for their doings. So long as divorced preachers are ministering to the people, so long as a morally unclean ministry is laboring with the congregations, we cannot expect the churches to enjoy that state of purity and holiness which should characterize the people of God. Preachers who yield to the lusts of the flesh and who fail to lead that life of godliness and sobriety that is consistent with the highest type of Christian life can never expect to lead the people up to that state of purity and holiness that fits them for lives of usefulness in this world and prepares them for entering into life eternal. Preachers who are known to be morally unclean should not be encouraged or put forward by the churches. Do not misunderstand me. I do not mean to say that because a man has made a mistake, if he has turned away from his wrongdoing and has brought forth fruits meet for repentance and is living a life of purity and holiness, that he should not be encouraged in his work. Far from this! I believe that such teachers should be upheld and encouraged; but it is the brother who is living a life of open shame, who has never brought forth fruits meet for repentance, that should not be encouraged and upheld by the churches. Those who are influenced by such preachers and teachers will not attach the importance to a life of self-control and purity that they should. Paul gives us some very clear teaching on this point when he says: "Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap. For he that soweth unto his own flesh shall of the flesh reap corruption: but he that soweth unto the Spirit shall of the Spirit reap eternal life." (Gal. 6: 7, 8.)

It appears that as the prophets were corrupt in the days of Jeremiah, so there are many corrupt teachers to-day. The prophets in the days of Jeremiah hid themselves in secret places as though Jehovah could not see them, but some of the preachers to-day are open in their divorces and their uncleanness. Until these men have brought forth fruit meet for repentance there can be no excuse for putting them forward as leaders in the church of Christ. The elders of the churches should rise up as one man and demand of them at least decency and moral cleanness before they are permitted to lead the people. We must be consistent in living the Christian life, as well as faithful in preaching the gospel in its purity. Read the charges of Jeremiah against the prophets: "And I have seen folly in the prophets of Samaria; they prophesied by Baal, and caused my people Israel to err. In the prophets of Jerusalem also I have seen a horrible thing: they commit adultery, and walk in lies; and they strengthen the hands of evildoers, so that none doth return from his wickedness: they are all of them become unto me as Sodom, and the inhabitants thereof as Gomorrah. Therefore thus saith Jehovah of hosts concerning the prophets: Behold, I will feed them with wormwood, and make them drink the water of gall; for from the prophets of Jerusalem is ungodliness gone forth into all the land." (Jer. 23: 13-15.) One can conceal himself between walls and get by with his meanness so far as the people are concerned, yet God knows his every thought and deed. His wickedness

cries unto heaven for retribution. God sees and knows him just as he is.

I have no language to describe the folly of a double life. A true Christian, a true teacher or preacher, is the same everywhere. He knows that sin will eat out the vitals of his spirituality, will destroy his power and influence for good, and, if not repented of, will at last lead him down to hell. Men who love the truth and who are determined to fight the world, the flesh, and the devil until the very last, while they may sometimes err and make mistakes, will never be guilty of leading a double life, will never roll sin under their tongues as a sweet morsel, and will never refuse to turn away from and loathe the mistakes that they have made. A man may sin and yet not lead a life of open shame and rebellion against God. If preachers would exert a purifying influence over the people, they must first be filled with the Spirit of God, must know and love the truth, and must be ready to practice the truth. The Holy Spirit, through Paul, says: "Thou therefore that teachest another, teachest thou not thyself? thou that preachest a man should not steal? dost thou steal? thou that sayest a man should not commit adultery, dost thou commit adultery? thou that abhorrest idols, dost thou rob temples? Thou who gloriest in the law, through thy transgression of the law dishonorest thou God?" (Rom. 2: 21-23.) Godly living on the part of Christians will be very helpful just now in advancing the cause of Christ in the world.

"The Devil's Church." No. 2.

BY F. W. SMITH.

The remainder of the leaflet with the above title is here given, with such words of comment as the case demands:

Demons. What is a heartfelt experience?

Devil. Well, I will tell you; but you must keep my church ignorant of this, for our work and success depends entirely upon their ignorance in these matters.

Repentance is a godly sorrow for sin already committed, and is not to merely turn around without repenting for sins they have committed and then sin more every day besides, but they must repent. "Except they repent, they shall perish." When their heart is all broken up under conviction and repentance and they remember Jesus said he would forgive the sins of the believer, and their faith reaches out and takes hold of God for pardon, then and there their burden rolls away and the heart or inner man is filled with joy and peace, and then they are fit subjects for baptism, and not until then can they bring forth fruit meet for repentance. Now this ignorance is the secret of success.

If we can make them believe this is excitement and that the nervous system is deranged, it will be all right. I have preachers up there that think they are real smart, that do not know any better than to think it is a critical breakdown in the nervous system and that those so afiected should be sent to some health resort, but in the wind-up of the world we will tell our preachers better and they will not be so ignorant then; but don't tell them now, for I have some up there who are doing a great work for me.

I will have them to take the Lord's Supper every "Lord's day" to make them think they are getting along fine, and they will leave out the spiritual worship, for John 4: 23 says: "The true worshiper must worship in spirit and in truth."

Demons. Yes, Mr. Devil, you have sure got a good thing of it if you can get them to believe that religion is from the frog in the throat up and none in the heart, for we remember St. Mark said in his writings in the thirty-third verse of the twelfth chapter that "men must love God with their heart, soul, mind, or understanding, and their strength." We will have our people teach that it is all in the mind, but you see this speaks of four different parts—the heart, soul, mind, and strength. Now we are sure this affects them below the frog in the throat, but ignorance is what we want.

Devil. Yes, we must keep them hardened so they will laugh and make fun of the manifestations of the Spirit and heartfelt religion till they sin against the Holy Ghost, and then we will have them. (Matt. 12: 31, 32; Mark 3: 29, 30.)

We want to keep them believing that religion is neither heard nor felt, seen, tasted, or smelt, but that it is all in baptism (which is entirely worthless without the operations of the Spirit of God in the heart and a surrender of the man to God), and we will make them believe the heart is not in it at all.

Demons. Say, Mr. Devil, we need not fool our time away with those who have had a real heartfelt experience, for we cannot deceive them unless we can sometimes on a few of the little ones, make them believe it is a weakness in the nervous system.

Devil. Yes, there are lots of people who do not believe in sanctification, but yet many of them have been converted and had a heartfelt experience, and we can't very well deceive them, much less those Holiness people who have three definite experiences, and we are having a hard time to keep people from receiving the Holy Ghost here since the "Latter Rain" began to fall, and our only hope is that the price is too great for most of the people to pay. I hold the world out before them, and they must give up and sacrifice all I can offer them or the Holy Spirit one, and most of them cannot pay the price.

If any of those "Holy Rollers" should backslide and go to hell, we will never be able to get them to say there is not a heartfelt experience, but they will worry us day and night through the eternal ages testifying that there were three definite experiences of the Christian religion.

Demons. Say, Mr. Devil, how can you get people to believe that water alone can save them, when they have recorded in Acts 10: 44-47 such a great experience as Cornelius and his folks had? They all had a great experience and even spoke in tongues and magnified God before they were baptized.

Devil. Well, our preachers are so blind they can't see this, and the balance of our people will soon go blind, for they will not receive the "love of the truth;" and for this cause God will send them strong delusions that they should believe a lie, that they all might be damned who believe not the truth. (2 Thess. 2: 11, 12.)

The question of "a heartfelt experience" is propounded by the "Holy Roller" through Mr. Demon, and it is evident that Holy Roller's only assurance in religion is based upon his feelings. But what does God say about the one who trusts or relies upon the feelings or impulses of his heart? "He that trusteth in his own heart is a fool." (Prov. 28: 26.) With Holy Roller the divine record cuts no figure and is absolutely useless when it comes to the matter of acceptance with God. His feelings—"heartfelt experience"—has the right of way, and whatever runs counter to that must be sidetracked—the Bible must be laid on the shelf. Can this be proven? Beyond the shade of a shadow of a doubt. Hear him: "Jesus said he would forgive the sins of the believer, and their faith reaches out and takes hold of God for pardon—then and there their burden rolls away and the heart or inner man is filled with joy and peace, and then they are fit subjects for baptism, and not until then can they bring forth fruit meet for repentance." Why did not Holy Roller tell all that Jesus said on the subject of pardon? Why did he not give his readers the great commission Christ gave to his apostles, in which he states the conditions of pardon—viz.: "He that believeth and is baptized shall be saved?" (Mark 16: 16.) The reason is found in the fact that he does not believe what Christ said. But the Bible tells us of some people "when their hearts were all broken up under conviction of sin," and they were told to "repent, and be baptized every one . . . in the name of Jesus Christ for the remission of sins." (Acts 2: 37, 38.) Does Holy Roller ever tell any one "all broken up under conviction of sin" to repent and be baptized for the remission of sins? No. Why? Because he does not believe what the Holy Spirit said, and yet he talks so much about the Holy Spirit—claims to be baptized with the Holy Spirit! Is it not strange that one should claim to have been baptized with the Holy Spirit, and yet does not believe what the Spirit said, and refuses to do what the Spirit commands? No one doubts that Holy Roller has "a heartfelt experience;" but he should not charge his deception up to the Holy Spirit, for the Holy Spirit does not create within a

heart the joys of salvation so long as that heart refuses to believe and obey what the Spirit commands. Holy Roller's *evidence* of pardon is not in the *promise* of God, but *in his own deluded and deceived heart*. He cannot point to the word of God as an evidence of pardon, but will offer his *feelings* as proof—a thing that cannot be found in connection with a single conversion recorded in the New Testament. The word of God plainly says "we walk by faith" (2 Cor. 5: 7); and if it be by faith, it cannot be by feelings, for feelings would be *knowledge*, and knowledge *sets faith aside*. This man has a religion that renders null and void the doctrine so clearly taught in the New Testament—viz.: "For we walk by faith, not by sight." (2 Cor. 5: 7.) He *knows* he is a child of God because he *feels* it, while New Testament Christian's *believed* they were the children of God because God *said so*.

Whether the "wild" and "fanatical" scenes enacted by the Holy Rollers are due to "a critical breakdown in the nervous system" or not, I am unable to say; but one thing is certain, they are not due to any influence put forth by the Lord. He is not the "author of confusion" (1 Cor. 14: 33), but says: "Come now, and let us reason together" (Isa. 1: 18).

O, no, my friend, it is not the devil that has people to "take the Lord's Supper every 'Lord's day.'" The Holy Spirit, about whom you have so much to *say* and whom you *will not obey*, teaches people to take the Lord's Supper every Lord's day. (Acts 20: 7.) Some agency—whether it be devil or man, I will not say—has succeeded in getting multiplied thousands to not take the Lord's Supper every Lord's day.

Holy Roller talks about a "religion which is from the frog in the throat up, and none in the heart." Well, now, there is just about as much *sense* or *intelligence* in the croaking of a frog as there is in the *tongues* in which Holy Rollers claim to speak. It is true they use their tongues very freely, but there is not the semblance of any language ever spoken or written by either God or man. It is a *jumble* of unintelligible sounds that convey not a single idea to the one who *jumbles* nor to the one who hears.

Holy Roller assigns a religion to some which is only "in the mind," or purely intellectual, with no heart in it at all. Well, whatever may be said about heart religion, there is one thing certain—viz.: if the heart be separate and distinct from the mind or understanding, the "heart" cannot be reached except *through* the mind or understanding. This passage settles that: "For this people's heart is waxed gross, and their ears are dull of hearing, and their eyes they have closed; lest at any time they should see with their eyes, and hear with their ears, and should understand with their heart, and should be converted, and I should heal them." (Matt. 13: 15.) In the light of the above, it is evident that Holy Roller has never experienced a real heartfelt religion, *because he does not understand or know the gospel of Jesus Christ*.

When people "laugh and make fun" of the *antics* of the Holy Rollers, it is true they do so at the manifestations of a spirit, but *what* spirit? Not the Holy Spirit, to be sure; for there is not a case on record in the Bible where the Holy Spirit ever gave such manifestations.

The charge that the religion of some is all in baptism must apply to the Holy Rollers, who put a little water on babies and call it "baptism." If in one of Holy Roller's meetings such a thing were to transpire as that at the house of Cornelius (Acts 10: 44-47), there would be none left to tell the tale. The author of this leaflet has not a single correct or scriptural idea of *what*, *how*, and *why* the things that are recorded in the tenth chapter of Acts occurred. It is a pity that time, space, and patience have to be utilized in exposing such false and wicked teaching as is found in the document reviewed; but when good brethren request it, we cannot say no.

Book Notes.

Have you seen a copy of "Life and Sermons of Jesse L. Sewell?" We have a few copies on hand and should be glad to have your order at once for this book. Price, $1.50 per copy.

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If you are troubled with Adventism, if the Adventists are in your community stirring up strife and dissatisfaction, you should by all means send us $1.25 for a copy of "Adventism and the Bible." This is one of the most complete books, if not the most complete, on the subject. If you will get a copy of this book and read it, you will have no difficulty in meeting the arguments of Adventism.

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"Old Limber; or, The Tale of the Taylors," by DeLong Rice, is a very attractive, readable book. We are receiving orders for this book daily, and it is hoped that in a very short time the first edition will be exhausted. If you want a copy, you should send $1 at once to the McQuiddy Printing Company, Nashville, Tenn. Robert L. Taylor; Alfred A. Taylor, present Governor of Tennessee; Andrew Johnson, former President of the United States; Nathan Bedford Forrest, a Confederate general; and others play a conspicuous part in the book.

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"Peloubet's Notes" has been issued for forty-seven years with ever-increasing popularity and usefulness, which fact alone is a wonderful argument for its value and helpfulness. It is rich in material, comprehensive in its scope, and practical in its treatment. Every superintendent, teacher, and scholar will find in it his own personal requirements. The editor of The Outlook says: "We give first place to Peloubet's." Marion Lawrance, the noted Sunday-school worker, writes: "How this standard commentary has been able to maintain itself during all these years, growing annually stronger and richer, is a marvel to the Sunday-school world. Personally, I do not see how any Sunday-school teacher can hope to do his best without the rich, full helps found in these 'Notes.'"

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HOME READING

"An Old Lane, An Old Gate."

An old lane, an old gate, an old house by a tree,
A wild wood, a wild brook--they will not let me be:
In boyhood I knew them, and still they call to me.

Down deep in my heart's core I hear them, and my eyes
Through tear-mists behold them beneath the old-time skies,
'Mid beebalm and rose bloom and orchard lands arise.

I hear them; and heart sick with longing is my soul,
To walk there, to dream there, beneath the sky's blue bowl;
Around me, within me, the weary world made whole.

To talk with the wild brook of all the long ago;
To whisper the wood wind of things we used to know
When we were old companions, before my heart knew woe.

To walk with the morning and watch its rose unfold:
To drowse with the noontide, lulled on its heart of gold;
To lie with the night time and dream the dreams of old.

To tell to the old trees, and each listening leaf,
The longing, the yearning, as in my boyhood brief,
The old hope, the old love, would ease my heart of grief.

The old lane, the old gate, the old house by the tree,
The wild wood, the wild brook—they will not let me be:
In boyhood I knew them, and still they call to me.

—Madison Cawein.

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Junior's Revolt.

Junior was ready for bed. It had been a busy day. He had helped mother water the flowers, trudging up and down the garden paths with his little red sprinkling pot. He had ridden to the corner with the ice man, perched high on the seat behind the big bay horses. He had helped little Mary next door make mud pies under the lilac bush in the garden. He had run races with old Bruno until both he and the dog were tired. Yes, Junior was quite ready for bed.

The windows were open, so that a little breeze stirred the white curtains. The smell of the lilacs drifted in. A robin chirped sleepily from the elm tree outside. Junior's clothes were spread neatly on a chair beside his bed, his little sandals standing at attention beside the chair. He had said his: "Now I Lay Me," and with a sleepy yawn had turned toward the little white bed, the side of which was invitingly open, when his mother spoke: "Run across to the bathroom, Sonnie-boy, and wash your hands. They're all sticky."

Junior looked at the dirty little hands; then, without a word, kept on his way to the bed.

"Didn't you hear, Junior?" His mother's tone was surprised. "Go wash your hands."

Already one knee was in the side of the bed. Junior shook his head so hard that every little curl bobbed separately; then he opened his lips. "No," he said, firmly.

Just at that moment a step resounded on the stairs, and his father entered the room—big, merry father. He was quick to see that something was wrong. "What's the matter?" he asked. He looked from Junior to his mother.

"Junior has refused to obey me, Franklin. He will not wash his hands." The tone was sad.

The father looked at his small son gravely. "In this house, Junior, people have to mind your mother. What she says goes. People who don't do as she says don't belong here."

Junior hesitated. Slowly he drew down his knee from the little white bed; slowly he turned toward the door. His mother looked toward her husband with an expression of relief in her pretty gray eyes. But Junior did not go across the hall into the bathroom. Instead, he walked steadily down the stairs, through the big hall below, down the piazza steps, and out into the night.

Out in the garden it was dark. Shadows were everywhere—queer, moving shadows—shadows where all sorts of strange wild beasts might be lurking, ready to spring out upon little boys—little boys who would not wash their hands. Junior trudged on. The gravel in the broad path hurt his feet, and once he stumbled over a big stick. A lump came into his throat. One dirty little fist went to his eyes. All of a sudden he heard stealthy, creeping footsteps behind him. His heart beat fast with terror. Then a cold, damp nose thrust itself into his hand. Trembling with fright, Junior looked down; then he gave a little cry of joy. It was Bruno—his dear old playmate, Bruno.

But what was Bruno doing? Steadily he tugged and pushed until he had pulled Junior around so that he faced the piazza steps. Then, Bruno still guiding, the two went up the garden path, Junior clinging with both hands to the dog's shaggy neck.

At the foot of the steps the mother was waiting with outstretched arms, and Junior walked straight into them. Two sticky little hands clasped her close.

"I will wash my hands, mother," he cried; "I will."—The Canadian Baptist. ☼ ☼ ☼

The Little Crosses of Brittany.

A few weeks ago, in traveling about fair Brittany, I saw a new usage and learned a new lesson. Like all the devout peasants of France, it is the custom of these people to erect wayside crosses, with the figure of the Crucified upon them. In Brittany, however, they have a practice all their own; for at the base of the crosses by the roadside they have laid little wooden crosses, which represent their personal prayers and thanksgivings. It is common to see a cross, where roads meet, with dozens of simple little wooden crosses heaped about its foot.

That is the best thing to do with our little crosses—the cares and perplexities and burdens and sorrows and misunderstandings and bitternesses and defeats of life. Take them to the cross of Christ and leave them there. Into his great sacrifice all our little sacrifices may be merged. His cross is the refuge for our crosses. There is no care too small, as there is no sorrow too great, to be comprehended in the salvation wrought on Calvary's cross.—W. T. Ellis.

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A Man's Duty.

The woman who stands beside her man to urge him on to victory over self and over the enemy is heroic in his eyes, and the memory of her courage, of her understanding and sympathy, will go with him even unto death.

A woman can make or break the man who loves her, and women are doing it all the time.

The men they make are the men who are encouraged and helped to do their duty as they see it.

The men they break are the men whose right to fulfill their duty is denied them or interfered with.

Just as the greatest pleasure in life is the satisfaction in duty well done, so there is no greater joy possible to a woman than the knowledge that she has helped the man she loves, in the supreme test, not to falter, but to do what he knows to be his duty.—George E. Cook.

☼ ☼ ☼

Gems of Truth.

Humility means shelter in Christ.

The strength of empire is in religion.

To know God is to overcome the world.

When a man's eye is single, his sight is clear.

The call to the church to-day is: "Hold fast and carry on."

Every man needs to fear lest he should fear to do the right.

He that is mastered by Christ is the master of every circumstance.

If we are to lead others to penitence, we must ourselves be penitent.

CURRENT THOUGHT

My Guide.

There is no path in this desert waste,
For the winds have swept the shifting sands;
The trail is blind where the storms have raced,
And a stranger, I, in these fearsome lands:
But I journey on with a lightsome tread:
I do not falter nor turn aside;
For I see His figure just ahead—
He knows the way I take—my Guide.

There is no path in this trackless sea,
No map is limned on the restless waves:
The ocean snares are strange to me
Where the unseen wind in its fury raves:
But it matters naught; my sails are set,
And my swift prow tosses the seas aside;
For the changeless stars are steadfast yet,
And I sail by His star-blazed trail—my Guide.

There is no way in this starless night;
There is naught but cloud in the inky skies;
The black night smothers me, left and right;
I stare with a blind man's straining eyes;
But my steps are firm, for I cannot stray;
The path to my feet seems light and wide;
For I hear His voice: "I am the Way!"
And I sing as I follow Him on—my Guide.

—Robert J. Burdette.

The above from Robert J. Burdette is worthy of thoughtful, serious reading. Every Christian should realize as he makes the journey of life that Christ is the way, the truth, and the life. No one is able to direct his own steps without the guidance of the Almighty. How comforting it should be to us to know that the Lord cares for us and that he is a God who leads us so long as we put our trust in him. With a complete trust and confidence in our Savior, it does seem that we should not worry when we have accepted the guidance that Christ gives us. The only way to get rid of worries, the only way to be useful and happy in this life, is to be guided by Christ in the way. It matters not if the billows roll; it matters not if the clouds hang in fury over our heads and threaten to overwhelm us; we may know, if we are doing the will of God, if we are walking in the way he would have us go, that no evil will befall us.

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An Editor's Confidence.

The cat is at last out of the editor's bag, and the mystery that to many has enshrouded his office is laid bare. Writers for the press have so often invented strange reasons to explain to themselves why they are "rejected" that this statement of the real reasons will enlighten many minds. Mr. Holbrook Jackson, of To-Day (London), calls the ignorance of the way an editor should be approached "invincible." For all that, he takes heart of grace and sets out to lighten "his own burden and that of his fellows of the craft." The observance of the following rules, he thinks, "would augment the amenities between literary aspirants for the honor of print and those who have the power of pronouncing yea or nay upon what is submitted to them." They begin tamely:

"1. Typewrite your copy or handwrite it clearly.

"2. Write your name and address clearly on the back of last page of typescript or manuscript.

"3. Inclose not a loose stamp, but a stamped and addressed envelope.

"4. Don't write a letter of explanation to the editor. But if you do write—

"5. Don't tell him your stuff is good; he won't take your word.

"6. Don't tell him it is bad; bad writing needs no bush.

"7. Don't tell him that your friends like it; he doesn't care.

"8. Don't say that another editor advised you to send it along; that would make him suspicious.

"9. Don't say you want to earn money by writing; he is not out to help you, but to edit his paper and pay those who help him.

"10. Don't flatter him; editors are cynics.

"11. Don't tell him you know his old aunt; he may hate her.

"12. Don't ask his opinion; he may not have one.

"13. Don't ask why he rejects your offer; he may not know."

One added caution seemed too important to condense into a line: "Those about to try to become contributors to a particular magazine would be well advised to purchase or borrow a copy first, so as to form an opinion of what it is like. If this precaution is not taken, it is as well not to say anything about it. Above all, don't ask the editor to tell you what he wants; you are supposed to find that out for yourself."—Literary Digest.

We give the above from the Literary Digest to our readers in order that they may profit thereby. The editor does not desire to wound any one, but he should be a man that does that which is best for the truth and for his readers. He cannot afford to publish anything simply because some one wants it published. He must give it careful consideration; and if it does not stand the test, he should be big enough to turn it down.

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The Price of Power.

The great need of which Christians everywhere are conscious is that of power. Wherever a number of believers gather together for prayer, this is usually the burden of their cry.

The need is so patent and so universal as not to require any insistence or emphasis, for it is on all hands attested by fruitlessness of life and by barrenness of service.

The fact is that, despite the promises of God, the majority of his people are living lives which are so powerless and ineffective as to be a standing contradiction of the ideals and enduements of his Word. Why is this?

Obviously the cause is not to be sought in him, but in ourselves; and if we will honestly set ourselves to discover the secrets of personal powerlessness, he will not only show them to us, but will also effectually deal with them as we submit our lives to his judgment. And the importance of this attitude upon our part cannot be overestimated, for while we are bewailing our powerlessness souls are dying and we are not reaching them; the world is misconceiving Christ and we are not offering a faithful representation of him; he is expecting glory in our lives and is being disappointed.

That this state of things may be brought to an end, it is our manifest duty to learn for ourselves how to secure the fullest measure of the power of God; in other words, to know what is the price of power.—J. Stuart Holden.

The lust for power is very prevalent. If men would seek power in the right way, it would not be so bad. A little man who knows and loves the truth and who faithfully presents it is much more powerful than a big man—big in the estimation of the world—who has no respect for the word of God. Many a man is regarded as great and powerful by the world who is regarded as very small and weak by the Lord Jesus Christ. The great need of the hour is the strength that comes from Christ. Men should be filled with the Spirit of God, and then use all of their abilities in bringing it to those who have it not. The only power that is worth having is that which comes from on high. The power that the world gives, like Jonah's gourd vine, fades away in the night, but the power that God gives will live and abide unto eternal life.

On this subject the Christian-Evangelist says:

One thing that proves the minister's power and worth to the community is the fact that he is always a shining mark for criticism and a "case" for study and appraisement. He is, or may be, the most powerful man in society. So much might be inferred from the answers to a questionnaire sent out by a Y. M. C. A. secretary. There were one hundred and eighteen replies received, and only one was unfavorable to the ministers. Most of the men who made replies—and they included nearly all callings and professions—had a minister as a close personal friend, and most believed the ministers' motives genuine and spiritual. The majority of the answers preferred ministers who were uncompromising in their beliefs and teachings and who held up high ideals. The majority also expressed preference for preachers who are conservative in personal habits and practices. The replies were fifty-fifty as to whether his work in or out of the pulpit is more important. Taken as a whole, the questionnaire reveals the fact that the preacher who is most prized by people generally is the one who lives up to Paul's delineation of "a good minister of Jesus Christ."

MISCELLANY

C. R. Nichol recently closed a good meeting at Pocahontas, Ark., with twelve baptisms. He began at Knoxville, Tenn., last Lord's day.

Brother Birdwell, from Jackson County, Tenn., while visiting our city last week, called on us at the Gospel Advocate office and renewed his subscription to the Advocate.

Our efficient editor, M. C. Kurfees, of Louisville, Ky., was in our office several times last week while visiting in the city for a few days. While here he conferred with our other editors in regard to the future welfare of the Gospel Advocate.

D. L. Robinson, of Keltonburg, near Smithville, Tenn., was a welcome caller at our office last week, and reported the little band at Keltonburg as improving, specially in their singing. Brother Robinson renewed his subscription for the Gospel Advocate for another year.

S. A. Harper, of Bethpage, Tenn., and H. L. Thurmond and J. W. March, of Adairville, Ky., were among the welcome visitors at our office last week. The latter two were on the lookout for a suitable preacher to hold a meeting at Adairville next fall, and probably secured F. B. Srygley for the work.

Dr. S. T. Hardison, of Lewisburg, Tenn., and Dr. W. Boyd, of Donelson, Tenn., while attending a medical association meeting in our city last week, each visited our office for a short time. We are always glad to see these elderly brethren, who have been such stanch friends of the Gospel Advocate for so long a time.

Sister (Mrs.) Fannie Jetton, in a business letter from Halls, Tenn., April 11, writes: "I want to say that I am now in my seventy-second year, and have been taking the Gospel Advocate for a number of years. The truth of its pages has always been a great comfort to me. Each week I look forward with the greatest pleasure to its coming."

A. L. Dixon, one of our singers, of Delrose, Tenn., was in to see us last week. He reports the church at Delrose as making good progress, specially in the study of the word. Brother Dixon and a son who lives with him are available as song leaders in meetings, beginning about May 15. Write them if you need that kind of work.

J. Oscar Paisley writes that a good Christian family of the Mount Pleasant congregation gave him twenty-five dollars for the church of Christ at Metropolis, Ill., recently, and says: "The church takes this method of extending its deepest sincere thanks to them for their liberality. I preached for the same congregation yesterday (April 10), and had a splendid service. I found some very fine people there."

Matthew C. Cayce is in the city for a few days, preparatory to beginning his protracted-meeting work for the summer in Mississippi. His first meeting will be at Oakland, and will begin on May 2, at night. Brother Cayce wishes his correspondents to again address mail to him at 352 East Fortification Street, Jackson, Miss., instead of 720 South Gallatin Street. Note this, and it will greatly facilitate his getting the mail you send him.

Charles T. Powell, Woodbury, Tenn., writes: "I have always enjoyed reading the Gospel Advocate. I cannot speak too highly of it. I take delight in reading every article in it, but especially the articles that Brother Lipscomb and Brother Elam pen. When I say this, I do not mean to speak disrespectfully of any article, for they are all good. It seems to me that the paper gets better all the time. I would be glad if some more special numbers were published."

J. Y. McQuigg reports from Abilene, Texas: "Our meeting with two more services will be history. L. S. White, of Sherman, is doing the preaching, and to say he is doing it well does not half express it; for he knows how to tell the 'old, old story of Jesus and his love' humbly, lovingly, forcefully, and with telling effect. Nine came forward last night, eight to make the good confession and one to renew her allegiance to the Lord and Master, making, in all, fifteen so far added, and we are hoping and praying that many more will find it in their hearts to give themselves to Christ and his service all along the balance of the way, whether that be long or short. All honor and praise to Him who doeth all things well in his own good time and way."

A. J. Hogan and J. W. Hogan, elders of the church at Sedalia, Mo., send the following for publication: "As there is news coming from the South to us to the effect that the church of Christ worshiping at Fourteenth and Stewart Avenues is dead, we want to inform all who may read this that that is not the case. We had a house cleaning last fall and disposed of the bad rubbish, such as hobby riders, factionists, and evangelist-rule fellows, and started the first of the year cleaner and in better condition than the church has been in for several years; and we are having a steady growth by additions, and our attendance gets larger every Lord's day. By staying with the word of God as our guide, we hope to keep all offenders and false teachers out of this congregation in the future."

T. H. Etheridge writes from Marshall, Texas, April 12: "C. D. Crouch came to Hallsville for a meeting in the latter part of March and preached some fine sermons to fair and appreciative crowds. While there were no additions, yet seed was sown for the future. I shall pay him back, in part, the third and fourth Lord's days in May, when I go to Port Arthur for a meeting. He lives there, and I preach half time for Hallsville; hence these are exchange meetings. Crouch and I were classmates years ago under Freed and Hardeman, and these meetings are real 'reunions' to us. The work at Marshall goes forward, though slowly. Our largest Bible school was in attendance last Sunday. All the services are fairly well attended. L. Gough, one of our pioneer preachers, preached for us the first Lord's-day night, on "Faith;" and a great sermon it was, too. We thank God and take courage."

F. P. Fonner, Buffalo, W. Va., writes under date of April 6: "Since January 1 we have received $60.50 to help out on our church house. This has been applied on our church debt, leaving a balance of $224 and some interest. This must be paid soon, or we may lose our house of worship. This house cost us something over two thousand dollars. We also need some money for other purposes. I have put heart, soul, and all the means I had into this house. This is one reason why I need personal help. We have but four heads of families in our congregation, and every one of them is a day laborer and has a large family to support. Two of these men and I have literally robbed ourselves in order to get a house. We now have at least fifty young persons in training for God and his church. People are coming to our meetings for six or seven miles around. Say, brethren, will you help us out on our house now? Please send to F. P. Fonner, treasurer, Box 81, Buffalo, W. Va. Always state what your offering is for. During the last three months I have received personal support to the amount of $69.50. I am very thankful for this help. May God bless and prosper all the donors, including Brother McQuiddy and A. B. Lipscomb. The sooner we can pay out on our house of worship, the sooner we can help others, including our loyal papers. I think I have made matters plain to all."

The elders of the church of Christ at Des Moines, New Mexico, send the following for publication: "We notice from time to time in the various papers that brethren change localities for the benefit of their health and some for betterment of living in general. We wish to say to such that Des Moines is located at the highest point between Fort Worth, Texas, and Denver, Col., on the Colorado and Southern Railway. The elevation is six thousand six hundred and sixty-six feet above sea level, which makes this a very desirable summer resort, and it has proven very healthful. Brethren who would like to go to places of elevation for their health would do well to come to Des Moines. Farming conditions here are very good. Productive land can be bought here for from eight to forty dollars per acre. We are not in the real estate business, but our heart's desire is to get brethren to come here that will assist in building up the cause of Christ. The congregation at this place has a membership of about thirty, most of them zealous. We have purchased a store building, and have it almost paid for, which we are using for a church building until we can sell this and erect a more commodious one. C. A. Trevillion, who began preaching about three years ago, lives here. He is agent for the Santa Fé Railway Company, and during the past two summers has done a great deal of evangelizing around over the country. He is doing effective work, but he cannot do it all alone. We earnestly invite other preaching brethren here to help do this great mission work while seeking to improve their health. We kindly ask churches that are doing mission work to remember us. Can we get one or two good meetings here this year? We have plenty of singing brethren who are eager to assist. Further information may be had by writing to B. F. Nottingham, J. M. Baxley, or C. A. Trevillion, elders."

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Spring debility is a condition in which it is especially hard to combat disease germs, which invade the system here, there and everywhere. The white blood corpuscles, sometimes called "the little soldiers in the blood," because it is their duty to fight disease germs, are too weak to do good service.

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The Spirit of the Ancient Order.

BY D. P. CRAIG.

After reading the fourteenth chapter of Romans and reflecting upon its import, one cannot refrain from noting the contrast of spirit manifested by the disciples of apostolic times and those of modern Christendom. So many confessed disciples have so long entertained envy and war in their hearts for some opinion or conviction to which a brother adheres that now they can hardly discern the spirit and temper of the New Testament. On account of my weakness I feel that I cannot do justice to the subject given in the heading of this article, though realizing its importance and how positively its significance should be stamped upon our hearts. The Spirit of Christ, in dealing with our own brethren and those of our own household, ought to be more clearly defined. It must be, if it be true that we are the true and obedient followers of Jesus the Christ. I can hardly read the portion of Scripture referred to above without giving an expression of surprise at some spirits that run to and fro in our brotherhood. In this article I desire to be clearly understood, and chiefest of all that not one false deduction may be made from my remarks. First, then, I approve of that spirit of inquiry, investigation, and rational, patient discussion among our brethren, when it is based upon well-authenticated evidence. Of course it ought to be founded upon irrefragable testimony, when run into anything like an argument, if we wish to appear sensible among the intelligent and approvable with that which is called "sound doctrine." Discussion of the right kind is highly instructive, entertaining, edifying, and ought to be encouraged in order that we all may grow in grace and knowledge, unto the measure and stature of a perfect man in Christ Jesus.

But a candid, fair, and deeply religious spirit among the brethren is growing to be a rarity indeed. I speak of that spirit in the preciseness of New Testament terms, exactly as the apostles taught it and as the early Christians were guided. Envy and jealousy are mainsprings upon which divisions and factions manipulate. We do not need to turn our attention for proof of this statement to our erring sectarian friends; for it exists among us, and is hindering our mission in bringing a lost world into meek submission to the will of Christ. Can we not tolerate some brother in our presence, although perchance he happens to have a different opinion from that we have formed on a subject not clearly revealed in the word of God? Above all things that should exist among the advocates of the one and

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There's no longer the slightest need of feeling ashamed of your freckles, as Othine—double strength—is guaranteed to remove these homely spots.

Simply get an ounce of Othine—double strength—from your druggist, and apply a little of it night and morning and you should soon see that even the worst freckles have begun to disappear, while the lighter ones have vanished entirely. It is seldom that more than one ounce is needed to completely clear the skin and gain a beautiful clear complexion.

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true way is harmony and patience with those of different temperaments and capacities from us. Intolerance belongs to paganism. It ought to be permitted to lie in the past, with such characters as shamelessly mistreated and put to death our dear and blessed Lord and tormented so many Christians during the Dark Ages, when they were held and governed by pagan and papal Rome. There are some subjects expatiated upon which have no place among the themes of revealed truth, and which will certainly create more strife than good. Are we going to ruin ourselves with hobbies, opinions, hairsplitting discriminations based on vague and uncertain matters, and let the many doctors of divinity in denominationalism run to and fro and disseminate their false doctrines in the world? Unless we cease all these things, this soon can be truly said of us. We have known all the time that the human creeds and denominations are constructed upon some opinion, some uninspired reasonings, deductions, and conclusions, set up to be the teachings of the Holy Spirit and authorized by the Lord. And every other like opinion can be so classified, and its tendency is the same. In the United States the church of Christ once started out right, and for many years continued in this blissful accord with the Holy Scriptures. This happy period prevailed because opinions, parties, and personal prejudices had no place in revealed truth and were thrust into the background. If they were held, they were not permitted by a single individual who entertained them to be forced upon the faith and adherence of his brother. What a glorious age this was! The hills and dales rang with a clear, pure, and powerful story of the cross.

To-day the church of Christ would be standing in her purity, glory, and strength, if parties, opinions, hobbies, and man-created convictions of God's commandments had been smothered, plucked up and dug out by the roots. For some time we have had the very germ of division among us, and who can deny it? We say it has all been brought about by various causes. Only apparently so. Opinions and our own presumptions, departing from the teachings of the Bible, is the germ, the only germ, from which these corrupting influences sprang. We started out pleading for a full, complete, and whole-hearted return to the ancient order of things—to conform ourselves to the teachings of the apostles, willing to be guided in all things by whatsoever they enjoined, and for the sake of peace and unity to leave alone things unrevealed, things upon which the word of God is as silent as the grave. Truly the word of God is our

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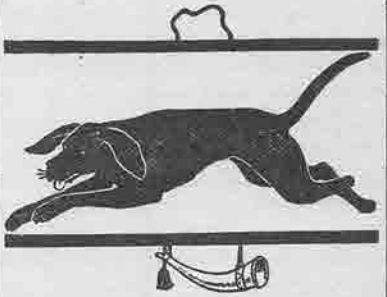

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or
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by
DeLONG RICE

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only guide; and every time we have left it and entered into philosophizing we have found ourselves drifting into strange waters, into the very whirlpool of ruin and everlasting destruction. Let us be patient with those brethren who seem to be erring, according to our opinions. Why not in all meekness instruct those whom we fully believe to oppose themselves, bear with one another, and not until we have exhausted every measure withdraw our fellowship? Let us be loyal, tender-hearted, merciful, forbearing, apt to teach, in all wisdom and goodness. When we grow bitter and uncompromising, how we need to turn to the divine Creed—the infallible standard—and there see reflected the character that God would have us be—possessing the Spirit and mind of Christ in all things! We can do this without any compromise of truth, any denial of the Lord, or any injustice to the brethren. It will bear out well in this subject as well as every other, to be guided strictly by the Bible, and be willing to let a "Thus saith the Lord" be the end of the matter. May the Lord breathe into us such a spirit that we will cement and bind ourselves into one joyful, obedient, and advancing brotherhood.

Berries From My Bush. No. 1.

BY F. J. BERRY.

THE SHADOW OF CHRISTIANITY.

There is an all-pervading plan in nature that includes every atom, every organ, every function, every plant, every animal, every planet, each system, and, finally, the "cosmos." There is an all-pervading plan in the divine revelation of God that includes every ceremony, law, ordinance, sacrifice, incense, altar, censor, tabernacle, temple, and, finally, Christianity. Not one rite or ceremony of all the seemingly endless ceremonies of the Jewish law is without signification in Christianity.

No stronger evidence can be given of the Old Testament and its divine origin than the tracing of all its parts to their place in Christianity. In like manner the predestination and foreordination of so great a scheme of redemption must be evident from a study of the priestly code and the substance of which it was the shadow.

A shadow requires the existence of three things—viz.: a body (substance), light, and shadow. The body is always between the light and the shadow. The shadow is a resemblance of the body upon which the light shines. A shadow is the pattern of the body. It enables one to trace the outlines of the body. Whatever parts of the body are exposed to the light will be seen in the shadow. Hold your hand between a light and some background and it will show as many fingers in shadow as are upon the hand. They are of the same relative proportion in the shadow as in the substance. If one is missing on the hand, it is missing in the shadow; if an extra one is seen in the shadow, it is found upon the hand.

The good things which God in his economy had prepared for all nations were shadowed in the law God gave to Moses at Mount Sinai. "For the law having a shadow of good things to come, and not the very image of the things." (Heb. 10: 1.) These good things to come existed in the purpose and plan of God. The light of God, shining upon these good things, projected the shadow unto the Jewish people. The substance was a different kind—of sacrifice, priest, commandments, promises, and blessings—than the shadow. The shadow had animal sacrifice; the substance, spiritual; the shadow had a dead sacrifice, that of the substance must be living (Rom. 12); and all the comparisons that may be given are but repeated statements of the lesson of the apostle Paul to the effect that the law was the shadow of good things to come. I am sure that the identity of the covenants cannot be established when a complete analysis of the shadow and substance is given, any more than you could establish the identity of a tree and its shadow by giving a complete analysis of the two.

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Giving Alms.

BY E. V. MILLS.

The privilege of giving and receiving alms at home and abroad is largely misunderstood, and is, therefore, often misdirected.

Those in favor with God should make their requests known to God first (Phil. 4: 6); and "no good thing will he withhold from them that walk uprightly." (Ps. 84: 11.) What are "good things?" Fathers and mothers wish to give their children every "good thing;" but they do not consider that every request of the child should be granted, because they do not always ask in wisdom.

When the poor ask for aid privately or publicly, it should be with well-directed thought, and should not reach the public till home aid, if any, has been exhausted. Such an appeal should be presented first to the nearest of kin, friends, or brethren, and should go no further without the proper guarantee of its worthiness. Let the elders, preachers, or representative citizens examine the application and make recommendation to the public. As a rule, each vicinity is able and willing to take care of its poor who "walk uprightly." God promises no more, only in a general way—"sending rain on the just and on the unjust."

Who should give to these? "Give to him that asketh thee, and from him that would borrow of thee turn not thou away." (Matt. 5: 42.) This language from Christ is not without limitation. God "withholds no good thing;" neither should we when in our power to bestow it, doing good to all men as we have opportunity, but "especially unto them who are of the household of faith." (Gal. 6: 10.) "From them that walk uprightly" is another limitation. Here human judgment enters in as to the propriety of the request and the uprightness of the individual. "Let him that stole, steal no more: but rather let him labor, working with his hands the thing which is good, that he may have to give to him that needeth." (Eph. 4: 28.) Here we should labor to be "able" to give to those who "need." Who are they? Give to them that "ask thee," but see to it that they walk "uprightly" and "need" it. The fact that one is out of food and raiment does not necessarily furnish the only and true basis for almsgiving. Be "not slothful in business"—that may be the cause of "need." God does not include that man in the words, "Give to him that asketh thee;" and "from him that would borrow of thee" is in the same category. A "gift" or "loan" to such persons would be a sin, in that it would uphold them and encourage them in being slothful in business. Let us address them like Peter and John at the gate of the temple: "Silver and gold have I none; but such as I have"—and such as you need—"give I thee." Go to work; and if you get sick, I will give you medicine, and then employ you.

Giving is often misdirected, and with many is not based on principle, but is a fad or a fancy. "The good Book" says give, and hence just shut your eyes and give indiscriminately, because some might think you are stingy or are giving grudgingly if you use any common-sense judgment about it! One of the best men I ever knew said: "I believe in giving the other fellow the benefit of the doubt." That will do as a last resort, but not "first-aid" service.

Brethren, let us wake up, and quit publishing applications of the so-called "needy" unless they make the proper effort at home and then furnish a home recommendation.

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Jesus knows the doubts and dangers
That surround my heavenward way.
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When with burdened heart I pray;
Precious Jesus, Friend and Savior,
Keep me in the narrow way.

—Canadian Churchman.

Looking Backward.

BY JESSE S. BILLS.

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

Paul did not consider that he had reached a state of perfection, but he realized that he must forget those things which were behind him and reach forth unto those things which were before. Let us see what some of the things were that Paul had to forget. "Of the Jews five times received I forty stripes save one. Thrice was I beaten with rods, once was I stoned, thrice I suffered shipwreck, a night and a day I have been in the deep; in journeyings often, in perils of waters, in perils of robbers, in perils by mine own countrymen, in perils by the heathen, in perils in the city, in perils in the wilderness, in perils in the sea, in perils among false brethren; in weariness and painfulness, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness. Beside those things that are without, that which cometh upon me daily, the care of all the churches." (2 Cor. 11: 24-28.) And after all of this he says: "For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us." (Rom. 8: 18.)

But we often see church members, those who claim to be marching under the blood-stained banner of Prince Immanuel, who claim to take the Bible as their creed, who are continually looking backward to some wrong that some brother or sister committed years ago, probably, or to some mistake that has been made. Probably we have suffered some mistreatment; but should we continue to look back to those

things? Peter says: "But let none of you suffer as a murderer, or as a thief, or as an evildoer, or as a busybody in other men's matters. Yet if any man suffer as a Christian, let him not be ashamed; but let him glorify God on this behalf." (1 Pet. 4: 15, 16.)

Then, if we should not look backward to the mistakes of the past, to what should we look? "Wherefore seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us, looking unto Jesus the author and finisher of our faith; who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God." (Heb. 12: 1, 2.) If Christ could endure the cross for the joy that was set before him, could we not, for the joy that is set before us, endure the "light afflictions" through which we are called upon to pass?

Selections.

The power that could change Saul of Tarsus into Paul the apostle; that could plant and maintain flourishing Christian churches in such corrupt heathen cities as Corinth, Ephesus, and Rome; that could resurrect the Church of the Reformation from the grave of the Dark Ages and the corruptions of Rome; that is achieving such glorious conquests to-day, not simply in heathen lands, is equal to any emergency, any work.

What is needed above all else in the present day is goodness, character, reality. The finest testimony that can be given to any man is that which was said of Barnabas: "He was a good man." A minister may be an indifferent preacher or an ineffective visitor; he may be lacking in genius and great capacity; but if he is a good man, this is the first and supreme factor of Christianity. "The fruit of the Spirit is . . . goodness."

The Bible rings with one long demand for obedience. We must not question nor reply nor excuse ourselves. We must not think that obedience in one direction will compensate for disobedience in some other particular. God gives one command at a time; if we obey this, he will flood our souls with blessings and lead us forward into new paths and pastures. But if we refuse, we shall remain stagnant and water-logged, make no progress in Christian experience, and lack both power and joy.

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Mrs. Mary Lister of Adrian, Mich., adds her testimony to the value of Lydia E. Pinkham's Vegetable Compound to carry women safely through the Change of Life. She says:

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Papers, Preachers, and Pickers.

BY H. M. PHILLIPS.

There are many things that might be said to a great deal of profit on these subjects. I want to call attention to a few, and in doing so I hope some good may result from the effort. We all must admit that one man or a set of men cannot run a paper to please all who may read it. We often think we could improve on what others do, when, if we should try it, the result would likely be worse than what others have done. It is much easier to tell how it ought to be done than to do it.

There is so much picking at the papers and preachers that some almost come to the conclusion that all are trying to be pickers. There is a great need of a love feast; and if such should come in reality, there would be less of what some have called "wrangling" in the papers. I fear we do not bear and forbear enough with one another. A few letters of encouragement for those who are doing the best they can to spread the truth would fit in very well. I feel sure we can all find a chance to pick at all papers and preachers if we look for such. I have never read a religious paper that suited me in every particular. If I should edit one myself, it would not please me in all respects, I suppose; and if it did, I am not real sure it would be pleasing to God, and am certain it would not be acceptable to all my brethren.

There seems to be an oversupply of jealousy among preachers and writers. Jealousy is fine when turned in the way of the Lord, but it often causes strife when not so directed. From childhood to old age, picking at one another causes the wrong element of a human being to show itself. Often it causes one to misrepresent others. A little more private correspondence or talk would often cause fewer such articles in the papers. We often misconstrue the real meaning of our brother and give him a good lashing before we really get at what he means. Brethren, we cannot bring about our much-preached state of unity by practicing division and misstating the other's position. I believe we would be nearer unity if we were at one with God.

I fear there is a deep-seated reason for so much picking. Extremely hard sayings against a paper will do but little good. First get the truth into the hearer's mind why it ought not to be read, and then he will receive the talk better. One man said a certain paper was "not fit for a dog to read," yet he borrowed it and read it himself. Such pickers have but little good in their speech. It should be remembered that not one of us is perfect; but in our picking, let us pick a little good as well as the bad. In fact, if there is a bad spot in the paper, pick it out and throw it away; but do not throw away the whole paper because of a little flaw in it. Just keep in mind that if any paper does not suit you in every detail, it may be that you have not let them know what you want, or that they are trying to please God more than any man. Think of others as well as yourself.

I am sure all who want to stick to the old Book like articles of love, and at the same time delight to see sin condemned in all the strength of the writer, coupled with fear in the sight of God. A soft, easy, sugar-coated paper would not meet the approval of Christ. He often spoke out harshly against sin. If an error is spoken against in the strongest terms, why should we pick at the paper unless we love sin or the sinner more than the right? Let us unite in fighting error and upholding righteousness.

The truth is the only thing that cannot be improved upon.—Selected.

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GOSPEL ADVOCATE

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Edifying as the Need May Be

BY A. B. LIPSCOMB

Modern Esaus.

Oliver Wendell Holmes in one of his books refers to Dr. Samuel Johnson as "my dear and honored contemporary, who died a hundred years ago this day." We do not usually call that man a contemporary who died a hundred years before one's day. But Holmes only meant that Dr. Johnson was very much like himself in thought and temper and disposition. Just so we may speak of Esau as a contemporary with us. His great mistake was typical of the mistake that thousands are making to-day. The world is full of Esaus in that respect. Wherever you find a man who loves the things of this world more than he loves God, there you find an Esau. Keble said:

> We barter life for pottage; sell true bliss
> For wealth or power, for pleasures or renown!
> Thus, Esaulike, our Father's blessing miss,
> Then wash with fruitless tears our faded crown.

We are reminded of Ruskin's words: "Every hour of youth trembles with destiny." All young men need the lesson that I am trying to teach. They need to be forcibly reminded of their birthright. In Esau's case the birthright included the succession to the earthly inheritance in Canaan, the larger portion of the paternal estate, lordship over the rest of the family, the functions of the domestic priesthood, and the possession of the covenant blessing. It was a terrible loss to lose these things, and yet we know that the boy in a Christian land who misses his birthright loses infinitely more. ☼ ☼ ☼

What Is Your Birthright?

A few passages will suffice to answer. Jesus says: "I came that they may have life, and may have it abundantly." (John 10: 10.) What is Jesus talking about? Your birthright. He says again: "I am the resurrection, and the life: he that believeth on me, though he die, yet shall he live; and whosoever liveth and believeth on me shall never die." (John 11: 25.) What is he talking about? Your birthright. Simon Peter in his first epistle tells of an "inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you." (1 Pet. 1: 4.) What is he writing about? Your birthright. The apostle Paul writes: "All are yours; and ye are Christ's; and Christ is God's." (1 Cor. 3: 22, 23.) What is he writing about? Your birthright. Again, he writes: "The Spirit himself beareth witness with our spirit, that we are children of God: and if children, then heirs; heirs of God, and joints heirs with Christ." (Rom. 8: 16, 17.) What is he writing about? Your birthright. In the closing chapter of the book of Revelation the beloved John says: "Blessed are they that wash their robes, that they may have the right to come to the tree of life, and may enter in by the gates into the city." (Rev. 22: 1.) What is he writing about? Your birthright. These things are coming to you, if you will but receive them. And these things which constitute your eternal birthright may be lost as Esau lost his through giving away to the lusts of the flesh.

☼ ☼ ☼

A Profane Person.

Paul refers to Esau as a "profane person." The etymology of the word in this connection deserves consideration. "Profane" means *before* the *fane*, or temple, and refers to the ground which was common and public, trod upon by the feet of every one. Esau was a profane person in that sense. It is possible that he did not swear, but his nature was open to every passing influence; nothing to him was sacred. Just so, boys, when you go away from home and home influences, to follow the ways of an alluring world, there will be the temptation to forget your fathers' counsel, your mothers' prayers, and the earnest solicitation of your Christian friends; and though there may be thrown around you every safeguard possible, you will meet a great many Esaus, who are fine fellows in a way, with spirit, generosity, and carelessness, but at the bottom "governed by animal impulses, and incapable of estimating any good which does not appeal to sense, and that at once." Remember that self-conquest is the prelude to victory. "Fight the good fight; lay hold on eternal life."

☼ ☼ ☼

We may forget God or ignore him or keep our minds from dwelling on the thought of him; we cannot be entering into peace with him while sin is kept undealt with, cherished in our hearts.—Francis Paget.

☼ ☼ ☼

The first magistrate of a State may be an hereditary monarch or an elected president, but the precept which bespeaks for him the reverence of men, as bearing on earth a likeness of the divine authority, is always obligatory. —H. P. Liddon.

OUR CONTRIBUTORS

Where Are the Tares?

BY E. E. SEWELL.

The meaning of the parable of the tares has been confused, from two sources—the desire to harmonize a seeming contradiction and the tendency to strain a parable to bring in all possible points of comparison, instead of being satisfied with the plain, obvious meaning. Many commentators think we cannot accept the view that the tares are in the church without involving a conflict with the command to withdraw from those who walk disorderly, and have searched for some loophole of escape from that conclusion. But it seems to me that we ought always to accept the plain meaning of a passage even if it seems to involve a contradiction elsewhere.

But in this case there is not even a contradiction. In the parable, it was not the *wheat* that proposed to remove the tares, but the servants of the householder, or the *reapers;* and "the reapers are angels." Therefore, removing the tares is the work of angels, while withdrawal of fellowship is the work of men. The one involves the taking of men from the earth, as was done in the case of Ananias and Sapphira; the other is merely a separation, perhaps temporary, of men from one another. It would be impossible for men to carry out one command; for though they might take one another's lives, they cannot "cast men into the furnace of fire." It is possible for men to see and know when a fellow man is living such a disorderly life as to lead others into sin and bring reproach upon the church; and they can and should withdraw fellowship, after other means, tried in love, have failed. But it is not possible for men to know when a fellow man has reached such a condition of heart and life as to be beyond all hope of redemption and to justify his removal from the earth. In short, a command to angels to leave men alive on earth cannot conflict with a command to men to withdraw fellowship from one another. On the contrary, if men would always be faithful to the command to withdraw, they might save some fellow beings from the final doom of the tares.

Again, we should not allow any conclusion drawn from minor points of comparison to influence our minds in studying the parable. Jesus himself has given us an interpretation, and this we should accept as containing all that he meant to teach us, and we may safely reject all points of comparison not included in his interpretation. There are four or five of these, but it is necessary to consider only the two that are chiefly responsible for confusion. One is: Wheat cannot change to tares, nor tares to wheat; therefore, the people represented by the wheat and the tares (although they are human beings like you and me) cannot change from good to bad nor from bad to good." A strange, mysterious kind of saints and sinners not heard of anywhere else in the Book! Here is another such erroneous point of comparison: Wheat and tares that are sowed in one field cannot get into another field; therefore, the people represented by the wheat and the tares (although they are human beings such as you and I) cannot change from the world into the church, nor from the church into the world. This is really the logical conclusion: but those who advocate it are inconsistent enough to apply the conclusion to the tares only, allowing the wheat the power to change from the world field into the church field, but denying that power to the tares. But even if these conclusions were not absurd and contradictory in themselves, yet Christ did not use them in his interpretation, and they have no more bearing on the teaching of this parable than the birds and branches have in the parable of the mustard seed.

Let us try to get at the truth taught in the parable. It is something connected with the kingdom of heaven, or church (I use these terms interchangeably in this paper), for Jesus begins by saying: "The kingdom of heaven is likened unto a man that sowed good seed in his field." Does he mean to tell the fate of the wicked and the righteous, without reference to the church at all? Or does he teach that all those outside the kingdom are wicked and will be lost, while all who enter are righteous and will all be saved at last? Or does he teach us that in his kingdom there will be both righteous and wicked until the "end of the world," when all that is evil will be cast out? Now, we are not left to guess at the answer, for Jesus has answered plainly in his interpretation. There he first explained what the different things in the parable stand for: the sower of the good seed is the Son of man, etc. Then he gave the point of comparison, the lesson he meant to teach us, in the following words: "As therefore the tares are gathered up and burned with fire; so shall it be in the end of the world. The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that cause stumbling, and them that do iniquity, and shall cast them into the furnace of fire: there shall be the weeping and the gnashing of teeth. Then shall the righteous shine forth as the sun in the kingdom of their Father. He that hath ears, let him hear." From these solemn and impressive words we learn, for one thing, that the kingdom is not likened to the sowing of the good seed only, as claimed by one of our commentators, and quoted in these pages a few weeks ago; but it is likened to the sower's whole experience, but especially the latter part, the gathering and disposal of the grain. Furthermore, understanding that "all things that cause stumbling, and them that do iniquity," corresponds to the tares, we learn that the tares were in the kingdom, or church, else they could not be gathered out of it. It is a divine kingdom, yet it is human also, being composed of human beings and marred by human imperfections. Like the field in which grew both wheat and tares; like the fisher's net, which drew in fish both good and bad; so the church draws in both "sons of the evil one" and "sons of the kingdom." These are to live side by side in the church, but there will come a time, "in the end of the world," when all that is evil will be "gathered out of his kingdom" and "cast into the furnace of fire."

This meaning is clear and plain, and there is no way of escaping this conclusion, except to throw doubt on the meaning of the word "kingdom." To throw doubt on the meaning is the most that can be done, for it is not possible to prove any other meaning here. Somewhere in the Old Testament the word "kingdom" means God's universal rule. But surely that furnishes no ground for doubting that Jesus meant the same kingdom in the interpretation that he meant in the parable itself! There is nothing whatever in the grammatical structure or context to indicate any change in meaning. The kingdom of heaven was the subject of Christ's teaching throughout his ministry, and nowhere else does any one question his meaning; why should any one question it here? God's universal rule includes the universe, and I hardly see how anything could be "gathered out of the kingdom" in this sense, for there can be nothing outside the universe; everything is inside. Besides, those who make this argument are inconsistent at this point. For, after assuming that "kingdom" in this passage means the universe, they further assume that the universe means the world, and say the passage means that the tares shall be gathered out of the world. But Jesus did not say that "the *world* is likened unto a man that sowed good seed," nor that "them that do iniquity shall be gathered out of the *world*." He said "kingdom," and I see no reason for not believing he meant what he said.

But even if we admit that "kingdom" in this passage

does not necessarily mean the church, but may mean the world, there still remains the possibility, at least, that it means the church; and this possibility becomes a strong probability when it is admitted that the wheat are in the church. For if the people represented by the wheat are in the church, though still in the world—that is, on the earth—then the people represented by the tares must also be in the church, though still in the world; for the wheat and the tares were in the same field, so close together that one could not be pulled out without uprooting the other. And this strong probability becomes almost a certainty when we consider that Jesus said "his kingdom" instead of saying "the world" or anything else he might just as easily have said, if he meant something else.

But why is all this effort made to show that the parable does not teach what it seems to teach? Has it not been done because some good brethren have sought in this way to avoid what they considered to be a conflict with the command to withdraw from the disorderly? And then, looking for some support for their views, they seized on the point that the tares could not be in the church, because they were sown in the world. Now, I have shown that there is no contradiction, and that even if there were, we should not pervert the plain meaning of one passage to make it harmonize with another. As for the tares not being in the church because sown in the world, I have shown that such a conclusion draws an unwarranted inference from an obscure point of comparison, is inconsistent in itself, and not even hinted at in Christ's interpretation. Certainly the seed, both good and bad, was sown in the world, in the hearts of the people of the world; and the tares get out of the world into the church in just the same way the wheat gets in—by obedience to the gospel. In "good and honest hearts" the good seed brings forth good fruit; in other hearts the good seed is choked out by the "cares of this world and the deceitfulness of riches," as well as by other things, and they become barren and unfruitful. Those who are led by the Spirit of God are sons of God, "sons of the kingdom;" while those who are led by the spirit of the evil one are sons of the evil one, whether in the church or out of it. Those outside the kingdom will receive the recompense of their error which is due. But this parable is concerned with the kingdom of heaven, as Jesus distinctly tells us. Now that I have shown that there is no cause for the doubt, let us throw away the doubt itself and accept the lesson in its obvious meaning: Just as the wheat and the tares were separated after growing together in the same field, so shall the sons of the kingdom and the sons of the evil one be separated at the last day after living side by side in the kingdom on earth.

In conclusion, we should take to heart the lesson taught us here, that the unfaithful shall be punished with an everlasting punishment, and merely entering the kingdom will not save any one; we must endure till the end. It is not enough to say, "Lord, Lord;" we must do the things that are written—seek first his kingdom and his righteousness, lay up treasures in heaven, resist not evil, do unto others as we would have others do unto us, visit the sick and in prison, clothe the naked, feed the hungry, visit the fatherless and widows in their afflictions, and keep ourselves unspotted from the world, etc. These things we must do; nothing should blind our eyes to that fact—no theory of life or doctrine, no perverted ideas of loyalty to a cause, no self-indulgence, or any such thing. We cannot do these things of our own strength, but can do "all things through Christ who strengtheneth us." We cannot do these things without a living, active faith; nor can we keep our faith alive and growing without striving to do these things and availing ourselves of the means of growth in grace provided in the church. If we neglect these, we drift away, and the fate of the tares will be ours.

LOS ANGELES NOTES

By S. H. HALL,
2669 North Sichel Street.

House of worship, corner Altura and North Sichel Streets. Take North Broadway car to Sichel, then one block to left.

The Downey Revival.

The revival at Downey, out about ten miles from this city, is now in full way, and to say it is an enjoyable work is expressing it mildly.

The church at Downey was established in the best days of Carroll Kendrick, who contributed to our many good books of sermons "Live Religious Issues." At first it flourished, but later fell into the hands of the "digressives." Their efforts, however, finally met a slow death, and the brethren who are opposed to all innovations got possession and have held it for a number of years. But about the best that can be said of the work, up to a few months ago, is that the property has been held and used to a small degree.

Brother James B. Ellmore has been living in the parsonage and taking care of the property, and also keeping the "faithful few" meeting for the regular worship. The first of the year it was decided that Brother Riggs should help them by preaching regularly until the work is put fully on its feet and a man is secured to move there and devote his whole time to that section. Brother Riggs' efforts have greatly revived the work, and I see no reason why Downey should not become one of the strongest churches in Southern California.

It was decided that I should help them in a revival, and a little more than two weeks ago it began, with preaching every night and three times on Sunday. Four souls have already been baptized into Christ, two who had wandered away have been led back to the fold, and seven others have put in their membership at that place. That many others will be added before we close seems a certainty. I wish to name a few of the very enjoyable features of the meeting.

1. Brother Ellmore and wife are great lovers of music and are both good singers. I have so much enjoyed the singing, and it has had great influence in the work.

2. The three sermons on Sundays and basket dinner spread at 1 P.M. have been a great help to the meeting. Brethren from Riverside, Santa Ana, Montebello, and other places have joined us more or less in the work; and of course many from Altura and Sichel Streets in Los Angeles have helped, also from Pasadena. The interest now seems at its best, and really the meeting should continue indefinitely. We have another all-day meeting announced for next Lord's day.

3. Brother D. Pennington's presence has made the meeting a most happy one for me. He is past eighty-three, and has been preaching for sixty-one years. He realizes, of course, that his preaching days are a thing of the past, but he helps us with short talks occasionally. He is a bit hard of hearing, so he sits right in front of me each evening. He will never know how much his presence helps me. Brother D. Lipscomb labored in his prime some with Brother Pennington, and claimed that he was one of the clearest reasoners he had ever heard. I have got some most helpful points and suggestions from our brother, and will ever be glad that I came to this State, if for no other reason, because it was the occasion of my meeting this hero of the cross of our Lord and Savior.

I trust that we will all ever remember the tender feeling and respect we should have for our older members, and especially the old preachers who have worn themselves out preaching the word. Jehovah hath said: "Thou shalt rise up before the hoary head, and honor the face of the old man." (Lev. 19: 32.) Let us not forget to do this, and

most especially those of the household of faith. Solomon says: "The beauty of old men is the hoary head." (Prov. 20: 29.) Paul says: "Rebuke not an elder, but intreat him as a father; . . . the elder women as mothers." (1 Tim. 5: 1, 2.) Let us do our best to make the last days of the aged soldiers in the army of our Lord their happiest and best days. It is true religion to do so; it is everything else but true religion not to do so.

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"The Folly of Apostasy."

We give our readers the following excerpt from an article by Brother Hinds that recently appeared in the Firm Foundation, and ask that it be given a thoughtful reading:

While people can and do apostatize, in part or in full, yet it is a foolish thing to do. It implies that one does not take the matter as seriously as when he began. A loss of zeal is not complimentary, if the matter remains the same. If we were right in the beginning when we accepted the gospel, we will still be right if we hold it. To go away cannot be right. There is an absurdity about one's professing that Christianity is true and not abiding in the work of the church that we cannot afford to be guilty of.

Then any degree of apostasy is dangerous. We might not reform, or we might go on into skepticism. In either case it would be fatal. Such a risk is entirely too dangerous.

Then add to all this the fact that apostasy is contrary to New Testament teaching, and the seriousness of the case is apparent. Paul asked the Galatians why they were so foolish as to go back to the law of Moses after having accepted the gospel. Such falling away is a piece of folly. Anything which is foolish is a violation of the Scripture, and folly ought not to be practiced by sensible people.

We can apostatize, but we should not. The consequences are too great, both to the church and the apostate himself, to offer any excuse for it. Christians should know better and do better.

I find a great many "funny" Christians (?) in my rounds. Along with what Brother Hinds has to say about "the folly of apostasy," may I ask: What are we to think of those Christians who work by "spells," which spells do not last long? Wherever I go, I find a few who at first seem so deeply in earnest. They come to every class meeting for Bible study, and try, it seems, to have some one with them at church on Lord's day. And then they quit. When you see them, O how interested they are, and they are "going to" do better; they have been interested all the while, but this thing and that has interfered with their attending services. I do not know how other preachers feel, but I confess that this kind of church member is hard on my nerves. May God help us to see, with all our ability to see, "the folly of apostasy" even in the smallest degree.

Pride.

BY H. C. FLEMING.

The word "pride," like most other words, has more than one meaning. Two of the most important definitions are extreme self-esteem and noble self-esteem.

He who has too much of the first named is in danger of becoming a detriment to himself and others, especially so if puffed up by a carnal disposition. "The wicked in his pride doth persecute the poor." (Ps. 10: 2.) "The wicked, through the pride of his countenance, will not seek after God: God is not in all his thoughts." (Verse 4.) "Only by pride cometh contention: but with the well advised is wisdom." (Prov. 13: 10.) "Pride goeth before destruction, and a haughty spirit before a fall." (Prov. 16: 18.)

Noble self-esteem is commendable and of great value. He who has it will scorn to stoop to anything of a degrading nature. "For as he thinketh in his heart, so is he." (Prov. 23: 7.) He will not use low and vulgar language in opposition to those who, by their understanding or misunderstanding of things pertaining to life and godliness, do not agree with him. Nor will he, by insinuations and false teaching, try to injure another in any manner. This kind of pride elevates the one who has it in the estimation of others and of his Creator. Without it, he will be lacking in anything he attempts to perform. His work will be slovenly done in a slipshod manner and of but little value.

It is good to think well of ourselves, because if we do not we will not have the esteem of others. We all like the praise of others; therefore let us so act that we can respect ourselves, then others will respect us. But we should not think more highly of ourselves than we ought to think. (See Rom. 12: 3.) "For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world." (1 John 2: 16.) "For we dare not make ourselves of the number, or compare ourselves with some that commend themselves: but they measuring themselves by themselves, and comparing themselves among themselves, are not wise." (2 Cor. 10: 12.)

There is danger to the young, and sometimes to the old, of becoming puffed up with pride on account of something done, although it may have been a good work, and thereby "fall into the condemnation of the devil." (See 1 Tim. 3: 6.) Contrary to this, Christ's instructions are: "So likewise ye, when ye shall have done all those things which are commanded you, say, We are unprofitable servants, we have done that which was our duty to do." (Luke 17: 10.)

In summing up the teachings of the above references, what is the lesson? "Humble yourselves in the sight of the Lord, and he shall lift you up." (James 4: 10.) "Humble yourselves therefore under the mighty hand of God, that he may exalt you in due time." (1 Pet. 5: 6.) No man should ever boast of himself in whatever good work he has done, but should give all the praise to God. "For not he that commendeth himself is approved, but whom the Lord commendeth." (2 Cor. 10: 18.)

China Famine Day—May 15.

GOVERNOR'S PROCLAMATION.

The reports which come to us from the famine-stricken districts of Northern China are such as to make an irresistible appeal to the heart that is human. Millions of our fellow beings must speedily starve to death unless they receive help. What more friendly act could the people of America show China to-day than to reach out a helping hand across the seas to feed the hunger of her famine-smitten people?

God has blessed us with abundant crops. Shall we not share our bread with the hungry?

As Governor of Tennessee, I direct that Sunday, May 15, be observed in this behalf. I ask that as far as possible our ministers present this cause from their pulpits and that offerings be taken in the churches for the China sufferers.

It would also be a fitting expression of our interest if the school children were given an opportunity to show their sympathy, and if in all our public gatherings, as well as in our private benefactions, we make a place for this hunger line of a friendly nation.

A. A. TAYLOR, Governor of Tennessee.

Nashville, Tenn., April 16, 1921.

Do you remember that old story of a young man with bent head standing on the border of a vast piece of ground which he had to cultivate, discouraged, and murmuring: "I can never do it; it is too large?" "My son," said his father, "you have not all this field to plow. Do you see the little corner marked by a slight ridge? That is all your task of to-day: only occupy yourself with that."

What Two Baptist Preachers Said.

BY J. OSCAR PAISLEY.

Brethren Kurfees, Taylor, Holt, and North have all written some splendid and interesting articles on the general teaching of the Baptist people and where God's people are. I, too, believe firmly that the Baptist preachers teach enough truth, sometimes at least (in spite of all the error they teach), to put one into the kingdom of Christ who obeys it, although they be badly misled in other things of which they may be taught.

Brother C. E. Holt's statement in the Gospel Advocate of March 17, in regard to the Baptist preacher and his congregation for which he had preached so long, prompted me to write what I heard two Baptist preachers say last Sunday evening (March 13). The Baptist people held a very extensive meeting in Metropolis, Ill., which closed last Sunday night, after baptizing some ten or twelve persons that afternoon. I went to the baptizing. The "evangelist" who conducted the meeting read Matt. 3: 13-17; Acts 8: 35-39; Rom. 6: 1-4, and made a splendid argument on Jesus indicating the necessity of baptism by the distance he had walked to be baptized of John, and the comeliness of being baptized, in that it is to fulfill all righteousness. And then, of Philip and the Ethiopian eunuch, he preached with strong, telling force of Philip preaching Jesus to him, and the eunuch demanding baptism, and Philip teaching him the terms upon which he would baptize him; of the eunuch confessing that "Jesus Christ is the Son of God," after which they both went down into the water, and he baptized him; of the eunuch going on his way rejoicing, after being baptized. And of Rom. 6: 1-4, he made a fine argument on the "dead to sin," and buried, baptized into Christ's death, and resurrected to walk in newness of life. While their pastor did the baptizing, and he and two ladies were in the water, immediately after each of them came up out of the water enough to get their breath, they had a big round shouting, which caused a little laughter among the audience, at which time the evangelist, standing at the front of the water's edge, beckoned with his hand over the immense audience and said, "They have a right to rejoice," referring to the eunuch going on his way rejoicing after being baptized. He said, furthermore, with reference to essentials and nonessentials, he did not believe God gave one single commandment that was a nonessential, and that anything which his soul's eternal destiny was based on his doing it, he was going to do it. As the pastor led the last two out of the water, he called out with a loud voice: "Are there others who want to obey the Lord?" Not one word said about a Baptist church, or Baptists in any sense, but exhorting the people to obey the Lord.

I fell in conversation with one of the leading male members of the same Baptist church since that, and told him that man preached more real gospel there at the water than I ever heard uttered by a Baptist preacher at any time or place in my life before. He said that was just the way he had been preaching all through the meeting. What is that but gospel? Under such teaching persons can understand enough of the truth to be baptized into Christ, yet be in Babylon, in that they belong to a human organization not known in the New Testament, and very badly misled in many other things and subject to learning. Such are the ones that John, as God's humble mouthpiece, so tenderly and lovingly admonishes with such earnest, pleading tones to "come out of her [Babylon], my people, that ye be not partakers of her sins, and that ye receive not of her plagues." (Rev. 18: 1-4.) When one comes to us, brethren, telling us he has obeyed the Lord in first principles, but has learned since that he is in the wrong place, and desires to come out of Babylon so that he can stand in the liberty wherein Christ hath made him free, let us not question him in so much as to refuse him, and then call him a liar. For God truly has people in Babylon, and they are urged to "come out of her," that they "be not partakers of her sins." Those who come to us from the denominations may be of a truth his people in Babylon, and again they may not be; but who knows? They and God only. They can fool us, but they cannot fool God. Let us always preach the gospel in its fullness at all times with all the force that is in us, and act accordingly, that we be free from the blood of all men by refusing none and always declaring the whole counsel of God, calling men out of the world, and God's people out of Babylon.

Wheat and Tares.

BY C. E. HOLT.

In the Gospel Advocate of March 3 there is a short article from Brother C. E. Jones, of Mount Rainier, Md., on the parable of the wheat and tares, found in the thirteenth chapter of Matthew's record. Brother Jones takes a position somewhat unique. But I shall not offer any criticism, except in a general way.

I have given very close attention to this parable, reading the many articles which have appeared in our papers covering a period of more than a quarter of a century, in which a number of different views have been set forth. The chief difficulty with all the brethren seems to be that they assume the phrase "kingdom of heaven" in the parable to be the church which began on Pentecost. They assume that God's kingdom did not exist in any sense until the church was begun on Petecost as recorded in the second chapter of Acts of Apostes. In Matthew (chapter 13) we have a series of parables covering the entire period of God's dealings with the human family from the creation to the final consummation. This parable seems to cover that period. God's first message to man was in Eden. Man fell from his rightful position in which he was divinely placed, but God did not forsake him. While the divine record is brief, it is very clear that from the time of man's expulsion from Eden to the sacrificial ransom on Calvary, God gave laws to man and made revelations to him. In fact, there was never a time when God did not have a system of worship on earth. God's plan--his original plan—was frustrated, but not defeated. The evil one began his work of sowing the seed of discord and rebellion in an early period. The kingdom of heaven, or God's reign on earth, was the chief subject and concern of God's servants from Abel to the Son of God, and Mary's Son—the woman's seed who bruised the serpent's head, or sensorium—the archenemy of man. God's word was formerly lodged with his chosen servants, the prophets. "God, who at sundry times and in divers manners spoke in times past unto the fathers by the prophets, hath in these last days spoken unto us by his Son." (Heb. 1: 1.) All along through the ages human kings and kingdoms came into existence. On the same planet, the earth, originally given to man for whom it was created, the devil sowed the seed from which sprang human institutions. God's people are, in a sense, so connected with the institutions of the world that if these institutions should suddenly collapse and die, God's people would, in a sense, suffer as a consequence. God's elect, the saved, are, in a large measure, dependent upon these things, so far as their material welfare is concerned. Wicked men build railroads, and Christians benefit therefrom. Wicked men set up governments, make laws, and do many things by which God's people are benefited. It has been so from the beginning. God permits these things, and frequently uses these human governments to carry out his purposes. In praying for his people, the Savior said: "I pray not that thou shouldest take them from the world, but that thou shouldest keep them from the evil one." (John 17: 15.) So the church, God's people, are in the world, but are not of the world. "Let all grow together until the harvest."

Georgia and the Far Southern Field

By B. C. GOODPASTURE

Peter's Honorable Mention of Paul.

Just before closing his last letter to "the elect . . . sojourners of the Dispersion in Pontus, Galatia, Cappadocia, Asia, and Bithynia" (1 Pet. 1: 1; 2 Pet. 3: 1), Peter, in his notice of Paul, said: "And account that the long-suffering of our Lord is salvation; even as our beloved brother Paul also, according to the wisdom given to him, wrote unto you; as also in all his epistles, speaking in them of these things; wherein are some things hard to be understood, which the ignorant and unsteadfast wrest, as they do also the other scriptures, unto their own destruction." (2 Pet. 3: 15, 16.) Regardless of what Peter formerly thought of Paul, this is evidently his last estimate of him. Probably Paul had already suffered martyrdom in one of the Neronian persecutions, and Peter was soon to follow; for he said of himself, "knowing that the putting off of my tabernacle cometh swiftly, even as our Lord Jesus Christ signified unto me." (2 Pet. 1: 14.) Paul informs us in his letter to the "churches of Galatia" that he had sharply rebuked Peter "because he stood condemned." (Gal. 2: 11-14.) This took place before the writing of Peter's second epistle. Hence, Peter writes to the Galatians of the "beloved brother Paul" after Paul had written to them of his rebuking Peter. This makes the estimate the more interesting and instructive. We desire to look into it.

It may be observed in the outset that what Peter did say is very different from what he would have said, if he had been prompted by the spirit of retaliation which sometimes characterizes the words and actions of those who are chafing under a severe rebuke. He might have insisted that the rebuke was out of place, unjust, and wholly improper; that it was public, whereas it should have been private; that he was Paul's senior as a Christian, as an apostle, and as a man; that he had enjoyed the personal teachings of Jesus; that he had gone, along with James and John, to the death chamber of Jairus' daughter, the mount of transfiguration, and the garden of Gethsemane, with the Savior; that to him had been committed the "keys of the kingdom of heaven;" that he had preached first to the Jews and the Gentiles; that the dignity of his person, his unusual experiences, his peculiar privileges, and his apostleship had been outrageously insulted; but we hear nothing of the kind from Peter. On the other hand, it is quite clear that Peter recognized, and admitted either by his silence or his verbal confession, the fairness of Paul's reproof. This much is indicated in Paul's narration of the matter: "But when Cephas came to Antioch, I resisted him to the face, because he stood condemned. For before that certain came from James, he ate with the Gentiles; but when they came, he drew back and separated himself, fearing them that were of the circumcision. And the rest of the Jews dissembled likewise with him; insomuch that even Barnabas was carried away with their dissimulation. But when I saw that they walked not uprightly according to the truth of the gospel, I said unto Cephas before them all, If thou, being a Jew, livest as do the Gentiles, and not as do the Jews, how compellest thou the Gentiles to live as do the Jews?" (Gal. 2: 11-14.) Peter's improper and inconsistent conduct was too evidently out of harmony with what had been revealed to him at the conversion of Cornelius to admit the slightest quibble, even if Peter had desired to resort to such. He evidently took the rebuke in a manner worthy of an apostle. He could not fail to see Paul's unwavering convictions of what was right. Solomon said: "Reprove a wise man, and he will love thee." (Prov. 9: 8.) Such it was in this case. Peter "stood condemned." Paul had truly shown himself a friend and a brother. The passing years seem to have contributed to Peter's love for, and appreciation of, Paul. Hear him speak of Paul. It is not Paul, the persecutor; nor is it "Paul, the apostle;" but "our beloved brother Paul." (2 Pet. 3: 15.) What could surpass this in tenderness and brotherly love? Moreover, Peter declared Paul's inspiration when he said that he (Paul) wrote "according to the wisdom given to him;" he also spoke of the profound thought characteristic of the epistles of the apostle to the Gentiles.

Finally, in the words of Macknight, "the meekness and candor with which Peter behaved, when rebuked by his brother Paul, deserves great praise, and are highly worthy of the imitation of the ministers of the gospel, and of all Christians." The "meekness and candor" with which Paul reproved his brother Peter are likewise worthy of imitation and praise. "Let the righteous smite me, it shall be a kindness; and let him reprove me, it shall be as oil upon the head; let not my head refuse it." (Ps. 141: 5.) "As many as I love, I reprove and chasten." (Rev. 3: 19.) "He that rebuketh a man shall afterwards find more favor than he that flattereth with the tongue." (Prov. 28: 23.)

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A Report From Savannah.

Brethren Beck and Copeland submit a report of contributions received for the meetinghouse in Savannah, giving the names of all contributors and the amount contributed by each, totaling $1,374.75. This report was made on April 11. The Savannah brethren will have to raise three thousand dollars more by the first of July. If the congregations elsewhere help them do this, they can take care of the remaining six thousand dollars. Remember that one payment of one thousand dollars has already been made out of the contributions named in this report. The work is growing in Savannah. We must not leave it until it is self-supporting. The West End Avenue congregation, of Atlanta, will give during this year five hundred dollars to the cause in Savannah. Thus far the brethren have responded liberally. The little congregation in Savannah is grateful beyond expression. Send all contributions to J. Bedford Beck, P. O. Box 1530, Savannah, Ga.

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News Items.

I closed an eight-days' meeting at West End Avenue on Sunday night, April 10. There were six baptisms. Yesterday (April 17) we had two good audiences. Two more were baptized at the evening service. We are expecting others to obey the gospel next Lord's day. Brother Flavil Hall was with us three nights. He was en route home from Florida. We are always glad to see Brother Hall.

Brother Haynes, of Montgomery, Ala., preached a very interesting sermon at South Pryor Street last Wednesday night.

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Life.

Life, like a house, has its foundations; and character, like a house, must be strong enough to stand against the storm. Every day is the day of judgment. We stand four square against every wind that blows, only as our lives are founded upon the Rock. We may go for a long time under sunny skies, and then, either from our own undisciplined nature or the challenge of circumstances, the time of testing comes. If we are wanting in principle, loyalty, faith, we go down all too easily, and the more easily as we are taken off our guard. Many of us are like posts of an old fence or the timbers of an old house. We seem to be doing something to keep the old fence up or the house secure, but we are really being held up ourselves, and when some weight is cast upon us we not only fall, but carry others down with us.

QUERY DEPARTMENT

BY J. C. McQUIDDY.

J. S. Westbrooks inquires about "the arguments that the sanctified folks make about living without sin." He says: "What do you think of the position which they take when they say that if a man can live without sin one day, he can live all the time without sin? Do you think that there is any human being that is accountable to God who lives without sin?" There is absolutely nothing in such an argument. You might as well contend that because a man can live a second without breathing he can live a lifetime without breathing, because a man can live for days without eating he can live a lifetime without eating, and because a man can live for months without getting sick he can live a hundred years without getting sick. The Bible plainly teaches that all men sin. "If we say that we have no sin, we deceive ourselves, and the truth is not in us. If we confess our sins, he is faithful and righteous to forgive us our sins, and to cleanse us from all unrighteousness." (1 John 1: 8-10.) The man is full of conceit and is presumptuous who claims that he does not sin. For a man to so contend is bordering on the sin against the Holy Spirit, for such a contention is a plain contradiction and setting aside of God's word. For a man to persist in refusing to accept the plain teaching of the word of God until death is a very grievous sin, for which he will not be forgiven. No man should claim perfection for himself, for Christ was the only absolutely perfect being that has ever lived in this world.

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T. R. Allen, of Justin, Texas, sends the "Query Department" of the Gospel Advocate the following questions: "(1) Did Jesus and his disciples partake of the passover supper last before his crucifixion on the fourteenth day of the first month in the Jewish year? (2) Is the feast of the passover and that of unleavened bread one and the same feast? (3) What does the feast of the unleavened bread celebrate? (4) Did Judas Iscariot partake of the Lord's Supper with the other eleven?"

1. Jesus and his disciples partook of the passover supper on the fourteenth day of the Jewish month Nisan. This was the last time he partook of it before his crucifixion. On this Adam Clarke says: "It is a common opinion that our Lord ate the passover some hours before the Jews ate it; for the Jews, according to custom, ate theirs at the end of the fourteenth day, but Christ ate his the preceding even, which was the beginning of the same sixth day, or Friday; the Jews begin their day at sunsetting, we at midnight. Thus Christ ate the passover on the same day with the Jews, but not on the same hour. Christ kept this passover the beginning of the fourteenth day, the precise day and hour in which the Jews had eaten their first passover in Egypt. (See Ex. 12: 6-12.) And in the same part of the same day in which the Jews had sacrificed their first paschal lamb—viz., between the two evenings, about the ninth hour, or three o'clock—Jesus Christ our passover was sacrificed for us, for it was at this hour that he yielded up his last breath; and then it was that, the sacrifice being completed, Jesus said, 'It is finished.'"

2. From Lev. 23: 5, 6 we learn that the passover was on the fourteenth day of the month, while the feast of unleavened bread was on the fifteenth day of the month. The passage reads: "In the first month, on the fourteenth day of the month at even, is Jehovah's passover. And on the fifteenth day of the same month is the feast of unleavened bread unto Jehovah: seven days ye shall eat unleavened bread." While this is true, we find that the Jews began to eat unleavened bread on the fourteenth day of the month. "In the first month, on the fourteenth day of the month at even, ye shall eat unleavened bread, until the one and twentieth day of the month at even." (Ex. 12: 18.) Hence, this day was often termed "the first day of unleavened bread." The evangelists use it in this sense, and call even the paschal day by this name. "And on the first day of unleavened bread, when they sacrificed the passover, his disciples say unto him, Where wilt thou that we go and make ready that thou mayest eat the passover?" (Mark 14: 12.) "And the day of unleavened bread came, on which the passover must be sacrificed." (Luke 22: 7.) The passover and feast of unleavened bread are so intimately connected that it is difficult to separate them. Of course the passover celebrates the passing over of the house of Israel in the land of Egypt.

3. The feast of unleavened bread is intimately associated, as already stated, with the passover, and celebrates the same thought as does the passover. We may say, however, that, as they had to make their departure in haste, they did not take time to leaven the bread, but used unleavened bread. So when the sinner decides to escape from the bondage of sin, he should make haste and not delay.

4. It appears from John 13: 30 that Judas did not partake of the Lord's Supper. He ate the passover with Christ, and then, as Christ began to eat of the Lord's Supper, he went out. The passage reads: "He then having received the sop went out straightway: and it was night."

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G. W. Bradley wishes information concerning whether or not Judas ate of the Lord's Supper. He says: "I notice in the explanatory notes on Lesson XI. of the Advanced Quarterly of 1921 that John 13: 30 is quoted to show that Judas was not present when the supper was instituted. The passage reads: 'He then having received the sop went out straightway: and it was night.' How can we harmonize this with Luke 22: 14-23?" This passage reads: "And when the hour was come, he sat down, and the apostles with him. And he said unto them, With desire I have desired to eat this passover with you before I suffer: for I say unto you, I shall not eat it, until it be fulfilled in the kingdom of God. And he received a cup, and when he had given thanks, he said, Take this, and divide it among yourselves: for I say unto you, I shall not drink from henceforth of the fruit of the vine, until the kingdom of God shall come. And he took bread, and when he had given thanks, he brake it, and gave to them, saying, This is my body which is given for you: this do in remembrance of me. And the cup in like manner after supper, saying, This cup is the new covenant in my blood, even that which is poured out for you. But behold, the hand of him that betrayeth me is with me on the table. For the Son of man indeed goeth, as it hath been determined: but woe unto that man through whom he is betrayed! And they began to question among themselves, which of them it was that should do this thing." The cup referred to in verse 17 was evidently not the one referred to in verse 20, which was used in the Lord's Supper. Judas was with them when the passover supper was eaten; but immediately afterwards, when Christ instituted the Lord's Supper, Judas "went out," as we are informed from John 13: 30.

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The sum total of a life lived in union with God is realized when the highest aspirations of the soul take form in corporate and objective worship, and prayer becomes but the voice of one who has placed at the Feet of the Lord Jesus a soul consecrated to the service of the dear Master, and to the greater glory of his holy name. —Henry Lowndes Drew.

AT HOME AND ABROAD

A. G. Freed preached at Corinth, Miss., last Lord's day.

T. Q. Martin is engaged in a meeting at Birmingham, Ala. From there he goes to Murray, Ky., for a meeting.

From F. J. Berry, Corpus Christi, Texas, April 18: "Two interesting services yesterday. One addition at the morning service."

Will J. Cullum was at Locust Grove, Logan County, Ky., last Lord's day and at night, with a splendid hearing at both services.

Sister Elizabeth McAdams, of Petersburg, Tenn., Route 1, sends two dollars and fifty cents for the Gospel Advocate sinking fund. We highly appreciate all gifts to that fund.

A sister writes: "Will some one please give, through the Gospel Advocate, the address of the church of Christ nearest Metcalfe, Ga.? The information will be appreciated very much."

Dr. Gay Cullum, of Watkins, this county, was in to see us last week. He reports all fruit of every kind on his farm killed by the freezes we have had recently. The church at Watkins has not frozen out.

The meeting at Clyde, Texas, with Foy E. Wallace, Jr., preacher, and Tillit S. Teddlie, singer, resulted in twenty-one baptisms. They are now in a meeting at Plainview, Texas, with good prospects ahead.

Any church or community desiring to locate a minister or evangelist of large experience and good ability, and who is well and favorably known, can get into touch with such a one by communicating with the editor of this page.

The interest in the sinking fund is growing. We have now received $57.50 for this fund. We will send the paper to those who wish to read it, but are not able to pay the subscription, as rapidly as funds are provided for this purpose.

E. A. Elam was called home from his meeting at Henderson, Tenn., on account of the death of his brother-in-law. He has returned, and is now continuing the meeting at Henderson. There have been a number of additions in the meeting.

J. E. Trimble, of Carter's Creek, Tenn., came in to see us one day last week. While here he renewed his subscription, and also that of Brother Roundtree, to the "old reliable" Gospel Advocate. He says he does not want to miss a number.

W. B. Norman writes from Cottage Grove, Tenn.: "I certainly enjoy reading the Gospel Advocate. It has been a pleasure to me to read, especially while I was confined to my room with a broken leg for sixteen weeks. I am out some now on crutches."

Charles F. Hardin, writes from Neosho, Mo., April 18: "Rue Porter and I did our best, sowing the seed at Bristow, Okla., without reaping. We closed there on Friday, and began here the next day with an encouraging outlook. Brother Porter is one of our best evangelists."

From A. N. Kennedy, Box 286, McKinney, Texas, April 18: "I am just home from Edgewood, where we had fine services. I have some time open for meetings anywhere the brethren have not arranged for their meeting. Write me. I hope to do much for the Master this year."

C. J. Hollerman, of Granville, Tenn., writes of the Gospel Advocate: "I do not want to be without it. It helps me so much in the discharge of my duty, and then I hand it to others who will read it and be benefited by it. I do not see how any one can live the Christian life apart from a church paper."

C. R. Nichol will begin a meeting at the Foster Street Church, this city, next Lord's day. He held a successful meeting with this church last year. The church has recently added a balcony to the house, which is a very decided improvement and adds much to the seating capacity.

From W. T. Hines, Braman, Okla., April 19: "The Wynn Chapel meeting closed after four weeks' duration. Two were baptized, one came from the Christian Church, and the church was built up. We wait for results. I have some time not yet taken in June, July, and August. I am ready to serve those in want."

L. S. Lancaster writes from Jackson, Tenn., April 16: "I closed a very interesting meeting at Wingo, Ky., last night. The meeting was well attended throughout and closed at the highest point of interest. The congregation seems to be in a growing condition. Two were added to the church by baptism. I have been preaching for this church once a month for a little more than a year."

Willis G. Jernigan writes from Olathe, Col., April 18: "On April 10 I preached at Olathe. At the close of the morning service two young men confessed Christ, and were baptized that afternoon. Yesterday I was at Delta, morning and night. A young lady made the good confession at the night service. The baptism will take place this afternoon. The work seems to be growing at these two places."

From O. M. Reynolds, Madill, Okla., April 15: "We are nearing the close of a two-weeks' meeting here, with large attendance, fine interest, three confessions, and one by relation. Last week home forces had charge; but John E. Dunn began with us on Monday, and has, with his powerful gospel sermons, made sin heinous, and righteousness desirable. Great good is being done, and the end is not in sight."

From T. W. Phillips, Fort Worth, Texas, April 18: "I am just in home from Osceola, Hill County, Texas. We had the best meeting in the history of the church there. Twenty-one were added to the congregation, sixteen of them by confession and baptism. Four heads of families, and a bunch of very fine young people. The weather was cool and rainy much of the time, but the brethren had a mind to work. I go to Wewoka, Okla., for a meeting, to begin on April 24 and to continue over the second Sunday in May. On with the good work!"

From F. L. Paisley: "On April 16, at the home of the bride, Mr. Tulley Frost and Miss Lila Mitchell, both of Memphis, Tenn., were united in marriage by the writer, who also had the pleasure of baptizing the groom sometime ago. He was formerly from Savannah, Ga., and is a splendid young man of talent and power. The bride is a younger daughter of one of the best of families, an accomplished musician and an excellent Christian. A nicely furnished home awaited their immediate entrance. May the Lord bless them." The Gospel Advocate offers congratulations.

From William W. Still, Morrillton, Ark., April 20: "I am back home from a fine gospel meeting in Antioch, Ark. Eight were baptized, including four Baptists and one Methodist, and one reclaimed. We set in order a congregation to meet and break bread on Lord's days. J. C. Mosley and I have put four congregations to work in the Lord's vineyard—Mayflower, Jones Hill, Washam Schoolhouse, and Antioch. I will leave to-morrow for another mission meeting at Pickett's Gap, six miles east of Conway. Preaching brethren, go to the work; don't wait for the work to come to you. The harvest is ripe. The time is ready to gather it in."

R. L. Ludlam, Jr., writes from Fort Smith, Ark., April 21: "This is well on the fourth month since wife and I began working here with the church at Seventeenth and Dodson Avenues. The church has purchased property in the northern part of the city and is offering the message to a neglected district. Some gain has been made in membership. The church also sends its evangelist to the needy beyond the city limits. This church will fellowship two other churches in a meeting, and has also had fellowship with an evangelist who has set in order a church at Mountainburg, Ark. In all, more than one thousand dollars has been spent to extend the kingdom of the Lord."

Readers of the Gospel Advocate in this city will find the Art Exhibit at the East Branch Carnegie Library of special interest. This display is made up of pictures painted by Nashville artists, and has been arranged by Mrs. Ida Chandler Noble, chairman of art of the Woman's Club and teacher of art in the David Lipscomb College. Several of the paintings on exhibition are the work of Mrs. Noble, among the finest of these being "Honeysuckles," "Trumphet Vine," "December at Elbon," and an exquisite miniature in oils, "My Mother." Looking upon this picture, one is impressed with its perfection and the assurance that the subject lived in the light of God's pure love indeed, for the rare quality of innate tenderness is wonderfully portrayed in this beautiful presence. Mrs. Noble has added to her personal exhibit a collection of life and still-life paintings made by her class of children at David Lipscomb College. These paintings have been declared by an able critic to be equal to the work of professionals. The exhibit will continue till May 1, 9 P.M.

Elder James E. Scobey will preach at Huntland, Tenn., next Sunday.

J. Leonard Jackson reports matters as about as usual with the Lindsley Avenue Church. The good work goes forward.

E. E. Shoulders reports fine interest at Franklin, Ky., last Lord's day. He says there is a perceptible growth in the interest there along several lines.

Lytton Alley preached two excellent sermons for the Charlotte Avenue Church, this city, under their large, new tent last Lord's day. The attendance in the morning was almost a record one, and very fine at the night service. Their work is going forward constantly.

John M. Rice says: "Church work in Munday, Texas, is doing nicely. The meeting being held by the church at Gillespie, six miles west of Munday, is being well attended. One young lady made the confession last night. I shall begin protracted-meeting work the first of May, and have meetings booked till the first of December."

From A. J. Veteto, Box 494, Henderson, Tenn.: "Owing to some changes in vocal-music school work in Arkansas, I have from the fourth Lord's day in July till August 21 I can devote to leading the song service in meetings. I have some splendid leaders I can furnish for other dates."

W. W. Scott, 441 Edward Street, N. E., Calgary, Alberta, Canada, says: "The church in this city is eagerly desirous of obtaining the services of an evangelist to work here. Kindly mention us to some good brother, and give us his address." We call attention to this, as Calgary is a very fine city, and would be a delightful place to work in the cause.

W. P. Skaggs writes from Itasca, Texas, April 21: "Last Sunday was a good day with the church of Christ in Itasca. A large crowd heard the preaching, and one was restored to duty. G. C. Brewer is in a fine meeting with the church in Cleburne. There have been several baptisms, and the meeting continues. I was with them last Monday evening, and I feel safe in saying that at least one thousand people heard him."

C. M. Pullias was quite ill of acute tonsilitis from Monday night of last week, and was unable to continue the meeting at Lawrence Avenue Church, this city, again till Lord's day. The meeting did not suspend, however. F. W. Smith took hold, preaching day and night, and continued till Friday night, and having twelve confessions and baptisms in his part of the work. Brother Pullias resumed the work on Lord's day, there being no services on Saturday.

N. W. Copeland, Detroit, Mich., writes under date of April 18: "The work at Cameron Avenue, this city, is still moving along nicely. On Lord's-day morning my son, Ralph, eight years old, made the good confession and requested that I baptize him. I asked him why he wanted to be baptized. He said: "To obey God." I baptized him at the night service. We often have additions from the Bible classes. God grant that the work may continue to grow."

Two of the most excellent sisters of Nashville were called to their reward last week—Sister Henrie Zellner Lipscomb, widow of the late Horace G. Lipscomb, about noon of Tuesday, and Sister Emma Dodd, wife of S. L. Dodd, Saturday night The former was the youngest daughter of Henry Zellner, deceased, long an elder in the Owen's Chapel congregation, and the latter was the only daughter of the venerable E. G. Sewell. A more extended notice of each will be published later.

J. B. Forrester writes from Cardwell, Mo., April 14: "W. E. Morgan, of Fort Worth, Texas, preached for us five nights. The church was edified by the instruction he gave on Christian duty. Brother Morgan is a power with the gospel, and should be kept busy in the good work. Roy Childress is now located with the church at this place. The church here and the church at Antioch are trying to keep him busy preaching the word. Our meeting will begin the first Lord's day in June. J. P. Lowrey, of Memphis, will do the preaching."

W. L. Oliphant writes from Muskogee, Okla., April 21: "I closed a meeting with the Good Hope Church, near Helena, Okla., Monday night. We were hindered much by rain, yet the meeting was far from being a failure. Nine precious souls confessed their faith in the Lord and were baptized into Christ. The following gospel preachers visited the meeting: J. W. Ballard, T. B. Wilkinson, and Clyde Williams. These are all faithful laborers in the Master's vineyard. Helena is the home of Brother Ballard. He is held in very high esteem by his home congregation. My wife and baby were with me during this meeting. We made our home with Brother and Sister A. W. Lecrone. We enjoyed our stay among these good people. They also supported me well for my work."

J. E. Wainwright writes from Texarkana, Ark., April 16: "The De Queen meeting was hindered greatly in many ways, but the time was well spent. Two additions, two families relieved of misunderstanding, and good seed sown in many honest hearts. I left a band of about thirty keeping house for the Lord in perfect unity. During our meeting a good sister visited us from Dierks, Ark. She asked me what I would charge to come over and help her with the cause, to which I gladly replied that I made no charges, but would be there to begin a meeting on Monday, April 26. If any reader is interested in this work, he may send fellowship to Sister Gus Hill, Dierks, Ark. We crave the prayers of all the faithful. The Central congregation in Texarkana thrives in every respect."

R. A. Craig writes from Forks of Elkhorn, Ky., April 23: "Our meeting here closes to-night, having continued three weeks. We rejoice in the Lord that our labors have been blessed. In all, twelve souls have been added to the working forces of Jehovah. I will preach at Shelbyville tomorrow afternoon. The work there is very encouraging. I feel that we will be able to go right ahead and soon have our building. We could do so much more easily if all the professed Christians there would lend a helping hand. I am willing to sacrifice all that I have to make this great work a success. I am sure that after we have borne the burden in the heat of the day, and finally succeeded in erecting our house of worship, and when there is no more heavy load to be lifted, then the brethren who are afraid to stand with us now will unite in this work. Brethren, pray for us. We must succeed in the work here."

A. H. Porterfield, writing from Imboden, Ark., April 20, says: "The meeting at Swifton closed last Sunday night, after running over two Lord's days. O. E. Billingsley, of Conway, did the preaching, and the writer conducted the song service. It was indeed a real treat to be with Brother Billingsley in this meeting. He is a great power. From the first to the last night the audiences were good and the interest was the very best. Two persons confessed their faith in Christ and were buried with him in baptism. The full results of this meeting cannot be known just now. Much prejudice was removed, and I am sure that the people in and around Swifton have a clearer conception of the word of God than heretofore. The congregation there is rather small, but is gradually growing under the able leadership of M. L. Bailey. I have been preaching there once a month, with good, attentive crowds. The Lord willing, I will preach here at home on the first Sunday in May. I have a little time in June and July for meetings or singing schools. May God bless the faithful."

John T. Hall, writing from Jackson, Tenn., says: "Recently we were made to feel very sad over the death of Sister J. R. Wilkerson, whose husband preceded her to the grave some four years. We seldom realize just how much we should appreciate our good and faithful loved ones until they are gone. Brother and Sister Wilkerson were among the oldest members of the church of our blessed Savior in Jackson. Judging them by their faithful, Christian walk for many years, we are consoled by the promises of the Author of the great Book of books, having hope that they are reaping their happy reward beyond this vale of tears." He further says: "The two congregations in Jackson and Bemis are coöperating in their Christian work. Brother Lancaster, one of our most earnest and able ministers, is preaching for the Bemis Church, and the faithful ones there seem to be proud of his work. He is working hard to get the indifferent and careless members up to what they ought to be, as well as to get sinners converted. Bemis is a fine little city of about two thousand inhabitants. A great number of the good people of this town make no pretensions to religion at all. If the efforts upon the part of the true members and their preacher to get people saved were as earnest and persistent as were the efforts of P. T. Barnum to influence people to attend his great shows, the church there would become strong and powerful for great good and usefulness. It is hard for most of us to realize how little we are doing and how much more we could do."

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EDITORIAL

For Fair Dealing.

BY J. C. M'Q.

J. L. Hines sent an article to the Apostolic Review on the eldership for publication. In the article he quotes the creed in full which D. Austen Sommer *indorsed*. In the article Brother Hines says:

I am frank to say that I would not notice Brother Sommer's article, if it were not that he does not treat Brother McQuiddy nor me fair. I wish it to be understood that I stand for fair discussion at all times and under all circumstances; but I have long since found that a man who is prejudiced and biased cannot treat his opponent with respect, but, on the other hand, resorts to sophistry, sarcasm, and ridicule. Such is not argument, but shows littleness of character, lack of culture and the Christian lovelike spirit. People who profess to be Christians should manifest the spirit of love and use judgment at all times when reproving and rebuking another; for while we may not be guilty of the same fault, it is possible for us to be guilty of some other. The driving spirit never won a moral victory, but it has always been the gentle, loving, leading spirit that has conquered the foe and led men to the foot of the cross, where their souls were purged from sins and their lives made beautiful in a Christlike innocency.

I believe with the whole heart that Brother McQuiddy is wrong on the "eldership" question, but I believe he is sincere in his belief and that he is no *infidel*, nor does he teach infidelity, but there is a fallacy in his reasoning. I know I said, after I had quoted scriptures bearing on the "eldership" question: "Set these scriptures aside, and you can by the same reasoning set aside every scripture." Logically that is true; but because a man teaches an untruth by an illogical exegesis of the text is no reason for calling such teaching infidelity. It can only be so classed by men who reason technically; and even then, religiously speaking, that is not true. Brother McQuiddy believes the Bible as much as Brother Sommer or I. Then why charge him with teaching infidelity?

I care nothing about what human authorities say about the "eldership" or any other biblical question, only so far as ascertaining the meaning of a biblical expression or word. No human being is authority in religion; then why should any of us appeal to such to substantiate a doctrine? Scholars speak as scholars, and theologians speak as theologians; but the apostles, as they were moved by the Holy Spirit.

Brother McQuiddy says: "Celibacy is commended in the New Testament, and is also represented as being productive of more consecrated service to God than is marriage." (1 Cor. 7: 32-34.) Brother Sommer quotes 1 Tim. 5: 14, "I will therefore that younger women [widows] marry," and says, in substance: "McQuiddy makes Paul contradict himself, by his reasoning, in order to hold up his single-man eldership idea." Brother McQuiddy is right when he says: "Paul commended celibacy." Brother Sommer is right when he says: "Paul says, 'I will therefore that younger women [widows] marry.'" Neither argument has anything to do with the "eldership" pro or con. Brother Sommer says: "If Paul recommended celibacy in general, as McQuiddy's remarks indicate, then Paul contradicts himself." Well, Paul did commend celibacy. Let us read: "It is good for a man not to touch a woman." (1 Cor. 7: 1.) "I would that all men were even as I myself." (Verse 7.) "But I say to the unmarried and to the widows, It is good for them if they abide even as I. But if they have not continency, let them marry: for it is better to marry than to burn." (1 Cor. 7: 8, 9.) But Paul, in writing to Timothy concerning widows who were being taken care of by the church, after he had said, "And withal they learn also to be idle, going about from house to house; and not only idle, but tattlers also and busybodies, speaking things which they ought not," also said: "I desire therefore that the younger widows [women] marry," etc. But Paul did not contradict himself. The "distress" of 1 Cor. 7: 26 is the "tribulations" of verse 28. Read the entire chapters —1 Cor. 7; 1 Tim. 5. Celibacy is not a command of the Lord, but Paul commends it *under certain conditions*, and the married life under other conditions.

But as my article on "That Creed Again" never saw the light in the Apostolic Review, so Brother Hines' article was refused and returned to him. It was the understanding between us that he would publish my articles in his paper and reply, and I would publish his in the Gospel Advocate and reply, which I did. He gave as a reason for not publishing that article that he had already published *one* on the subject from me, and he wished to discuss the question of teaching the Bible in schools. I could not consent for him to publish only such articles of mine as suited him and reject those which I considered my strongest articles. I had not agreed to carry on a *one-sided* discussion. While positively refusing to publish my article which he was in honor bound to do, he published that I had quit the discussion. That our readers may know the facts, I quote from a letter that I wrote him on September 3, 1920:

I certainly think you should publish my article in reply concerning the Denver matter. There are principles involved that I think need discussion. I am not contending with you about who shall close the discussion. I am not writing for victory, but simply to know the truth. Of course you will have the right to reply to my article relative to the appointment of elders in Denver. Fairness, however, demands that you do not introduce any new arguments; but you have a right to reply to what I say in that article. Yes, I have written a number of articles on teaching the Bible, and teaching it everywhere. You might as well go back to articles that I have written years ago on this same subject and quote them, thus contending that I began the discussion. I shall not fall out with you about your having the close in the matter. Can't we be Christians enough and big enough men to do right and to contend earnestly for the truth as it is in Christ without quibbling

with each other over these little matters? If you want to close, you certainly may, so far as I am concerned. As I wrote you sometime ago, just so soon as I am able I will be glad to publish your last article on the college question with my reply. I think it rather unbecoming in you to assume that I had quit until I had written you to that effect. I had only objected to your failure to notice the issue. If you will confine yourself to the issue and not bring in any irrelevant matters and the discussion can be conducted on an elevated, dignified plane, there is no reason why we should not continue it. If we have to wrangle over who gains the victory, then I think the discussion had better close. Such action is not akin to the spirit of Christ.

I wrote him several times, stating my willingness to continue the discussion, provided he would publish my articles. He refused to publish my article on the creed proposed in Denver and published that I had quit, when the truth is *he had quit* publishing my articles.

Again, on December 11, 1920, I wrote him:

When you publish my article on "That Creed Again," which was a reply to your attack on the work I had done in Denver, we can consider a continuation of our discussion of the subject, "Is It Right to Teach the Bible Everywhere?" I am perfectly satisfied with my efforts and what has been accomplished for the truth: but if you are not satisfied and wish to continue, I will consider accommodating you, provided you publish the article referred to above. I think that you should have told your readers that the reason I delayed answering your last letter was on account of physical disability; but, as I presume you have never had the hay fever, you do not really know how to sympathize with a man who has had it for over thirty years.

Because I would not discuss with him when shut out of his columns, I closed, he says, the discussion on a technicality! The reader who loves fairness, justice, and truth will readily see who closed the discussion.

"Prove All Things, Hold Fast That Which Is Good."

BY M. C. K.

On page 397 of this issue of the Gospel Advocate we publish an article from Brother J. Oscar Paisley called out by the current discussion of "Bible Things by Bible Names." In addition to the matters which the Advocate has so far emphasized in the discussion, this article suggests several things of vital importance to which it seems proper to direct special attention, and I therefore ask the reader to please examine it carefully before reading these comments.

We may observe, first of all, that it has been one of the chief objects of Satan in all the ages to sow seeds of error wherever God's truth is planted and thereby to confuse and mislead men, if possible, and prevent their seeing and obeying the truth; but sometimes, in spite of his seed sowing and the resultant harvest of errors, men see what is the truth and obey it. Whenever this is so, surely we rejoice and try to confirm them in the truth as far as they have discovered it, and, at the same time, to help them, if possible, to see and turn away from any errors in which they have become unwittingly entangled. The righteousness of this course may be illustrated by the concrete example presented by Brother Paisley. Hence, let us note some facts in connection with it which call for renewed emphasis.

1. The two Baptist preachers. In this case Brother Paisley has given what he saw and heard. While I rejoice that, according to his report, these two men faithfully preached and practiced the New Testament doctrine on becoming a Christian precisely as it is written in that inspired volume, yet I do not call further attention to it merely to emphasize this pleasing fact. Rather, I wish to further emphasize the additional pleasing fact that, in spite of the Baptist theory and the Baptist denomination with which they were allied, they had learned and were faithfully teaching the truth of the New Testament on the process of becoming a Christian. In fact, as reported by him, they were preaching and practicing it so fully and so faithfully that a stranger, who knew nothing of their denominational affiliation, would never have suspected that they belonged to either the Baptist or to any other denomination.

2. But suppose they had preached some Baptist error or some other kind of error, and yet, in spite of such errors, sinners had heard from their lips the New Testament truth also, and had believed it with all the heart and obeyed it—obeyed it precisely as it is taught in the New Testament—where could such a process of faith and obedience have put them, except into the church of God?

3. No matter in what errors men who preach may be involved, still, if they preach also the Lord Jesus Christ, and Him crucified, as the Savior of the world, preach that he requires men to repent of their sins and to be buried with him in baptism—yea, actually read to them "Matt. 3: 13-17; Acts 8: 35-39; and Rom. 6: 1-4," and make "a splendid argument on Jesus indicating the necessity of baptism by the distance he walked to be baptized of John" and on "the eunuch going on his way rejoicing after being baptized into Christ's death and resurrected to walk in newness of life"—if they do all of this and send obedient hearts on their way rejoicing in salvation from sin, why should it not be right and acceptable to the Lord?

4. Let the reader further note that, in spite of any errors in which this Baptist preacher who did the baptizing may have been entangled, yet, when thoughtless and irreverent persons attempted to create laughter at the rejoicing of the obedient over their salvation, he "beckoned with his hand over the immense audience and said, 'They have a right to rejoice,' referring to the eunuch going on his way rejoicing after being baptized." Can anybody improve on this?

5. Still more significant is the exposure made by this Baptist preacher of the false claim sometimes put forward about "essentials and nonessentials" when he actually said that "he did not believe God gave one single commandment that was a nonessential." Again, it is pertinent to ask, who can improve on this? It is the identical principle which hundreds of preachers who are not "Baptists," and who are trying to be nothing else that is denominational, have been trying to preach and inculcate all their lives. Why should they not encourage Baptist preachers or any other kind of preachers in doing the same thing? Yea, why not encourage the preachers of all denominations to do it? This principle, faithfully preached and properly applied everywhere in religion, would gradually disintegrate all denominations and result ultimately in restoring the one church of primitive times.

6. Finally, let it be distinctly understood and never forgotten, that it has not only been no part of my purpose and no wish of mine in this controversy to indorse or compromise with a single error taught by any denomination, but, on the contrary, it has been my studied and fixed purpose and my resolute determination, as far as in me lies, to oppose all error of every form, whether great or small, in any and all denominations. But, with righteous discrimination between truth and error, wherever and in whatsoever the truth is found, it has been and is my purpose to indorse and encourage it, and with equal diligence to discourage and to refuse to indorse error, wherever and with whomsoever found. With the New Testament as our guide, I know not what other course to pursue that will be well pleasing to our Heavenly Father. This principle is so simple that a child may understand it. Moreover, it is exactly what God tells us to do: "Prove all things, hold fast that which is good." (1 Thess. 5: 21.) If a Baptist, Methodist, Presbyterian, Episcopalian, or anybody

else teaches a New Testament truth on any subject whatever, let us accept it; but, on the other hand, if the most ardently loved and trusted preacher in all the church of God and a member of no denomination at all should teach an error, let us reject it. Why not? No living man can give a just reason for not doing so. Let us accept, honor, and magnify all truth, wherever and with whomsoever found, and oppose all error, no matter where nor by whom taught.

"Let Your Speech Be Always With Grace, Seasoned With Salt."

BY E. A. E.

INTRODUCTION.

It appears that there is great need for more teaching on this subject, and still greater need for practice. In this particular, as in regard to baptism, the Lord's Supper, feeding and clothing the poor, "faith apart from works is dead." Thou who bearest the name of *a Christian*, and restest upon the gospel, "and gloriest in God, and knowest his will, and approvest of the things that are excellent" (gracious and edifying speech both in private conversation and public address), being instructed out of the gospel, "*and are confident that thou thyself art a guide to the blind, a light to them that are in darkness, a corrector of the foolish, a teacher of babes*," having in the gospel the knowledge of God and "all things that pertain unto life and godliness" (compare Rom. 2: 17-20), dost thou give way to temper, seek retaliation, cherish malice, apply unchristian and even vile epithets, indulge in harsh and bitter speech, and employ invective?

I. "PROOF TEXTS."

Thou therefore that teachest another, teachest thou not thyself? thou that preachest a man should not steal, dost thou steal? thou that sayest a man should not commit adultery, dost thou commit adultery? thou that abhorrest idols, dost thou rob temples? thou who gloriest in the law, through thy transgression of the law dishonorest thou God? (Rom. 2: 21-23.)

Continuing in Rom. 2, do not the ones who profess to be teachers of babes, instructors of the foolish, guides to the blind, lights to those in darkness, preachers of the gentle Nazarene, and followers of the meek and lowly Jesus, but who indulge in the language described above, bring reproach upon the church of Christ and cause the name of God to be blasphemed by the world?

What an anomaly, reproach, and shame for preachers, elders, or other professed teachers of the gospel of Christ, preaching and teaching "the unity of the Spirit in the bond of peace" and that the body is one and "there should be no schisms in the body," to be leaders in unholy strife and heads of factions!

Let your speech be always with grace, seasoned with salt, that ye may know how ye ought to answer each one. (Col. 4: 6.)

Let no corrupt speech proceed out of your mouth, but such as is good for edifying as the need may be, that it may give grace to them that hear. And grieve not the Holy Spirit of God, in whom ye were sealed unto the day of redemption. Let all bitterness, and wrath, and anger, and clamor, and railing, be put away from you, with all malice: and be ye kind one to another, tender-hearted, forgiving each other, even as God also in Christ forgave you. (Eph. 4: 29-32.)

But if ye have bitter jealousy and faction in your heart, glory not and lie not against the truth. This wisdom is not a wisdom that cometh down from above, but is earthly, sensual, devilish. For where jealousy and faction are, there is confusion and every vile deed. But the wisdom that is from above is first pure, then peaceable, gentle, easy to be entreated, full of mercy and good fruits, without variance, without hypocrisy. And the fruit of righteousness is sown in peace for them that make peace. (James 3: 14-18.)

For whosoever shall keep the whole law, and yet stumble in one point, he is become guilty of all. (James 2: 10.)

He who said, "Do not commit adultery," said also you shall not hate your brother, or say to him, "Raca," and "Thou fool;" furthermore, that no corrupt speech and bitterness and unsavory denunciation shall proceed out of your mouth, but only such as is good for edifying. Now, if you commit no adultery and never looked upon a woman to lust after her, or never violated the law of God in all other respects, yet if you fail to control your temper and tongue and pen, thoughts and feelings, you are guilty of transgressing the law of God. God says a man is happy who does not condemn himself in that which he puts to test, and Jesus says: "Judge not, that ye be not judged." King Saul, who deliberately and in rebellion against God changed God's order of things, was a greater sinner than David. David confessed his sins, and God forgave him.

II. WHAT IS OBEDIENCE TO GOD?

Since faith is shown by works, and "by their fruits ye shall know them," it appears that not a few religious people have not yet learned what obedience to God is. They may teach in general terms that not every one who says, "Lord, Lord," shall enter into the kingdom of heaven, but he who does the will of God who is in heaven, and that to hear and do the words of Jesus is to build on the rock; but in practice—in work and worship—they deny it.

But in vain do they worship me, teaching as their doctrines the precepts of men.

Doing something in religion which God has never commanded, while leaving undone much he has commanded, is not obedience to him. Hundreds of examples in the Bible show this. For instance, when God commanded Moses to sanctify him in the eyes of the people and to *speak to the rock*, it was not only not obedience to God to *strike* the rock and to fail to sanctify God here, but it was unbelief and rebellion. (Num. 20: 10-13, 24; 27: 12-14.) Since God now commands his children to sing, to sing "psalms and hymns and spiritual songs," thus to *teach and admonish* one another, "speaking one to another in psalms and hymns and spiritual songs," and to sing these "with the spirit" and "with the understanding," making melody with their hearts to the Lord and with grace in their hearts unto God (1 Cor. 14: 15; Eph. 5: 19; Col. 3: 16), it is not obedience to God to sing in his worship national songs—"Dixie," "Yankee Doodle," "My Country 'Tis of Thee," etc.—or some jiggish something, without sentiment or sense, like "Pop Goes the Weasel." Neither is it obedience to God to play in his worship various musical instruments. All see this. Just so, since God commands preachers in their preaching and teaching and private conversation with all other Christians to use "sound speech, that cannot be condemned," it is disobedience to him to refuse or even to fail to do this. All should be just as careful and obedient to God to use the kind of speech which he commands as the kind of music which he commands, or as to obey him in being baptized, observing the Lord's Supper, etc.

It is obedience to God to bridle one's tongue; to control one's temper, thoughts, feelings, and pen; to put away anger, wrath, bitterness (all of it), and all malice and guile and hypocrisies (1 Pet. 2: 1), clamor and railing; it is to be kind, tender-hearted, long-suffering, forbearing, forgiving, and to take "not account of evil;" it is to study and pray so as to season one's speech with salt, to know how to answer every one, to know how to edify as the need requires, and to avoid grieving the Spirit of God. We must contend as earnestly and as faithfully for obedience to God in these particulars as in all others, first of all, setting a good example.

To *grieve* "the Holy Spirit of God" is a most serious wrong. This Christians do in failing to use such speech

as God requires and for the purpose he gives. Many righteous men and not a few pious women are grieved over the harsh, ugly, and bitter language they hear from the pulpit and read in the papers. Then how much the more is the Holy Spirit grieved! All unholy strife, factions, earthly, sensual, devilish wisdom, is displeasing to God and is condemned by him. The wisdom which is *from above* and for which all should pray (James 1: 5, 6) "is first pure, then peaceable, gentle, easy to be entreated, full of mercy and good fruits, without variance and hypocrisy. And the fruit of righteousness is sown in peace for them that make peace." The exercise of this wisdom is obedience to God. All hair splitting theories, such as tithing "mint and anise and cummin," and all neglect of justice, mercy, the Golden Rule, faith, and other weightier matters of the gospel, are as rank disobedience to God as ever grew in Satan's garden." "An enemy hath done this."

One comes in contact with as bitter, biting, blistering, and blighting bitterness in church troubles and factions as in the dirty, undermining politics of city slums. Springing from factions, I have been forced to see in anonymous letters some of the most shameful, vulgar, and disgraceful things! I would not mention such things but to show what strife and factions will lead professed Christians to say and do. James by the Spirit of God declares that "bitter jealousy and faction" lead parties affected by them into "confusion and every vile deed," into glorying against the truth and even lying against it.

Playing politics in the church—for instance, having men appointed as elders and deacons, not because of their scriptural qualifications and the need of the church, but because they favor certain measures (when the measures themselves may be unscriptural), in order to have a majority vote in "business meetings"—if doing such a thing by Christians is conceivable—no, not Christians, for *Christians* cannot be guilty of such practices—but professed Christians—is a crime against the church and Christ its Head. How men in their right minds, claiming to be Christians, to be governed by the word of God, to be teachers and guides and lights, and to seek and to teach "the unity of the Spirit in the bond of peace,' can depart so far from the truth, become so destitute of the Spirit of Christ, and be so barren of the fruits of righteousness and love, is a most astounding thing and must be one of the greatest deceptions of sin.

It is obedience to God to preach and to teach "the gospel," "the word," "Christ, and him crucified," "the whole counsel of God," "all things that pertain unto life and godliness;" it is disobedience to him to preach and to teach anything which he commands to be avoided, and to do this willfully is rebellion. It is another shame and crime that good and true men without the slightest blemish on their characters, and without, as Brother Larimore says, "a shade of a shadow" of doubt about their faithfulness in the gospel and to Christ and his church, must not be allowed to preach in certain places because they cannot indorse certain theories and factions!

Another wrong and unscriptural course, should such a thing ever be attempted, is for a preacher of some faction to try to "name his successor" when he decides to leave a congregation for another field. Scriptural elders—do not misunderstand—I say *scriptural elders—have been appointed by the Lord* to have the scriptural oversight (not an unscriptural lording it over their charge) of the church, and must see that the whole truth is taught and that all teachers who teach things which they should not teach are stopped. (Tit. 1: 10, 11.) To turn away from God's order of things in the church is as much turning away from God and rejecting him as the turning away from his order and government by Israel of old in wanting and securing a king to govern them as the nations around them were governed. To turn away from God, to reject his rule, to knowingly and willfully disobey him in one point is to do so at all points, is to be guilty of all. "Wherefore let him that thinketh he standeth take heed lest he fall." Whenever "*the* pastor," "*the* minister," "*the* evangelist," "*the* preacher, or *the* any other man, seeks to displace *scriptural* elders, with their *scriptural* qualifications and their *scriptural* work, he seeks to set aside God's appointments and order of government in the church and is to all intents and purposes a rebel against God. As when Saul of Tarsus persecuted the church, he may do this ignorantly and in unbelief, and God in his penitence may forgive him; but his ignorance and even conscientiousness do not destroy his sin. Ruling by *majority vote* comes in with the modern pastor, or modern "minister," or modern "evangelist," or "one-preacher" rule, and will eventually destroy the church wherever persisted in. It is not God's way. Why preach the New Testament church and order of things, while striving all the while to set this order aside?

The Death of His Saints.

BY F. W. SMITH.

There are many things that are precious in the sight of the Lord, but it shall be my purpose at the present to call attention to but one of these and apply it to a noble woman who has gone to her eternal reward. The text says: "Precious in the sight of the Lord is the death of his saints." (Ps. 116: 15.) When the eyelids of Sister McAlister, wife of W. J. McAlister, were kissed down in death, February 6, 1921, I firmly believe that all the riches of divine grace embodied in this soul-comforting passage from God's Book were applied to her. She was a faithful and devout servant of the Master for forty-three long years—a member of the Wells Hill congregation, in Lincoln County, Tenn. For forty years she prepared the loaf for the church at that place, and to her it was a real heart pleasure. I knew this good woman when she was a girl, before the words were spoken which united her to the man whose name she bore and to whom she was all that a good wife could be. Mary Tabitha Crawford, with her father and mother, lived near the home of my childhood, and I remember her as a sweet-faced, comely girl with a most amiable disposition. Her husband and I were "boys together;" and when I heard that this fine young woman had given her hand and heart to Billie McAlister, I felt a little uneasy about her future happiness, for Billie was not religiously inclined. I am happy to say that my fears never materialized, for Billie McAlister gave his heart to God, and heart to heart and hand in hand he traveled the highway of holiness with his faithful companion until God called her unto himself. How beautiful and blessed it is to witness husband and wife walking together with the Lord, each helping and encouraging the other in the rearing and training of their children for the higher and better things of life! On September 25, 1873, their love for each other was sealed by the marriage vows, and to this sacred union were born thirteen children, all of whom have passed away, save three—one son and two daughters. Sister McAlister was in her sixty-fourth year, and because of continued illness and great suffering she said: "I have been here long enough, and I want to sleep my last hour away." God graciously granted her wish; and when she awoke from that peaceful rest, it was to suffer no more forever. She had fought the battles of life clad in heaven's armor, and victory came in the gloom and shadows of death, so that she was enabled to say: "O death, where is thy sting? O grave, where is thy victory?"

The death of God's saints is precious in his sight because their *lives* have been precious in his sight. We need not be concerned about the death part, but *intensely* concerned about the living side of our being. From the mo-

ment of our birth into the kingdom of Christ, God watches every effort, though feeble it be, we make to walk with him; and when the weary journey over the rough and rugged pathway of life is ended and we lay us down to die, our departure is precious in his eyes. He takes us away from the sorrowing, suffering, heartaches and body aches of this sin-cursed earth, and welcomes us into a land against whose shores no wave of trouble, sorrow, or suffering will ever break—a land whose bewildering and unfading beauties shall claim our enraptured vision through endless ages. The death of his saints is precious in his sight because of the triumphs of redeeming grace over the powers and forces of sin and death—yea, because of the "golden fruit" gathered into the garner where no decay can come—fruit of righteousness springing from the incorruptible seed bedewed with the grace and blood of the Lamb without blemish. Their death is precious in his sight as he views them clothed in white raiment, with palms of victory in their immortalized hands, marching with joyous song around the great white throne.

In writing this tribute to the love and memory of a noble woman, I am borne away to my first home and the fields of my boyhood days, and as I write my tears are falling thick and fast. From where I sit, beneath the picture of my sainted mother, my heart aches as I recall the old home with its sweet and hallowed memories. But it is only a reverie: they are not there; they have all crossed to the other side, and I alone am left to dream of the long ago. It is a sad dream, because on awaking not a familiar voice is heard nor a loved face or form can be seen. May the Lord comfort Brother McAlister and his children in their great sorrow.

The Parable of the Tares.

BY J. C. M'Q.

We cheerfully publish an article from Brother Sewell on "Where Are the Tares?" on page 394. It is not my purpose to review the article, but I will make a few statements from the parable which will be helpful in exposing error and in revealing the truth. Christ says: "The kingdom of heaven is likened unto a man that sowed good seed in his field." The likeness is between the kingdom of heaven and the man that sowed good seed in his field. There is nothing in the parable that intimates that either the wheat or the tares were sown in the kingdom of heaven; but the parable teaches very clearly that neither was sown in the kingdom of heaven, but both in the field, or the world. It also teaches beyond a doubt that neither wheat nor tares get out of the field, or the world, until the harvest, which is the end of the world. The Son of man does the sowing of the good seed through the kingdom of heaven; so the kingdom of heaven is compared to a man that sowed good seed in his field. Thus in a sense the kingdom of heaven does the sowing, and sows the seed in the world instead of in the kingdom of heaven. This is in perfect accord with Christ's interpretation of the parable: "And he answered and said, He that soweth the good seed is the Son of man; and the field is the world; and the good seed, these are the sons of the kingdom; and the tares are the sons of the evil one; and the enemy that sowed them is the devil; and the harvest is the end of the world; and the reapers are the angels." Both the tares and the wheat remain in the world until the end of the world. Hence, to state that the wheat or the tares get out of the world into the church is to contradict the plain teaching of the word of God.

Neither wheat nor tares are sown in the kingdom of heaven, but believers enter the kingdom of heaven by a birth of water and the Spirit. "Jesus answered, Verily, verily, I say unto thee, Except one be born of water and the Spirit, he cannot enter into the kingdom of God." (John 3: 5.) It is not only reasonable, but also scriptural, that at the harvest the tares will be gathered out of the *field*, which is the *world*, in which they were sown. "The Son of man shall send forth his angels, and they shall gather out of the kingdom all things that cause stumbling, and them that do iniquity." They are sown in the world; they are gathered out of the world, or "the kingdom." "Jehovah hath established his throne in the heavens; and his kingdom ruleth over all." (Ps. 103: 19.) Those who by obedience are translated into the kingdom of Christ are not taken out of the world; for the kingdom of heaven itself, which is composed of obedient subjects, is in the world. God rules over the whole world, while all his creatures are not subject to him as are his faithful subjects who accept the truth as revealed through Christ Jesus.

As enough has been said on this subject, we deem it unnecessary to discuss it further at the present time.

Book Notes.

"Gospel Plan of Salvation," by T. W. Brents, is a book that wears well. The book is as popular as when first issued, and has enjoyed a large and steady sale. We are selling this book at the low price of $2 per copy. This is decidedly the best work of Dr. T. W. Brents.

We still have on hand a few copies of "Peloubet's Select Notes for 1921." The price of this book is $2.10, postpaid. If you expect to get a copy, you should send us your order at once. After our present supply is exhausted, we will not be able to furnish the 1921 edition.

"The Model Church," by G. C. Brewer, is a most excellent book, and has been very cordially received. If you wish to read about the elders of the church and their work, with their qualifications, you should by all means have a copy of this book. It is especially interesting just now. Price, $1.

If you want a first-class music book, you should by all means send your order to us. Our hymn books are all first-class and have had a wide circulation. "Christian Hymns," "Words of Truth," "Gospel Praise," "New Christian Hymn Book," "Seventy-seven Sweet Songs," "Praise Him," and "Voice of Praise," are all first-class song books. Send for price list of our music books.

If you are troubled with Adventism, if the Adventists are in your community stirring up strife and dissatisfaction, you should by all means send us $1.25 for a copy of "Adventism and the Bible." This is one of the most complete books, if not the most complete, on the subject. If you will get a copy of this book and read it, you will have no difficulty in meeting the arguments of Adventism.

"Queries and Answers," by Lipscomb and Sewell, is having a splendid sale. Don't forget that this is a book of 767 large octavo pages, with back and sides gold stamped, bound in black cloth. We are selling the book at the exceedingly low price of $3 per copy. At the price we are selling the book, the first thousand copies will not pay the cost of manufacturing, but we are sure that there will be repeat editions on this book. If you have not sent in your order, you should do so at once.

"Old Limber; or, The Tale of the Taylors," by DeLong Rice, is a very attractive, readable book. We are receiving orders for this book daily, and it is hoped that in a very short time the first edition will be exhausted. If you want a copy, you should send $1 at once to the McQuiddy Printing Company, Nashville, Tenn. Robert L. Taylor; Alfred A. Taylor, present Governor of Tennessee; Andrew Johnson, former President of the United States; Nathan Bedford Forrest, a Confederate general; and others play a conspicuous part in the book.

HOME READING

The City.

The city that we seek
  Is not of gems and gold;
No citadel of light
  Shall to our eyes unfold.

To-day we slowly rear
  The city of God's own;
Within the hearts of men
  We build it, stone on stone.

The streets are not of pearl
  Which thread that city fair;
No walls of emerald
  Or amethyst are there.

With stones of loving deeds,
  With walls of kindly thought,
We build that kingdom blest—
  The city "God hath wrought."

No man shall dwell therein
  Who labors but for pelf;
No one shall tread its streets
  Who serves the god of self.

But each shall work for each,
  And greed shall be forgot,
For love abides therein,
  And envy troubleth not.

The city that we seek
  Is not of gems and gold;
No citadel of light
  Shall to our eyes unfold.

To-day we slowly rear
  The city of God's own:
Within the hearts of men
  We build it, stone on stone.

—Thomas Curtis Clark.

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How a Town Was Saved by a Clock.

In the old days, when every city had to be well guarded, the ancient town of Basel, in Switzerland, was surrounded by a high wall. There was only one gate. Beside it stood a tower with a clock in it, and at the foot of the tower lived the old man who was the keeper of the gate.

The old man did his duty so well that for years no harm came to the city, but inside of it were traitors who had long planned to turn it over to its enemies. The old guardian suspected that evil was hanging over the city, but there were no soldiers to help him: so he could do nothing but watch and listen.

One night, when all the lights of the town had been put out, the old man's keen eyes caught sight of shadows skulking near the tower. He knew it was the traitors, and that they were there for no good purpose.

It was then nearly midnight, and his sharp ears caught the whisper: "When the clock strikes twelve." That meant, of course, that the stroke of twelve had been agreed upon as the signal for the traitors to fling open the gate and deliver the town into the hands of its enemies.

The old man, listening in his little room, wondered what he should do. He had little strength himself, and there was no time to get help.

At last, when it lacked only five minutes of midnight, he thought of a plan. Climbing the stairs of the tower as fast as he could, he groped his way to the clock and opened its case with trembling hands.

A little later one long, clear note struck from the top of the tower. Only one, then silence. The old man, leaning from the window, heard excited whispers below.

"Why doesn't it go on striking?"

"Could we have slept while we waited?"

The sharpness of that one stroke on the silent air frightened the traitors. They crept away, sulky and fearful, in the darkness. Outside the gate the waiting enemy also heard the stroke, and after a time they went away, bewildered.

The next morning the mayor sent to the gate keeper to ask why the clock was an hour fast. When he heard what had happened, he ordered a great celebration in honor of the old man who had saved the town.

As for the clock itself, it never was set back. From that time on it remained an hour fast in memory of the time when its single stroke saved the town.—Olive A. Smith.

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The Great Elm.

Of all the trees that Billy knew, the very tallest was the great elm in the meadow lot near the river. He heard that the spire of the new church at the village was more than a hundred feet tall, and he felt sure that his tree was taller than that.

One day Billy and his cousin Robert were playing in the meadow. They sat down to rest for a minute in the shade of the great elm.

"I wish that I could find out how tall this tree really is," said Billy.

"Why, that is easy enough," said Robert.

They ran into the barn, where Robert picked out a small pole from a pile of lumber. With a foot rule which Billy brought from the house they found that the pole measured almost exactly ten feet in length. Taking both the pole and the foot rule, they hurried back to the meadow. "Now you sit down and watch me," said Robert.

He stuck the pole in the ground not far from the elm, but outside the place where its great shadow fell. Then he carefully measured the shadow that was cast by the pole and with equal care measured the distance from the base of the tree to the end of the shadow cast by its topmost branches.

"Your elm is one hundred and twenty-eight feet tall," he said.

"How did you do it?" cried Billy.

"There could be nothing easier," said his cousin. "The pole is ten feet tall, and I found that its shadow is just five feet in length. Now that means that it takes two feet of pole, with the sun where it is now, to cast a foot of shadow. Of course it is the same with the tree. I found that the length of the tree's shadow is sixty-four feet. This means that the tree itself is twice sixty-four feet, or one hundred and twenty-eight feet high. Do you see? That is the way our teacher had us find out the height of our flagpole."

Billy was quick enough to understand, and before another day passed he had measured the height of a score of trees in the meadow.—The Lutheran.

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What to Learn.

There are five things in life which we ought to learn. Here they are:

1. Learn to laugh. A good laugh is better than medicine.

2. Learn how to tell a helpful story. A well-told story is as welcome as a sunbeam in a sick room.

3. Learn to keep your troubles to yourself. The world is too busy to linger over your ills and sorrows.

4. Learn to stop croaking. If you cannot see any good in this world, keep the bad to yourself.

5. Learn to greet your friends with a smile. They carry too many frowns in their own hearts to be bothered with any of yours.—Brooklyn Eagle.

CURRENT THOUGHT

Railroads Critically Sick.

Of the many troubles that the United States is facing, none are more serious than the railroad situation. We doubt if the public in general comprehends the gravity of the situation. The railroads are mighty sick, suffering from a complication of ailments that all but baffle the "doctors." While the wage and rate maneuverings are going on, workers by the thousands are being laid off, and tonnage is falling off day by day, and deficits are piling up. Take this report regarding the Pennsylvania Railroad as illustrative: "To-day more than ninety thousand freight cars stand empty and idle on its sidings and tracks. These are not, any of them, 'bad order cars' waiting on repair rails or 'rip tracks.' They are fit for service. Locomotives, sixteen hundred of them, are cold, idle, useless, set away to gather dust and cobwebs, in the dull, creeping paralysis that is spreading along the railway steel of the nation. More than eighty thousand men who had jobs on that railroad last September have been laid off. Wages are high, and rates are high. The men insisted on high wages and got them. The roads insisted on high rates to meet the high wages, and the high rates were authorized. But the pyramid was standing on its apex. The high wages are still being paid, but there are fewer workers on the payroll. High rates are still in effect, but the earnings are decreasing. Freight rates have paralyzed shipments. The ugly circle has completed itself. Men who were running locomotives on a regular 'run' a few months ago are back on the 'extra boards.' Men farther down the list have been 'laid off.' Trained personnel and technical staffs of the railways are melting away. Divisions are disappearing in reorganizations. 'Steel gangs' are becoming curiosities on many roads. Cobwebs are gathering in freight rooms. Rust is gnawing on siding steel and car coupling." One of the chief reasons for this condition of affairs is the state of economic depression, which is not only country-wide, but world-wide. Traffic is depleted. This may be, and we hope it is, temporary, but railroad revenue must be increased by cutting down operating expenses in some way.—Christian Advocate.

This is not a time for agitation. There is an unrest among all classes of people that should be quieted. The men of means should be willing to make sacrifices in order to keep the wage earner at work. On the other hand, the wage earner should be willing to make concessions also. There must be a readjustment, and this readjustment should be approached in a spirit of fairness and justice by all parties concerned. Throwing people out of employment will not better the condition; demanding higher wages will only aggravate, instead of relieving, the trouble. All men should go to work to do a day's work for a day's pay. There should be no laboring class and no capitalistic class, but all should be laborers together, doing unto others as they would have others do unto them.

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"Protestant Invaders" in Europe.

A writer in a Catholic paper published in Paris says that Catholic leaders in general in Europe are aroused by the activities of the "Protestant invaders." We quote what he says about Protestant work in Italy: "Wesleyans, Baptists, and American Methodists are flooding Italy with Bibles, organizing missions and founding schools, and in fifty years of effort have succeeded in winning some eighty thousand souls. Besides their churches, the American Protestants have started in Italy a number of institutions which, in themselves praiseworthy, have become, under the cover of charity or social service, instruments of proselyting. There are three great theological schools. There are several colleges, industrial schools, and an international institute for Methodist young women, which prepare for government diplomas and are altogether too successful in attracting young Catholics from all over the peninsula. There are a number of organizations for young people, including the Y. M. C. A., which has a beautiful palace in Rome and more than three hundred members; there are orphan asylums, cooking schools, farm colonies, and visiting missionary organizations. The charitable effort is enormous, and it is powerfully seconded by a press abundantly provided with newspapers, magazines, and tracts." This writer goes on to say: "In positive gain for Protestantism, almost nothing. Those affected by the propaganda do not become Protestants, but they do cease to be Catholics." For all true followers of Jesus Christ we do not believe there is cause in the activities that have stirred Catholicism in Europe for alarm concerning the interests of His kingdom on earth. What this statement acknowledges to have been accomplished for righteousness by the Protestants seems to us to be a testimony to the success of the Protestants in rendering genuine Christian service in Rome.—Christian Advocate.

Christians should be active always and everywhere in proclaiming the truth. The truth is powerful and will prevail. Our lives may be at fault, but the truth never. With consistent Christian lives and the truth presented in its simplicity and power, the world will be much more rapidly Christianized. Those who love the truth should not permit those who are in error to be more active in the propagation of error than they are in the propagation of turth.

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Suffering and Anxiety.

These days are full of suffering and anxiety. They are beset with vexatious problems. We shall all have to learn to take a steady view of life and understand that the days of reckless joy riding are over. There are big wage disputes to settle, and the ugly business of profiteering must be stopped. The process may prove to be a long and troublesome one. In the meantime those who can should become employers, and we should all concern ourselves with the needs of the unemployed. Every one should consider himself an agent to bring together worker and employer. A minister in St. Louis on a recent Lord's day made an impassioned appeal embodying these points. The unemployed have never had, and never will have, better friends than the pastors.

Partisanship in politics and sectarianism in religion are twin curses of national life. Why is it not enough to be simply American citizens and Christians only?—Christian-Evangelist.

If all men would be Christians, being filled with the spirit of the Christ, we would not have the present vexatious problems to solve. If men would only realize and fully practice the religion of Jesus Christ, our troubles would fade away. Selfishness is the damning sin of the age. When any man sacrifices principle and right in order to gain money, he loves money too well, and brings discord and strife by his conduct. All men should love the Lord Jesus Christ and the truth more than money or the pleasures of this world. Judas wrought his own destruction because he loved a few paltry dollars more than he loved Christ. There are thousands doing the same thing to-day that Judas did. Every man should now strive to bring about peace among men, for it is harder to win a victory in peace than to win a victory in war. The ministry should rise up as one man and preach the truth against all kinds of strife boldly and fearlessly.

The Christian-Evangelist, continuing on the same subject, very forcefully says:

The leaders of the government may well feel the gravity of the world situation. It is bleeding at every pore, and the red specter of war is steadily stalking the nations of the world. It is generally believed that the United States is the key nation. How forceful Emerson's words seem now: "As goes America, so goes the world!" Will we go on or turn back? The world awaits us, and we have been wrangling. O, shame! The Daily News, London, said recently: "Whether the present talk of reducing armament ends in moonshine or in a practical round-table conference of the principal powers will depend almost entirely upon America's readiness to consider the deal."

If pulpits of America will arouse themselves in concert of determined action and in accordance with the Master's words, they can wrench the nations away from the materialist and the militarist and put it completely under the leadership of Jesus Christ. But if the pulpit is worldly and militarist itself, it can do nothing. This is a critical period in the world's history, and the pulpit faces one of its greatest opportunities.

MISCELLANY

T. B. Clark writes from Childress, Texas: "For the information of brethren who contemplate a visit to Red Boiling Springs, Tenn., this summer, I will say that the church there has engaged my services for their annual meeting. The meeting is to begin on August 28. If you mean to visit the springs this year, make your visit during the meeting."

Carl Barnette sends the following: "Having received inquiries from brethren in Florida as to my standing with the church at Greenville, Ala., I cheerfully submit the following letter, signed by C. A. Buffington, minister, and twelve others, for publication: 'We, the undersigned members of the church of Christ at Greenville, Ala., hereby certify that Carl Barnette is in good standing and in full fellowship with the church at Greenville.'"

J. W. Burgan, Sinai, Ky., in renewing his subscription for the Gospel Advocate, writes: "I had decided to discontinue, but I feel like I can hardly do without the paper in my home. It is so encouraging and instructive that I cannot well do without it. I am getting old, past seventy-four, and seriously afflicted. I cannot read as much as I would like to, but it does me so much good in my old days. I would be glad if every one would read and study it."

We publish the following from Mrs. A. C. Wandell, Bradentown, Fla., regarding her subscription to the Gospel Advocate: "My paid subscription to the Gospel Advocate will expire in May. I am a widow, eighty years old, and have no way of making any money to renew my subscription. The paper was sent to me, and unless some one renews for me I will be compelled to give up the paper I love so much. Reading the Advocate is my greatest pleasure. My departed husband took the paper until his death."

A note from E. S. Jelley, sent from Vambori, District Ahmednagar, British India, March 8, says: "A week ago Lord's day I had the joy of baptizing little Martha Waghmare (which is by interpretation 'Tigerslay'). There have been nine baptisms since then. Three of our children are suffering from lung trouble. I have just returned from a trip to Jwalapur, thirteen hundred miles. The remedies and diet the doctor prescribed for Mrs. Jelley are being used, and she has gained in strength, and the symptoms of tuberculosis are much less in evidence. During my absence in North India she gave birth to a healthy girl. Both mother and child are doing well."

Mrs. J. D. Carter, Lawton, Okla., writes: "I wrote an appeal to the churches sometime ago for help to build a church in Lawton, and I will now tell of our progress with the building. The carpenters are beginning to build a plain, little house, twenty by forty feet, that will cost about twelve hundred dollars, and we who have been here so long will be very proud of it; but, brethren and sisters in Christ, we have not the means to complete this building, and we will be very glad to receive some help at this time. I will give a statement through the papers of what I receive. I have received up to date, from a sister at Coal Hill, Ark. (a widow seventy-two years old), one dollar. For this we are very thankful. My address is 611 E Avenue.

Sister (Mrs.) Mabel Kennamer writes from Paint Rock, Ala., as follows: "We meet with the Garth congregation almost every Sunday for Sunday school and the Lord's Supper. Frank Jenkins preaches for us every first Sunday, coming from Madison Cross Roads, usually the day before. Allen Phy, of Algood, Tenn., will hold a series of meetings for us, beginning on Saturday night before the second Sunday in August. We are looking forward to a good meeting. Our preacher repeated the Lord's prayer (Matt. 6) in his sermons, and recommended it for family worship. Also, I was called on by the 'pastor' of the Memorial Presbyterian Church in St. Augustine last spring, where I attended prayer meeting with my mother, for an account of the use we made of it in our church. I told him we did not repeat it, as the kingdom has already come. Was I right?" [We can pray for an *increase* of the kingdom.—Ed.]

A. A. Bunner writes from Cleveland, Ohio: "I wish to acknowledge the receipt of two dollars sent by a sister in Tennessee to assist me in doing mission work in and around Cleveland. I extend my heartfelt thanks to this dear sister in Christ for her fellowship in the gospel. The work is needed in Cleveland. It is a wonderful mission field, and now, as weather conditions are settling down, I intend, God willing, to go from house to house preaching the word and circulating tracts and papers. My street-car fare over the city and its suburbs will be quite an item, and I will be thankful for any further fellowship of the brethren." Another note from Brother Bunner, sent from Fairmont, W. Va., Route 1, a few days later, says: "I am here now under a doctor's care. To-day is the first I have been out of bed for a week; but I feel that I am improving slowly, and hope to be able to go to my home in Cleveland, Ohio, some time next week."

From W. F. Cox, Beamsville, Ontario, Canada, April 15: "On the first Lord's day in March I was with the brethren at Tintern. On the second Lord's day I had the pleasure of addressing a very attentive audience at Jordan. This was my first opportunity of talking to the church at this place. O. E. Tallman is stationed here. I was with the brethren at Smithville on the third Lord's day, and assisted in the services. According to appointment, I was present and addressed two good meetings at Selkirk on the last Lord's day in March. I enjoyed myself very much at this place. I had labored for these people nearly five years, closing my services there last January. It was like going home. These brethren are greatly encouraged and are progressing nicely. On the first Lord's day in April I began a meeting in Collingwood for M. Watterworth, who took charge of the same on the following Monday evening. Last Lord's day I spoke for the brethren at Tintern. I am trying to make arrangements to be with these brethren once a month."

Sister Ella McDavid writes to tell how she and a brother were disappointed in the Apostolic Review. They feel that they have been outraged. She says: "Since some one (I know not who) mailed me a copy of the Apostolic Review, please give me an opportunity to say a few things in regard to it. I was greatly impressed with that issue, but hesitated to send in my subscription; but I persuaded a brother to subscribe for it, which he did. So this brother read the third issue (date of March 29), and I read it; and he thought, and I thought, I was due to apologize to him for persuading him to subscribe for a paper that was fighting Christian education, which is so badly needed. This brother has children, all in sectarian schools, compelled to abide by the teaching their instructors give them. It does seem so weak to think that the world can erect institutions good enough to send our children to, and to think that it is wrong for disciples of Christ to erect an institution to send their children to, where the pure word of God can be taught them. Christians should not pick up the erring side of a few individuals and fault the Christian schools with them. We admit that the church is a divine institution; but Christians can and must do the work of the church in all places. A literary school is a fine place to teach what the work of the church is. Until we learn to live and practice the work of the church in our everyday life we will see 'college haunts.'"

E. Gaston Collins, Algood, Tenn., in a note addressed to Brother Elam, April 21, says: "Brother Elam, that is a masterful article on 'Christians' Relationship to Civil Governments,' appearing in the Gospel Advocate of April 21. It is masterful because it is scriptural. The Scriptures thoroughly furnish us unto all good works. They are the perfect law of liberty. God has certainly furnished us his will on this subject. There are many good brethren who will not agree with the position held out in that article. To all such I would say: Read the article again, and read the scripture references in connection with it. It would be well for them to get a copy of Brother Lipscomb's 'Civil Government' and read it. The scriptures on this subject are evidently applicable to-day; otherwise they would not be the 'perfect law of liberty,' 'once for all delivered unto the saints.' There is just as much need for sound teaching to-day on this subject as there ever was. We are looking for another article soon on this same subject. Some Christians say we should help make good laws under which to live; but God still 'ruleth in the kingdom of men, and giveth it to whomsoever he will,' and we can do more good toward making good laws by praying fervently for our lawmakers. I think if we had strong enough faith on this subject, we would rest the matter with God, anyway; for he makes all things work together for good to them that love him. The Christian's strength is not manifested in a material way, but is manifested in a way which the world calls weakness. (Read 1 Cor. 1: 26-29.) Israel of old was strong when the masses thought she was weak; and when Israel became strong as the masses call strong, then she became weak. Brother Elam, I just wanted to express my appreciation of your efforts; and may you live long to teach and preach the gospel."

SPRING AILMENTS

Impure Blood, Humors,—Relief in a Good Medicine.

Spring ailments are due to impure, thin, devitalized blood.

Among them are pimples, boils, other eruptions, catarrh, rheumatism, loss of appetite, that tired feeling, nervousness and "all run-down" conditions.

Hood's Sarsaparilla combines the roots, barks, herbs, berries and other medicinals that have been found in many years of intelligent observation to be most effective in the treatment of these ailments.

Successful physicians prescribe the same ingredients for diseases of the blood, stomach, liver and kidneys, and in cases where alterative and tonic effects are needed.

Hood's Sarsaparilla is the spring medicine that purifies, enriches and revitalizes your blood, increasing power of resistance to disease.

For a laxative take Hood's Pills.

Sore Feet?

Don't Worry. Here's a Remedy!

Hot foot bath. Dry feet carefully. Rub thoroughly with Eucapine Salve. Towel till dry. Then off to bed with a happy heart for your poor, sore feet will be better in the morning.

Eucapine Salve

Antiseptic Analgesic Antiphlogistic

(Prevents Infection)(Relieves Pain)(Allays Inflammation)

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OBITUARIES

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

Riley.

Mary Ruth Riley, daughter of Mr. and Mrs. John Riley, was born on March 5, 1911, and departed this life on October 22, 1920. She was the joy of her home, and was loved by all who knew her, especially by her playmates. She loved the Sunday school, and always knew her lessons. She was kind and affectionate. She will be missed by all who knew her. She leaves a heartbroken mother, a sister, and a brother to mourn her death. Her father preceded her to the grave nine months. We weep, but not as those who have no hope. Funeral services were conducted by Brother John Buckley, and her body was laid by the side of her father in Bethany Cemetery. Our sympathies are extended to the bereaved ones. W. B. NORMAN.

Sherro.

Joe Sherro, of Dallas, Texas, was called to go over the silent river of death in March, 1921. He was a young man, only twenty-one years old, and in every way that was visible to human eyes was a model young man. He was a member of the Pearl and Bryan Streets church of Christ. His mother is a widow, and though she has other children, Joe was her mainstay and counselor. Joe endured much suffering. About six months before his death he was struck by an automobile and his leg was broken. He had just got back in school and to work on Saturdays when he took typhoid fever, which in a few weeks did its destructive work. We laid the body to rest in Grove Hill Cemetery, this city, after such services and words of comfort to the family as the writer could give. We will all miss him very much, but none so much as his mother and sister. We extend to them our sympathy. A. O. COLLEY.

Ross.

Mary L. Riddle was born on February 5, 1843, and died on December 15, 1920. In the summer of 1869 she was born into the family of God, being baptized by Brother E. G. Sewell. At the time she made the confession she met for the first time Frank Ross, who afterwards became her life companion, and who also made the good confession the same day. They were married on October 12, 1869. Four children were born to this union—two boys and two girls. All of the children are dead. Sister Ross was a faithful, consistent Christian. She was almost an invalid for several years before her death, yet she was cheerful, and always ready to encourage and help others. She was an inspiration to her husband. I never knew an old couple more attached to each other than these two. She was the last member of a family of ten, and is survived only by her husband, Frank Ross, who is the last member of his family. Brother Ross is a member and an elder of the church of Christ at Smyrna, Tenn. Funeral services were conducted at the Smyrna church by Elder A. B. Barret.

LACY H. ELROD.

Matthews.

R. S. Matthews was born on January 20, 1839, and departed this life on February 6, 1921. He was married to Nannie L. Hart in January, 1866. To this union twelve children were born, six of whom survive him—three boys and three girls. Five of them are members of the church of Christ. Brother Matthews was reared by Methodist parents and lived a consistent Methodist till late in life. He erected a family altar early in married life and had family prayers, morning and evening, for many years. He reared an eminently respectable and reliable family. He went through the Civil War; he was in all the important battles fought by Robert E. Lee, and received many wounds. He attributed the saving of his life in one battle to the fact that his Bible was in his breast pocket and received a ball that otherwise would have entered his body. About a year ago he became dissatisfied with his baptism and was immersed and joined the First Christian Church at Jackson, Tenn. He died at the home of his devoted son, R. L. Matthews, after all had been done by tender hands and devoted hearts that could be done. X.

Taylor.

On Wednesday, March 23, 1921, another of our brave Confederate soldiers, my grandfather, J. F. Taylor, was called above. He leaves six children, besides a host of grandchildren and friends, to mourn his death. He has gone on to meet his beloved wife, who preceded him about six years. Grandfather was eighty-four years old. He obeyed the gospel some thirty-five years ago, and since had lived a devout Christian. He had been blind for twelve years, also had suffered with bronchial asthma for the past five years; but he bore these afflictions with cheerfulness, as becomes good Christians. I verily believe he fought the good fight of faith, and in that great day will hear, "Well done, thou good and faithful servant, enter thou into the joy of thy Lord," and be reunited with the loved ones gone on before, where there will be no death, no pain, no sorrow, no crying, for "the former things are passed away." While we mourn his death, we mourn not as those without hope, as we feel

that he was well qualified to answer the higher call. Funeral services were held by Brother Paisley, of Henderson, Tenn., at the church of Christ at Dyersburg, and his body was laid to rest beside that of his wife in Fairview Cemetery. MARY LEE DANIEL.

Wheat and Chaff.

BY A. ELLMORE.

I would rather live in a cabin with the servants of God than to dwell in a mansion with the wicked.

One of the best articles I have read lately is from the pen of Brother Flavil Hall, upon the decalogue, published in the Gospel Advocate of March 24. It will bear reading several times.

When you hear of a church difficulty, you may be assured there is some humanity living in that community. The New Testament causes no trouble among people who believe and obey it. Troubles come of those who will not abide God's way, but who are determined to have some other way. And woe be unto that man by whom offenses come!

We may not be able to see the end of our way from the beginning, but we don't need to. One day only is sufficient.

Christians are slow to see that when a golden opportunity for doing good is placed before us, the Lord put it there.

The angel struck the chains from off the apostle Peter in the prison, but Peter had to gird on his garment and walk out.

When I was a boy, fashionable women tried to influence people by what they wore. The custom is changed. Now they influence the public by what they don't wear.

Talents are a great blessing, if used for the glory of God and for the good of man; but determined perseverance often beats talents, wealth, and costly raiment.

When the sweet little one is snatched from the cradle and mother's heart is breaking, after the first flow of tears have been wiped away, the following points considered will give much consolation: (1) The child having gone now has evaded a world of sorrow in this life. (2) It will certainly be saved in the next life. (3) Had it lived to maturity, it would have become a sinner, and, like thousands, it might have rejected the gospel and died without hope. (4) The parents being Christians, should they live faithfully until death, they will meet the dear one where sin and death are forever unknown.

Among the Colored Folks

An Encouraging Report.

On March 18 I met with the little band at Corinth, Miss., and found them faithfully keeping house for the Master. One night not long ago they "stormed" Brother J. Hannon, who lives there and also preaches for them, with lots of good things. He is loved by all. On the third Lord's day in March I met with the Oak Grove congregation, near Henderson, Tenn. After services they had an old-fashioned dinner on the ground. This is a fine set of brethren and sisters. On March 21 I preached in Brother C. H. Clifford's house, near Miflin, Tenn. Interest was good. On March 22 I preached in a little schoolhouse at Miflin, where the pure gospel had never been preached. These people were hungry, it seemed, for the truth. On Friday night seven precious souls confessed their Savior, and on Saturday night seven more made the good confession, and at the water on Lord's day one more confessed. This was a happy time. This is in a Baptist settlement. They have been granted the use of the schoolhouse to worship in each Lord's day. We left several almost at the point of taking a stand for the truth. On March 30 I met with the brethren again at Corinth, Miss., and continued three days. Interest was good each night. On the first Lord's day in April I met with the congregation at Capleville, Tenn., and found them faithfully looking after the Lord's business. Several of the faithful little band at Neshoba were with us, and the service seemed to be enjoyed by all. I am now (April 6) at Newbern, Tenn., for a few nights. From the interest manifested last night, I may have some visible results to report from here next time. From here I go to Obion, Tenn., and leave on Monday for home, so I can be in the meeting now in progress at Jackson Street, conducted by that faithful soldier, Brother A. Campbell. I will be at home two weeks, and then my protracted-meeting work begins for this year at Tuscumbia, Ala.

M. KEEBLE.

Abundant Health is assured when there is good blood in the veins. Hood's Sarsaparilla is the medicine to make good blood. Begin taking it now. It is just what the system needs at this time, and will do you great good. Sharpens the appetite, steadies the nerves.

USE MURINE FOR YOUR EYES **Night and Morning. Have Strong, Healthy Eyes.** If they Tire, Itch, Smart or Burn, if Sore, Irritated, Inflamed or Granulated, use Murine often. **Soothes, Refreshes.** Safe for Infant or Adult. At all Druggists. Write for Free Eye Book. Murine Eye Remedy Co., Chicago

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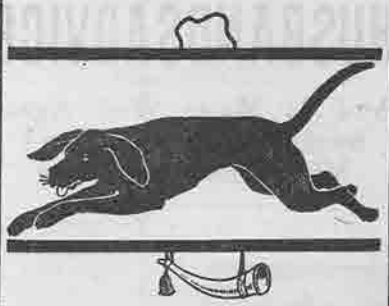

"OLD LIMBER"
or
THE TALE of THE TAYLORS
by
DELONG RICE

"ALF and BOB TAYLOR, with their eloquence, their fiddles, and their fox hounds, have wrought for themselves a niche of eternal melody in the hearts of their country."

So states the author of this little book, which we present as the best product of the pen of DeLong Rice. Into one hour of reading he has gathered the strange and romantic story of the two most wonderful political campaigns of Tennessee—the thrilling tale of the happy comradeship and the life-long rivalry of the two famous brothers—a disclosure of the remarkable and heretofore unpublished incidents that attended the political division of the Taylor family—the wonder of "The War of the Roses" that attracted the attention of the world—and the truth about "OLD LIMBER," the peerless and now immortal fox hound that played the leading role of sentiment in the political campaign of last fall, from the Mississippi River to the Unaka Mountains.

With a "Cast of Characters extending from a President of the United States to a fox hound," the story touches a wide range of human sentiment; and through it all is the aroma of crackling camp fires and the music of the chase.

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WIFE TAKES HUSBANDS ADVICE

And Is Made Well Again by Lydia E. Pinkham's Vegetable Compound

Springfield, Mass.—"The doctor told my husband that I had to have an operation, otherwise I would be a sickly woman and could not have any more children on account of my weakened condition. I refused to have the operation. My husband asked me to try Lydia E. Pinkham's Vegetable Compound to see if it would not help me. For the first four months I could do but little work, had to lie down most of the time, was nervous and could eat hardly anything, but my husband was always reminding me to take the Vegetable Compound, which I did. Of my eight children this last one was the easiest birth of all and I am thankful for your Vegetable Compound. I recommend it to my friends when I hear them complaining about their ills."—Mrs. M. NATALE, 72 Fremont St., Springfield, Mass.

Sickly, ailing women make unhappy homes, and after reading Mrs. Natale's letter one can imagine how this home was transformed by her restoration to health. Every woman who suffers from such ailments should give Lydia E. Pinkham's Vegetable Compound a fair trial. It is surely worth while.

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In answering advertisements, please mention this paper.

Berries From My Bush. No. 2.

BY F. J. BERRY.

MANY SHADOWS TO REPRESENT ONE BODY.

One peculiar feature of a shadow is that it represents only a certain part of the body. The same body is made to present many different shadows by changing the body, or by exposing different parts of the body to the light. Hence, it took many sacrifices to represent the one great sacrifice that Jesus made for you and me. One could not represent all the good things found in the one offering. It took many ceremonies to represent the one great ceremony; many priests to represent the High Priest over God's people; many Sabbaths to represent the one great rest in reserve for God's people. Let us notice some of these more particularly.

SACRIFICES.

The first sacrifice which Moses commanded them to offer was the "passover" sacrifice, which was a lamb. Of this sacrifice three features are most prominent—(a) the application of blood would save the firstborn; (b) not a bone of it should be broken; (c) none of its flesh should see corruption. The outlines of this shadow gives us the fact that the application of Jesus' blood saves the new-born from death, and that his bones were not broken, and his flesh saw no corruption. (Ex. 12; John 19; 1 Cor. 5.)

Little did the Hebrews know why they should not break a bone, nor permit any of the flesh to see corruption. They were solemnly ordered to observe the commands of Moses concerning these things. We who can see the body of Jesus as it hangs suspended between heaven and earth can realize that the light of the foreknowledge of God shining upon the body produced the shadow for the first time in the land of Egypt, fifteen hundred years before the cross; can understand why the blood was applied and why the bones were not broken and the flesh saw no corruption. When the soldiers came to break the bones of Christ, they discovered that he was dead, and so passed him by. God saw and knew this centuries before. He looked at the end from the beginning. In like manner Jesus rose from the dead, his flesh saw no corruption, and this was seen as clearly as though it had happened already.

There were three kinds of animals and two kinds of fowls used for sacrifices according to the Levitical law—viz.: Of animals, sheep, cattle, and goats; and of the fowls, pigeons and turtle doves. These were sacrificed for different purposes. There were rules regulating the many offerings made. The offerings were the burnt offering, the meat (or meal) offering, the peace offering, the sin offering, and the guilt offering. Some were offered for the priest, others for the congregation. That applied to the golden altar, one for the ruler; and the one for the common people was applied to the brazen altar. This last without doubt would indicate that the offering of Christ atoned for all the people. (See Leviticus, chapters 1-7.)

Combinations of these sacrifices were given for special occasions, which were shadows of some part of the establishment of Christianity. In these instructions, if the command was to "offer a young bullock and two rams" for a "burnt offering," it must be killed at a certain place in a cer-

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Sick or nervous headaches, backaches, woman's aches, etc., almost instantly respond to the liquid remedy—Capudine. It stops the pain by removing the cause, giving quick relief. Every home should keep a bottle handy. Sold by druggists in three sizes. **Insist upon the liquid remedy—Capudine.**

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Search Your Attic For Fortunes in Old Confederate Envelopes

Among the old letters of many Southern families are hundreds of very rare stamps and envelopes. Many have been found and sold for small fortunes. Single envelopes have been sold for as high as $700.00. Many have brought upwards of $50.00 each. It sounds "fishy," but it's true. They are valuable because they are rare. They are rare, not because there are only a few, for there are many of them, but simply because most of them are forgotten, being stored away in old trunks and closets.

The most valuable stamps and envelopes are found among those mailed throughout the South from April to November, 1861. Not all of these are especially rare, but many are of great rarity, and among the latter are those which were issued by postmasters in about fifty towns and villages. In April, 1861, just after the war was declared and before the Confederacy had time to make their regular issues of stamps, many local offices were allowed to make provisional issues. Some of these were gummed stamps, made similar to any stamp, except that they were not perforated but had to be separated with shears instead of torn apart. Others, instead of stamps, were franked envelopes, the "stamps" being printed on the envelopes, but nearly all of them bearing the name of the town and also that of the postmaster.

These local issues were discontinued in November, 1861, at which time all offices were supplied with the national issue of stamps bearing the portraits of Davis and Jefferson. Later others were issued bearing portraits of Washington, Jackson, and Calhoun. None of these 1861-1865 national issue are rare, although some of them command a fair price. The rare ones are local issues used from April to November, 1861.

Make a thorough search through your attic for these old war letters. Fortunes in rare stamps have been found in old safes which no one ever dreamed contained anything of value. Many an old trunk or chest contains letters that may bring the finder a profitable reward. Send these to Mr. Harold Brooks, Marshall, Mich., and he will immediately write you, stating whether they are of value, and, if so, will offer you full value for them. He is a private collector of rare stamps and envelopes, and will pay more for those he is seeking than a dealer.

The Advertising Manager of the Gospel Advocate has known Mr. Brooks for many years, and you may place fullest confidence in his integrity. He will advise you frankly, offering what he regards the envelopes as worth to him; and in case the envelopes are not satisfactory, they will be returned to the sender.

As so many stamps are similar in appearance, Mr. Brooks cannot quote values from written descriptions, but must see the envelopes. Furthermore, the condition of a stamp or envelope has an important bearing on its value.

If envelopes are sent in a bunch, they should be very carefully wrapped—if possible, between cardboard to protect them from becoming wrinkled or creased. Do not cut the stamps from the envelopes, but send the complete envelopes. Also take care not to tear the stamps or put pins through them. Such damage greatly reduces the value of any stamp. If you have reason to believe your envelopes contain any of great value, send them by registered mail.

This notice will not be printed again; so make a thorough search now, before the address is lost or forgotten. Tell your friends or ask permission to look over their old war letters. Many elderly people have kept hundreds of such letters. Mr. Brooks' address is as follows:

HAROLD C. BROOKS,
Box 120. Marshall, Mich.

tain manner as described in the first chapter of Leviticus. Not a useless rite or ceremony was commanded. We may not be able to place them in their order; but, like the stars and planets, they all have their place and purpose, and the perfection is seen in the harmony of the whole. And when we consider that when the sacrifice which remained until the third day should not be eaten, that it should be burned with fire at once that it might see no corruption, we are impressed that every sacrifice was a shadow of Jesus, the great Sacrifice for the world. (Lev. 7: 17.)

After the giving of the priest code in the regular form, Moses gave another sacrifice that is so distinct that it manifestly represents some feature of the work of Christ not shadowed in the other sacrifices. It was to be killed outside the camp; its blood was not to be applied to the altar, but to be sprinkled before the tabernacle as a whole; its ashes were to be used in the water of purification. (Num. 9: 1-10.) Jesus was killed outside the camp (Heb. 13: 12); yet his blood was for the atonement of the people who had transgressed under the first covenant (Heb. 9: 15), and his power of purification was for future generations.

Another animal was used to shadow the work of Jesus as a living Savior, one who not only died for a sin offering, a peace offering, a trespass offering, a burnt offering, and such like offerings as required the shedding of blood, but he was to bear our sins away. After all the sacrifices were made, the sins of Israel were confessed by the high priest, whose hands were placed upon a scapegoat, and this goat was led away into the wilderness, which was not inhabited. So Jesus bears away the sins of those forgiven. They are not transmitted, but remitted. (See Lev. 16: 20-28.)

Every feature of Jesus' great work was so foreshadowed in the law that the law for the priest is an unquestionable evidence of its divine origin. When Jesus said all things written of him in the law as well as in the psalms must needs be fulfilled, he urged an evidence which is beyond all possibility of impeachment.

A consistent, prayerful investigation along this line will do much to expel the mist of higher criticism.

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Mrs. Paul Gram, who had suffered with fits or epilepsy for over fourteen years, reports that she was cured with a medicine she read about in the paper. She says that over ten years have passed and the attacks have not returned. Every one suffering from fits should write R. P. Lepso, 198 Island Avenue, Milwaukee, Wis., who will send them a free bottle of the same kind of medicine Mrs. Gram says cured her. Send him your name to-day.

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Porto Rico Potato Plants, $2.00 per 1,000; 5,000 or over at $1.75. Tomato Plants, Stone and Greater Baltimore, 500, $1.00; 1,000, $1.75; 5,000 at $1.50. Prompt shipment. Clark Plant Co., Box 108, Thomasville, Ga.

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There's no longer the slightest need of feeling ashamed of your freckles, as Othine—double strength—is guaranteed to remove these homely spots.

Simply get an ounce of Othine—double strength—from your druggist, and apply a little of it night and morning and you should soon see that even the worst freckles have begun to disappear, while the lighter ones have vanished entirely. It is seldom that more than one ounce is needed to completely clear the skin and gain a beautiful clear complexion.

Be sure to ask for the double strength Othine as this is sold under guarantee of money back if it fails to remove freckles.

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

C. E. BROOKS, 443G State St., Marshall, Mich.

Handicapped.

BY S. R. DRAKE.

A Presbyterian minister, in announcing his Sunday services through the local paper, prefaces it with the following: "All men are handicapped in life with certain infirmities of spirit as well as body. A close study and following of Jesus Christ, the perfect Man, helps one to overcome these. Why not overcome the handicap? This church was organized to do this. Let us help you."

How adroitly he writes in order to uphold and advocate the necessity of the Presbyterian Church! But a close study of the teaching of Christ and the apostles in the New Testament will convince any intelligent person who is not biased and handicapped by wrong teaching that it was not at all necessary to have the existence of the Presbyterian Church. If his statement be true concerning the existence of his church, the church of Christ, together with Christ's teaching, is a failure. As long as men are handicapped by sin, the spirit and body will be unable to live a true Christian life. If Christ makes us free, we are free indeed. (John 8: 36.) The nearer one lives to Christ, the more freedom he has in spirit and body. All the two hundred different kinds of churches now in operation make the same claim, and they all differ more or less in church government and polity, and they differ also in doctrine; most of them teach "for doctrines the commandments of men." Jesus said of such that their worship is "vain." (Mark 7: 7.) Jesus said to those who believed on him: "If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free." (John 8: 31, 32.) Jesus is "the way, the truth, and the life." He is the very embodiment of truth and life.

How is the truth going to make us free? Listen: "Know ye not that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness? But God be thanked, that ye were the servants of sin, but ye have obeyed from the heart that form of doctrine which was delivered you. Being then made free from sin, ye became the servants of righteousness." (Rom. 6: 16-18.) Right living requires obedience to Christ.

We cannot substitute, change, or ignore his teaching without incurring his displeasure and imperiling our own happiness and the happiness and eternal salvation of others. What is it, and why is it, that such a tide of evil is sweeping across the world today? Is it not because of the disrespect and the loose and false teaching of the religious people of our day, who seek to gain a following and adherents at the sacrifice of truth—the teaching of the Master and the New Testament? Does not the Holy Spirit, through the apostles, speak of perilous times in the last days? Men shall turn away from the truth, and shall be turned unto fables. For men will be lovers of self, lovers of money, treacherous and self-important, lovers of pleasure instead of lovers of God. They will keep up a make-believe piety, and yet live in defiance of God's law. (See 2 Tim. 3: 1-14; 4: 1-8.) Shall not the warning be sounded against false teachers, and all those who have a show of piety, but are influencing the world to disrespect the teaching of the Master?

The following clipping will give some idea of the trend of the times, as prominent men view it:

That there has been a greater retrogression morally and religiously among the peoples of the world during the last ten years than during any other decade since the reformation period will be one of the chief points to be made by Dr. Albert Joseph McCartney when he gives his tenth anniversary sermon to-morrow at the Kenwood Evangelical Church, Forty-fourth Street and Greenwood Avenue. In outlining his sermon, Dr. McCartney said to-day: "There have been great changes in our politics, social relations, morality, and religion in the past decade. Especially have morality and religion retrograded. One indication of this is that men are no longer ashamed to play Sunday golf, allowing their wives, who bear the burdens of the home throughout the week, to look after the religion of their children entirely, while they disport themselves on the links. Everywhere there is a growing disrespect for everything which stands for discipline. While I do not approve exactly of the proposed blue laws, I believe they are a step in the right direction."

We should take warning that the trend of our times is demoralizing to the youth of our land and that there is a growing tendency on the part of many ministers and churches to disregard the plain ethics and teaching of the Christ and the apostles.

I noticed this headline in a late issue of a widely circulated Des Moines daily: "Reforming Politics Is a Thankless Job." It is not only a thankless job, but it has become a dangerous job to many men who are trying it. If the lawless element cannot oust the reformer at the polls or by public opinion, some one will kill him, if a good opportunity is afforded. This is not only true of political reformers, but also of religious reformers. A great effort is being made to destroy the influence of the man who stands for the teaching of the Bible and reform measures in all lines, morally and religiously. There is still a cross to be borne by the man who seeks to save.

Notes From West Tennessee.

BY JOHN R. WILLIAMS.

The dear Lord has given us the Bible—a "lamp unto my [our] feet, and light unto my [our] path"—the book that points out all danger and directs us in the right way. So, if we do not go in the right way, it is because we are ignorant of the teaching of the Bible, or, knowing it, refuse to walk therein. The Bible is read, but not heeded, by many who claim to be governed by it.

At the present time it seems that the church is not doing the work God intended it should. Members of the church are the only representatives God has on earth to-day—his only spokesmen. The dwelling place of God, Christ, and the Holy Spirit is in the hearts of Christian men and women, and they are the spokesmen. "If therefore the light that is in thee be darkness, how great is that darkness! (Matt. 6: 23.)

The evil influences that have crept into the church are doing a deadly work. Men who claim to be walking in the light will lend money at an illegal rate of interest, sell goods on the Lord's day, play cards, dance, swear, drink whisky (when they can get it)—in fact, do just any old thing they please to do; and if the preacher calls attention to their ungodly lives and tries to get them to do better, they get mad and say: "I won't hear him any more!" I find this class to be very touchy, ready to lay off the preacher and call another, if he should mention the sins of which they are guilty.

Again, there are domestic troubles such as were not common when I was younger. Old men become tired or ashamed of their wives—want to get rid of them and marry some young girl. Fornication is a very common sin in these days with both men and women. With many, the marriage vow is no longer sacred. Our civil law is at variance with God's law in the matter of divorcement. Still the divorce law was enacted by lawmakers who claimed to be followers of the Christ. Growing out of the divorce evil, the country is being filled with illegitimate children. Judges of courts who claim to be Christians will put "asunder what God hath joined together." Some preachers will even join together in marriage parties who are divorced, but not for a scriptural cause. These conditions existing makes it hard on the "faithful few" who are trying to carry on the Lord's work as he has directed. From sad, sad experience, I can say it makes it hard on the preacher. That I make many mistakes, I freely confess; but God knows my heart. I want to do right, preach right, please God in all things; and just as sure as I do, and preach the things that please God, it displeases many members of the church. There is one thing of which I am fully persuaded; and that is, if I please God, I please but few men and women. I am doing what I can in my field of labor to get the congregations into a higher plane, to "walk worthily of the calling wherewith they were called;" but much of the work seems to be in vain. Pray for us, that we may be faithful to the end.

Last week I preached at night at Rehoboth, and hope I did them some good. I preach every Lord's day, and then at night during the week when wanted.

While many are "walking with him no more," there are a few true and faithful ones, and this is encouraging. "Let us not grow weary in welldoing;" but let us labor on, pray on, and give on, and God will take care of the results.

Pacific Christian Academy.

BY EARNEST C. LOVE.

Since last report the Pacific Christian Academy, of Santa Rosa, has been moved to Fresno, Cal. We are now located on our new lot of ten acres within the city limits of Fresno. The move was, of course, a very expensive one; but we think it was justified. We are now better situated for doing good than ever before. We are bending all our energies to get the land all planted to something before it is too late to plant for this year. We have not set up our printing machinery yet, but will begin in a few days. Our paper, the Pacific Christian, is now missing a few issues, but we hope that it will soon make its appearance again.

Our school was begun under a tent on April 11, to continue till grades are finished for this year. We have just thirteen pupils to begin with on our new place. We have not room enough to accommodate these at present; but the weather is mild, and we are all outside most of the time. As soon as lessons are over we begin work on the outside—hoeing, plowing, harrowing, planting seeds, setting out plants, etc.

We have about decided to change our name to "Pacific Christian Home and School," as that will better describe our work. We are giving about as much attention to providing a home for homeless children and old people as we are to the school. As soon as I finish this writing I am to go after six children who are being turned over to us by the courts for a while. We hope to do them good, and, if possible, touch their lives with the gospel fire.

In answering advertisements, please mention the Gospel Advocate.

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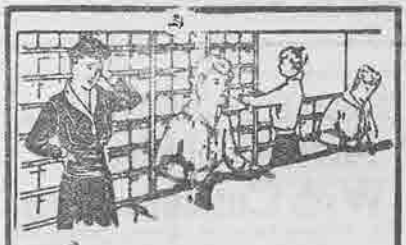

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"Why I Go to Church on Rainy Sundays."

The following was copied from "How to Fill the Pews," with the exception of a few small changes:

1. I expect the minister to be there, and would think he had weak faith if he went only under favorable conditions.

2. My presence is more needed on rainy Sundays, because there are fewer there then.

3. If I stay away, others have the same right; and if they do as I do, there will be no services.

4. I go through rain or shine, cold or heat, to business or pleasure. Is the Lord's service of less importance than these?

5. I do not want a man who has a false religion to be more zealous for it than I am for the Lord's way. He serves regularly.

6. Though my excuse for staying away from services may satisfy myself, still it must undergo God's scrutiny. It must be well grounded to stand that.

7. A special blessing is for those who meet in Jesus' name. I do not want folks to think that there is a greater blessing at home, in the park, in an auto ride, or at a picnic celebration, than at the service of the Lord and assembly of the saints.

8. My faith is to be shown by my devotion to God's cause, and not by the rise and fall of the thermometer or other weather changes.

9. It is embarrassing to see a visitor who is looking for the true way look around and miss those he knows should be there. He is impressed that they do not believe in the Christ, who said, "Follow me."

10. I do not know how many Lord's days I may be here, or just when my last one shall be. Then, if I slight the last one I enjoy on earth, it will be poor preparation for the first one in heaven.

11. I go to church each Lord's day because God cannot say "Well done" to me when I have not done well or tried to do well; for the Spirit says: "It is impossible for God to lie."

What is your excuse for neglecting the assembly of the saints?

Selections.

What makes life dreary is the want of motive.

God lived as man that man might live as God.

The goal of human history is the redemption of the world.

In creation God shows us his hand, but in redemption God gives us his heart.

"Obedience is better than sacrifice;" but the man who never makes a sacrifice never obeys.

We reach the stars sometimes by stooping down to the mud of the world's need.

When our Lord says, "Take my yoke upon you," he invites us to become linked to his omnipotence.

Busy lives, like busy waters, are generally pure; stagnant lives, like stagnant pools, breed corruption.

There is no part of man's nature which the gospel does not purify, no relation of his life which it does not hallow.

When you have given yourself to Christ, leave yourself there and go about your work as a child in his household.

If the heart goes with the gift, it may be small and homely in the eyes of men, and yet it will be great in the sight of God.

Try Renwar for Rheumatism.

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

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Edifying as the Need May Be

BY A. B. LIPSCOMB

Our Dependence Upon God.

In order to emphasize an important point, I once asked a class of boys what they would do if they were suddenly transported to some foreign shore, set down in the midst of a lot of heathen people, and given the opportunity of speaking to them through an interpreter. One bright boy spoke up quickly and said he "would say good-by and run." But another boy, more thoughtful than the rest, said he "would like to explain the gospel to them, but would not know how to make a start." More than likely the same situation, real or imaginary, would puzzle most grown-up Christians. However earnestly they might desire to proclaim the unsearchable riches of Christ, they would not know how to make the start. The best way to begin under such circumstances would be to begin like Paul and Barnabas.

Learning in Iconium that Jews and Gentiles and Roman rulers had combined against them and were plotting to stone them to death, they had fled to Lystra. This was one of the cities of Lycaonia, which means "wolf land." Lycaon was a fabled character who was transformed into a wolf. The name of this country, we are told, was very befitting both the land and its people. They were a wild people, strangely crude and untaught, yet full of superstitious ideas. Ovid describes this country in mournful verse:

> Where men once dwelt a marshy lake is seen,
> And coots and bitterns haunt the waters green.

This is the first time, too, that the gospel came into direct and immediate conflict with heathenism. And since no mention is made of a synagogue in Lystra, it is supposed that the preaching was done out of doors. Shortly after their arrival at Lystra a wonderful miracle was performed. "A certain man, impotent in his feet, a cripple from his mother's womb," was made to stand and walk. When the miracle had been wrought, the people were greatly stirred "They lifted up their voice, saying," in their native tongue, "The gods are come down to us in the likeness of men. And they called Barnabas, Jupiter; and Paul, Mercury, because he was the chief speaker." These heathen people believed in the incarnation of their deities. In Cowper's translation of Homer's "Odyssey" we read the lines:

> The gods
> Put on the form of strangers from afar,
> And walk over towns in many different shapes,
> To mark the good and evil deeds of men.

Ovid in "Metamorphoses" beautifully relates how Jupiter and Mercury visited this very Lycaonia. The inhospitable people thought them to be poor vagrants, refused to entertain them, ridiculed and maltreated them. At last they came to the hut of the poor peasants, Baucis and Philemon, who received them cordially and entertained them with the best they had. In return, the gods transformed their hut into a glorious temple over which they were set as the chief ministers of worship, while the unfriendly neighbors were punished by a terrible flood which overwhelmed them. From such legends of paganism we can at least get one very helpful thought: *What those heathen people thought their gods were doing, our Savior did.* John said of him: "And the Word became flesh, and dwelt among us (and we beheld his glory, glory as of the only begotten from the Father), full of grace and truth." The spiritual parallel is more important still. Jupiter and Mercury are purely mythological characters, and the belief that they wandered up and down the Phrygian country was no more than a myth, but it is God's everlasting truth that his Son walketh in the midst of the churches "to mark the good and evil deeds of men." Having been duly warned of this august and scrutinizing Presence in our midst, should we not always be careful not to offend Him, but to do those things that are well pleasing in his sight? Dean Trench truly said: "The legends of paganism are unconscious prophecies—witnesses of the deep, unsatisfied longing to which the incarnation of Christ is the answer."

But how did Paul and Barnabas begin to unfold the gospel to these misguided folks? They first disillusionized the people concerning themselves, refusing to be worshiped and saying plainly, "We also are men of like passions with you," meaning, "We, too, are of human nature." A preacher who considers himself far above his audience will do them very little good. A "holier-than-thou" expression never attracts anybody, but it drives a great many away. Having dispelled the thought of their divinity, the two preachers begin to talk about the One who made heaven, and earth, and the sea, and all things that are therein; and then they speak of the rain, of fruitful seasons, of bread and meat. If they had been speaking to Jews, they would have had plenty of texts in the Old Testament; if they had been facing an Athenian audience, they

might have opened the discourse with swift appeals to history and art, or, as Paul managed it later, they might have argued from man, the crown of creation, to God, man's Creator and Father. But to the Lycaonian peasants, totally unacquainted with the Old Testament Scriptures and knowing little or nothing of art or history, they talk in simpler phrase about the goodness of God, who "gave you from heaven rains and fruitful seasons, filling your hearts with food and gladness." The apostle Paul in his matchless letter to the Romans makes the point that even though the Gentiles had not received such a revelation from God in times past as that vouchsafed to the Jews, yet they were without excuse. "For the invisible things of him since the creation of the world are clearly seen, being perceived through the things that are made, even his everlasting power and divinity." And speaking in the lesson before us to the Lycaonians, a type of the most heathenish Gentiles then known to the world, he says: "And yet he [God] left not himself without witness."

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His Witness Is Everywhere.

There are too few people, comparatively, who appreciate the beauty and strength of those evidences found in what men are pleased to term "natural theology." Strike out the Bible, destroy every line that has been written about God from time immemorial, and still he walks unchallenged upon the face of the earth and forces his way into the hearts of men. His witness is everywhere. Rays of light are refracted through drops of water, and the rainbow hangs in the sky. It is God's witness; he put it there. The trees of the orchard hang full of ripened fruit tinted with color combinations no hand can reproduce. It is God's witness. The fields of grain bow in golden waves fanned, by the summer breeze. It is God's witness. The storm king summons his forces and rushes with a fury and menace that strike fear to the heart of the unthinking. It is God's witness. For did not David say: "The voice of the Lord is upon the waters: the glory of God thundereth: the Lord is upon many waters?" (Ps. 29: 3.) Not only things upon the earth, but things above the earth and beneath the earth. "The heavens declare the glory of God; and the firmament showeth his handiwork." Every thoughtful man who looks up to the starry sky is constrained to say: "It must have had a Maker." A party going through Mammoth Cave included a blatant infidel. Some of the lesser formations were the subject of his jest and ridicule; but when they came at last to the stately Mammoth Dome, some one pointed to its massive towering pillars and said to the unbeliever: "Can you tell me, please, who made these?" His silence was painful. Thus we see that things on the earth, above the earth, and beneath the earth, bear witness of God. And man himself is the most potent witness of all. "Nature could no more have made me than Fashion could have made the coat I wear."

An artist was watching his pupil's effort. He noticed that the young man was lingering on his sketching of a barn in the foreground while the sun was hastening to its setting. He said to him: "Young man, if you lose more time painting the shingles on that barn, you will not catch the sunset at all." This is just what many people do. They give all their time to fences and barn roofs and sheds, and meanwhile they miss the glorious sunsets.

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O, How We Need Each Other!

One lesson that we are slow to learn is our dependence upon each other. Seneca said: "There is none made so great but he may both need the help and service and stand in fear of the power and unkindness even of the meanest of mortals." The European War has brought that needed lesson home to our hearts through the medium of our pocketbooks. There are certain commodities we used so long and so advantageously that we had forgotten their source of supply. But we have long since found out where they came from. We need Germany and France and Britain, and they need us, just as King Solomon needed King Hiram and King Hiram needed King Solomon. History shows how badly one nation needs another and how one people is enriched by the contributions of others. The pear, the peach, and the apricot came originally from Asia; the jessamine, from India; the lily and the tulip, from the Levant; the tuberose, from Java; the carnation and pink, from Italy; the dahlia, from the table-land of Mexico; the heliotrope, from Peru; the fuchsia, from Chili; shrubs, from Japan; blooms, from Siberia; flowers, from the Cape of Good Hope, from the forests of Brazil, and from the "scrub" of Australia. And this is only a parable of more substantial gifts that other nations have contributed in a thousand ways to make us what we are. The Italians and French taught us silk weaving. The Venetians showed us how to make glass. A German erected our first paper mill. A Dutchman began our potteries. The Genoese taught us how to build ships. ✡ ✡ ✡

O, How We Need God!

When we say that we need each other's commodities, it is just another way of saying that we need God; for everything can be traced back to Him "who made the heaven and the earth and the sea, and all that in them is." Back of the flour is the mill; back of the mill is the corn; back of the corn is the sower; back of the sower is the seed; and back of the seed is God. The lesson for the Lycaonians is a lesson for us all:

"God comes down in the rain,
And the stalks grow tall:
This is the simple faith,
And the best of all."

Dr. McConnell, who has made a minute study of economic problems, writes: "Taking the world altogether, it never has more than about three months' provision of grain in its garner. The failure of a single harvest all over the world would depopulate the earth. It has never enough laid up at any one time to keep it from starving during the ensuing four months. O, how much we need each other! O, how much we need God! ✡ ✡ ✡

"I Never Knew His Name."

In conclusion, listen to this simple story: Helen Keller, blind, deaf, and dumb, by wonderfully patient teaching, is taught to communicate with others. The imprisoned soul has come into possession of many new and precious thoughts, but no suggestion of God has ever been made to it. Phillips Brooks is sent from Boston to her Alabama home to reveal to her the Father. Through her teacher as interpreter, he tells her of the glory of the heavens, the color and perfume of the flowers, the melody of the birds, the splendor of mountain, sky, and sea, and then with a prayer for God's help, he says gently: "Helen, the great and gracious Being who made all this is called 'God.'" Instantly a heavenly radiance glowed upon the child's face as she quickly spelled with her fingers her answer: "O, I have known him all the time, but I never knew his name."

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Nature's Revelations Incomplete.

Nature's revelation of God is wonderful, but it is imperfect in that it does not reveal Jesus Christ as our Savior. Away with that species of sophistry and hypocrisy that talks about worshiping God in nature and paying no attention to the commands of the Bible! If nature's book had been enough, we would have had no need of the Bible. You can look upon created things and wonder, and admire, and sing praises, and be happy; but to be happiest of all, you must open the other Book and learn of the Lamb, without spot and without blemish, who taketh away the sins of the world. And when you have found your Savior and obeyed him, you will be ready to say:

Thy precious name, Lord Jesus Christ, is better far to me,
Than all the wealth that can be found in earth, or air, or sea.

OUR CONTRIBUTORS

E. N. George.

BY W. A. SCHULTZ.

Another great hero has fallen on the battle field in the shadow of the cross and has been garnered home to glory. We mourn his going, but he was a ripe sheaf for the harvest. He went down to the grave full of years and rich in good works.

He was born and bred in the mountains of Tennessee, and he seemed to have inherited the severe and simple tastes and habits of that region. He was reared under sectarian influences; but when a young man he heard the simple story of the cross proclaimed by that prince of gospel preachers, Jesse L. Sewell, and lent a listening ear to the voice of God. Having ears to hear, he did hear the commandments of the Lord; and, like the Corinthians of old, hearing he believed, and believing he repented and was baptized. Soon thereafter, fired with a holy zeal to bring others to the Savior whom he had found, he began preaching. This work he continued with whole-hearted earnestness, inflexible faithfulness, sleepless energy, and tireless patience for more than forty years.

Soon after he began to preach he settled in Izard County, Ark., among a primitive, backwoods people. But he was one of us, one with us. Since that time his life has run like a thread of gold through the religious history of North Arkansas. The influence of his genius, character, conduct, and wonderful preaching is a potent and far-reaching influence in the land. "Though dead he yet speaketh." He was a pillar of cloud by day and of fire by night. He was a prophet that taught and warned, a poet that stirred the noblest impulses, and a preacher that turned people "from darkness to light, and from the power of Satan unto God," by preaching "the unsearchable riches of Christ." He was "a voice crying in the wilderness," calling upon people to repent or perish. Thousands heeded the call, confessed their faith in the Lord, and were baptized by him. While his life was spent in a small territory, no man that I have known or read of among us has done a greater work.

He had a marvelous influence over people, especially the young. Of those he taught and baptized, more than a score made preachers of the gospel. Some of them have turned thousands to righteousness. Among them might be mentioned W. W. Young, S. C. Garner, W. G. Cypert, Z. J. Cypert, J. Will Henley, J. H. Lawson, W. M. Thompson, W. A. Schultz, William Deatherage, Joe Deatherage, and his own son, W. H. George, and many others. What a wave of influence he set in motion! To hear him preach was an immediate personal call to go preach the word yourself. He was a light in the darkness, and how many fires he kindled!

During the long, useful years of his life he was almost an invalid. He would often get out of a sick bed too weak to stand, sit on a chair, and preach a wonderful, soul-stirring sermon that would melt all eyes to tears, bring sinners to repentance, and stir the brethren to holier zeal and greater consecration to the Lord. It was like hearing a warning from the grave. Who could resist it?

I have heard many of the greatest preachers among us, but in many respects he was the greatest preacher I ever heard. He had the Bible at his tongue's end. He had a simplicity of style and a directness of address that went to the hearts of his hearers. He chose to "strive not about words to no profit," shunned "profane and vain babblings," and avoided "foolish and unlearned questions." He fully obeyed the command: "Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine." He declared the eternal truths of the gospel with an intense earnestness, as though his hearers would never have another opportunity of learning the way of life, and that he himself would be damned if he did not make the way so plain that his hearers could not misunderstand it. He would pour the words of salvation like clouds filled with water. His message was too important to be smothered with gaudy verbiage and diluted with empty talk. He was faithful to God, and faithful to those that heard him. He was as true to the truths of the gospel as "the needle to the pole."

His preaching was not all done in the pulpit. I have heard him preach some of his greatest sermons at the fireside, to the family with which we were stopping for the night. I have known him to urge the necessity of immediate obedience so earnestly that persons would confess the Lord and be baptized "the same hour of the night." He was the most incessant preacher I ever knew. He had wonderful powers of conversation, and a sweet, melodious, well-modulated voice, and a profound earnestness of manner that would take no denial and that consumed opposition in the very intensity of his convictions. He was always courteous and kind and self-possessed, and his moral life was entirely above reproach.

Of the faults and failings of his character, whatever they may have been, I shall not speak. He was so great a man that I forget that he had a fault. I would write, if I could, his virtues "on brass for man's example," but I would scribble his faults on water. God teaches us by "examples;" and the noble, self-sacrificing life of our dear brother sweetened and brightened and blessed all who came in touch with him by raising them upon a higher plane of thinking and living and being.

Of course he had weaknesses and frailties in common with all of us; but the love and sympathy and forbearance he had for us poor, weak, struggling young preachers, shown by the material aid he gave us, and his wise counsels, gentle and sometimes caustic rebukes, found a response in our hearts and endeared him to us in a rare and sacred way. He could scourge as with a "whip of scorpions" wrongdoers, both in the church and out, and then again he could in the meekest and most patient way instruct the erring. He would not tolerate the pollution of the temple of God with idols. For him the church held the ark of the covenant. To him it was the gate of heaven. Many a self-appointed regulator who was endeavoring to set something to rights was squelched by him. Largely on account of his influence, the churches in that section have been afflicted but little with senseless wrangles over hair-splitting questions that gender strife and division among brethren.

He leaves to us the rich legacy of a pure, spotless, godly, devoted, Christian life, beautifully and faithfully lived. What a legacy is the memory of such a life! While earth is sadder, lonelier, and drearier to us by his departure, heaven is brought the nearer and made the dearer to us. While he leaves a vacant place on earth, he fills a vacancy in heaven, the mansion of bliss that was prepared for him. He has entered into the joys of the Lord, and has received a crown of splendor and beauty by the side of which the richest diadems of earth pale and fade into utter insignificance and eternal nothingness; a crown as glorious as the light of immortality, yielding the fullness of joy as God is full of love, and as enduring as the compass of His years who inhabits eternity and lives forever and forever. Then into our sadness and sorrow there beams the full-orbed gleam of happy hope that we shall again blend our voices with his in praise of Him who shall wipe "away all tears from our eyes."

No Night in the Holy City.

BY R. P. CUFF.

"For there shall be no night there." (Rev. 21: 25.) These words are spoken of that "holy city" "having the glory of God" and needing no lamplight, starlight, moonlight, nor sunlight, for the Lamb is its light. The Lord God gives it light forever and ever. If the expression, "no night there," refers primarily to the physical resplendence of that city, we know that the idea of the words is equally applicable to its spiritual effulgence and glory. The Bible uses the word "light" to represent joyous life, happiness, truth, goodness, and God. Set in contrast with this is "darkness," which is made to impersonate chaos, sin, superstition, idolatry, gloom, death, and hell itself. All those who serve God truly here will take up their abode hereafter in that city, lighted by the glory of God into an everlasting day of celestial radiance. The devil's servants will find their ultimate place in hell, darkened by the presence of the great adversary into continuous gloom, desolation, and despair.

Let us make an application somewhat at length of the Scripture, "for there shall be no night there," to the spiritual aspect of the future soul-home for righteous people.

1. The mistakeless world. In that city the darkness of error will have passed away. Full and complete vision will be given to man. Ignorance of spiritual beauties and sublimities will be at an end. Light will no longer be absent from any nook or cranny. Darkness will no longer exist. There will be no danger of wandering from firm footing and losing our way at the peril of life from lack of light. In the present world we must reckon with the deceiving and perverting influences of error. From error there are no exceptions. Any one is liable to fall. Error works sin and evil in the lives of many Christians. In that city no seeds of wrongs and of mistakes will be left lurking in the soul. Perfect light will permeate the "Beulah Land."

2. The eradication of sin, the enthronement of purity. Not only is night typical of error, but of all sin. In this world which we now know, oftentimes the darkness of sin is upon the soul. That darkness serves as a kind of prelude to that "outer darkness" into which the wicked souls must at last withdraw. Here in our world even the child of God feels something of the effects of sin. It may be that he will enter into some sinful act and later shed penitential tears. He may gain somewhat of a mastery over sin, but he does not succeed in eradicating it. He may be striving to be perfect, but, alas, how far he fails! No sin will enter that city, however. It will be eradicated there. Purity will be enthroned. The heart will be pure. The reflection of purity may be seen anywhere within the confines of the holy city.

3. Weakness and weariness unknown. The body of man is imperfect and weak. He has not the power to continue working long until he is tired and exhausted. The natural night which God has provided affords the tired man an opportunity to recuperate, to renew his strength and arise in the morning refreshed and vigorous. But no night will be needed in that city. There will be no fainting, no paling, no wearying, but tireless activity will characterize that unending day.

4. Complete, everlasting safety in the holy city. The night of peril will be passed. When the darkness draws on, the wicked of the present world, the thieves, the robbers, the murderers, the danger-bringers of every class, put in good time at their dastardly deeds. The night is especially a time of danger. Every time the sun sinks to terminate the light of day, property, life, innocence, and virtue are imperiled. Job said: "The eye also of the adulterer waiteth for the twilight." But God be praised that in heaven danger will be markedly absent. The fears which are now felt instinctively with the approach of night will be extinguished. There will be no one to molest or make afraid. There will be no night of danger there.

5. "All sorrow will be ended." Sometimes we would fain cry out plaintively with the poet and say of our earthly career:

"It is a weary way, and I am faint;
I pant for purer air and fresher springs;
O Father! take me home; there is a taint,
A shadow on earth's purest, brightest things.
This world is but a wilderness to me;
There is no rest, my God, no peace apart from thee."

In that city "he shall wipe away every tear from their eyes." Neither shall there be mourning nor crying" "anymore." Brightness and joy—not sorrow—will fill the soul perpetually.

6. "No dying there." Night is a profound mystery to man. So is death. Our Savior spoke of death as a sleep. Indeed, so far as we can know, there seems to be a rather close kinship between the sleep of the night and the sleep of death.

A pleasing thought to us is that in that city there will be no funerals, no graves, no mourning habiliments. Christ Jesus has robbed the grave of its victory. There will be neither tears, sickness, nor dying there. "For there shall be no night there." Instead there will be an everlasting day of deliverance, triumph, blessedness, and life.

Salvation by Faith. No. 3.

BY W. L. REEVES.

Salvation, sanctification, justification, redemption, and such like states of being which are designated in the Scriptures, and all meaning the same in general, are attributed to several different things, but not conditioned upon any one thing alone. As to the divine side, it is said that God saves us, Christ saves us, his blood saves us, and that we are saved by his life, saved by grace. Every true teacher will teach that every one of the above must be accepted by man as necessary to his salvation. If this is not true, can any one tell why? On the other hand—that is, on the human side of salvation—there are several things for a human being to do in order to be saved, and no man can show that he can be saved in obedience to any one of them alone. Remember that man's feelings will not be accepted in this investigation as proof that he is saved. Feelings are man's testimony, and John says: "If we receive the witness of men, the witness of God is greater: for this [this which John is writing] is the witness of God which he [God] hath testified of his Son." (1 John 5: 9.) So we resort to the Scriptures to prove what we teach, remembering that man's feelings are always the result of the witness, and not the witness at all, as to salvation.

The Scriptures say that faith saves us, that repentance is unto life, and that confession is unto salvation; and Peter said: "Baptism doth also now save us." (1 Pet. 3: 21.) Every one of these is required, else salvation would not be predicated upon each of them. To willfully reject one of them is to reject all of them, for they are all in the divine plan. They are all certainly embraced in that system of faith by which we must be saved.

In the first list above, if man rejects God, he cannot be saved; if he rejects the grace of God, he cannot be saved; etc. So it is in the second list. If he will not confess Christ, he cannot be saved; if he will not repent, he shall perish; if he rejects baptism, he rejects the counsel of God against himself, not being baptized. (Luke 7: 30.) Now, who wants to accept all of the first list above and reject one item in the second? The truth of the matter is, man is taking from God's word when he takes baptism out of the plan of salvation. There is no use for a man to say that the New Testament leaves out baptism in many passages, and yet in the same passages promises salvation upon

faith, and mentions nothing but faith, and to quote a number such as this: "He that believeth on me hath everlasting life." (John 6: 47.) If this passage sets forth the complete plan of salvation, then it proves that man is saved without repentance and without love, for neither is mentioned in it. But just such as claim these passages to prove salvation by faith alone contend, when pressed, that love, prayer, confession, and repentance are all included in the faith here meant. By this admission, why do they not reach a little further and include baptism? It is taught as a commandment in the plan of salvation in the following scriptures and many other passages of scripture. To the unsaved world Christ sent the gospel and said: "He that believeth and is baptized shall be saved." (Mark 16: 15, 16.) "There is none other name given under heaven among men, whereby we must be saved." (Acts 4: 10-12.) Christ said: "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost." (Matt. 28: 19.) Under this commission Peter commanded the people to "repent, and be baptized . . . for the remission of sins." (Acts 2: 38.) A man sent of God said to Paul: "Arise, and be baptized, and wash away thy sins, calling on the name of the Lord." (Acts 22: 16.) Christ sanctifies and cleanses the material placed in the church with the washing of water by the word: "Christ also loved the church, and gave himself for it; that he might sanctify and cleanse it with the washing of water by the word." (Eph. 5: 25, 26.) In speaking of those saved by water in the ark, Peter said: "The like figure whereunto even baptism doth also now save us." (1 Pet. 3: 21.) These passages seem sufficient to prove to any mind that the Holy Spirit attaches quite a bit of importance to baptism. Salvation is promised in one passage above on conditions, and baptism is one of them. I do not see how it is possible for any one to deny this fact. There is no dispute about faith and repentance being necessary to salvation from alien sins. But in dealing with anything so important as the salvation of the soul from eternal punishment, there should be left no room for any doubt whatever as to whether we are on the absolutely safe side; so close attention is directed to what follows. We meet a man who has heard the gospel, believed it, and has repented of his sins; he has also made a public declaration that he does believe; but he has never been baptized, although he knows the Bible says, "He that believeth and is baptized shall be saved," and that Peter commanded the people to both "repent, and be baptized . . . for the remission of sins." He also knows that Paul says that "as many of you as have been baptized into Christ have put on Christ." (Gal. 3: 27.) Yet he claims that he heard several smart men preach that when a man is once saved, there is no possible way for him to be lost; and these same smart men taught that man is saved at faith. So he says: "I am aware that it is not necessary for me to do any more than just enough to be eternally saved; so I will not be baptized. Besides, these same smart men teach that baptism is a nonessential, or not necessary to salvation; and I can see no use in doing the nonessentials." Here is another case: This man has heard, believed, repented, confessed Christ (not his feelings), and has been baptized just as the Bible teaches one to do, and for the same purpose for which the above passages tell him to be baptized. Ask any of these smart men if this last man has the remission of his sins, and they will say that he has. No dispute here. The doubt always lies in the case which refuses to be baptized, and all the dispute is over his case, and never over the one which has gone on and done everything upon which salvation is predicated in the Scriptures. All know that this is the only safe way.

Self-indulgence deprives a man of everything that might make him great.—Fenelon.

The Woman.

Back from the world, storm-tossed and wrecked,
She crept her wounds to hide where few might see,
Seeking that peace she careless threw aside,
Who fled from Nazareth of Galilee.

Distaff in hand and spindle briskly twirled,
Beneath the ancient olive Mary sat,
And from the golden flax spun finest thread,
And while she spun she sang "Magnificat."

The Child with shining hair played at her feet.
He made a little mound of pebbles bright,
And on it laid a spray of piercing thorns,
And then with ruddy flówers hid it quite.

And she who had returned to Nazareth
Passed veiled upon her way, with lagging feet;
But Mary called and bid her come and rest,
And took her hand and led her to the seat,

Where she unbound the heavy, shrouding veil,
And brought the stranger wine to drink and food,
And gently asked of her necessities,
As one who'd succor, yet would not intrude.

The little One arose and left his play,
And looked upon the piteous, sin-stained face,
And raised his little arms and leaned to her
That she might take him up in her embrace.

He laid his hand upon her troubled heart,
His beauteous head upon her weary breast;
The past receded like an evil dream,
And all her ills were soothed to peace and rest.

But ere the wondrous Child turned to his play
She kissed the tiny hand that set her free;
The Hand that later many multitudes should heal,
And on the cross at last should nailèd be.

—Kate A. Maxwell.

Near East Relief Clothing Campaign.

Last year America sent seven hundred and fifty tons of clothing to the Near East, but this supply is exhausted and the clothing worn out. A tremendous need for clothing now exists, as is shown by such recent cablegrams as the following:

Erivan: "Urgent need for food and clothing." Constantinople: "Refugees arriving from Caucasus, escaping persecution, naked, destitute." Beirut: "Aintab still ravaged by battle, cold, and lack of supplies. Aleppo refugee problem growing worse. Cargo old clothing welcome for refugees. New tragedies along Turkish frontier. Probable American relief only hope for thousands."

During a three-inch snowfall in Kars on October 30, 1920, fifty thousand Armenian men were stripped of everything by the invading army, to be driven into the plain unclad. Edward Fox, district manager of Near East Relief, had no clothing to give the men. He did have in his warehouse twenty thousand empty flour sacks. These he distributed as far as they would go, and the men were driven off to the wintry plain with only these for covering. Americans have but to think of those heroes whose marching feet left blood stains in the snow at Valley Forge to realize the even more heroic endurance of the patient hosts of little children, girls, mothers, and grown men in the Caucasus who are now so much more destitute, and will next winter be so much more in need of protection from the snow and biting cold.

The clothing cast aside by our people here in America would provide comfortable covering for every unclad one in the Near East, and would be an untold blessing to thousands who have been stripped of all their possessions.

It is such a little thing to dig those cast-off garments out of the clothes box and send them down to the Bundle Station; but to at least one, and perhaps to several human beings in that far-off land, it may mean the difference between life, hope, strength, and almost certain death.

On June 1 Near East Relief Bundle Stations will be opened, *for one day only*, in all the larger cities. Please leave your bundle at the station, or send by parcel post to Near East Relief Warehouse, 549 West Thirty-ninth Street, New York City, N. Y.

LOS ANGELES NOTES

By S. H. HALL,
2669 North Sichel Street.

House of worship, corner Altura and North Sichel Streets. Take North Broadway car to Sichel, then one block to left.

Sound Advice and a Stubborn Fact.

Brother D. Lipscomb said: "The old hypocritical sinner who stands off and carps at everybody in the church as wicked means to say he is very righteous and very perfect. He is usually a self-deceived hypocrite. The same spirit in the church belongs to the self-righteous. It is not healthy to be overmuch righteous nor to demand it of others. Acknowledge your own and your fellow men's humanity, your liability to err; get clear of the foolish idea that men with faults and human weaknesses are unfitted for the service of God. He adapted his service to and for weak men liable to err. Be willing to confess your faults when you do err. I have noticed it in men; I have noticed it in papers. When one starts out to be over-sweet-tempered, to keep out all humanity, he or it becomes one-sided, unfair, and the bitterest and most intolerant of men and papers. They do not show goodness in an honest, open, human, brave way. A paper that starts out to have no controversies, to be overly peaceable, is as sure to be filled with unjust insinuations and innuendoes as that to-morrow's sun will rise."

The foregoing is so true that I hardly know how to go about making comments, but submit the following:

1. A consciousness of our own weakness and imperfections is absolutely essential to our being what God would have us be. In the sisters' Bible class, recently, the question was raised: "How are we to learn to have pity and compassion for those whom sin has made hateful?" And certain it is that sin does this in many people. Tit. 3: 1-3 was suggested as a reading on this point, and here is what it says: "Put them in mind . . . to speak evil of no man, not to be contentious, to be gentle, showing all meekness toward all men. For we also once were foolish, disobedient, deceived, serving divers lusts and pleasures, living in malice and envy, hateful, hating one another." We need to ever be conscious of the fact that none of us is perfect, and that if we will look back over our lives we will, if we will look the record squarely in the face, find much that is just as bad as we see in others. While we must never condone and encourage sin, yet we must let that mercy, that consciousness that we are human which enables us to have pity, be ever with us.

2. And who has not observed just what our venerable Brother Lipscomb observed in papers and men that start out to "be over-sweet-tempered," "to be overly peaceable," "to have no controversies"—viz., that they are the very papers and men that indulge most in "unjust insinuations and innuendoes" and turn out to be the stubbornest of men—men almost, if not wholly, incapable of seeing their own mistakes and correcting them, their own wrongs and righting them? Let us, then, "show goodness in an honest, open, human, brave way," and eliminate everything that tends to hypocrisy from our course in life.

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Are You Letting Your Light Shine?

Christ says the light is put on the candle stand that it may shine unto all in the house. "Even so," says he, "let your light shine before men; that they may see your good works, and glorify your Father who is in heaven." (Matt. 5: 15, 16.) On this I submit the following:

1. *Why some lights do not shine.* I have an idea that, in some cases, it is because they have no light to shine. Jesus, in Matt. 6: 23, says: "If therefore the light that is in thee be darkness, how great is the darkness!" And in the very same verse he says: "But if thine eye be evil, thy whole body is full of darkness." If you will study carefully the whole chapter, you will observe that our eye is evil so long as we are not making Christ's "kingdom and his righteousness" the chief aim of our lives. And this is the case with many who claim to be Christians. So very many other things come first with them; hence their lives are a pretense. Such are not lights to shine, for they are filled with darkness.

2. *The real Christian ever shines.* Pleasing God comes first with him. His very meat and drink is do God's will and help mankind. Just now I have in my mind one of the most unpretentious members in this city. He is a poor man who makes his living pushing his lawn mower, etc., from yard to yard, and making a reasonable charge for his services. It is a known fact, too, that he gives a tenth of his income to the cause of Christ. Some months ago I was asked to visit a woman who is an invalid. She has to be helped from her bed daily to her rolling chair, and, after growing tired of sitting up, helped back to bed. She needed some man to do this, as the nurse was not strong enough. I saw this brother and had him go and talk with her. So arrangements were made for him to visit the home daily and do this bit of service.

But he was not content to let his light be hidden even in part. His kindness, his willingness, his gentleness, his tenderness, so apparent as he would assist her, has been the outshining of the Christ in his soul. But his light must shine more and more; so this led to his reading the Scriptures to her and talking to her about the simple and pure teaching of our Lord. This led her to desire to be baptized into Christ, and, the Lord willing, this will be done at the meeting of our sisters' class this afternoon. And even the nurse has come to see that she has not been baptized. She has been sprinkled. But this brother has shown her that this is purely the teaching of men. Hence, she, too, has expressed a desire to be baptized into her Lord.

I am thinking just now of how very many that claim to be Christians, who, instead of letting their lights shine as they wait upon the sick, show the sick that their claim to be Christians is a living lie. So much impatience manifested! They tire of their task! They fret and murmur! The first nurse I saw in this home was just such.

In conclusion, let me insist, first, that we see to it that there is light in us to shine; and, second, that it is not put under a bushel, but on the candle stand, that it may be seen by all with whom we walk. And remember, our words go for naught, if not backed with conduct in perfect accord with our claims. Remember, it says: "Even so let your light shine before men; that they may see your good works." It is works through which the light shines! Some of us would be better off if we did more and said less.

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The Downey Revival.

Since something was said about the Downey revival last week, I will take time to say it has closed, with nineteen more names added to the faithful at that place—eight baptized, two reclaimed, and nine by statement. I have never enjoyed a meeting more, and it was a bit hard to close, but it seemed that I had to take it more easily for a few days. The money is all raised, and the new dress for the house, inside and out, is being put on this week. The same kind of work is being done at Sichel and Altura Streets. The revival spirit is on in this glorious country, and the saints are happy.

The blessing of sonship is for those who, quickened by God's Spirit, help to realize on earth that inward brotherhood of which he has given the foundation and the pledge. —Westcott.

Georgia and the Far Southern Field

By B. C. GOODPASTURE

The Universality of Christian Suffering.

The people of God have many things in common. Jude, in his brief epistle, writes concerning "our common salvation" (Jude 3); Paul addresses Titus as his "true child after a common faith" (Tit. 1: 3), and exhorts the brethren in Rome to "be of the same mind" (Rom. 12: 15), and reminds them that they, whether Jew or Gentile, are subject to "the same Lord" (Rom. 10: 12); and Peter writes to "the elect who are sojourners of the Dispersion in Pontus, Galatia, Cappadocia, Asia, and Bithynia," with a note of warning and encouragement, as follows: "Be sober, be watchful: your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour: whom withstand steadfast in your faith, knowing that the same sufferings are accomplished in your brethren who are in the world." (1 Pet. 1: 1; 5: 8, 9.) Peter would have the brethren of the "Dispersion" to know that the same sufferings which had come upon them were common to the brotherhood throughout the world.

In the outset Peter mentions the common enemy, "your adversary the devil," "the deceiver of the whole world" (Rev. 12: 9), the sower of tares (Matt. 13: 39), "the prince of the power of the air" (Eph. 2: 2), "the prince of this world" (John 14: 30), and the Satan who robbed heaven of angels (Rev. 12: 9; 2 Pet. 2: 4) and wrecked Eden. Whether he goes forth in his cunning wiles as a hissing serpent (Gen. 3: 1-8), "an angel of light" (2 Cor. 11: 14), or a "roaring lion" (1 Pet. 5: 8), he is, nevertheless, the archenemy of man. Being the "prince of this world," he is in a position to marshal the forces of the world against the saints of the Most High. This very thing he does. Jesus gave his disciples to understand that they might expect opposition, persecution, and death at the hands of the world. "In the world ye have tribulation: but be of good cheer; I have overcome the world." (John 16: 33.) "If the world hateth you, ye know that it hath hated me before it hated you." (John 15: 18.) John also said: "Marvel not, brethren, if the world hateth you." (1 John 3: 13.) The kingdoms of this world, being a part of it, are, in some sense, under the authority of the devil (Luke 4: 6), and he arrays them against the church (Acts 4: 1-4; 19). Satan is also the father and promoter of false religions, and they are frequently enlisted by him in open warfare against the hosts of Zion. (Acts 19: 23-41.) With every means his diabolical wisdom can devise, the tempter opposes those who are doing right and that which is good.

The apostle would not have the brethren conclude in despondency that they were suffering and about to suffer more than others of their time "for the word of God and the testimony of Jesus." They were not the special and only objects of the devil's awful opposition. It is true they were in great distress; their baptism of suffering, at the immediate hands of the Roman government, was at hand; the lion was roaring for his prey (1 Pet. 5: 8). Hear the apostle: "Beloved, think it not strange concerning the fiery trial among you, which cometh upon you to prove you, as though a strange thing had happened unto you." (1 Pet. 4: 12.) He further exhorts them to "withstand steadfast in your faith, knowing that the same sufferings are accomplished in your brethren who are in the world." (1 Pet. 5: 9.) Why speak to them of their "fiery trial?" To let them know, in the language of Paul, that "all that would live godly in Christ Jesus shall suffer persecution." (2 Tim. 3: 12.) Why remind them of their suffering brethren in the world? To encourage them to resist the evil one, in view of the fact that they had brethren, comrades in the greatest of all conflicts, over all the world, who, with them, were suffering the same things, doing battle with the common foe. Moreover, they must bear in mind that they are soldiers in a battle line reaching round the world; that their good fight will give strength and aid to brethren, fellow soldiers on other parts of the field, distant quarters of the world; that their surrender would involve an additional effort, and possible defeat, for their comrades. This community of suffering should contribute to the unity of God's people.

Finally, "this is the victory that overcometh the world, even our faith." (1 John 5: 4.) "Fear not the things which thou art about to suffer: behold, the devil is about to cast some of you into prison, that ye may be tried; and ye shall have tribulation ten days. Be thou faithful unto death, and I will give thee the crown of life." (Rev. 2: 10.) "These that are arrayed in the white robes, who are they, and whence came they? . . . These are they that come out of the great tribulation, and they washed their robes, and made them white in the blood of the Lamb." (Rev. 7: 13, 14.)

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News Items.

Brother Hockaday reports two good services at South Pryor yesterday (April 24). One came from the Baptists.

The audiences continue to grow at West End. Three more were baptized at the morning service yesterday.

Brother R. P. Cuff, who labors with the church in Macon, passed through Atlanta one day last week en route to Birmingham on business. He gave a splendid account of the work being done by the church in Macon.

Phantom Visions.

BY NELLIE ELNORA SINGLETON.

When the twilight shadows deepen,
And across time's silent sea
Memory's phantom ships are floating—
Ah! how sweet is reverie!

Over mountain, plain, and seas wide,
When the twilight shadows fall,
Where's the heart that will not hearken
To sweet memory's silent call?

Scenes of childhood rise before us
Of some dear home far away,
Where the feet may never linger,
But the soul is wont to stay.

Ah! they're only phantom visions
Rising from the misty past,
But they hold a charm which lingers
In the heart—unto the last

Relief Fund.

Walnut Street Church, Sherman, Texas	$ 5.00
Intermediate class, Hebron, Ky.	6.85
Joe L. Rector's class, Conway, Ark.	2.00
Joel Button, Lagrance, Ky.	10.00
Friends at Henderson, Tenn.	3.00
Mrs. T. Y. Pirtle, Toone, Tenn.	1.50
"A Friend," New Providence, Ky.	1.00
Miss Dora Williams, Wrencoe, Tenn.	5.00
Frank Dulin, Hopkinsville, Ky.	2.50
H. H. West, Jr., Hopkinsville, Ky.	2.50
Church at Lavergne, Tenn.	20.55
Church at Rockville, Texas	30.00
Mrs. B. P. Sloan, Humboldt, Tenn.	1.00
M. M. Combs, Fort Smith, Ark.	5.00
Mrs. A. E. Perry, Colfax, La.	5.00
L. M. Gray and family, Mayfield, Ky.	12.00

In sending contributions, be sure and state whether they are intended for the Home Orphans' Fund, the Armenian and Syrian Fund, or the Poland Fund. I should be glad if more of the contributions were designated for use in providing for orphans in this country, since there are constant appeals from destitute families close to us. Make all checks and money orders payable to A. B. Lipscomb, who will forward them to the proper commissioners.

AT HOME AND ABROAD

J. R. Kennamer writes from Woodville, Ala., April 25: "Charles Holder delivered three very instructive discourses to large and appreciative audiences here yesterday."

From B. W. Boyd, Pikeville, Tenn., April 25: "Our home-force meeting at Pikeville, led by Brethren Wrye and Traylor, starts with a rush. Three large crowds yesterday, with ten additions by primary obedience."

J. D. Tant, of Rogers, Ark., was visiting in this city two days last week, and paid this office a nice call. He preached in the Green Street meetinghouse on Thursday evening, and talked at the David Lipscomb College chapel service on Friday morning. He was on his way to North Carolina to help along the Lord's work in that needy field.

D. Pennington writes: "I am now at Downey, Cal., where I was preacher for the church for two years, forty years ago. The church here has just closed a three-weeks' meeting, with thirty-two added to their number. The Gospel Advocate is a great paper, and I feel that I can't be without its instructive pages. May its editors enjoy God's richest blessings."

W. M. Brumit writes from Bradentown, Fla., April 25, as follows: "Yesterday was a great day with our forces. Brother Hayes was at Plant City. I was at Bradentown both morning and night One was added to the one body at the morning service. I spoke to the faithful ones at Cortez in the afternoon. The new congregation at Manatee had one addition at the morning service."

We have received the following announcement on a large poster with pictures on it of the evangelist and the meetirghouse: "Annual revival services, conducted by Evangelist H. W. Wrye, at Eleventh Street church of Christ, near Shelby Avenue, Nashville, Tenn., two weeks, May 8-22. Two services daily—2:30 and 7:45 P.M. Good old hymns, inspiring singing. Come, and tell your friends. A genuine welcome."

W. S. Moody preached for the Twelfth Avenue congregation, this city, last Lord's day, morning and night. There was one restoration. The Bible-study classes were all large. Out of an enrollment of three hundred and sixty-seven, there were three hundred and thirty in attendance. The elders have signified their intention of enlarging the building in the near future, in order to accommodate the growing crowds.

From W. T. Hines, Braman, Okla.: "There were three additions at Wynn Chapel. The meeting continued over five Lord's days. The work at Stillwater was a success. We had large crowds and the best interest. The work starts April 28 at Blackwell, a hard field; but the devil has had it long enough, and now the Lord must have a few. We need prayers and money from God's children to help us 'over the top.'"

John Taylor, an efficient preacher, of Waverly, Tenn., was in to see us last Thursday, and renewed his subscription to the Gospel Advocate. He reports harmony and peace in the church and a marked growth in attendance and interest. An overflow congregation met on Lord's-day evening recently to hear him reply to a sermon that had lately been preached in the town by a Methodist preacher on the subject of baptism. The brethren and the public generally were much pleased with his reply.

From Fred Thomas, Clayton, New Mexico, Box 453, April 25: "R. J. Smith, of Temple, Texas, recently held two meetings—one at Burnett, eight miles south of Clayton, and the other at Antioch, twelve miles west of Clayton, both destitute places. There were no visible results, but we think much good was done. Brother Smith is one of the most heart-touching gospel preachers that we have heard. The Bethel congregation, near Athens, Ala., contributed in helping our meeting here, which was appreciated very much."

G. B. Lambright, of Taft, Fla., who is in a meeting at Greenville, S. C., writes, April 24: "Our meeting is four days old, with good crowds and fine interest. This is a sectarian stronghold. There are only three loyal members here, so far as I know, and only one congregation in the State. That one is at Union, fifty miles away. T. H. Burton is living and laboring with them. Brother Burton brought us a tent and helped to raise it, and also worked faithfully to help us advertise the meeting. We will continue indefinitely. Brethren, we need your fellowship in this work. Send us one Lord's-day's contribution."

From R. E. L. Taylor, Decherd, Tenn., April 28: "I was with the Dixie congregation on the second Lord's day in April. The brethren had made arrangements with the Methodist preacher at that place for a union meeting. On the first day of our meeting he preached at the morning service and I preached in the afternoon. We had a large crowd at each service. Every one seemed to enjoy both services. He promised to be with me all the week, but I did not see or hear of him any more. I continued the meeting over the third Lord's day. In spite of the cold, rainy weather, we had a very good hearing. While there were no additions, we feel like the church was strengthened. This is the home of Joe Davis, who has made a great sacrifice to build a meetinghouse. He and a few other brethren have built and paid for a nice, little, frame building to worship the Lord in."

O. M. Reynolds writes from Madill, Okla., April 23: "Our home congregation closed an eighteen-days' meeting on Wednesday. I preached the first eight days, and John E. Dunn the remainder. The rains hindered somewhat, but, all in all, the attendance was extra good and the interest was fine. Judging from a scriptural standard, we had a great meeting. I mean by this, most churches call a meeting practically a failure if there are not a number of baptisms—to my mind, a very lopsided way of judging. I believe I am safe in saying that fully seventy-five per cent of the baptized folks need badly the strong gospel truths as given by Brother Dunn and others, and that developing and spiritualizing the masses of the church members is the crying need of the day. While four were baptized and three took fellowship, yet the most magnificent work done by the genuine gospel sermons of Brother Dunn was causing sinners to see the terribleness of sin, and saints to see and realize as never before the importance and beauty of living for God and his kingdom. The churches should keep Brother Dunn busy every day that he can work."

Earnest C. Love, Fresno, Cal., writes: "At a meeting of trustees and friends, April 21, we definitely decided to call our school 'The Fresno Home and School.' Plans are under way to begin the erection of a building thirty-four by fifty feet, to be used as a kitchen and dining room, as this is our most pressing need at present. The school is progressing nicely, and prospects are very bright for a great work along this line. We will certainly have to keep busy with the building in order to have accommodations for all who wish to come by September. The Fresno Street congregation, where the school attends, is in a flourishing condition. There were six baptized after the evening services on April 24. Four of these were pupils of our school, and three of them have come to the home since we came to Fresno. There was also one reclaimed. A lot has been secured by this congregation, on the corner of Palm and Dennette Avenues, and the initial payment made, on which we hope to be able to build a meetinghouse in the near future. We cannot use the hall where we are now meeting for our midweek service, and have been meeting at the homes, but our crowds are getting to be so large that we will have to make different arrangements soon." We are heartily glad of the selection of the new name for the work, and think it a very appropriate one.

R. C. Hammons, whose address is 20 East Twenty-sixth Street, Covington, Ky., writes as follows: "We are pleased to announce the establishment of a new congregation of loyal believers in the city of Covington, just across the river from Cincinnati, Ohio, and some of the members of the Covington congregation have been worshiping with the Cincinnati mission. The new congregation is composed entirely of members formerly residing in the Southern States, and the following old congregations are represented: Florence, Ala.; Columbia, Tenn.; Lewisburg, Tenn.; Winchester, Ky. (Fairfax Street); Bowling Green, Ky.; Nashville, Tenn.; and High Bridge, Ky. We are meeting in a hall until more permanent arrangements can be made. We have reason to believe that much good will result from the effort being put forth here, and that the attendance of eighteen at the first meeting will be increased soon. We are anxious to get in communication with a young minister who could locate among us and 'make tents' for a part of his support until the work is more firmly established. There will perhaps be openings here this year for high-school teachers. We meet at Fifth Street and Madison Avenue at 10:30 A.M. each Lord's day for Bible study, worship, and communion. We request members stopping over or passing through to look us up, and those contemplating a permanent change of location to communicate with us."

J. W. Grant preached at Eagleville, Tenn., last Lord's day. The attendance and interest were fair.

J. L. Jackson reports a fine service and one addition at the Lindsley Avenue church of Christ, this city, last Lord's day.

We learn just before going to press that Ross Alexander, of Williamson County, has been dangerously ill of pneumonia. We are glad to announce that he was reported very much better.

C. M. Pullias closed the meeting with the Lawrence Avenue church of Christ, this city, last Lord's-day night, with twenty-seven baptisms. The meeting closed with good interest.

The following telegram was sent by C. A. Buchanan from Cleburne, Texas, Monday night, May 2: "G. C. Brewer's meeting here in the fourth week. One hundred and thirty-two additions; eighty-two baptisms."

T. H. Etheridge recommends Elvin Bost, of Frederick, Okla., as a fine and competent preacher and singer, and says he will be in Tennessee in June and July for one or two meetings. If you need him, write him.

From Ben West, Fort Worth, Texas, April 25: "We had the house packed at both services at North Side yesterday, and four added, with baptismal service at night. Brother Busby is to begin a revival with us on April 29."

From F. J. Berry, Corpus Christi, Texas, April 25: "Fine services Sunday. Large crowd Sunday morning. We are practicing singing this week and cleaning up around the church house, getting ready for the meeting to begin Sunday."

Mrs. Pierson Cosby writes: "The Gospel Advocate is a wonderful paper. I can learn so much from it. I always try to pass it to a neighbor. We have no church of Christ in Selma, but we are planning and working to have a meeting during the summer."

J. H. Hines, Montgomery, Ala., April 25, writes: "Yesterday was another big day with the Highland Park church of Christ There were one hundred and twenty-two at the Eible school, and the house was filled at the regular worship. Three made the good confession."

Cled E. Wallace writes from Temple, Texas, April 25: "The Floresville meeting resulted in nine baptisms. Harvey Scott is doing excellent work in that community, supported by a small but very active congregation. I go to Rock Springs next Friday for a meeting."

George F. Martin, Rankin, Okla., writes: "W. L. Swinney, of Canadian, Texas, preached eight days at Midway Schoolhouse, between Rankin and Durham, Okla., and baptized seven grown folks; and one was restored. I have been preaching for them for ten or twelve years, and will be with them this year."

W. H. Nelson writes: "Please say through the Gospel Advocate that there is a good opening for a physician at Mount Calm, Texas, a town of from six to eight hundred inhabitants, twenty-one miles from Waco, on the Cotton Belt Railroad. We would like to see a Christian locate here and will gladly answer all inquiries."

T. B. Clark writes from Childress, Texas, April 25, as follows: "We have restored two and baptized three during April. Our crowds are large and enthusiastic at all services. Our annual meeting is to begin on the fifth Sunday in May. W. D. Bills will do the preaching. We invite brethren to visit this meeting."

We enjoyed a visit from A. G. Freed last week. He reports the school at Henderson as doing well. He expects to devote much time in the field in the interest of the school and in holding protracted meetings. Brother Freed is a strong gospel preacher, is a most excellent teacher, and will do great good in any field in which he may labor.

Mrs. R. R. Davis, Springfield, Tenn., writes as follows: "While I am not able to be a subscriber to the Gospel Advocate right now, still I am blessed with the opportunity of reading almost every copy, and I *do* appreciate it. It is a grand message to the dying world and a comfort to the brotherhood." Moral: Let some one else read *your* Advocate and enjoy it.

Andrew Perry writes from Baldwin, Miss., April 30: "I have preached for the congregation at Baldwyn two nights. The first night a bad-looking cloud just at meeting time kept several away, but we had more out last night. I will be with them in Bible study and worship to-morrow. Then on Monday I go to Ackerman to assist Brother Jeffcoat in the Master's work."

R. V. Cawthon is now engaged in a meeting at Green Street Church, this city. There have been sixteen additions to date. Interest fine. The meeting will continue indefinitely. Preaching at three o'clock in the afternoon and seven-forty-five at night. He recently closed a meeting at Cookeville, Tenn., which resulted in twenty-four baptisms. The meeting was splendid throughout.

J. W. Dunn says: "Our third mission meeting came to a close at the water last Friday (April 22). Nine additions at Little Motor Car Company, between Dallas and Fort Worth, Texas. Two members to start with. Another congregation for Dallas County. In all places this year the people have shown great anxiety to hear, and the outlook is very encouraging. I am now at Charlie, Texas."

From J. D. Matthews, Maysville, Okla., April 27: "I preached at Alex last Saturday night and on Sunday and Sunday night. Sunday was a joyful day to us. A man and his wife who had been Baptists confessed their Savior at the eleven-o'clock service, and in the afternoon were buried with their Lord in baptism. We have a faithful little band at Alex. I agreed to preach for them again on the fourth Sunday in next month."

The following is quoted from a letter to S. F. Morrow from Mrs. Fannie Harrison Cave, of Dallas, Texas: "I enjoy the many good things the Gospel Advocate brings to me each week, and I do not want to miss a copy." Brother Morrow's rejoinder is as follows: "We are glad Sister Cave enjoys the Advocate. Pass it on to others. Sister Cave knows what a good thing is." We say "amen" to all that is here said by both of the above friends of the Advocate.

From Fred M. Little, Montgomery, Ala., April 29: "Three made the confession at the evening service on April 24, and will be baptized on Sunday at the Catoma Street Church. W. L. Haynes held a meeting at West End, this city, of nine days' duration, with one reclaimed. Brother Haynes had to go to another meeting. I will continue the meeting indefinitely. The three congregations of Montgomery will coöperate in sounding out the word in this section."

R. L. Colley writes from Camden, Ark., April 30: "I am now laboring with the church two and one-half miles west of Camden, where I held a meeting last October and baptized a goodly number. These people are proving their faith by their works. They are preparing to build a meetinghouse. They have the deed with the restrictive clause to one acre in a nice grove, and most of the lumber on the ground to build. They need some help in this work, and they are worthy. Send all contributions to J. N. Hudiburgh, Camden, Ark., Route 1."

J. E. Wainwright, Texarkana, Ark., April 26, says: "At the suggestion of my opponent the debate booked for June at Pollock has been called off for the present. We hope to meet at some time in the fall or winter. Our meeting scheduled for the last part of June under canvas here has been postponed. Realizing the importance of pushing our building plans in order to accommodate our crowds and offer greater opportunity to reach others, it was deemed wise to concentrate all efforts and means in consummating our original purpose. We have had about thirty additions in our five months of work."

W. S. Long writes from Washington, D. C., April 27: "It gives me pleasure to tell our readers that we have just closed the first series of meetings in the new house of worship in Washington. The earnest preaching done by Jesse P. Sewell did much good in strengthening the membership and encouraging all to push forward in the work. H. P. Lucas, of Florence, Ala., has just sent his best wishes to the church, with his individual check for one hundred dollars to help us on the debt. If we had many more such willing hearts, we would soon be out of debt, and would then be able to start missions in Baltimore, Annapolis, Alexandria, and other destitute fields."

L. S. White writes from Sherman, Texas, April 28: "I recently preached eleven days for the church in Abilene, with two services daily. The interest was good all the time, and the audiences were fine. Seventeen were baptized and eight took membership. George A. Klingman is doing a great work as the minister of that church, and was a great help in the recent meeting. He ran over to Sherman and preached one Sunday, and made a fine impression. The Abilene church is doing a fine work. They recently sent J. P. Sewell to Washington, D. C., for a meeting, bearing all the expenses, including the trip for Sister Sewell also. Brother Sewell, with his able faculty, is doing a great work in Abilene Christian College. Our meeting in Sherman begins next Sunday, with F. L. Young doing the preaching."

GOSPEL ADVOCATE

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

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EDITORIAL

Peace.

BY J. C. M'Q.

It will not be denied that Christ gave up the glories of heaven, came to this world of sin and died the death of the cross, in order that he might bring salvation to a lost and ruined race. The prophet Isaiah prophesies concerning his reign. He says: "For unto us a child is born, unto us a son is given; and the government shall be upon his shoulder: and his name shall be called Wonderful, Counselor, Mighty God, Everlasting Father, Prince of Peace. Of the increase of his government and of peace there shall be no end, upon the throne of David, and upon his kingdom, to establish it, and to uphold it with justice and with righteousness from henceforth even forever. The zeal of Jehovah of hosts will perform this." (Isa. 9: 6, 7.) Of him the angels sang when he was born in Bethlehem of Judea: "And suddenly there was with the angel a multitude of the heavenly host praising God, and saying, Glory to God in the highest, and on earth peace among men in whom he is well pleased." (Luke 2: 13, 14.)

But while he is the great Prince of Peace and came to establish his kingdom, he did not establish his kingdom without justice and without righteousness. Christ, who is the only sinless, perfect Being, and the only perfect Prince of Peace, never for one moment sacrificed the principle of justice and righteousness in order to have peace with error. Only cowards sacrifice the truth in order to have peace with error. There is a ceaseless conflict between truth and error, and no man who loves the truth will sacrifice it in order to unite with and make peace with error. It is far better to live in conflict with error than it is to make peace with it. So long as people are in error and are out of harmony with the truth, it will be better for them to be separated rather than united. When the people were in error and had departed from God's rule in the days of Rehoboam, the son of Solomon, God did not want them united in their error and rebellion. Union in error gives strength, as well as union in the truth. When Rehoboam had determined to go up and fight against Jeroboam and the tribes under his rule, the Lord very plainly told him not to do so, giving him to understand that the division, or rending of the kingdom, was of himself. "Thus saith Jehovah, Ye shall not go up, nor fight against your brethren the children of Israel: return every man to his house: for this thing is of me. So they hearkened unto the word of Jehovah, and returned and went their way, according to the word of Jehovah." (1 Kings 12: 24.)

So long as religionists are in error, it is better for them to be divided than united. Christ never came to this world to bring peace by ceasing to contend for the truth. In all of his teaching he nowhere intimates that we should sacrifice the truth in order to bring about an unrighteous peace. If the multitudes love sin and practice error, those who love the truth must be at variance with them. It is vicious, it is senseless, and the very essence of folly, to cry, "Peace, peace," when there can be no peace between virtue and sin, truth and error, righteousness and unrighteousness. Christ did not sacrifice the truth for peace, neither would he have his followers do so. While he is the great Prince of Peace, he very plainly says of himself: "Think not that I came to send peace on the earth: I came not to send peace, but a sword." (Matt. 10: 34.) When men were in error and opposed the truth, he did not sacrifice right in order to be at peace with them. In condemning sin and unrighteousness he used the most scathing terms, and failed not to fearlessly rebuke sin. Not only did Christ do this, but his followers in the early church followed his example. Note how Paul reproved Elymas, the sorcerer. "But Saul, who is also called Paul, filled with the Holy Spirit, fastened his eyes on him, and said, O full of all guile and all villainy, thou son of the devil, thou enemy of all righteousness, wilt thou not cease to pervert the right ways of the Lord? And now, behold, the hand of the Lord is upon thee, and thou shalt be blind, not seeing the sun for a season. And immediately there fell on him a mist and a darkness; and he went about seeking some to lead him by the hand. Then the proconsul, when he saw what was done, believed, being astonished at the teaching of the Lord." (Acts 13: 9-12.)

It is true that no one is infallible to-day, as was Christ, and no one is inspired, as was Paul and the other apostles; but still, having a plain revelation, all should be able to understand and to distinguish truth from error. The apostles were not given to the use of soft words. Instead of being cowardly and timid, they often created strife, contention, and reproach among the people. The man who contends for truth and righteousness will find it necessary often to contend against sin in high places. Whenever such is the case, every Christian should have the strength of character to stand for that which he knows to be right, even if he does create division and strife. The Holy Spirit says of Paul and Silas: "And when they found them not, they dragged Jason and certain brethren before the rulers of the city, crying, These that have turned the world upside down are come hither also." (Acts 17: 6.) The man who

loves the truth as did Paul and Silas will set father against son, daughter against mother, and brother against sister, and will create conflict between truth and error.

Men should not contend for their opinions. They should not be hobby riders and contend for theories that are not taught in the word of God. Men who love the truth will not contend over unrevealed things; but when God has spoken and legislated, they will contend for the truth as it is in Christ Jesus, even though it may offend their dearest friends. Men who have the spirit of Christ will "refuse profane and old wives' fables" and will not exalt their opinions to the position of the inspired word of God. God wants his subjects to stand against sin, even if opposition does bring division.

God would not approve the union of all denominations into one great body so long as they teach and practice error. It would be pleasant to every Christian to live in perfect unity and accord with all who teach the truth. There is perfect agreement and accord among all who hold the truth. There can be no harmony and unity so long as people hold divergent doctrines; hence the Holy Spirit admonishes: "Now I beseech you, brethren, mark them that are causing the divisions and occasions of stumbling, contrary to the doctrine which ye learned: and turn away from them." (Rom. 16: 17.) Christians are to turn away from those who are causing divisions *contrary* to the doctrine of Christ. As there can be no union between truth and error, virtue and vice, holiness and unholiness, so people must be united in the truth in order to walk together. Instead of condemning those who boldly and fearlessly stand up for God's way, we should encourage them to continue to stand firm for the right, regardless of the scoffs and frowns of the multitude. Paul, in writing to the Philippians, admonishes: "Only let your manner of life be worthy of the gospel of Christ: that, whether I come and see you or be absent, I may hear of your state, that ye stand fast in one spirit, with one soul striving for the faith of the gospel." (Phil. 1: 27.) United on the truth, we can have one mind; otherwise, we will have strife and contentions among ourselves.

I will close this article by admonishing all to refrain from promulgating their opinions, from advocating and teaching things that are not essential to salvation, as such opinions should not be exalted to the position of essentials. But when it comes to the fundamentals of salvation, we should heed the language of the Holy Spirit as recorded in Jude 3: "Behold, while I was giving all diligence to write unto you of our common salvation, I was constrained to write unto you exhorting you to contend earnestly for the faith which was once for all delivered unto the saints." Such a course followed will make us useful in this life and lead us to everlasting peace in the world to come.

"A Defense of Baptist Doctrine."

BY F. W. SMITH.

Under the above title L. R. Burress, our Baptist friend, continues his friendly exchange with the Gospel Advocate on some vital matters. Read him carefully as he thus proceeds:

Thanks to Brother Smith for kind words of March 3 in the Gospel Advocate. I am not defending Baptists nor their doctrine, only showing the orthodoxy on some points.

A Provincial or Larger Church than a Local Body.

The last text referred to by Brother Smith to prove this larger body, from Acts 9: 31, A. R. V.: "So the church throughout all Judea and Galilee and Samaria had peace," etc. In reply, notice that the only church which was in Jerusalem had recently been persecuted, and its members went everywhere in the field mentioned. As they went they preached, and many converts were added, new churches were formed, and, as reported of the same field afterwards, "churches of Judea." (Gal. 1: 22; 1 Thess. 2: 14.) Three other passages: Eph. 1: 22, 23; Heb. 12: 22-24; Eph. 5: 25-27. These will be composed of the saved in heaven. "The general assembly, the church of the first-born," "when all things are put under his feet," "a glorious church without wrinkle." Any use of the word "church" that precludes an assembly is open to criticism. "Ecclesia" stands for the called out and called together. "A Baptist church" and "the Christian Church" are names not found in the Bible; yet an assembly of persons believing the Book and obeying its teachings, called by any other name, would be a church of Christian worshipers. To know the truth and to obey from the heart that form of doctrine which was enjoined by Christ characterizes "the church of the living God, the ground and pillar of the truth."

Our friend still insists that the term "church" must always and everywhere refer to a local assembly. In fact, he says: "Any use of the word 'church' that precludes an assembly is open to criticism." To prove this he says: "'Ecclesia' stands for the called out and called together." If he means by "called together" that there is no "ecclesia" when the saints are not assembled in some local place, then he argues against the facts in the case. The church of Christ, the ecclesia, refers to all those who have obeyed the gospel, who have been called out of the world into the body (singular) of Christ, which is made up of *individuals*, regardless of where they are, whether in a local assembly or traveling the highway, dwelling at home, in the field, in the shop, or anywhere else not mentioned. I have shown that the word "church" is applied to the saints in a given territory without any intimation of a local assembly at all, and that should have settled it with Brother Burress. Once more I call his attention to it: "So the church [not churches] throughout all Judea and Galilee and Samaria had peace, being edified," etc. (Acts 9: 31.)

He insists that Heb. 12: 22-24 refers to the saved in heaven, and not to the saints on earth. I am puzzled to see how he can get that idea from the passage, which says: "But ye are come unto Mount Zion, and unto the city of the living God, the heavenly Jerusalem, and to innumerable hosts of angels, to the general assembly and church of the first-born who are enrolled in heaven, and to God the Judge of all, and to the spirits of just men made perfect, and to Jesus the mediator of a new covenant, and to the blood of sprinkling that speaketh better than that of Abel." Note the fact that he is telling the Hebrew Christians to what they *had already come*, and not to what they *would* come. They *had come* to a "general assembly," and the writer calls this general assembly the "church of the first-born."

Notwithstanding the fact that Brother Burress is so wide of the mark on the word "church," I must congratulate and thank him for the following: "'A Baptist church' and 'the Christian church' are names not found in the Bible; yet an assembly of persons believing the Book and obeying its teaching, called by any other name, would be a church of Christian worshipers." Well, now, since the names "Baptist Church" and "Christian Church" are not found in the Bible, are Brother Burress and those who designate the church by the names "Baptist church" and "Christian Church" *obeying the teaching of the Bible* in so doing? According to his own admission, he is not, and ought, therefore, to cease calling the church revealed in the New Testament *the* or *a* Baptist church.

He utters an absolute truth when he says: "To know the truth and to obey from the heart that form of doctrine which was enjoined by Christ characterizes the church of the living God, the ground and pillar of the truth." In the light of the foregoing, it is proper to remark that Brother Burress, and all others who have "obeyed that form of doctrine enjoined by Christ," should *steer clear of denominations and denominational names* and be content to be members of the "church of the living God, the ground and pillar of the truth." Furthermore, all those who have

"obeyed that form of doctrine enjoined by Christ," thus becoming members of the "church of the living God," but, in addition to this, have united with some denomination, as the Baptist Church, should come out of it and stop where they were when they "obeyed that form of doctrine enjoined by Christ." The body of Christ includes every child of God on the earth; but, unfortunately, under erroneous teaching, many of them have joined some denomination in addition to the body of Christ. The great work of the Restoration movement inaugurated by the Campbells and their colaborers is to call these children of God out of the denominations.

I will give the remainder of our friend's argument and my reply in another issue.

Publisher's Notes.

If you need a splendid Commentary on the International Lessons for 1921, you should send us at once $2.10 for a copy of "Peloubet's Select Notes." We have on hand only a few copies.

"Sweeney's Sermons" is a most excellent book of sermons and has been read by many people. All who have read it pronounce it one of the best books of sermons published. Price, $1.50.

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"The Model Church," by G. C. Brewer, is a most excellent book, and has been very cordially received. If you wish to read about the elders of the church and their work, with their qualifications, you should by all means have a copy of this book. It is especially interesting just now. Price, $1.

To any one who will send us two new subscribers to the Gospel Advocate, accompanied by the regular subscription price, $2.50 each, we will send a copy of the "Folk-McQuiddy Discussion on the Plan of Salvation," free. This book has had a wide circulation, and discusses many of the differences between the Baptists and Christians. If you wish to buy a copy of the book outright, you may have it for $1.50.

If you are troubled with Adventists, you should by all means have a copy of "Adventism and the Bible," by J. Henry Monk. This is a most excellent book, and thoroughly exposes the errors of Adventists. If you will get a copy and study it closely in connection with your Bible, you will be able to meet the Adventists and put them to flight. Price, $1.25. Will you not let us have your order by early mail?

Have you seen "Queries and Answers," by Lipscomb and Sewell? This is a large book of eight hundred octavo pages. It is handsomely bound, and contains the joint labors of these two men for over forty years. A great variety of questions are answered in this volume. Price, $3. Considering the size and the exceedingly high cost of manufacture, the book is selling at a very low price indeed. Send us your order for a copy to-day.

If you want anything in the way of hymn books, you should write us at once. We have a splendid line of music books, all edited by such men as Lipscomb, Sewell, and others. We have "Christian Hymns," "Gospel Praise," "Words of Truth," "The New Christian Hymn Book," "Voice of Praise," "Seventy-seven Sweet Songs," and "Praise Him." If you have not seen any of these books, send for sample copy at once and write us for prices.

"Old Limber; or, The Tale of the Taylors," by DeLong Rice, is a very attractive, readable book. We are receiving orders for this book daily, and it is hoped that in a very short time the first edition will be exhausted. If you want a copy, you should send $1 at once to the McQuiddy Printing Company, Nashville, Tenn. Robert L. Taylor; Alfred A. Taylor, present Governor of Tennessee; Andrew Johnson, former President of the United States; Nathan Bedford Forrest, a Confederate general; and others play a conspicuous part in the book.

"The Immortality of the Soul"—A Debate between G. C. Brewer and Dr. Stewart J. Spence. We have a few copies of this work in stock that we will sell at twenty-five cents the copy, net. It is an 8vo pamphlet of seventy-seven pages, from the press of F. L. Rowe, Cincinnati, Ohio, and contains a good lithograph picture of each of the disputants. The mechanical work is excellent and the paper very fine. Brother Brewer fully sustained his position in affirming the immortality of the soul. Order from the McQuiddy Printing Company, Nashville, Tenn.

Power from on high can be trusted to few men. All pray for it who covet a large expression of their lives. But power hath within it a great snare. Parade crouches at its door; without an abundant grace of God it finally succumbs to its traducer. Power grasps at greatness, eschews the fashion of a servant, demands privileges, holds the restraints of duty in disdain, and refuses to suffer itself to be reproved. Power in a servant of the Lord dedicated to a ministry of self-sacrifice may become the ruin of the soul. God can only trust it to the man in whom the Spirit of Christ dwells. If it is heaven-born power, it will purify itself and be pledged by tears and crucifixions to the honor of God and the service of man. It will be emptied of presumption, fraught with prayer, separated from evil, and identified with all things of Christ.—Western Christian Advocate.

Any individual or any institution that could take the Bible to every home in this country would do more for the country than all the armies from the beginning of our country to the present time.—Chief Justice Brewer.

PELOUBET'S NOTES FOR 1921.

"Peloubet's Notes" has been issued for forty-seven years with ever-increasing popularity and usefulness, which fact alone is a wonderful argument for its value and helpfulness. It is rich in material, comprehensive in its scope, and practical in its treatment. Every superintendent, teacher, and scholar will find in it his own personal requirements. The editor of The Outlook says: "We give first place to Peloubet's." Marion Lawrance, the noted Sunday-school worker, writes: "How this standard commentary has been able to maintain itself during all these years, growing annually stronger and richer, is a marvel to the Sunday-school world. Personally, I do not see how any Sunday-school teacher can hope to do his best without the rich, full helps found in these 'Notes.'"

Send for your copy to-day. Price, $2.10, postpaid. Address the McQuiddy Printing Company, Nashville, Tenn.

MISCELLANY

T. A. White conducted the services at Rothschild Avenue, this city, on the fourth Lord's day in April, and had two confessions and baptisms.

C. L. Purdom writes from Paragould, Ark., April 25: "I received ten dollars from Horse Cave, Ky., in response to the call that was put in the paper sometime ago by Brother Laird for the mission work that is to be conducted in Southeast Missouri and Northeast Arkansas. It took seven dollars and fifty cents for song books; that leaves two dollars and fifty cents to pay the preachers that intend to carry on this work. We have bought the tent, and it will be ready for the field by not later than May 15. Let any congregation wanting to have fellowship in this work send the money to me at Paragould, and it will be turned over to the proper persons at the time that it is needed. Address me at 824 West Vine Street."

Andrew Perry writes from Corinth, Miss., April 27: "I left home on this trip, and for the purpose of three or four months' steady work for the Master, one week ago last Saturday. On Lord's day we had a fine meeting for worship at Bismarck. Then in the first part of last week I met with brethren in their homes in Danville, Ill.; Clinton and Sullivan, Ind.; and got to Morganfield, Ky., on Wednesday. Brother Curd, our noble young preacher who is laboring in that part of Kentucky, took me out to John Clark's, where I remained that night. On Thursday and Friday nights I preached to a few at Boxville. Then on Saturday night and on Lord's-day morning and at night I had good and very attentive audiences at Walnut Grove. On Monday I went to Mayfield, where I stopped with a family of the faithful. I came from there yesterday to this place, and I have met a number of the members of the church of Christ. I am here expecting to join my labor with that of Brother Cayce, of Jackson, and Brother Jeffcoat, of Ackerman, in the great work in our Master's vineyard."

S. R. Drake, writing from Columbus Junction, Iowa, April 26, says: "If the Gospel Advocate has any subscribers in Davenport, Muscatine, or Burlington, Iowa, who would like to become associated with me in Christian work, I think I could be of service along Bible-study lines, with my addresses on 'Why We Should Study the Bible,' 'The Interpretation of the Bible,' 'The Making of a Man,' and kindred themes. I aim to do constructive work and avoid all destructive work in the way of dividing churches and causing trouble among brethren. I believe in preaching the gospel without fear or favor. The people of God should stand together and show a spirit of helpfulness toward each other. If any of us should have anything personal against a man, there is a time and place to settle all such difficulties among ourselves without publicity. I am opposed to State and district bosses who dictate to a man his territory of activity or work. I do not think there is any harm in occasional meetings for consultation and to talk over the work in different localities. 'They that feared the Lord spoke often one to another: and the Lord hearkened, and heard it, and a book of remembrance was written before him for them that feared the Lord, and that thought upon his name.' (Mal. 3: 16; see Mal. 4: 2; Ps. 66: 16; Heb. 3: 13.)"

J. M. Dennis, Franklin, Ky., gives an interesting account of a trip to Missouri. He says: "On Thursday afternoon, March 31, I boarded the train at Franklin, Ky., ran down to Nashville, Tenn., and left that night for Browning, Mo., by way of St. Louis, Hannibal, Brookfield, Laclede, Linneus, Purdin, and then on to Browning. I traveled over the Louisville and Nashville Railroad to St. Louis, and from there to Browning over the 'Burlington Route,' and reached Browning on Saturday, April 2. On Lord's-day morning I began a meeting at Browning, and closed it on Friday evening following. The meeting was very well attended throughout, but there were no additions. Each Lord's day, beginning at ten o'clock A.M., the members of the congregation at Browning engage in Bible study, superintended by the elders. They use no 'helps'—just the Bible. On Saturday evening, April 9, I began a meeting at Purdin, and closed it on the third Lord's day. The disciples there have Bible study for one hour each Lord's-day morning. As at Browning, they use no 'helps'—only the Bible. There were no additions at Purdin. The brethren had arranged for me to go to Shelby and preach a few times, but the cold and stormy weather hindered us from going. I left Purdin on Monday, April 18, for home, and am now back at Franklin. Browning and Purdin are both in Linn County, Mo., about two hundred and twenty-five miles northwest from St. Louis. Linn County is a fine farming and blue-grass section. I enjoyed the visit to that part of Missouri, and the brethren at both Browning and Purdin treated me nicely and expressed their desire that I return some time, which I hope to do."

Thomas H. Burton, minister of the church of Christ at Union, S. C., sends the following under date of April 25: "Last Wednesday I loaded my tent (the one the Lebanon congregation gave the work last year) on a truck and went to Greenville and helped Brother Lambright, of Taft, Fla., pitch it in a good neighborhood, and also helped to advertise the meeting, and stayed for the first service. We had forty-two out to hear the first sermon, and the best of attention was given. I talked to several who were very much interested and very anxious to hear the gospel. This is the home of Brother and Sister Finnell, who are the only loyal members we have been able to locate in that city. We are expecting much good to be done there, and want all the brethren who read this to make special mention in their prayers for them. Brother Lambright started off well, and we hope for some visible results. Interest is growing in this town, and we are expecting much good to be done this summer. We realize that we are growing in favor with the people. I am delighted to report our approaching meeting. H. M. Phillips, of Tuscumbia, Ala., will be with us on May 16 for a three-weeks' meeting. We earnestly request every member of the church to pray for the success of our work in this State, and also to ask God to 'send forth laborers' into the destitute fields of our land. Let every brother who leads a public prayer make mention of our work during the season from May 16 to June 1. Who knows what wonderful things God will do if we only do our part? I will go this afternoon to Asheville, N. C., to spend a few days with the faithful few there. There are three loyal families in that city. We had two good services here yesterday in our unfinished house. Brother Henderson, the first to be baptized by me in this State, carried the emblems out to some sick members in the afternoon. I was visiting in another part of the town. I am training the brethren to do anything that their hands find to do in the work. Our Saturday-night prayer meeting was well attended. Brethren, do not forget us."

From I. B. Bradley, Avon Park, Fla., April 25: "Although I have written nothing for the papers for several months, I have not been idle. Coming to this place the first of December of last year, I found Charlie Taylor, of Paducah, Ky., here in a meeting. He continued the meeting fifteen days. I then took it up and continued it two weeks longer. Eight days of this time were spent in a review of the teachings of the Seventh-Day Adventists, after a failure to get them to debate their teachings. Beginning on the first Lord's day in this year, I have been engaged regularly with the church here, preaching every Lord's day, except for an absence of three weeks in a meeting with the church of Christ in Miami, Fla. I have done some of the hardest work in my twenty-five years' experience as a preacher, necessitated by the conditions existing here. From conditions as I found them, I feel sure this congregation has not had a great deal of teaching on practical, everyday Christian living. I have been giving them some plain, practical lessons, and trying to ground them in some of the plain realities of the Scriptures, and have not given them very much of 'first principles.' Some have complained that the lessons were too hard, the life too ideal, the standard too high, etc. This gave me fuller conviction that these were the lessons the church needed, and I have continued to feed them on this meat, striving always to make the lessons plain and easy to comprehend. In two more weeks I leave for my usual summer evangelistic campaign. I leave the results in the hands of the Lord. On May 15, the Lord willing, I will begin a meeting with the church of Christ in Rome, Ga., to continue eight days or longer as the interest may seem to demand. Then we (Mrs. Bradley, Miss Sarah Andrews, and I) go by 'the Ford route' to Moulton, Ala., for a few-days' visit; then to Dickson, Tenn., and other points in that State. According to agreement, I am to be with the New Hope church of Christ, Davidson County, Tenn., for a meeting, beginning on the third Lord's day in June. After this I will spend four weeks in Mississippi and Alabama in meetings, and then back to Tennessee (Sumner, Rutherford, and Franklin counties) and back to Franklin County, Ala., closing out the first of October. Forward, march! A solid front all along the line! Let's charge the ramparts of sin with unfaltering faith, and victory is assured. 'The fight is on, O Christian soldier!'"

QUERY DEPARTMENT

BY J. C. McQUIDDY.

Mrs. Cela Nickels asks an explanation of Acts 15: 20, on which a diversity of opinion as to its meaning has developed in her congregation.

The passage reads: "But that we write unto them, that they abstain from the pollutions of idols, and from fornication, and from what is strangled, and from blood." God has always forbidden people to eat blood. It was not permitted in the patriarchal and Jewish dispensations, and lastly it is forbidden in the Christian dispensation. The blood remained in things strangled, so things strangled must not be eaten. It is rebellion against God to eat blood in any way; and whenever one eats blood pudding, he violates a positive command of God. To eat blood or things strangled is to mock God, and those who mock God shall perish.

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B. Canida inquires: "(1) What was the fruit the Pharisees and Sadducees who came to John's baptism were required to bring forth? (2) Christ was 'the Word.' Was he the same 'word that proceedeth out of the mouth of God' by which man liveth?"

1. Matt. 3: 7, 8 declares: "But when he saw many of the Pharisees and Sadducees coming to his baptism, he said unto them, Ye offspring of vipers, who warned you to flee from the wrath to come? Bring forth therefore fruit worthy of repentance." They were to bring forth a changed life. A changed life is proof of the change of heart. Without reformation or a change of life, there is no repentance. "By their fruits ye shall know them."

2. Words are the expression of ideas. The Word which was the prenatal Christ was the expression of God. Christ is the way, the truth, and the life. Christ came from God. All light and truth come from God. God is light, and in him is no darkness at all." Christ is the representative of God, and, therefore, represents all truth and light; but he is not literally the same as every word which proceeds out of the mouth of God, but is in perfect accord and harmony with every word of God.

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C. T. Cope, Trenton, Tenn., sends this: "We have been taught that Christ was crucified on Friday. If so, please explain Matt. 12: 39, 40." I have answered this question a number of times; so I will quote with approval the answer given by David Lipscomb to the same question, which appears in "Queries and Answers," by Lipscomb and Sewell, on pages 100, 101:

Suppose we say he was buried on Thursday and raised on Sunday. Thursday is one day, Friday is two, Saturday is three, and Sunday is four. That would make his resurrection on the fourth day. But the Bible says, a dozen times times over, that he was raised on the third day. Take the account given by Luke (23: 53-56; 24: 1). Joseph "took it [the body] down, and wrapped it in a linen cloth, and laid him in a tomb that was hewn in stone, where never man had yet lain. And it was the day of the Preparation, and the Sabbath drew on. And the women, who had come with him out of Galilee, followed after, and beheld the tomb, and how his body was laid. And they returned, and prepared spices and ointments. And on the Sabbath they rested according to the commandment. But on the first day of the week, at early dawn, they came unto the tomb," and found the Savior risen. This is an account of what was done, day by day. The women prepared the spices and ointment and waited till the Sabbath had passed. Two Sabbaths together had never been heard of then. The knowledge of such a wonderful thing is a latter-day revelation. When the Sabbath had passed, at early dawn Jesus had risen. The account in Mark (15: 42-47; 16: 1, 2) agrees with this, leaving no room for doubt. The same is true of Matthew's account (27: 59-61; 28: 1). They all give similar accounts. He was buried the day of the Preparation. He lay in the grave the Sabbath and was raised on Sunday morning. This is called "after three days." "After eight days" (John 20: 26) means on the eighth day, after eight days has come. Language is the sign of ideas. God speaks to men in language they can understand. The Jews were in the habit of using this language and of making the expression of a day and night mean a day, and God used the language of the Jews. There is nothing in the question to affect a man's well-being. The world, the whole religious world, brought the truth down from the days of the Savior. It will not affect any man's happiness in this world or the next. To write about it till you are as old as Methuselah may show you think God could not tell a straight tale on an insignificant matter, for the day-by-day account of the death, crucifixion, and resurrection of Jesus Christ by each of the lives of Jesus does not allow any room for another day. I write this to settle a squabble over an unimportant matter after I had said: "I have said all I have to say." It seems that kind of a question interests more people than a practical one.

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Carl Barnette, of Greenville, Ala., wishes two questions answered for a brother who wishes his name withheld. (1) "What was the 'thorn in the flesh' given to Paul, mentioned in 2 Cor. 12: 7?" (2) Who were those in the Dispersion spoken of in 1 Pet. 1: 1? Were they Christian Jews only, or were they of the Jews who were driven from Jerusalem by the authority of Rome?" He says the brother is not satisfied with any explanation given to him.

1. 2 Cor. 12: 7 says: "And by reason of the exceeding greatness of the revelation, that I should not be exalted overmuch, there was given to me a thorn in the flesh, a messenger of Satan to buffet me, that I should not be exalted overmuch." Why it was given him is clear, but what it was is not revealed; so I do not know what it was.

2. 1 Pet. 1: 1 reads: "Peter, an apostle of Jesus Christ, to the elect who are sojourners of the Dispersion in Pontus, Galatia, Cappadocia, Asia, and Bithynia." The first epistle of Peter is not addressed to Jews generally, but primarily to Jewish Christians, though in portions of the letter he appears to embrace Gentile Christians also. The "Dispersion" evidently means the Jewish race outside of Judea. The letter is directed to the churches in five provinces of the Roman empire which Paul had evangelized, all lying in a group south of the Euxine Sea.

Subject One to Another.

In the life of equals a man enters upon a vast field of relations in which his humility and his generosity pass through an ordeal of special and peculiar severity—severity far greater than that which attaches to any trial of them in the relationship to inferiors—for the simple reason that a man is in competition with his equals, and he is not in competition with his inferiors. To a superficial person it might appear that the great act of humility was condescension, and that, therefore, the condescending life was necessarily a more humble one than the life with equals; but this is not the true view of the case. The hardest trial of humility must be not toward a person to whom you are superior and who acknowledges that superiority, but toward a person with whom you are on equal footing of competition. . . . The relations to equals are thus the more real trial to humility than the relations to inferiors: and if persons will examine into their state of mind, they will, I think, find that their own feelings and sensations will verify this comparison. The sense of defeat, the pangs of wounded pride, the mortification of aims and aspirations—these witness to the sharp ordeals which the life of equals produces; while certainly, if these are borne well, they constitute a safer guarantee to a real humility of character than any condescension to inferiors in the nature of the case can be.—J. B. Mozley.

HOME READING

The Turkey's Nest.

One day an old turkey hen went out to find a place to make her nest. She went a long way and took a long time, but when at last she found what she liked, she said to herself:

"They may go to the east, and go to the west,
But they'll never be able to find my nest."

And she was so proud of herself that she walked all the way home to the barnyard with her head in the air.

Her friends, the Gray Goose, the White Duck, and the Brown Hen, were waiting for her, and when they saw her coming they called out: "Where in the world did you make your nest?"

"Guess," said the turkey hen.

"Well," said the Gray Goose, "when I make my nest, I always try to get near the water, for there is nothing so good for my health as water; so I'll guess the goose pond."

"Right," cried the Duck; "the pond is the place."

"I don't think so," said the Brown Hen. "There is nothing better than hay for one's health; so I'll guess the haystack."

"But though they did their very best,
They never could guess where she'd made her nest."

And the turkey grew prouder and prouder as she walked about the barnyard.

One day Grandfather Hunt said: "That old turkey hen has made herself a nest somewhere."

"I think I can find it," said Gertrude.

"I am sure I can find it," said Paul.

"No, I'll find it," said Fred. "She can't hide her nest from me."

So they all started out to find the nest.

Gertrude ran down to the meadow and looked among the tall grasses and bushes.

"But though she did her very best,
She couldn't find the turkey's nest."

Paul went over the hill to the flour mill; then round by the goose pond, where he found the Gray Goose and the White Duck taking a swim.

"But though he did his very best,
He couldn't find the turkey's nest."

Fred began at home to look. First he peeped under the barn, and then back of the woodpile and haystack.

"But though he did his very best,
He couldn't find the turkey's nest."

The next day Aunt Mary said she guessed she could find the nest; so she went out into the garden and sat down under a tree, just as quiet as she could be.

By and by the turkey hen came along.

She saw Aunt Mary, and Aunt Mary saw her, but neither of them said a word.

The turkey walked round and round in the garden, just as if she weren't thinking about anything at all; but at last she went through the gate into the road.

Then Aunt Mary followed her as still as a mouse, and the turkey

"Went up the hill and down the hill,
And through the fields and by the mill,
And down across the meadow brook,
By many a turn and many a crook.
She went to the east and she went to the west,
But she never went near the hidden nest."

"I'll give up," said Aunt Mary; and the old turkey hen was prouder than ever.

"Now I guess it is my turn," said grandfather; so early one morning he started out to look for the nest.

Grandfather was gone so long and the children grew so tired of waiting that at last they ran down the road to meet him. And when he saw them he called out:

"I tell you I have done my best,
But I can't find that turkey's nest."

And the turkey hen grew prouder and prouder.

She stayed at her nest, wherever it was, nearly all the time now, and only came to the barnyard when she wanted something to eat.

The Gray Goose and the White Duck and the Brown Hen said they wouldn't be surprised at anything she did.

But they were surprised, and so were the children, when one morning she walked into the yard with twelve little turkeys, as fine as you please.

"Just look at my children," she said. "I hatched them all out in my nest down in the corner of the old rail fence." And she whispered to herself:

"I tell you what, I did my best
When I found that place to make my nest."

—Maude Lindsay.

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A Woman, a Garden, and a Little Boy.

A woman planted a garden—but she worried about it.

She watched it and watered it, and the seeds grew—but she worried about it.

From early till late she worked, uprooting the weeds—but she worried about it.

And when the harvest came, although the seeds of her garden yielded fruit in abundance—still she worried about it.

You see, she planted her garden to win premiums at the Grange Fair—and that is why she worried about it.

This woman had one little boy—but she didn't worry about him.

She clothed him and fed him, and he grew—but she didn't worry about him.

From early till late he played in the streets—but she didn't worry about him.

And when harvest time came, although the seeds of lying, smoking, and swearing, planted in her boy's heart, yielded fruit in abundance—still she didn't worry about it.

You see, there were no premiums at the Grange Fair offered for little boys—and that is why she didn't worry about him.

While there are mothers legion and little boys legion, there is only one harvest time—the end of the world—coming.

There gardens—heart gardens—will be judged and rewards—eternal life, eternal death—given.

Then, O, the joy of the mother who has faithfully cultivated the soul garden of her boy's heart and receives from the hand of the Judge, the righteous Judge, life, eternal life!

And, O, the heart anguish of the mother who has been so busy with the cares of this life that she has neglected the cultivation of the soul garden of her boy's heart and receives from the hand of the Judge, the righteous Judge, death, eternal death!

O, mothers—mothers of little boys and mothers of little girls—to you who at times get so discouraged as you work in your heart gardens uprooting the seeds of evil, the Judge, the righteous Judge, has sent a wonderful message. It reads: "I will contend with him that contendeth with thee, and I will save thy children."

So as you cultivate, pray. And as you pray, have faith; and God "will save thy children."—The Watchman.

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Have a clear conscience, void of offense toward God and man. Walk with God in the spirit, commit your way unto him; you can't go wrong then.—H. R. Haweis.

CURRENT THOUGHT

The Goal and the Victory of Life.

Let the Christian business man get the idea that he is here not to make a living, but to make a life. The thing he is doing is either making or unmaking him. Therefore, the man who so attends to his business that it unfits him for the worthier occupations of life is a very poor kind of a Christian. He who so grinds at his business that he has no leisure for home companionships, for prayer services, for good reading, is an unworthy Christian. The man who is too tired to go to church on Sunday is the victim of an unchristian way of doing business. We go further and say that he who permits his business to so absorb him that he cannot give his children right example and oversight is not honest with his Lord and his own household. To-day thousands of so-called Christian homes are without Christian incentive or motive power. Children and young people are being thrust into a social environment so insidious that Christian ideals wither and die in a passing night. The spiritual decline so apparent in so many homes of the American people is the product of an irresoluteness and waning parental influence.

Let the Christian business man know that he must give, *give*, GIVE! This is his stewardship in life; this means his salvation. Many a man of wealth found it easier to give when he was earning five thousand dollars a year than when he was earning ten thousand dollars a year. It has been proven in the "survey" of wealthy men that they get stingier as a class as they move upward in wealth. They say it is "give, give, give!" Yes, but has it not been receive, receive, receive, all the time? Haven't you more than ten years ago? Do you want the Lord to stop giving to you? Then you ought to give back to him. Can you not recall the first furniture, the first home, the first automobile, the first sum in the bank? You have grown since then. Life has widened its circles, loved children have come, many treasures are yours, and you have prospered. God has honored you. Have you honored him? The man who does not honor God dies, dies, dies, just as fast as he refuses, until he is too little for either earth or heaven, and he goes out into outer darkness with the cast-off rubbish of his riches, having missed the goal of opportunity and laying up riches in heaven.

The burial of Emperor Charlemagne was most remarkable. He sat in a chair in which kings had been crowned. Upon him were imperial robes, in his hand was a Bible, his cold, dead finger pointing out the words of Jesus: "What shall it profit a man, if he shall gain the whole world, and lose his own soul?" Money looks cheap in the light of such a statement! Let us purchase from Christ those things that make us rich in the things of God. This is the goal, and this is the victory of life.—From "The Glory of Going On."

No man should live with no higher purpose than to make money. A noble life is dominated by a purpose to lift others up to a purer and better life. While men must live in order to accomplish their mission in the world, yet the object of their living is not simply to make a living. Paul says: "For to me to live is Christ, and to die is gain." (Phil. 1: 21.) He was constantly looking out for a nobler life. His one ambition was to win the prize at the end of the race. "Not that I have already obtained, or am already made perfect: but I press on, if so be that I may lay hold on that for which also I was laid hold on by Christ Jesus. Brethren, I count not myself yet to have laid hold: but one thing I do, forgetting the things which are behind, and stretching forward to the things which are before, I press on toward the goal unto the prize of the high calling of God in Christ Jesus." (Phil. 3: 12-14.) In this life we are training for eternal life. This world is the training ground in which we develop men for immortal glory. The life that is dominated by right ideals cannot be a failure here nor a failure in the world to come.

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Teaching Religion to Children.

"And thou shalt teach them [the commandments of the Lord] diligently unto thy children, and shalt talk of them when thou sittest in thy house, and when thou walkest by the way, and when thou liest down, and when thou risest up." How exacting it all is; how wide and urgent is the counsel! Everything is to be the minister of suggestion; everything is to be made a kind of vehicle to convey these precious commandments to the minds and hearts of the children. All this has a very modern significance, it is really an anticipation of the latest teaching of the most modern psychology; it is the exercise and practice of suggestion even before the theory of suggestion was evolved. Our merchant princes to-day have learned the secret, and they apply it as a principle of action to their businesses. A man wants to sell his wares; he wants to constrain the public to buy them; and, therefore, he makes everything suggest them—the railway train, the station, the tube, the sweet bit of meadow, the hillside, the sky line; everything is made the vehicle of suggestion, in the hope that one day necessity and memory may meet, and necessity may challenge memory to produce her treasures, and memory will ransack her wealth, and bring out the business man's suggestion and offer it to necessity, and she will be constrained to go and purchase the wares.

Precisely in that way, only in the way of anticipation is it with the early scriptural counsel concerning the commandments of the Lord. The common things are to be endowed with uncommon significance, and the little things are to speak about the great things. Familiar things are to speak about unfamiliar things—the home, the road, the outer gate, the house door; everything is to suggest the commandment of the Lord, until the Holy Law shall emerge everywhere; the commandment of the Almighty is to be so engraven on the souls of the children that the soul of every child shall be like a die, and it shall stamp an image upon everything, and the image shall be the image and superscription of God.

What is it all about? It is about the moral law, the holy counsels of the Lord; it is about the early Scriptures. It was a very tiny Bible they had in those days, but all these suggestions are given that those commandments of God might be so written upon the mind and heart of the child as to fashion and color its destiny, and to adjust all that is vital in the child to accord with the divine will.—J. H. Jowett, in The Sunday School Chronicle.

Parents should teach the word of God to their children. Every father who understands the Bible would do well to assemble his children in the evening and teach them a chapter from Acts of the Apostles or some other part of the Bible. When children are young, they take hold of the truth much more readily than after their minds are more mature and are filled with worldly things and ambitions. The Bereans were commended for their nobility because they searched the Scriptures daily. No man can know the truth without studying it for himself. When men know the truth, they should love the truth, and then walk in the light of the truth. The man who wishes to make a good farmer should study the Bible; if a man wishes to be a successful, honorable merchant, he should study the Bible; if a man would be a successful banker, let him shape his life by the word of God. The Bible is the book that should be studied to teach us usefulness, success, and happiness in all the walks of life; and yet, sad to say, there is a disposition to neglect to study the word of God. Instead of having the Bible read and studied in the home every evening, people read the daily newspapers, read sensational trash, read of the crimes of the day and other things which are calculated to make a man vicious and not religious. It is not enough to have the Bible in our homes, but the Bible should be read and studied and practiced. May God speed the day when we will have more Bible study and reading among the people.

God will never relinquish his right to the existence, love, reverence, and service of souls. Indeed, Christ tells us that his children are still in his Father's hand, and the least saints shall not perish. "No man shall pluck them out of my Father's hand."—D. Thomas.

We never pray alone, but encircled by those whose wants are dear to us, and our prayers are buoyed up by the wants and aspirations of those who mingle in them. —C. T. Collins.

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"Where I Record My Name."

BY S. WHITFIELD.

"An altar of earth thou shalt make unto me, and shalt sacrifice thereon thy burnt offerings, and thy peace offerings, thy sheep, and thine oxen: in all places where I record my name I will come unto thee, and I will bless thee." (Ex. 20: 24.) God had certain places where he promised to meet his people. Here we find that God recorded his name at the altar, and that he promised to meet man at it and bless him.

"But unto the place which the Lord your God shall choose out of all your tribes, to put his name there, even unto his habitation shall ye seek, and thither shalt thou come; and thither ye shall bring your burnt offerings, and your sacrifices, and your tithes, and heave offerings of your hand, and your vows, and your freewill offerings, and the firstlings of your herds and of your flocks; and there ye shall eat before the Lord your God, and ye shall rejoice in all that ye put your hand unto, ye and your households, wherein the Lord thy God hath blessed thee." (Deut. 12: 5-7.) God said he would choose a place where he would put his name, and to this place they were to bring their offerings.

"Take heed to thyself that thou offer not thy burnt offerings in every place that thou seest; but in the place which the Lord shall choose in one of thy tribes, there thou shalt offer thy burnt offerings, and there thou shalt do all that I command thee." (Deut. 12: 13, 14.) There is a very general impression in the religious world that God will meet, hear, bless, and save man anywhere, but such is not the teaching of the Bible. The altar was placed at the tabernacle, and there God recorded his name and met the people; and later the altar was taken to Jerusalem, the temple was builded, and at it God met them. The worship was set up at these places, and God met them in and through the worship that he had authorized.

"For where two or three are gathered together in my name, there am I in the midst of them." (Matt. 18: 20.) To gather together in the name of Christ is to come together by his authority and to do his will.

Jesus has established his church, into which people enter to be saved, and through it we work to carry on all the Lord's work. Jesus has recorded his name in the church, and there he meets us and blesses us. By the same system by which a person becomes a Christian or a saved person he is made a member of the church. To be a saved person is to be a member of the church. It is one and the same thing.

Jesus has recorded his name in the church, and there he meets people, saves and blesses them through obedience to his commands and appointments. In all ages of the world God has recorded his name in his commands, appointments, and worship, and in obedience to these he has met his people.

People say that the church does not save us, and therefore a man can be a Christian without being a member of the church. They might as well say that Noah could have been saved out of the ark and that people can be saved out of Christ. To be in Christ is to be in the church, and to be out of the church is to be out of Christ.

All that we do and say as Christians should be in the name of Christ. That which we cannot do in the name of Christ we had better leave undone. "Unto him be glory in the church by Christ Jesus throughout all ages, world without end. Amen." (Eph. 3: 21.)

The church which is not a missionary church will be a missing church during the next fifty years.

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Don't send me a penny. Simply give me your name, age and address and I will send you by return mail, all charges paid, a free bottle of LEPSO. Then you can prove to yourself, entirely at my expense, just what this famous treatment will do for you. When so many other suffers state that LEPSO has brought them complete freedom from this terrible affliction and I offer to send it free, you surely owe it to yourself and to your loved ones to give it a trial. Mrs. Della Martin writes me that she has not had a single attack since she took the first dose of LEPSO. Mrs. Paul Gram says she suffered for over fourteen years, that doctors and medicine did her no good, and that she seemed beyond all hope of relief when she heard of LEPSO. She says she has not had a single fit for over twelve years.

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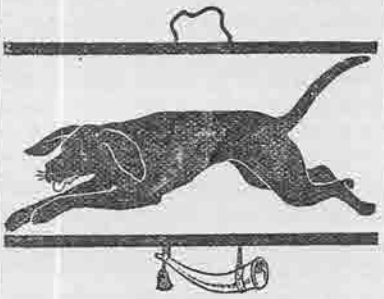

"OLD LIMBER"
or
THE TALE of THE TAYLORS
by
DeLONG RICE

"ALF and BOB TAYLOR, with their eloquence, their fiddles, and their fox hounds, have wrought for themselves a niche of eternal melody in the hearts of their country."

So states the author of this little book, which we present as the best product of the pen of DeLong Rice. Into one hour of reading he has gathered the strange and romantic story of the two most wonderful political campaigns of Tennessee—the thrilling tale of the happy comradeship and the lifelong rivalry of the two famous brothers—a disclosure of the remarkable and heretofore unpublished incidents that attended the political division of the Taylor family—the wonder of "The War of the Roses" that attracted the attention of the world—and the truth about "OLD LIMBER," the peerless and now immortal fox hound that played the leading role of sentiment in the political campaign of last fall, from the Mississippi River to the Unaka Mountains.

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POTATO AND TOMATO PLANTS.

Porto Rico Potato Plants, $2.00 per 1,000; 5,000 or over at $1.75. Tomato Plants, Stone and Greater Baltimore, 500, $1.00; 1,000, $1.75; 5,000 at $1.50. Prompt shipment. Clark Plant Co., Box 108, Thomasville, Ga.

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Clears the Skin
and Keeps it Clear

Soap, Ointment, Talcum, 25c. everywhere. Samples free of Cuticura Laboratories, Dept. V, Malden, Mass.

News From the Palmetto State.

BY THOMAS H. BURTON.

The disciples in Union were made to rejoice on the third Lord's day in April, when we met for the first time in our main auditorium. Although the building is not finished, we are exceedingly thankful that we have it so we can use it. The carpentry work is about finished, but we have neither stuccoed nor plastered yet. We had a very good audience at the morning service and six new ones at the evening service, which we thought was real good, considering the cool weather. We are very much enthused over the prospects in this State, and especially in this town. We have reason to believe that we are growing in favor with the people of this town; and with the house complete and a lot of hard work, we hope to accomplish much for the Lord this year. The house is giving all the members new courage and creating a determination that will certainly put to flight the evil one to some extent. We have begun a wide circulation of good tracts, which we feel is going to reach hundreds, even thousands, that we would never reach otherwise. I will distribute them throughout the town in the homes, in the places of business, on the trains, and everywhere I go, and will have the few brethren with whom I am in touch in the different parts of the State to use them in their neighborhoods. Our self-sacrificing, untiring, and determined brother, E. C. Fuqua, of Colorado, has made this work with the tracts possible. May God richly bless his labors. Brethren, we need hundreds of good men with Brother Fuqua's determination and faith to help carry the gospel to the destitute fields. If five hundred of our preachers would do the work he has done, how many thousand who have never heard the simple gospel would be better taught? We are made to believe that millions of souls will stand up in judgment against us, to whom God has intrusted his will, and cry out against us that we never told the story to them. Brother, it is an awful thing to come face to face with our God, if we have nothing but leaves and rusted talents to lay at his feet. Somebody has well said: "Nothing but leaves! The Spirit grieves over years of a wasted life."

Prospects are good for locating a few good preachers in this State, if we had support for them. On my recent trip among some of the congregations there was promised for our building about fifteen hundred dollars; and as we are about this much in debt at this time, we would very much appreciate it if those who have promised, and also the ones who have contemplated sending us a contribution, would send

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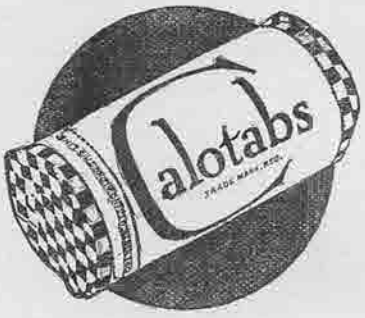

Quick and delightful relief for biliousness, colds, constipation, headaches, and stomach, liver and blood troubles.

The genuine are sold only in 35c packages. Avoid imitations.

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

Headaches Vanish

Sick or nervous headaches, backaches, woman's aches, etc., almost instantly respond to the liquid remedy—Capudine. It stops the pain by removing the cause, giving quick relief. Every home should keep a bottle handy. Sold by druggists in three sizes. Insist upon the liquid remedy—Capudine.

To Reduce Fever
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Use

Aspitone is very efficient and absolutely safe to use as it does not depress the heart even in extreme cases of debility or weak heart, neurasthenia or anaemia. Manufactured by a formula in use by leading physicians generally. 19 parts pure Aspirin, 1 part pure Caffeine, 4 parts excipient, in convenient tablet form. 35c per package at your druggists or by mail from the manufacturers, Piedmont Laboratories, Inc., Clinton, S. C.

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it in as soon as convenient. If we can get nine hundred dollars within the next few days, we can save about fifty dollars as a cash discount on a bill. The business men here have been exceedingly nice and accommodating to us. Although I have on one man's books an open account which amounts to more than one thousand dollars, he is still soliciting business. Others with smaller amounts are doing the same. We have the restrictive clause in the deed. Send all communications and contributions to Thomas H. Burton, Union, S. C.

Belle Haven Orphan Home.

BY JENNIE CLARKE.

The health record is excellent. We are seldom sick in this delightful retreat, fanned by the breezes of South Texas, unless contagion is introduced. We have received one more little child into the Home, and have promised to accept four more in the near future.

The years are gliding by, and the responsibilities and relationships are increasing. Our children are marrying, some go to seek employment, and others to enter advanced schools; and we are now beginning to realize more forcibly the good which has been accomplished during the twenty-two years of our labor here, and how we have touched and influenced life, not only in Texas, but in other States, through marriages, our schools, preaching, and Bible study. Belle Haven now has a large number of grandchildren in Texas and several other States.

I am pleased to announce that two of our girls will graduate from High School the twenty-seventh day of May —Annie Peters and Vera Holland. Many of the readers of the Gospel Advocate will remember that Annie Peters has been reared in this institution; she has now grown into a self-reliant Christian girl. She has recently won first honors in the literary contest in the University Interscholastic League held in Caldwell County. She has served as secretary of the Home, and pursued her studies at the same time, for several years; and I think it would be a fitting tribute of appreciation for her faithful service if the churches and individuals would send some gifts, and most especially cash, for the purpose of being held in trust by the superintendent of this Home, to be used for her benefit as needed. This would be a most practical way to aid a deserving girl whose father and mother died early in her life, leaving her without any money or estate. As I can give only my labor to help my big family, I trust that the brethren and sisters will render special aid to them. It is probable that Annie Peters will make her home at Belle Haven for quite a while and continue to assist in the Home. All money and other gifts will be used for the purpose for which contributed.

How Coca-Cola Resembles Tea

If you could take about one-third of a glass of tea, add two-thirds glass of carbonated water, then remove the tea flavor and add a little lemon juice, phosphoric acid, sugar, caramel and certain flavors in the correct proportion, you would have an almost perfect glass of Coca-Cola.

In fact, Coca-Cola may be fairly described as "a carbonated, flavored counterpart of tea, of approximately one-third the stimulating strength of the average cup of tea."

The following analyses, made and confirmed by the leading chemists throughout America, show the comparative stimulating strength of tea and Coca-Cola stated in terms of the quantity of caffein contained in each:

Black tea—1 cupful (hot) (5 fl. oz.) ..... *1.54 gr.*

Green tea—1 glassful (cold) (8 fl. oz., exclusive of ice) ..... *2.02 gr.*

Coca-Cola—1 drink, 8 fl. oz. (prepared with 1 fl. oz. of syrup) ..... *.61 gr.*

Of all the plants which Nature has provided for man's use and enjoyment, none surpasses tea in its refreshing, wholesome and helpful qualities. This explains its almost universal popularity.

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The Coca-Cola Co., Dept. J, Atlanta, Ga., U. S. A.

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WINTERSMITH'S CHILL TONIC

Not Spring Fever But Malaria

CAUSES THAT LAZY TIRED FEELING.

WARDS OFF MALARIA AND RESTORES STRENGTH. TRY IT.

If not sold by your druggist, write Arthur Peter & Co., Louisville, Ky.

SORES BOILS, CUTS and BURNS have been healed since 1820 with

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Sold by all druggists. Write for sample to W. F. Gray & Co., 716 Gray Bldg., Nashville, Tenn.

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MAN OR WOMAN

the Special Agency (local or traveling) for our great line of Household Necessities. Experience is unnecessary. I will furnish everything, so that lack of capital shall not stand in your way. Hundreds of prosperous men and women who started this way are now making $150 a month and more. It's your great opportunity—and I say don't miss it. Just drop me a postcard today for complete particulars FREE.

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Mrs. Taylor's Sickness Ended by Lydia E. Pinkham's Vegetable Compound

Roxbury, Mass.—"I suffered continually with backache and was often despondent, had dizzy spells and at my monthly periods it was almost impossible to keep around at my work. Since my last baby came two years ago my back has been worse and no position I could get in would relieve it, and doctor's medicine did not help me. A friend recommended Lydia E. Pinkham's Vegetable Compound and I have found great relief since using it. My back is much better and I can sleep well. I keep house and have the care of five children so my work is very trying and I am very thankful I have found the Compound such a help. I recommend it to my friends and if you wish to use this letter I am very glad to help any woman suffering as I was until I used Lydia E. Pinkham's Vegetable Compound."—Mrs. MAUDE E. TAYLOR, 5 St. James Place, Roxbury, Mass.

Backache is one of the most common symptoms of a displacement or derangement of the female system. No woman should make the mistake of trying to overcome it by heroic endurance, but profit by Mrs. Taylor's experience and try Lydia E. Pinkham's Vegetable Compound

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Don't Worry. Here's a Remedy!

Hot foot bath. Dry feet carefully. Rub thoroughly with Eucapine Salve. Towel till dry. Then off to bed with a happy heart for your poor, sore feet will be better in the morning.

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Antiseptic Analgesic Antiphlogistic

(Prevents Infection)(Relieves Pain)(Allays Inflammation)

is a great comfort in cases of inflamed conditions of the skin and of the membranes of the air passages. 50c per 2 oz. jar, at your druggist's or by prepaid parcel post from the manufacturers. Full size jar free to physicians and quantitative formula supplied if desired.

Piedmont Laboratories, Inc.,
Clinton, S. C.

Renew your subscription to the Gospel Advocate.

"Preachers vs. Bandits."

BY J. B. NELSON.

Under the above heading, the following clipping appeared in the Dallas (Texas) Morning News of recent date:

"A Paris preacher, returning from a point in Oklahoma, where he had held a week's revival, was robbed of nine dollars, being the entire amount found on or about his person. We are wondering if that constituted his entire compensation for the week's labor in that portion of the Lord's vineyard? If it was, he had better confine his activities on this side of the line." (Denison Herald.)

He may have been the kind of preacher who does not worry over his cash compensation. There are such preachers. There are preachers, a plenty of them, who count it a successful meeting if they have done good, even though they may not have been paid a dollar for their work. And the robbers who took the nine dollars away from the Paris preacher were just like all the other thugs, bandits, murderers, and thieves. They had no more consideration for a poor man with nine dollars than they would have had for a nabob with a million in the bank. Some moist sentimentalists are always ready to find excuses for thugs and thieves by saying it is "society's fault," or something else equally silly. Another type of professional sobber, the sort who make a practice of abusing those who own property, frequently palliate the bandit's crimes by saying he only took from those who could "afford it." Even if that were true, it would be nothing to mention; but it isn't true. A bandit is a thief and a thug who would attack a pauper as readily as a capitalist, and perhaps brain the former for having no more than a nickel or two. The professional hijacker would not only take candy away from a baby, but kick the baby if it offered resistance. The disposition in many quarters to belittle the efforts of the preachers is, as a matter of cold fact, playing into the hands of the bandits. We are having a reign of banditry largely because the work of the church is less effective than it should be; and it is less effective because the people who ought to back up the church are, in large part, selfish and sordid and cynical and, at the least, indifferent. If the world should by any chance revert to paganism, it will not be the fault of the preachers. It will be the fault of those citizens who failed to stand by the church when it was trying to stand by civilization.

The preacher that was held up or robbed as stated was our beloved brother, D. T. Carlton, of Paris, Texas, a former student of the Nashville Bible School (David Lipscomb College). Brother Carlton is one of those preachers that would go and preach, pay or no pay. He has done much free work in the Master's vineyard in Texas and Oklahoma. I have known him to give to the church treasury in Paris when I knew that he needed money for his own personal use. Brother Carlton loves the cause of Christ and is ever ready to sacrifice for it. He is a good man, but no better than the apostle Paul; and he fell among thieves and robbers, and thanked God that he could suffer for Christ and his cause. If that robber does not repent, he will have to face the judgment with his sins. Brother Carlton prays and trusts the Lord, yet he was robbed. The fault was neither his nor God's, but the devil's and his agent's. Sin is abroad in the land; so let us face it and condemn it with God's power, the gospel of Jesus Christ. Preach it and live it!

Use MURINE FOR EYES

Irritated by Sun Wind Dust and Cinders

RECOMMENDED AND SOLD BY DRUGGISTS AND OPTICIANS
WRITE FOR FREE EYE BOOK. MURINE CO. CHICAGO

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Without the resurrection we are groping, helpless, futile dreamers whose every labor is doomed to destruction, whose every hope is fated to wither to dust; with the Resurrection we are glad children of a loving Father, and our faces are set toward Home. No honest toil shall be fruitless, no vision of faith fail of fruition: for our life here is but the seedtime, and the eternal harvest lies before.—Exchange.

Pacific Christian Academy, Graton, Cal.

BY O. W. GARDNER.

During the seven months our school has been in session we have had but little to say in the papers regarding our school work. Ours is a school of action rather than words. Words fail to convey an adequate idea of the work that is being done in this community in the school line. Besides the beautiful harmony existing in the immediate school activities, there is also a remarkable coöperative spirit among the friends and patrons. So far as I have been able to learn, there has not been an occasion for even a harsh rebuke, and absolutely no occasion for discipline, during the whole seven months. A caution, a reminder, or a request brings the desired results.

The conduct of our pupils everywhere is highly commendable. At home they are more thoughtful, better contented, and more respectful; in church, more attentive; on the highway, less boisterous; and a general upward tendency seems evident. Furthermore, the whole community has caught the spirit of team work, clearly manifested in all our public meetings. The Friday-evening students' meetings are fine, and the Saturday-evening literary programs cannot be surpassed. Our large assembly room is crowded to overflowing each Saturday evening. The audiences at the church meetings are large, and are growing in numbers and interest.

With these favorable factors and with teachers whose hearts are wrapped up in the well-being of every pupil, we expect to grow. Graton is a small place, only a wide place in the road; but we have enough conveniences—electric lights all over the country and electric cars every hour—to make living in our midst comfortable. We have no wind, electric, or dust storms, and no freezes—flowers in the open all the winter.

Brethren interested in a good school or church community on the Pacific Coast may write for information.

Happiness.

"Happiness," according to the original use of the term, is that which happens or comes to one by a hap—that is, by an outward befalling or favorable condition. Some good is conceived, out of the soul, which comes to it as a happy visitation, stirring in the receiver a pleasant excitement. It is what money yields or will buy—dress, equipage, fashion, luxuries of the table; or it is settlement in life—independence, love, applause, admiration, honor, glory, or the more conventional and public benefits of rank, political standing, victory, power. All these stir a delight in the soul which is not of the soul or its qualities, but from without. Hence they are looked upon as happening to the soul, and in that sense create happiness. But joy differs from that as being of the soul itself, originating in its quality; and this appears in the original form of the word, which, instead of suggesting a hap, literally denotes a leap or spring. The Latin has "exult," which literally means a leaping forth. The radical idea, then, of joy is this: that the soul is in such order and beautiful harmony, has such springs of life opened in its own blessed virtues, that it pours forth a sovereignty from within. The motion is outward, not toward, as we conceive it to be in happiness. It is not the bliss of condition, but of character. The soul has a light in its own luminous center, where God is, which gilds the darkest night of external adversity—a music charming all the stormy discords of outward injury and pain into beats of rhythm and melodies of peace.—H. Bushnell.

It is almost as presumptuous to think you can do nothing as to think you can do everything. The latter folly supposes that God exhausted himself when he made you, but the former supposes that he made a hopeless blunder when he made you, which is quite as impious for you to think. —Selected.

In the nature of man and in the divine law, it is clearly written that a part of every life's time should be set aside for sacred uses.—Exchange.

Assist Nature. There are times when you should assist nature. It is now undertaking to cleanse your system. If you will take Hood's Sarsaparilla, the undertaking will be successful. This great medicine purifies and builds up as nothing else does.

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Old Baptists.

BY ALFRED ELLMORE.

I have received three letters from an editor who wishes me to make a club for his paper, "The Old Baptist." But this editor evidently does not know that I belong to a church which is fully revealed in the New Testament, and that I am pledged to its Author to give to it my undivided support in divine things.

But I kindly write for information, which, no doubt, this editor can give. (1) What is a Baptist? In New Testamen lore, he is a baptizer, and, strictly speaking, no one is a Baptist except he baptize. (2) Would old baptizers be more efficient in administering the rite than young baptizers? (3) Are all the members of his church baptizers? Likely some of them are women, and do they baptize? (4) But why be so solicitous about a rite that a whole church is required to administer it, which is neither for the remission of sins nor to make more sure the entrance into eternal life? (5) Perhaps he might reply: "It is the initiatory rite into our church." But why be so anxious about getting people into "his church," when they can be saved without entering into his church, or, for that matter, without going into any other church which is unknown in the New Testament?

I am sorry that it becomes necessary to give correction to a people who have so many good qualities, and my only reason for this is that they are depending for eternal life on an institution which has a foreign name, a doubtful baptism, communion and fellowship which were not known for more than one thousand years after the ascension of Christ.

Echoes From East Tennessee.

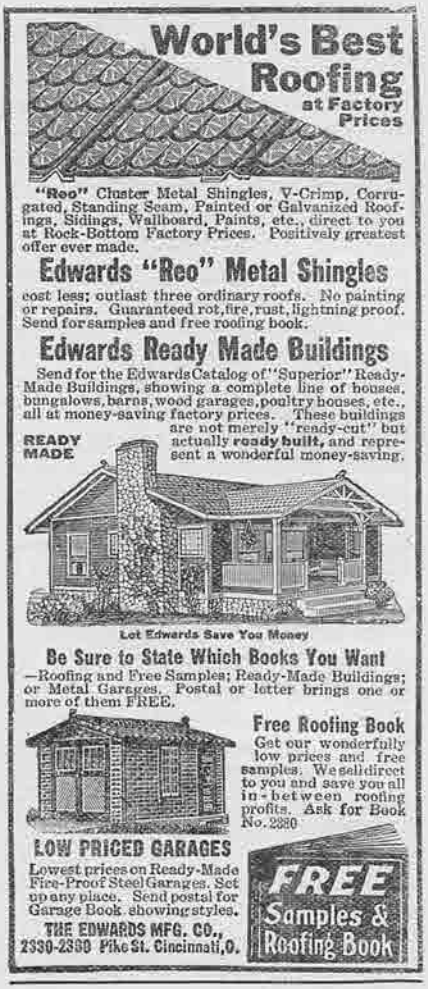
BY G. W. FARMER.

The services for every Lord's day in April have been good with the Cleveland church. Barring the fact that we have had quite a good deal of sickness in some families which has deprived them of attending, we had a good attendance, and the interest continues to grow. We have had two baptisms and one added by commendation recently. Other good prospects yet. I believe there will be several to obey the gospel soon, and hope they will before I have to go to my protracted-meeting work the first of July.

Brother W. C. Phillips and Brother Rozar have filled all of their appointments, with good and interesting audiences at all of the services.

On the first Lord's day in this month Brother Rozar was with the church at Rome, Ga. He reported good services, with one baptism.

One of the interesting and encourag-



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In answering advertisements, please mention the Gospel Advocate.

ing features of the work here is the interest the young people are taking. Some have said if I stay on here, there will be some preachers go out from here. I hope there will be. I have been doing all I could to develop the material into working efficiency.

Let me say here, if we have brethren and sisters who would like to seek homes in a good country where they can make a good living, and make it easily, where there are good schools and good opportunities for employment, come this way. We have a great fruit and berry-growing country. Strawberries are now coming into the cannery, and they will be shipping north by carload lots in a few days. By the first of June they will be shipping peaches by carload lots. This is a good country for people to get good homes; and if we can get more families who are members of the church up in this country, it will give us strength and enable us to spread the gospel much faster. I shall be glad to give any information I can leading to a conclusion.

Selections.

Not what, but how, is the test of life.

To decry dogma in the interest of character is to despise food as if it interfered with health. Before the young Christian lie the doctrines of his faith—God's being, God's care, Christ's incarnation, Christ's atonement, immortality. What has the old Christian with his long experience done with them? He holds them no longer crudely, as things to be believed merely. He has transmuted them into forms of life.

In our lonely moments we seem to be drifting upon a nameless, soundless sea, without purpose and without hope. Yet, our Heavenly Father, we thank thee that it is only in our lonely moments. When our mood of faith prevails, we may admit that we see through a glass darkly, but we do see. We may move forward very slowly, but we do move. O Lord, let us cherish the dream of everlasting progress. Keep alive, we pray thee, the flame of hope.

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To be out of harmony with the things, acts, and events which God in his providence has seen fit to array around us—that is to say, not to meet them in a humble, believing, and thankful spirit—is to turn from God; and, on the other hand, to see in them the developments of God's presence and of the divine will, and to accept that will, is to turn in the opposite direction and to be in union with him.

There is but one failure; and that is, not to be true to the best one knows.

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The Facts of the Telephone Situation in Tennessee

By J. EPPS BROWN, President

CUMBERLAND TELEPHONE AND TELEGRAPH CO.

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The telephone industry in Tennessee faces a crisis unparalleled during its entire history—the cumulative effect of conditions during the past four years—conditions which the Company was powerless to influence or control. The only cure for this condition is such increase in the charges for telephone service as will produce a revenue sufficient to pay the costs involved in rendering this service and leave such a margin of profit as will equal a reasonable return upon the value of its property within the State devoted to public use, and as will restore the Company's credit to the point where it may obtain the large sums of additional new capital which must be raised if the public is to be supplied with adequate facilities and service.

The following figures show the results of its operations in Tennessee during the past five years:

	1916	1917	1918	1919	1920
Investment	$11,812,347.48	$12,381,482.12	$13,048,580.31	$13,885,118.35	$15,683,301.41
Gross revenue	3,018,782.90	3,234,753.60	3,439,007.52	4,248,996.97	4,944,567.49
Total expenses	2,524,715.65	2,702,172.90	3,104,565.78	3,798,695.27	4,638,783.09
Net revenue	494,067.25	532,580.70	334,441.74	450,301.70	305,784.40
Per cent of net earnings to investment	4.19%	4.30%	2.59%	3.04%	1.95%

This Company has never earned a profit equal to the legal rate of interest in the State of Tennessee, so there were no excess earnings in the past. These figures show the actual operations in this State.

There is no question of stocks or bonds or capitalization of any kind involved. These figures represent the original cost of the actual physical property of the Company used by the public of Tennessee, the actual expenses incurred in operating that property, and the gross and net revenue received—nothing more and nothing less.

It is obvious to any business man that the revenue is not sufficient to properly operate the business, and that the present rates are confiscatory.

GOSPEL ADVOCATE

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Edifying as the Need May Be

BY A. B. LIPSCOMB

My Birthday.

"So teach us to number our days, that we may apply our hearts unto wisdom."

In the spirit of a little child I am going to take you into my confidence and tell you that to-day (May 1) is my birthday. Never mind about the age; that is merely incidental. I have no mercenary motive in giving you this bit of unimportant information, but mention it to lead up to some lessons that are suggested by a birthday—my birthday, your birthday, anybody's birthday. Seriously, I have always approached this day with the fervent wish and prayer that it might be the beginning of a more useful life. As I see the matter, birthdays should not only be regarded as milestones along the journey of life, but as possible turning points. Life is full of turning points, from bad to good or from good to bad, from bad to worse or from good to better. To a busy man a birthday does not mean a day of rest or a place to stop, but a plunge into the activities of another year.

"Are there not, dear Michael,
Two points in the adventure of the diver?
One, when a beggar, he prepares to plunge?
One, when a prince, he rises with his pearl?
Festus, I plunge."

✡ ✡ ✡

Turning Points.

We should bear in mind that other people besides ourselves have to do with our turning points. It has been said that "a friend is one of life's best blessings. To be a friend is to be lifted a little way toward heaven each day." But much depends upon the kind of friend you are. It is a fine thing to have a friend from whom you will not only take words of encouragement, but words of rebuke when necessary. Solomon said: "Reprove a wise man, and he will love thee." The force and significance of Proverbs are more clearly seen when they are studied in the light of scripture examples. David is a fine example of a man wise enough to take reproof. And it seemed that he never could have reached the turning point from sin to sorrow without the help of a friend. Left to himself, we find him living in sin, arrogant and self-complaisant in his passionate love for Bath-sheba. But when Nathan, the best friend he ever had, crosses his pathway, he brings the great king of Israel to a knowiede of his sin by relating a simple parable and fearlessly puts the blame where it belongs: "Thou art the man." It is useless to ponder on what David might have said in reply. He might have told Nathan to attend to his own business, or he might have struck him in the mouth. But he did neither; he accepted the reproof like a man and turned from his sin in an agony of grief and sorrow. And later on he set up the prophet Nathan in the place of honor. He never turned his back upon the man who dared to tell him the truth. No one of the disciples was ever reproved so severely as Simon Peter, yet this disciple loved his Lord ever afterwards with a rich and rare devotion.

Shortly after the resurrection two disciples were walking on the way to Emmaus, a little town about eight miles from Jerusalem. "And it came to pass, that, while they communed together and reasoned, Jesus himself drew near, and went with them." But they did not recognize Jesus. During the course of their conversation he rebuked them sharply, saying: "O fools, and slow of heart to believe all that the prophets have spoken." They must have taken that rebuke in the right spirit; for as they drew near to the village and Jesus would have gone further, they constrained him to stop and sup with them. "Reprove a man, and he will love thee." Thank God for the men and women who have stood with us in the crises of our lives and have dared to tell us the truth!

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Looking Backward.

On our birthdays our minds easily revert to the days of childhood. Like Timothy, I was fortunate in having a godly mother and grandmother, and a father who was both exemplar and friend. They all tried to bring me up "in the nurture and admonition of the Lord." Many times I have been conscious of failure on my own part, but for their work and influence there has never been a single regret. In this connection I recall the words of F. M. Dowling, in which he described the first time he came up close to a really great man. He said: "There was to be a great political meeting. James A. Garfield was to be the speaker. I knew for some days that he was to be a guest in our home. How proud I was! I think I mentioned it to some of the boys. The day came, and with it the great man. I kept as near him as I dared. I was wonderfully impressed when he gave thanks at the dinner table. I followed his carriage in the procession to keep my eyes on the great man.

I elbowed my way through the immense crowd in the courthouse yard and got right up to the speaker's stand. It seemed to me that the gods had come down to dwell among men. I must have been his most attentive listener that day. The spell cast over me in that day long ago was not broken—nor was it then, nor is it now." Friends, what name would you give to the crime, if James A. Garfield had been neglected when a boy, or if his life had been turned in the wrong direction? Let me say to mothers and fathers and teachers and all that bear any responsibility toward childhood, whoever lays his hand on a young life to mar or misdirect it, or fails to lay his hand to give it right direction, is guilty of the highest treason against society, against every good institution, against humanity, against God. During one of our Savior's last appearances upon the earth he said to Simon Peter: "Simon, son of Jonas, lovest thou me more than these?" Simon Peter had been wonderfully changed. Before the crucifixion he had boasted greatly. Others might basely desert the Lord, but he would follow him to prison and to death. But he had failed at the crucial test; in the zero hour he had shown the white feather. Now his attitude is one of meekness and submission. "Yea, Lord, thou knowest that I love thee." Jesus' answer is very significant. "Feed my lambs." Whoever loves the Lord and feeds his lambs has the true marks of apostolic succession.

✡ ✡ ✡

"If You Let Go, I Will."

There is the story of a clergyman who with his wife and son ventured on an unsafe bridge, so that all their lives were greatly imperiled. The father reached the shore, but saw with anguish that he could give no help to his loved ones without other assistance. He went in search of it, and in the meantime the mother and son clung to some pieces of timber lodged in the midst of the cold, fast-flowing current. It was their only hope of safety. After a while the mother's hands grew numb, and her slight frame wearied out with the effort of holding on. She felt that the struggle of life could go on but a little longer. Her boy was young and vigorous. He might hold out till help came. With a mother's loving tenderness she spoke her words of farewell and gave such counsel as only a mother can give when she looks into eternity. But she was not prepared for the response: "Mother, if you let go, I will." That was a new anguish. She felt that she held his destiny in her hands. She must live and struggle on for his sake. This same thing is true of thousands of other mothers. And the pity of it is that so many of them are letting go of the very essentials of true happiness. They are letting go of God and the Bible and the church, which is the pillar and ground of the truth. They are filling young hearts with vanity and worldliness and love of pleasure, which drown all serious thought. The souls of our children are being lost because of our unfaithfulness. Perhaps we have given proper emphasis to the commandment, "Children, obey your parents;" but we have forgotten to emphasize our own duty expressed by the words, "Parents, love your children." The time has come when picture shows and theaters and clubs are a greater menace to grown folks than they are to children. The yielding to these appeals is undermining the greatest of our social institutions, the American home. We shudder at the thought of some act of ours involving the loss of the soul of our child, and yet at the very time we are performing such an act. God have mercy on a mother who so forgets the sacred boon and bond of motherhood that she does not throw all the power of her influence and life for the good of her child and the safety of its soul! We need to hear again the Master's solemn warning: "Whoso shall offend one of these little ones which believe in me, it were better for him that a millstone were hanged about his neck, and that he were drowned in the depths of the sea."

"Whatever Comes."

Yes, it is my birthday. Will I have another one year hence? I do not know. Sometimes I become so discouraged that I am almost tempted to say, "I do not care." The road will be rough and hard, but there will surely be some flowers along the way. What I do, I must do quickly; "for the night cometh, when no man can work." There comes to me at this hour a fragrant recollection of a beautiful passage: "Trust in the Lord with all thine heart; and lean not unto thine own understanding. In all thy ways acknowledge him, and he shall direct thy paths." (Prov. 3: 5, 6.) I find abundant verification of this promise in the Bible. There came out against good King Asa and his army Zerah, the Ethiopian, with a million men and three hundred chariots. The two armies are drawn up in battle array. But good King Asa does not depend upon his army. He turns his face toward heaven and prays: "Lord, it is nothing with thee to help, whether with many, or with them that have no power: help us, O Lord our God; for we rest on thee, and in thy name we go against this multitude." (2 Chron. 14: 11.) There can be but one sequel to such a prayer: "The Lord smote the Ethiopians before Asa, and before Judah; and the Ethiopians fled." What was the secret of the great victory? You will find it in Asa's prayer, in his trust. What was the secret of Hezekiah's victory? His trust in God. What is the keynote of every good man's success? His trust in God. Whether you read the annals of the just in Psalms, in Proverbs, in Chronicles, or in Kings, the lesson is always the same: "Trust in the Lord with all thine heart; and lean not unto thine own understanding. In all thy ways acknowledge him, and he shall direct thy paths." Whether you read it in the life of Nathaniel or Cornelius or Paul, "the path of the righteous is as the shining light," and "the memory of the just is blessed." Whether we read it in the life of Ahab or Balaam or Jezebel, "The way of the wicked is as darkness," and "the prosperity of fools shall destroy them."

So near together are the sources of success and failure that we launch upon one or the other without knowing that we have taken any decisive step. The decisive act may not be recognized as such until long afterwards; and because we do not know which step will be greatest in its results, our only safety is in making every step in the right direction. "So teach us to number our days, that we may apply our hearts unto wisdom." Help us to lay hold upon the promise: "The eternal God is our refuge, and underneath thee are the everlasting arms." We cannot afford to take a single step without Jesus. If we have kept him out of our lives, we should hasten to let him in; for there can never be true happiness without him.

"I want that Christ should be near me,
Whatever comes, whatever comes;
I want his presence to cheer me,
Whatever comes, whatever comes."

No love is so high as that which prefers the real interests of its object before his present comfort, which aims at permanent good rather than momentary satisfaction. We often seek to gratify another's feelings rather than to promote his good. But Christ is not a parent who gives his children everything they cry for, but everything that is best for them. He withholds a lower mercy that he may impart a greater. Instead of raising Lazarus from a bed of sickness, he raised him from the grave.—A. Roberts.

Satan will seldom come to a Christian with a gross temptation. A green log and a candle may be safely left together; but bring a few shavings, then some small sticks, and then larger, and you may soon bring the green log to ashes.—Selected.

OUR CONTRIBUTORS

What Does It Mean?

BY JOHN T. LEWIS.

"Now I beseech you, brethren, mark them that are causing the divisions and occasions of stumbling, contrary to the doctrine which ye learned: and turn away from them." (Rom. 16: 17.)

More than two years ago I asked Brother Kurfees if he thought this language of Paul would have any reference to the instrumental-music and society folks, but he returned my article unanswered.

I suppose nothing has done more to alienate brethren and to divide the body of Christ—I mean that part of the church which is not "among Baptists, Catholics, the Christian Church, Congregationalists, Dunkards, Episcopalians, Lutherans, Methodists, and Presbyterians"—than the introduction of societies and instrumental music into the work and worship of the Lord. Either the ones who introduce these things cause the divisions, or the ones who object to the use of them. If the ones who introduce them cause the trouble, we must mark them and turn away from them; but if we cause the divisions and confusion by objecting to these things, then they must turn away from us. There *must* be some turning away done.

I have always believed that the instrumental-music and society folks were the "troublers in Israel;" so, wanting to do my duty as I understood it, I have turned away from them. But it seems now from what Brother Kurfees says that I have been following the wrong course all these years.

But since Brother Kurfees speaks of the "patient" and "brotherly" dealing of "all the editors of the Gospel Advocate" with "Brother Lewis and others," I venture to unbosom my troubles to him once more, and ask him to help me over the hill. Now, without speaking of dreams and visions, I will come to facts, that Brother Kurfees may have my trouble clearly before him; and I hope he will deal with it in that "patient" and "brotherly" spirit of which he speaks in the Gospel Advocate of February 17, 1921.

More than a year ago Brother Z. T. Sweeney, a man of no mean ability and a bold defender of instrumental music in the worship, came to Nashville, Tenn., and delivered four sermons in the "Vine Street Christian Church." Four of our "loyal" preachers were called on and led in prayer in these meetings. Afterwards, thinking, of course, if it was not wrong for them to lead the prayers, it could not be wrong to speak of it, and that they would not be ashamed of it, I made mention of the fact in a public way, and one of the editors of the Gospel Advocate replied to me with considerable feeling and said: "I am loyal to the truth, Brother Lewis, but I also know what common courtesy is." Brother Kurfees, speaking of having the "Christian Church folks" to "conduct the song service and lead in prayer" in his protracted meetings, says: "The refusal to do so is in perfect harmony with the general tendency of the little sect of modern times which, to the exclusion of others who are Christians, calls itself 'the church of Christ.'"

Just think! For nearly twenty years, when I verily thought I was doing God's service, my course was showing to the world that I did not know what "common courtesy is" and was inevitably consigning me to "the little sect of modern times which, to the exclusion of others who are Christians, calls itself 'the church of Christ.'" And, worse still, I have not seen the light yet. If Brother Kurfees will show me that Rom. 16: 17 has no reference to one dealing with the instrumental-music and society folks, then the way is clear to me. One editor of the Gospel Advocate gave as his reason for leading in prayer for a champion of instrumental music: "I know what common courtesy is." Another editor, giving his reason for having the "Christian Church folks" "to conduct the song service and lead in prayer" in his protracted meetings, says: "While we should never join with them in doing wrong, it is certainly not improper to have them join with us in doing right." Now, I am not trying to show the inconsistency of these editors of the Gospel Advocate, as Brother Kurfees said I was trying to do in the issue of February 17. I am after the truth, and that is what Brother Kurfees says "all the editors of the Gospel Advocate are trying" to teach.

I have never claimed to be, and certainly never wanted to be, a member of anything but "the church of Christ." In my article of February 17 I said: "When I use the term 'church of Christ' in preaching or making announcements, I speak of the church which Jesus Christ said he would build, or a body of baptized believers who meet together on the 'first day of the week to break bread.'"

If Brother Kurfees will show me what I will have to leave out or put into the above statement to make it scriptural, and at the same time get me out of that "little sect of modern times," I will appreciate it.

Brother Kurfees, explaining in his "recent series of articles" why he did not use the term "church of Christ" in his announcements, said: "The fact is, in the denominational environment of to-day, with its greatly confused and misleading parlance, it is impracticable to describe and differentiate a New Testament church without a circumlocution." The truth will make us free; let us have it.

Home Again.

BY SARAH ANDREWS.

Several weeks of much-needed rest and recuperation have passed since my arrival home. I was pretty well used up before leaving Japan, and the added strain of the rough voyage and trip across the continent left me mentally and physically tired; hence this long delay in getting anything ready for the papers. I regret the delay and ask forgiveness of all who may be interested. To all who helped make possible this trip to the homeland I offer my sincere thanks and appreciation. I am gaining strength, and hope as soon as expedient to return to service among the Japanese.

It was with a feeling of sadness mingled with joy that I said good-by to the many friends in Japan—of sorrow, because I love them; of joy, because I could leave some of them, at least, happy in the Lord who bought them. The parting words of appreciation from the people, the trunk full of gifts, the three hundred or more people who came to the station in Okitsu to see me off, and the many who were standing on either side of the street who could not leave their work, but came out to make their parting bow as I passed, the farewell meetings, etc., are a few of the things that cause me to thank the Lord and take courage. More than the concourse of people that greeted me at the station, more than the costliest gift received, may I say, I appreciate the fact that both at the prayer meeting in my home the morning I left Okitsu and at the farewell meeting given in Tokyo the thirteenth chapter of First Corinthians was selected as a Bible reading. If the service the Lord has permitted me to render has been taken by those to whom I have ministered as prompted by love for the Master and love for human souls, I rejoice.

The work at Okitsu continued encouraging to the extent that I considered staying on the field six months longer. Several were earnestly studying, and I was sorry to leave before they were baptized. I did my best to teach them, and, to our great joy, on Christmas Day, after a lesson in church history, one of the two who were most interested

came and privately asked to be baptized. The other wished to be, but his parents would not let him come. I wrote Brother Fujimori, and he very kindly came, and the young man was baptized on January 4, the day before I left Okitsu. This was the son of the city school principal, and had been an earnest member of the Sunday-afternoon Bible class for some time; and being quite a Bible student, I trust he will prove to be a great help in the work. He graduates at Normal this spring.

My boat, the Steamship Columbia, sailed from Yokohama on January 6, and we landed at San Francisco on January 26 after a record-breaking rough voyage. Upon the announcement of land after such a voyage as this, one can but sing: "Praise God, from whom all blessings flow!" I hold in fond memory and appreciation the kindnesses shown me at Honolulu by the Bowmans and Pennells, the day spent in the Paradise of the Pacific, and the hospitality and love shown me at San Francisco and Los Angeles. O, the joy unspeakable when I reached my home and loved ones here on February 4! I have been holding pretty tight to that famous apron string since that day.

Flesh and Spirit.

BY C. E. HOLT.

Here is a text we might study with profit, and especially should Christians give it serious thought: "For the mind of the flesh is death; but the mind of the Spirit is life and peace: because the mind of the flesh is enmity against God; for it is not subject to the law of God, neither indeed can it be." (Rom. 8: 6, 7.) Here flesh and Spirit are antithetically considered. By the term "flesh" the entire human body and mind are included. The word "nature" is used when both are meant. This is a strong term when thus used.

Salvation from sin, in a strictly spiritual sense, means a constitutional change. The gospel remedy is not a mere treatment of the symptoms of sin as a disease, but it strikes right at the very heart of the malady. Hence, an impulsive response to the gospel call, which is so common to-day in the special efforts called "protracted meetings," does not meet the gospel requirements. The churches are filled with people who are not genuinely convicted nor truly converted, and by large numbers who are temporarily brought under the magnetic power of the preacher. Why are more people converted under the preaching of some men than of others? This question is asked upon the assumption that the preachers under consideration preach the gospel in its fullness, in its entirety. You are bound to admit that there is a difference. What makes the difference? Is it the human element that enters into the work?

Paul preached the gospel in Ephesus. There were many converted. He afterwards wrote them thus: "And you did he make alive, when ye were dead through your trespasses and sins, wherein ye once walked according to the course of this world, according to the prince of the powers of the air, of the spirit that now worketh in the sons of disobedience; among whom we also all once lived in the lusts of our flesh, doing the desires of the flesh and of the mind, and were by nature children of wrath, even as the rest." (Eph. 2: 1-3.) They were by "nature" children of wrath. Their nature, then, must be changed. Their evil practices grew out of their evil nature, and did not make the evil nature. It was the evil nature that must be destroyed. Here we should make a discrimination. The flesh—the physical man—before and after conversion has its legitimate desires. Here we might, if space permitted, enumerate a long list of things which belong peculiarly to the flesh, and which are perfectly right and proper. Eating food, drinking water, the propagation of the race in the divinely appointed way, making homes, loving and providing for our offspring, serving our fellow man and being in turn served by him, love of country, love of art, love of the beautiful in nature and a desire to beautify our homes and make them places of pleasure, love of music, and many other things which go to make up human life and human happiness—all these, of course, belong to the fleshly man, and yet are to be encouraged and cultivated and approved. But to use any or all of these things in a way that will damage ourselves and others constitutes sin. It is perfectly legitimate to make money—that is, to make it in honorable ways; but the desire to get money dishonestly, by trickery or fraud, is evidence of a sinful nature.

Here we have a list made out to order and which serves our purpose here. I transcribe it. "Now the works of the flesh are manifest, which are these: fornication, uncleanness, lasciviousness, idolatry, sorcery, enmities, strife, jealousies, wraths, factions, divisions, parties, envyings, drunkenness, revelings, and such like." (Gal. 5: 19-21.) The doing of the above things emanates from the heart; therefore, to effect a cure, the heart must be changed. This means a change of nature. What effects the change? This change is the most marvelous of all the marvelous things in the world. God furnishes the remedy. It is a Spirit-revealed remedy and a Spirit-applied remedy. The Spirit uses a sharp, double-edged instrument with which to pierce the sinful heart of man. This language, of course, is, in a sense, figurative; but the figure is readily understood. This instrument is called "the word of God." Here is the definition: "For the word of God is living, and active, and sharper than any two-edged sword, and piercing even to the dividing of soul and spirit, of both joints and marrow, and quick to discern the thoughts and intents of the heart." (Heb. 4: 12.)

On Pentecost, when the Holy Spirit came in his world-convicting power, it is said: "Now when they heard this, they were pricked in their heart, and said unto Peter and the rest of the apostles, Brethren, what shall we do?" (Acts 2: 37.) Then it was the proper time and the proper place to give the information needed and sought by those whose hearts were pierced by the divine word preached by men armed therewith. And here is the answer sought: "And Peter said unto them, Repent ye, and be baptized every one of you in the name of Jesus Christ unto the remission of your sins; and ye shall receive the gift of the Holy Spirit." (Acts 2: 38.) This means that the Holy Spirit himself is the gift promised. God gives the Holy Spirit unto all who obey him. (Acts 5: 32.) "If any man hath not the Spirit of Christ, he is none of his." (Rom. 8: 9.) That means one must have the Holy Spirit or he cannot belong to Christ—cannot be a part of his spiritual body. "And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father." (Gal. 4: 6.) It is impossible to have spiritual life without the Holy Spirit—just as impossible as it is to have natural life without the "pneuma," or spirit. James (2: 26) says: "The body apart from the spirit is dead." Even so in the Christian. A Christian without the Holy Spirit is dead. "It is the Spirit that giveth life; the flesh profiteth nothing: the words that I have spoken unto you are spirit, and are life." (John 6: 63.) The words used by Jesus in his teaching constitute the vehicle or channel through which the power and influence of the Spirit affect and control the heart and life of his followers. But the words are not the Spirit any more than the bread and the fruit of the vine were the real body and blood of Christ, when Jesus said of the bread, "Take, eat, this is my body;" and of the cup: "Drink ye all of it; for this is my blood of the covenant, which is poured out for many unto remission of sins." (Matt. 26: 26-28.) Jesus here speaks by way of metonymy, as we would say a man sets a good table, meaning that the table is supplied with good food.

God's people partake of the divine nature as the nature of the parent is seen in the child. Now we have Paul's explanation in regard to the evidence of the indwelling Spirit. He is not treating the subject as regards the

miraculous working of the Spirit, but as to its unmistakable presence in individuals. He calls it "fruit." This is a fine name for it, and we notice the statement. "But the fruit of the Spirit is love, joy, peace, long-suffering, kindness, goodness, faithfulness, meekness, self-control; against such there is no law." (Gal. 5: 22, 23.) Such fruit cannot be borne by men and women while in the flesh, or while the fleshly nature is dominant and unsubdued. There is a spirit that works in the children of disobedience. (See Eph. 2: 2.) In vain may men and women try to bear such fruit without the Holy Spirit.

A Visit to Nashville, Tenn.

BY J. D. TANT.

On my trip to North Carolina, I was glad to spend two days in Nashville, Tenn. In the long ago I held thirteen meetings in and around Nashville. It had been fourteen years since my last meeting there, and many have been the changes during that time. I found that David Lipscomb, Joe McPherson, and many other noted soldiers of the cross had crossed the great divide: yet I found many I had known in the past still on the firing line and pushing the work along all lines. I also found that the brethren had built up some new congregations and had struck some wonderful bargains in buying sectarian church houses at less than half cost. But the desire to build church houses costing fifty and eighty thousand dollars, to appeal to the pride of the flesh, to be like the sects around them, has not yet taken root in Nashville like it has in Texas. I was also glad to talk to Brethren McQuiddy (who is much overworked), Grant, Srygley, and Smith, and to learn that the Gospel Advocate is still following the old landmarks marked out and followed by Lipscomb so long, is advocating no special hobby, and even believes the gospel strong enough to criticize and condemn even its best friends who would go off into materialism and future kingdom foolishness. I also found them teaching that morality and a clean life and honest debt-paying are all essential to a gospel minister. I have always liked the Advocate on all things, except on sect baptism; but I have never been debarred from its pages on that account, and even debated that proposition with Harding in the Advocate in the long ago. More, I never found one of those brethren so silly as to demand my indorsement by the brethren on the other side before they could debate the proposition with me. After all, I consider the Advocate one of our greatest papers, and would be glad to see it in the homes of many more thousands of members of the church of Christ.

While in Nashville I had opportunity, through Brother Cawthon, who was holding a meeting at the Green Street Church, to preach one sermon for him; and I met many old-timers that I had met in the good meetings I had held there long ago. I also visited the David Lipscomb College, and found many boys and girls there studying for higher positions in life. I learned that the students had a college dog that was worthless and that they had voted to give it to the biggest fool who spoke there this year; and they not only gave me the dog, but begged me to take it home with me. But as Srygley and Smith had both spoken there and C. R. Nichol was soon to follow me, I felt like it would be an imposition on them to take the dog; so I left it for some man who doesn't live in Arkansas.

All in all, I had a fine time, and hope to meet those brethren again in coming years.

I am now preaching the gospel in the mountains of North Carolina, and hope all will read my next article about this country.

Who can measure the difference between the great sun and that little blade of grass? Yet the grass has all of the sun it can need or hold. In waiting on God his greatness and your littleness suit and meet each other most wonderfully.—Andrew Murray.

Bits of Verse.

ARRANGED BY CLARA COX EPPERSON.

Ah, Christ, that it were possible
For one short hour to see
The souls we loved, that they might tell us
What and where they be. —Alfred Tennyson.

MEMORY.

I have a room whereinto no one enters
Save I myself, alone:
There sits a blessed memory on a throne,
Where my life centers;

While winter comes and goes—O, tedious comer!—
And while its nip-wind blows;
While bloom the bloodless lily and warm rose
Of lavish summer.

If any should force entrance, he might see there
One buried, yet not dear,
Before whose face I no more bow my head
Or bend my knee there;

But often in my worn life's autumn weather
I watch there with clear eyes,
And think how it will be in Paradise
When we're together. —Christina Rossetti.

ECHOES AND MEMORIES.

Music, when soft voices die,
Vibrates in the memory;
Odors, when sweet violets sicken,
Live within the sense they qicken.

Rose leaves, when the rose is dead,
Are heaped for the beloved's bed;
And so thy thoughts when thou art gone,
Love itself shall slumber on. —F. B. Shelley.

DEAD ROSES.

It is said when one dies
The flowers he loved and tended so tenderly
Will not live, but droop their sorrowing heads and die
With longing for the gentle touch of vanished hand,
And for the daily presence of the one they loved.

Your roses thus have died,
Alone, deserted in the garden that you loved;
One by one they mutely drooped their lovely heads,
Refusing their fragrants greetings to passers-by:
Perhaps, Dear Heart, they perfume Paradise for you.
—Clara Cox Epperson.

Loneliness.

There are moments when the soul feels itself to be alone in the universe. The neighbor across the way and the faintest star in the sky seem equally remote, equally uncomprehending. Every great inward crisis reveals the eternal separateness of the individual. We are a part of all that we have met, indeed, but we are also strangely aloof from all other created things. It is when this sense of the soul's separateness presses hard that we cry out for a Savior who can recover us from loneliness. Loneliness and temptation often come together. Indeed, loneliness is in itself a temptation to discouragement, despair, and the loosening of all sense of obligation. "Who knows?" and "Who cares?" are dangerous questions for the soul to ask.

It is at such times that we learn the meaning of the great withdrawal of Calvary. Theology has tried to explain away the loneliness of the Master, as it has tried to explain away the other elements of his divine humanness. But it is to the solitary Figure of the Cross that we must go when the need of the soul is most profound. It is He who trod the wine press alone of whose sympathy we are sure when we pass through experiences which those about us cannot be expected to understand. It is the loneliest One, looking from a careless world to a darkened heaven and finding no evidence of companionship, to whom we cry out in life's hardest hour. To him, in some supreme experience, every believing soul must say: "But for thy cry, 'My God, my God, why hast thou forsaken me?' thou couldst not be my Savior now!"—Christian Century.

LOS ANGELES NOTES

By S. H. HALL,
2669 North Sichel Street.

House of worship, corner Altura and North Sichel Streets. Take North Broadway car to Sichel, then one block to left.

The Work Moves Gloriously Onward.

Good reports come from all the places of worship in this section. Brother Riggs had a good day at Downey last Lord's day (April 24); two were added by statement at Pasadena; and Witty reports the largest crowd he has ever had at Ontario for Sunday-morning services, with one added from the Christian Church. The work here at North Sichel and Altura was at its best, with collections going above one hundred and four dollars, a large crowd, good singing, everybody happy, and eight more souls added to our number—three confessions and five by statement. The sisters' Bible class that meets every Thursday afternoon continues to grow. There were more than forty present at the last meeting, and there was one confession and baptism. It seems certain that others will follow.

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A Scripture We Should Keep Continually Before Us.

Beginning with the nineteenth verse of the sixth chapter of Matthew and reading to the close, we have a lesson of vital importance to our joy and peace here, comfort in death, and confidence when we go before God in the judgment. We sometimes (not as often as we should) preach on "First Things First." I think I have heard of preachers using such a subject and wondering if they themselves come within a thousand miles of practicing what they advise others to do. This scripture contains some very timely admonitions.

1. "Lay not up for yourselves treasures upon the earth, where moth and rust consume, and where thieves break through and steal: but lay up for yourselves treasures in heaven, where neither moth nor rust doth consume, and where thieves do not break through nor steal; for where thy treasure is, there will thy heart be also." We should settle well the question as to our real motive in what we do. It takes money to live and meet our honest obligations; hence it is right for one to give thought to obtaining money honorably. But when a preacher finds only time to preach for the large congregations that pay well and has no time to do mission work among the poor and the weak, he is badly deceived, if he thinks his standing before God is just what it should be. Paul put it well when he said: "But they that are minded to be rich fall into a temptation and a snare and many foolish and hurtful lusts, such as drown men in destruction and perdition. For the love of money is a root of all kinds of evil: which some reaching after have been led astray from the faith, and have pierced themselves through with many sorrows." (1 Tim. 6: 9, 10.) Is it not possible that some of our most devoted preachers and other members of the church are in the very condition Paul here describes and do not know it? Just because you keep busy answering calls where you are well supported and kindly treated, brother, is no proof of your loyalty and love to God. How long would you continue to preach if you had only mission points at which to work? Settle this question as you go along. I seriously doubt the propriety of preachers' keeping themselves so busy with strong churches that they can never find time to hold a mission meeting. It looks bad when some strong preacher is so well engaged with strong churches that he cannot find time to hold a mission meeting even with the support guaranteed. It is much easier to work where others have planted. It is hard work to build from the ground up; but all preachers should do more or less of this kind of work to keep themselves humble before their God.

2. "No man can serve two masters." Many of us, doubtless, try to serve two. We want to go to heaven, all right; hence, want enough religion to take us through. But along with this desire comes also the desire with many to take as much of the world along as they possibly can. Some are overanxious to get rich, to be so fixed that they can live at ease, hence are "minded to be rich." Such show their desire for money, and allow themselves to do things that are questionable to get money. Too, they sometimes do things, that more money they may have, that do not look just to others concerned. The Lord knows our hearts, and our every act is recorded in his well-kept book. Why not let our "eye be single"—immovably fixed on pleasing God, doing justly to all, and letting nothing come between us and our duty to God? Christ says: "If thine eye be evil, thy whole body shall be full of darkness." Your eye is evil if you are trying to serve God and mammon at the same time. The things of this life we must have to meet our daily needs, but they must never come first.

3. "But seek ye first his kingdom, and his righteousness; and all these things shall be added unto you." How sensible it is to surrender to our Lord's teaching! How foolish to do otherwise! What can ill-gotten gain bring to us? And what can earthly goods wrongfully used bring? The thought of such will be bitter in death and a stubborn fact that will bar the gate to the New Jerusalem in the judgment. We are here for too short a while to do otherwise than let the one aim of our lives be to please God and ever keep our hearts right before him.

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The Work in New York.

I have just received a letter from Brother J. M. McKee, 105 West Fifty-fourth Street, New York. He tells me they are trying to raise money enough to have Brother John E. Dunn join them in their efforts to build up a strong church in that great city. Let me here bid them Godspeed in the effort. Brother Dunn could not do better than go to that city and spend the remaining days of his life. It is estimated that more than seven million souls live within twenty miles of the City Hall. There are about thirty loyal-hearted souls who are doing what they can to make that work a glorious success. Let any individual or congregation who wants a part in that great work write to Brother McKee and let him know how much he can depend on your giving monthly. I know Brother McKee and his family. It was my pleasure to baptize him and his wife, his only daughter, and his youngest son. Whatever is put into his hands for that work will be used for the purpose intended. I pray that the Lord may bless him and his associates in that great work. "The harvest indeed is plenteous, but the laborers are few." Then, let each of us do as Christ commands: "Pray ye therefore the Lord of the harvest, that he send forth laborers into his harvest."

Observance of Days.

BY JAMES E. SCOBEY.

In every dispensation of God's providence since man's fall in the garden, God has ordained the time when, the place where, and the manner or means by which man could approach him and find favor in his sight.

In the fourth chapter of Genesis we read: "And in process of time ["at the end of days" (margin)—that is, at a certain time] it came to pass, that Cain brought of the fruit of the ground an offering unto the Lord. And Abel, he also brought of the firstlings of his flock and of the fat thereof. And the Lord had respect unto Abel and to his offering; but unto Cain and to his offering he had not respect." These two went to the proper place (to the altar) at the proper time. One—Abel—did what the Lord had

appointed to be done; the other—Cain—did what he honestly thought would do as well. He wanted to worship God, but in his own way. Cain was a tiller of the ground, while Abel was a keeper of sheep. Cain reasoned with himself and came to the conclusion that God would accept his offering. It was much more convenient for him to take the fruit of the ground, the result of his own labor and toil, than to go to his brother and purchase a lamb. So, in his attempt to worship God according to his own will, he committed the sin of presumption. Paul says: "By faith Abel offered unto God a more excellent sacrifice than Cain, through which he had witness borne to him that he was righteous, God bearing witness in respect of his gifts: and through it he being dead yet speaketh." Abel was righteous because he did right, and he did right because he did what God required.

In no age of the world has God delegated to man the authority to choose the time when, the place where, and the manner of keeping his ordinances and engaging in his worship. Yet there are many professed followers of Jesus Christ at the present time who suppose—indeed, who honestly believe—that they may modify and change God's ordinances. "Woe unto them! for they have gone in the way of Cain, and ran greedily after the error of Balaam for reward." (Jude 11.) No man can now engage in any religious exercise—and I mean anything appointed of God, that will honor God and glorify his name—except through or by faith; for without faith it is impossible to please God. "Whatsoever you do in word or deed, do all in the name of the Lord Jesus, giving thanks to God the Father by him." (Col. 3: 17.)

To speak or to do anything in the name of Jesus is to speak or to do it by his authority; and his authority is not found outside of the written word. When, therefore, something is proposed in the work and worship for which we cannot find either precept or example, it will not proceed from God, but from man. "What has God, through Jesus Christ, said?" is the question we should ask. If God has said nothing about plans, movements, societies, associations, etc., for the furtherance of the gospel, then, if we believe the Scriptures, the word of God, we must conclude that they all are the product of man's thoughts and of man's ways, and, therefore, have not God's approval. Neither in their use is God honored and his name glorified; and if God be not glorified, man is not blessed.

Men have thought to change times and seasons. They have appointed special days of festivity and of rejoicing, as Christmas and Easter—the former to celebrate the birth of Christ, the latter to celebrate his resurrection. Now, as a matter of fact, no man knows the day of the birth of Christ. The day—the twenty-fifth of December—was appointed by the Catholic Church as a church festival, and is observed by Catholic churches in most pompous style. It has been adopted generally by all Protestant churches; and the festivities and observance of the day are anything but honoring to God and Christ. As to Easter, we know there is no such word in the Scriptures. The Catholic Church kept the *Pascha*, which was the day of the Jewish passover; but later the church thought it was too much honor bestowed on the Jews to have the celebration of the resurrection of Christ on the passover day of the Jews. They, therefore, sought to change the day, and did change it. But the Eastern and Western Churches could not agree upon any particular month and day of the month, and finally it was agreed that it should be made a movable feast, the day to be determined by the moon. It was ordained by the Catholic Church that the *Pascha* should be observed on the first Sunday after the first full moon on or after the time of the vernal equinox, which is usually on March 21, but is occasionally on March 22. So Easter may occur at any day, in the course of time, from March 21 to April 25.

The old Saxons of England worshiped the goddess of spring, which they called "Eastre," with many festivities and much rejoicing, dancing, eating and drinking, etc. They also built huge bonfires at night to protract the festival. The Roman Catholic Church sent missionaries into England and converted many of the people to Catholicism, but the converts were not willing to give up their accustomed celebration of spring. The Catholic *Pascha* came on in their churches about the same time; so they combined the two celebrations, and had the festivities in the churches instead of out in the open air. Flowers in abundance were provided, and many candles upon the altar supplied the bonfire; and they named the celebration "Easter," after the goddess Eastre of the ancient Britons. From then till now we have had the Easter celebration in all Catholic and Episcopal churches, and many of the more recent churches are following suit.

Now we see in the celebration of Easter a combination of Judaism, paganism, and idolatry, with a small tincture of Christianity. Whatever may be the purpose of those who engage in the Easter celebration, it cannot be truly said to be done in and by the churches in the name of the Lord Jesus Christ. Nowhere in the New Testament can be found any precept or example of any Easter celebration. Therefore, it is wholly a man-made ordinance, and for that reason it should not be observed by Christians as a religious service or duty. Jesus said: "Howbeit in vain do they worship me, teaching for doctrines the commandments of men." (Mark 7: 7.) Christian people should heed the exhortation of the apostle John: "Little children, keep yourselves from idols." (1 John 5: 21.) Many religious people rejoice greatly, it seems, twice a year—at Christmas and Easter; but the truly intelligent Christian rejoices every day. Paul said: "Rejoice in the Lord always: and again I say, Rejoice." (Phil. 4: 4.) Again, he says: "Rejoice evermore." (1 Thess. 5: 16.)

There is a day appointed of God to celebrate a great event, and it is the first day of every week. God has ordained this day for the assembling of the saints, that they may worship him in offering spiritual sacrifices of thanksgiving, praise, and adoration, prayer and supplication, through Jesus Christ, our great High Priest. The first day of the week is not only appointed for what is usually called "public worship," but especially to celebrate the Lord's death till he come. For Paul says: "For as often as ye eat this bread, and drink this cup, ye proclaim the Lord's death till he come." (1 Cor. 11: 26.)

So important were the observance and duties of the assembly of the saints upon the first day of the week that Paul exhorted them, saying: "Let us consider one another to provoke unto love and good works; not forsaking the assembling of ourselves together, as the custom of some is, but exhorting one another; and so much the more, as ye see the day drawing nigh." (Heb. 10: 24, 25.) There are spiritual blessings which cannot be enjoyed and services which cannot be acceptably rendered on any other day but the first day of the week, and in the assembly of the saints.

The Lord's Supper is the feast of the Christian's passover: "For even Christ our passover is sacrificed for us: therefore let us keep the feast," etc. (1 Cor. 5: 7, 8.) In keeping this feast we will be reminded of the paschal Lamb whose blood cleanseth us from all sin—of his death, his resurrection, his ascension; and it gives us hope of his coming again to take his faithful soldiers of the cross to his eternal home.

"Instead of the thorn shall come up the fir tree." Thank God for some of the uncompromising statements in the Bible. "Instead of" means "instead of," and nothing else. If we have a bad temper, it does not mean that we shall trim it down into a kind of respectable moroseness. Instead of the thorn shall come up the fir tree.—W. C. Poole.

AT HOME AND ABROAD

J. W. Grant preached to an average audience at Laverne, Tenn., last Lord's day.

H. W. Wrye reports a fine audience Sunday night at the beginning of his meeting at Eleventh Street, this city.

Eph Smith, of Martin, Tenn., was in Saturday. He reports church matters moving along quietly in his town.

S. P. Pittman preached at both services of the Russell Street congregation, this city, last Lord's day. There was one confession and baptism.

E. A. Elam will begin a meeting with the Central Church, Fort Worth, Texas, next Lord's day. He will follow this meeting with one for another one of the Fort Worth congregations.

F. W. Smith, preacher of the church of Christ at Franklin, Tenn., reports very fine attendance and services at that church on last Lord's day. A young man was baptized there the Lord's-day night before.

A. B. Lipscomb preached the commencement sermon for the Sumner County High School, at Portland, Tenn., last Lord's day. He will preach a commencement sermon at Hohenwald next Lord's day. A. B. seems to be handy at such work.

Will J. Cullum preached to a large audience at Reid Avenue, this city, last Lord's-day morning, and to a fair one at night. He will preach at Twelfth Avenue, North, next Lord's day, morning and night, and at Bull Run in the afternoon.

Dr. J. S. Ward preached at both services of the Charlotte Avenue congregation, at their tent, last Lord's-day, morning and night. C. R. Nichol preached at the tent in the afternoon to a large audience, made up from several of the city congregations.

E. F. Watson, Hartsville, Tenn., in renewing his subscription to the Gospel Advocate, says: "Please continue the dear old Advocate, as I do not want to be without it in my home. It is spiritual food and a very welcome visitor each week."

Last Lord's day was the day for the annual Felix Sowell meeting with the South Harpeth Church, in Williamson County. It was largely attended, with two fine services, and a very enjoyable time for all who were there. The attendance represented several counties.

M. W. Thompson, Saulsbury, Tenn., writes: "I am always glad to read your paper. It makes me feel like I am nearer my own people. There is no church of Christ in this town, so I feel lonely away from our brethren. I get much inspiration from your columns. Give it to us straight."

Harvey Scott writes from Floresville, Texas, April 28: "Cled E. Wallace closed Sunday one of the best meetings ever held in this town. We increased the membership twenty-five per cent; nine additions by baptism. The church worked as never before. Everything was ready when he arrived."

We are still receiving some contributions for the sinking fund. We have received to date fifty-nine dollars and fifty cents, and are sending the Gospel Advocate to people who are not able to pay for it and desire to read it. This is a good work, and we hope that others will follow the good example of those who have led in the work.

F. B. Srygley preached at both services of the Lawrence Avenue Church, this city, last Lord's day. Very fine services are reported, and three accessions to the membership of the congregation—one confession and baptism that day, one baptized who had made the confession before, and one received by letter. There was a large crowd at each service.

F. J. Berry writes: "I am at this date in a meeting at Houston, Texas, with the Summer and Johnson Streets church of Christ. The interest is increasing with every service. I am expecting a good meeting. I will be here over the third Sunday. J. S. Dunn and Oscar Smith are assisting me. Brother Lawson, who is their preacher, is at Corpus Christi, my home, in a meeting."

J. G. Allen, of Muskogee, Okla., but for many years a resident of this city, is here for a few weeks, recuperating after an operation for appendicitis. He did much good work while here, preaching the word, chiefly at Green Street. He now has regular employment as preacher for one of the two congregations of his adopted city. He reports the work as prospering in both congregations.

The meeting at Foster Street, this city, conducted by C. R. Nichol as evangelist, is having fine success. The house is crowded at every meeting, and there had been twenty-six baptisms up to Monday morning. The meeting will continue throughout this week, with services every evening at seven forty-five o'clock. When through the work of the meeting at Foster Street, Brother Nichol will begin a meeting with the congregation at Lindsley Avenue.

Omitting the name of place and person, we give the following to our readers: "In reply to your card of a few days past, am sorry to say I cannot see any chance to take the 'dear old Advocate.' For the time being I am not situated in finances so that I can get up any extra money to send in for the paper. I do love the paper and read it, always anxious to get it, but I am compelled to leave it off for a while until we can get better situated. With best wishes for its success and the brethren who are laboring to make it what it is, I am, your sister in Christ." We are drawing on the sinking fund for the subscription of this sister, so will continue the paper to her address for another year.

H. D. Jeffcoat writes from Ackerman, Miss., as follows: "Andrew Perry, of Watseka, Ill., will be here by the first of May to do what he can to get Christ's truth before the people of our State. Brethren of Mississippi, if you are in need of a good gospel preacher to help you carry out the command of Christ, 'Preach the gospel to every creature,' write us. With M. C. Cayce at Jackson, H. C. Harris at Tupelo, Brother Perry and myself here at Ackerman, and some other good preachers in the State, we hope to do more than ever before in this State. We need the prayers of all God's children that we may open our mouths boldly to make known the gospel, which is God's power to save (Rom. 1: 16), and that doors may be opened unto us. Write us. We will try to help you."

Fred M. Little writes from Montgomery, Ala., May 7: "The meeting at the West End suburban church continues, with increased attendance. J. H. Hines, of Highland Park, is preaching this week. Beginning on Monday, May 9, I will preach each evening for a week or more as long as the interest demands. Most meetings are 'contracted,' but the West End meeting is to be 'protracted.' There is to be a union evangelistic meeting, in this city, conducted by Bob Jones, beginning on May 22. The 'digressives' are cooperating, but none of the churches of Christ. Mr. Jones is a Methodist who conducts meetings on the Billy Sunday style. The gospel will not be preached, nor will people be led to Christ as a result of said campaigning. Therefore we do not encourage such meetings. We will keep busy preaching the word."

U. G. Wilkinson writes from Childress, Texas, May 2: "I have just closed a ten-days' meeting at Northfield, with two baptized and one restored. I preached on the first Sunday in May at Clarendon, the home of Thomas E. Milholland. He was away in meeting at Chickasha, Okla. I have been in the Texas Panhandle preaching since March 26, but will return to Oklahoma for a few-days' rest. T. B. Clark, here at Childress, baptized three persons on the last Sunday in April. Yesterday four were restored and two placed membership. The church at Childress is rapidly gaining under his work. My health is still improving, and, the Lord willing, I will shortly be able to do full-time work. May God bless all who have assisted me and enabled me to go through the trying time that I have experienced. Write me at Comanche, Okla., if you need my services. I could arrange for some meetings in the late summer and fall."

Harvey Scott writes from Floresville, Texas, April 29: "We have just closed the best meeting that we ever had in this town. I began one month beforehand and had everything ready when Cled Wallace got here. We have a very small congregation here, but they are workers. During the meeting they would not only bring their families, but would sometimes bring them to the church and then go get another load. If we could not get folks to come any other way, we went and got them. As a result of this, we increased our membership twenty-five per cent. We mailed every family in town one of the invitations that I am sending you. I will be at Maynard, Ark., the month of August, and I might, as I am that near, come over and pay the Gospel Advocate office a visit. I have longed to meet the Advocate force. I feel that if I could do so I could appreciate more the good things that I read from it, if it is possible for one to do this." We would be pleased to have Brother Scott call on us, and a cordial invitation is extended him.

Sister Mary Summits, renewing her subscription to the Gospel Advocate from Henderson, Tenn., says: "I do not want to be without it."

We enjoyed a visit last week from H. T. King, of McMinnville, Tenn. He reports the church doing well and that it expects to enlarge its house of worship soon.

R. L. Ludlam, Jr., writes from Coal Hill, Ark., as follows: "The church here is working for the growth of the kingdom of the Lord. O. E. Billingsley, of Conway, Ark., will begin a meeting on May 7."

Jarratt L. Smith, Louisville, Ky., says: "One lady was baptized at Parkland church of Christ three weeks ago, and a brother and his wife placed their membership with the congregation on Lord's day, May 1."

Sister E. T. Austelle, Reddick, Fla., writes as follows: "I feel like I could do without something else in order to have the Gospel Advocate, as there are such good sermons in it, especially those from Brethren Elam and McQuiddy."

P. O. Breeden, of Terrell, Texas, sends two dollars and fifty cents to send the Gospel Advocate to Sister A. C. Wandell, of Bradentown, Fla., the widow (eighty years old) whose note we published week before last. Many thanks to Brother Breeden.

Sister A. E. Gale, of Ralls, Texas, says in renewing her subscription: "I cannot do without the Gospel Advocate. It comes as a letter from dear friends each week. I have been taking it since the seventies, and hope to continue as long as I can see to read it. I am now seventy-four years of age and very deaf; therefore I must have my paper."

M. H. Northcross, of Ocala, Fla., but for many years of this State, has recently moved to Franklin, Tenn., Route 1, and is arranging for an active evangelistic service, in this State especially, as soon as possible, but also elsewhere as the demand for his work may call him. We all know him as a 'wheel horse' in the gospel service. Call him if you need him.

E. M. Tackett, Dallas, Texas, Route 8, Box 216, says: "My affairs are now in such shape that I can give my time to evangelizing this summer. I have been teaching and preaching in Dallas for about three years. I will preach for the Oak Cliff Church on Sunday, May 15. They say there is a dearth of preachers. If this be so, I am anxious to help, and should have my time all placed shortly."

Mrs. J. R. Davis, Shelbyville, Tenn., Route 9, in renewing her subscription to the Gospel Advocate, says: "I love the Advocate next to the Bible, and just cannot afford to do without it. I do wish that everybody loved it as I do, and would take it; for it is worth so much to any one that will read it. May God bless all its editors, and may they all live long to continue the good work they are doing."

From J. L. Hines, Monticello, Ky., May 1: "O. F. Shearer is in a good tent meeting at Sumpter, this county (Wayne). I preached three sermons. There have been five confessions to date, two of which were Baptists. A congregation of ten or fifteen can be gathered together. They contemplate building a house of worship at once. I am in a meeting at Mullintown at present. Crowds large and attention fine."

The next annual meeting of the Board of Directors of the Tennessee Orphan Home will be held on June 2. Many important matters are to be discussed at that meeting, so it is requested that each member of the board be present. A number of visitors are expected on that occasion. Many needed improvements have been suggested for the Home, and consideration will be given to these suggestions at the meeting.

Mrs. R. C. Underwood, Rosedale, Miss., sends two dollars and fifty cents for the Gospel Advocate fund, and says: "I do hope that we may be able to put the Advocate into the hands of every brother and sister who is unable to pay for it. I consider the Advocate as one of my greatest helps in these trying times. It sets forth our duty so clearly under all circumstances. Long may its editors live to carry on the good work!"

From R. J. Hastings, New Market, Ala., Route 1: "The brethren of the church of Christ at New Market cannot pay out of debt for building their meetinghouse, on account of the prices of our crops falling. We are in debt near three hundred dollars, and are having calls for the building material often, and are not able to pay them. We are now begging for help. I often think of Prov. 21: 13. Help from anywhere will be greatly appreciated."

Andrew Perry writes from Ackerman, Miss., May 5: "I came to this place on Monday from Baldwyn, and was met at the train and carried out to Cork Schoolhouse, some four miles from Ackerman, by H. D. Jeffcoat. I have been preaching here three nights. Our audiences and interest are growing. Unseasonably cold and blustering weather has kept some away, but to-day is fine and I look for several more to-night. I will preach here two nights longer, and then go with Brother Jeffcoat to his next appointment. I look for some good results in this part of Mississippi."

W. L. Oliphant writes from Muskogee, Okla., May 5: "Last Lord's day was a good day with the church worshiping on East Okmulgee Avenue and K Streets, this city. Our morning audience was the largest I remember having preached to in Muskogee. In the afternoon about seven 'car loads' of us went to a schoolhouse a few miles out in the country, sang with the folks out there, and invited them to attend our protracted meeting, which will begin on May 10. J. Will Henley will do the preaching. We are hoping and praying for a great meeting. My next meeting will be with the Thirty-third and South Benton Streets congregation, Kansas City, Mo."

T. Park Burt writes from Claude, Texas, May 4: "It has been a long time since I reported my work through the Gospel Advocate, but I have been busy in the work of the Lord. We moved to the north plains of Texas last November and took up the work with the church of Christ at Claude and Panhandle City, and have been very busy every day since that time. The congregations at these places are not very strong, but in the main they are faithful to the Lord. I expect to begin a meeting with the home forces the last of this month. I will be in protracted-meeting work during July and August, as usual, and have some time during these months which I have not promised. What congregation would like to have me for a meeting, vocal training, or to conduct the songs in meetings? I do all of this kind of work."

Earnest C. Love writes from Fresno, Cal.: "There were two more good services held by the Fresno Street Church, Sunday, May 1. In the afternoon a number of us went to Madera to hear Brother Larimore, who has been spending a few days in Fresno. He preached three good sermons Sunday, and we were glad to have the opportunity to hear him. We had about sixty at our mid week prayer meeting at the home of L. D. Davis, who has lately come from Kentucky. Five hundred dollars has been raised and paid on the church lot on the corner of Palm and Dennett Avenues. We are planning to put our tent on the lot and begin a meeting on May 9, to continue indefinitely. We are hoping for a great meeting. Considerable enthusiasm is being manifested in behalf of the Fresno Home and School, and plans are being made for buildings and enlarging the grounds. Many brethren have expressed themselves as believing this to be the greatest opportunity for doing good that has ever been presented to the church of Christ in this State. I refer to the fact that the officials here have proposed to board their dependent children with us, which they are already doing. Eight new pupils have been added to the school since we came to Fresno, and the work grows more interesting day by day."

From M. C. Cayce, Oakland, Miss., May 5: "After a very enjoyable visit at home, during which it was my pleasure to hear Brother Pullias preach several times, and during his illness to hear F. W. Smith, both of whom are able ministers, and also to assist Brother Pullias by doing the baptizing the first week of the meeting at Lawrence Avenue, thus being privileged to baptize two of my own nieces. I left Nashville on Saturday, April 23, and arrived in Jackson the next morning in time to preach at the first services held in our new meetinghouse bought from the Presbyterians. It is a neat, substantial, frame house, with slate roof, on a nice corner lot in the residence section. The attendance and attention were good at both morning and night services, also at our Wednesday-night prayer meeting. Meeting for the first time in our permanent location filled our little band with enthusiasm and renewed hope and courage. Last Monday night I began a meeting in the new house in Oakland, preaching morning and night, except that yesterday morning, on account of a funeral here, we did not have preaching. The attendance has steadily increased, and last night the house was nearly filled. We hope for a good meeting. The church in Jackson assemble, every Lord's day, morning and night, and every Wednesday night for prayer meeting. To find the place, take the Gallatin street car, and get off at Silas Brown Street. The house is two blocks west of Gallatin Street. Any mail addressed to me at 352 East Fortification Street will be forwarded to me while I am in meetings."

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EDITORIAL

Forgiveness.

BY J. C. M'Q.

All responsible beings have sinned and come far short of the glory of God. The best men are sinful and make many mistakes. Only those who are in the cemetery are free from sin. "If we say that we have no sin, we deceive ourselves, and the truth is not in us. If we confess our sins, he is faithful and righteous to forgive us our sins, and to cleanse us from all unrighteousness." (1 John 1: 8, 9.) The Word was the prenatal Christ, who gave up the glories of heaven, came to this world, was born in a manger, and became so poor that he had not where to lay his head, in order that he might forgive us and redeem us from all iniquity. He is the only absolutely sinless being that has ever lived on this earth. He has gone back to heaven, and he invites us to live a life of purity in order that we may dwell with him in that house of many mansions where hearts ache no more, where eyes are never dimned by tears, and where there is no sin to be forgiven. While in this world he left us an example that we should walk in his steps. He is the one great example of humility. "Have this mind in you, which was also in Christ Jesus: who, existing in the form of God, counted not the being on an equality with God a thing to be grasped, but emptied himself, taking the form of a servant, being made in the likeness of men; and being found in fashion as a man, he humbled himself, becoming obedient even unto death, yea, the death of the cross. Wherefore also God highly exalted him, and gave unto him the name which is above every name; that in the name of Jesus every knee should bow, of things in heaven and things on earth and things under the earth, and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father." (Phil. 2: 5-11.) So long as one is full of conceit and thinks more highly of himself than he should, he cannot be a follower of the Lord Jesus Christ. Christ came to this world to blot out our sins and to remember them against us no more forever. He teaches us in language that is easy to be understood that in order to be forgiven we must forgive those who trespass against us. "For if ye forgive men their trespasses, your heavenly Father will also forgive you. But if ye forgive not men their trespasses, neither will your Father forgive your trespasses." (Matt. 6: 14, 15.) Not only must we forgive those who sin against us, in order to be forgiven, but we must also avoid harboring hatred and resentment in our hearts, that our lives be not soured and the very vitals of our spirituality be destroyed. The resentment that we hold in our hearts against others reacts on our own lives and destroys our usefulness. Even if Christ did not require us to forgive those who trespass against us, our own usefulness and happiness demand that as we have been freely forgiven, we should also forgive others. The hatred that we bear to others is reflected in our whole life.

It is said that the German picture shows are a reflex of the disappointment that they suffered in the great war. Everything in their shows is serious and full of disappointment. We are told that many of them commit suicide. Even so will it be with the professed followers of Christ, if they permit their lives to be clouded by a refusal to forgive others. Only those who place too high an estimate upon themselves and who value the praise of men more than the approval of God will cultivate a spirit of malice and revenge. When David had committed a terrible crime and it was pointed out to him, he did not refuse to humble himself, but with all his heart he said: "I have sinned." We do not find, however, that David continued to practice this sin in order that he might glory in confessing it, but he turned away from it and loathed it all the days of his life. Suffering never departed from him on account of his sin. Too frequent confession for the same sin shows a lack of thorough penitence and tends to make sin less offensive to others. I have often thought that it is a great mistake for the daily press to report with such avidity the atrocious crimes that are perpetrated throughout the country. Making public these sins suggests similar evils to others. It is to be hoped that Christians will not so far lose self-control as to live in the continual practice of sin, and therefore find it necessary to make frequent confession of the same sin. The man who had his father's wife in the church at Corinth, before he was forgiven and comforted by the church, had shown his penitence for the terrible sin. As in the case of David, so in the case of this man. For men who have been guilty of adultery for a quarter of a century to rush into print and spread their present-day scandals before the world is not calculated to purify and elevate the human family. Confession of sin carries with it a turning away from that sin. While we cheerfully forgive those who have sinned, considering ourselves lest we also be tempted and fall, yet we should say to those who have sinned, as did the Savior: "Go, and sin no more." This continual sinning and continual confessing of the same sin looks too much like glorying in the sin and in our weakness. It is true that we should forgive a brother who sins against us seventy times seven, meaning an indefinite

number of times. The confession itself is not repulsive, but the zest and jubilation with which it is made. But it is reasonable to conclude that forgiving "seventy times seven" refers to different sins, as men are fallible and sin in thought, word, and deed. Every avenue of our being is open to sin; therefore, it is absolutely necessary to be watchful and prayerful, lest we fall into temptation and sin.

If we would only give ourselves a close introspection and view our sins in their true light, we would be much more ready to forgive those who sin against us. The king had compassion on that servant who was not able to pay. When the servant, therefore, fell down and worshiped him, saying, "Lord, have compassion on me, and I will pay thee all," the lord of that servant, being moved with compassion, released him and forgave him the debt. But when that wicked servant found a fellow servant that was owing him, he took him by the throat and demanded him to pay all that he owed. He would not have compassion on him and did not forgive him the debt. His lord was wroth, and delivered him to the tormentors till he should pay all that was due. "So shall also my heavenly Father do unto you, if ye forgive not every one his brother from your hearts." (Matt. 18: 35.)

One great mistake that we are prone to make is to look for evil and not the good that others do. I have been very much grieved to note a disposition on the part of some to cavil, criticize, and find fault, when no good is to be accomplished by such conduct. Some will contend for things that are not fundamentals of salvation and exalt them into the position of essentials. They continue to so act until they can see no good in the man who does not agree with them in such things. This is sad. Instead of doing this, all should remember that love "thinketh no evil" and is ready to forgive those who make mistakes, provided they ask forgiveness and turn away from their sins. It is well to exercise more charity for the sins of others so long as we are sinners ourselves. Instead of pointing out to our brother his errors and his failings, we should look well to our own spiritual condition, and in a prayer of humility should cry to the Lord: "Be thou merciful unto me a sinner." Every child of God must be ready to yield his own opinions for the sake of peace and harmony. While it is his duty to stand immovably for the plain fundamentals of the word of God, the Bible nowhere requires that he shall strive with his brethren even to division over things that are not revealed and which are not necessary unto salvation.

I write to encourage our readers to put away bickering and strife and to cease to contend for nonessentials. Like Paul, be firm in the proclamation of truth, live the Christ life to the very best of your ability, and leave the results with the Lord Jesus Christ. In this age of stress and storm all Christians should keep busy in the service of the Lord and should cheerfully forgive those who sin against them.

"Mark Them . . . and Turn Away From Them."

BY M. C. K.

The reader will find, on page 443 of this issue of the Gospel Advocate, another article from Brother John T. Lewis which reached our office in March. On its receipt, as the next proper step to be taken, I wrote him a private letter and said: "Before continuing the discussion with you, which we will gladly do within reasonable limits, it is proper to call your attention again to the fact that the insinuation in your article which appeared in the Gospel Advocate of February 17, 1921, would, as then stated, have caused its return without publication, except for the reason given in the editorial comments;" and he was kindly asked to explain what he had intended by the language. I am glad to say that he promptly replied, assuring me that he merely meant, as he viewed my opponents and myself in the present controversy, that I felt "above them in 'ordinary logical acumen;'" that this "was all" he "meant by the language;" and that, with "no animosity in" his "heart," he was "for respect and fair dealing with each other."

While I did not unconditionally feel as he says, but only in case my opponents proved themselves *unable* to see what was so evident to me, yet there is nothing disrespectful in what he explains as his intention, and, so far as removing the barrier to further discussion with him was concerned, it was entirely satisfactory, and I wrote him to that effect at once, promising to publish his article as soon as others ahead of it in the discussion were published. Hence, we now publish Brother Lewis' article, and I gladly reply to the points of his criticism directed at me.

1. He says: "More than two years ago I asked Brother Kurfees if he thought this language of Paul would have any reference to the instrumental-music and society folks, but he returned my article unanswered." As a matter of fact, I have not the slightest recollection of ever receiving from him or from anybody else any such question, which, if submitted upon its own merits, was "returned unanswered," and I do not believe I did it in this case. As the occurrence was "more than two years ago," and his question, as he admits, was sandwiched somewhere in an "article," it may have been in one on war, or in one which otherwise contained something which it was inexpedient or unwise to publish at the time; and if so, justice required that our brother give the fact as the reason for the return of the article. I remember that, "more than two years ago," we declined to publish a number of articles, not because we did not indorse every word in them, nor because of any wish to swerve one iota from the principles and policy which have marked the Advocate throughout its history, but merely for the reason here stated; and, in spite of the rash opinions of misguided and mistaken critics, we feel profoundly assured that, in a sincere effort on our part to be true to God's word in an ordeal when it was imperative and sometimes difficult for public men in the church to act with proper wisdom and prudence, we had no stronger sympathy and support from any source than we would have had, in all essential points, in the late illustrious editor of the Gospel Advocate if he had been here. But whatever may have caused the return of the article, it is not my custom to refuse to answer such questions at any time when submitted on their own merits.

2. Referring to the introduction of instrumental music and the societies, he says: "Either the ones who introduce these things cause the divisions, or the ones who object to the use of them." I think Brother Lewis has not properly studied the question in all of its bearings. At any rate, no such alternative as he here states necessarily exists at all. As a matter of fact, in the case to which he refers, it does not exist, for both sides "cause the divisions;" but one side is justified in causing them, and would do wrong, under the circumstances, not to cause them. He evidently thinks it is necessarily sinful to "cause division," but in this he is radically mistaken. It is sometimes sinful *not* to cause division. Even Jesus Christ said of himself: "Think ye that I am come to give peace in the earth? I tell you, Nay; but rather division: for there shall be from henceforth five in one house divided, three against two, and two against three. They shall be divided, father against son, and son against father; mother against daughter, and daughter against her mother; mother-in-law against her daughter-in-law, and daughter-in-law against her mother-in-law." (Luke 12: 51-53.) Hence, it depends altogether on *how or with what* division is "caused" as to whether it is sinful or not.

3. He seems also to be laboring under the impression that Paul tells Christians to "mark" and "turn away from" those who "cause division," but here again he is

mistaken. Paul has nowhere said any such thing. If he had thus taught, he would have squarely contradicted Jesus; but Paul does say, "Mark them . . . and turn away from them" when they cause division "contrary to the doctrine which ye learned." Let us not fail to consider all that the New Testament says on a subject. While "the ones who introduce" instrumental music and the societies and "the ones who object to the use of them" both "cause division," yet the former cause it "contrary to the doctrine," and the latter cause it by adhering to the doctrine; and hence the guilt involved in the case attaches to the former, but not to the latter. It is as much our duty sometimes to "cause division" *according to* "the doctrine" of God as it is to "mark" and "turn away from" those who cause division "*contrary* to the doctrine." For example, if teaching that sinners should be baptized and that Christians should eat the Lord's Supper should cause division in a church, then we should not hesitate to cause it, and we would be untrue to God's word if we did hesitate; but if teaching a human opinion on unfulfilled prophecy or on anything else, or doing anything *which God does not require*, should cause division, such teaching and such practice should at once cease.

4. Again, he says: "If the ones who introduce" instrumental music and the societies "cause the trouble, we must mark them and turn away from them; but if we cause the divisions and confusion by objecting to these things, then they must turn away from us." No, no, we are *not* to "turn away from them" because they "cause the trouble" at all, but, as we have already seen, because they cause it "contrary to the doctrine" of God. Hence, it is *not* true that "they must turn away from us," even "if we cause the divisions and confusion by objecting to these things," unless our objecting to them can be shown to be "contrary to the doctrine." Hence, in the controversy over instrumental music and the societies, and in the case of all other things over which division is caused, the guilt involved attaches, in all cases, to those who cause division "contrary to the doctrine" of God.

5. He says he has "always believed that the instrumental-music and society folks were the 'troublers in Israel'" and that he has "turned away from them." Doubtless he has often done right when he "turned away from them," but he may sometimes have done wrong. It all depends on the facts in the case. He and everybody else, who wishes to follow the New Testament, should always and everywhere "turn away from them," so far as joining with them in any wrong practice is concerned; but if by "instrumental-music and society folks" he merely means Christians who have unwittingly become entangled in error about "instrumental music and the societies," or about anything else, for that matter, but who, nevertheless, are as far as Brother Lewis and myself from being "such" as "serve not our Lord Christ, but their own belly, and by their smooth and fair speech they beguile the hearts of the innocent"—*this is the class which Paul in the very next verse distinctly says he meant*—then, if Brother Lewis "turned away from them" in the sense that he would not have them join with him in worshiping God according to the New Testament, I unhesitatingly say he did wrong. We certainly should not refuse to let a Christian man worship with us merely because he is in error on some things. There are some "instrumental-music and society folks" whom we should "mark" and "turn away from" in the sense of having no fellowship with them at all, simply because they fill the description given by Paul, and "Brother Kurfees" would not have them to "conduct the song service and lead in prayer in his protracted meetings;" but there are other "instrumental-music and society folks" who do not fill that description, and I am always glad to encourage them to worship with us according to the New Testament. Moreover, there are persons who are *not* "instrumental-music and society folks" at all, but who, nevertheless, "by their smooth and fair speech" and other traits named by Paul, cause divisions "contrary to the doctrine" of God, whom it is our duty to "mark" and "turn away from," and I would be just as careful not to have them "conduct the song service and lead in prayer in" my "protracted meetings" as if they had perpetrated their high crime over "instrumental music and the societies." Paul did not specify "instrumental music and the societies," but he did specify *a certain character of conduct;* and no matter what the particular thing may be over which men become guilty of that conduct, whether "instrumental music and the societies" or anything else, we should "mark" them and "turn away from them." Our brother should not confine himself to an isolated statement of Paul, but should take Paul's complete statement as to those whom we are to "mark" and "turn away from."

6. As to the "editor of the Gospel Advocate" who led "in prayer for a champion of instrumental music," whose conduct Brother Lewis criticizes, I know nothing of the facts; but whichever editor on our staff is meant, if he thinks the matter calls for a reply, he is amply able to speak for himself.

7. Finally, he says when he uses "the term 'church of Christ' in preaching or making announcements," he speaks "of the church which Jesus Christ said he would build." But that is not the point at issue, and it does not even touch the point. On the contrary, it is a clear case of *changing the point in dispute* and dodging the real issue. I do not need to show him anything "to leave out or put into the above statement to make it scriptural," for it is scriptural already, and nobody in this discussion has ever objected to it; but I did and do now strongly object to his use of this "scriptural" term *in an unscriptural sense*. This is the point, and the only point, at issue here. When he uses the term "church of Christ" so as not to include all Christians in the territory to which it is applied, as when he refers to two congregations in Birmingham as "the church of Christ in Birmingham," he either uses the term in a purely sectarian sense or holds that there are no Christians or people of God in Birmingham outside of those two congregations, one or the other. In fact, this latter is the position which he actually assumed in theory in the Gospel Advocate of January 10, 1918; but when he receives immersed persons from the denominations without reimmersing them, he squarely contradicts that position in his practice and admits that immersed persons in Birmingham who are *not* in either of those congregations and whom he would thus receive are, nevertheless, in and a part of "the church of Christ in Birmingham." It is impossible for me or any one else to get him "out of that 'little sect of modern times'" until he quits upholding it in theory and making himself a part of it. Brother Lewis should be willing to admit in *theory* as well as in *practice* that the immersed persons in the denominations, whom he receives without reimmersion, are in and a part of the church of Christ before he receives them.

Other matters are calling for attention in our columns and the present controversy must come to a close. As to Brother Lewis' part in it, the Gospel Advocate has already given him a fair hearing; but as there is one more article from him already in hand, we will yet publish it in the discussion.

Oftentimes the hindrances that lie in the path of duty may be compared to the tollgates upon our turnpike roads: they are kept shut till we are just upon them and then fly open, as it were, of themselves; and that is time enough. If they had been open a week beforehand, we could but have gone through at last.—John Newton.

"A Defense of Baptist Doctrine." No. 2.

BY F. W. SMITH.

We give this week another installment of L. R. Burress' reply to the Gospel Advocate's criticism of his positions on certain religious matters:

To keep such a church better than any of "the seven churches of Asia," discipline in teaching and conduct must be observed. (See Matt. 18: 15-18; 1 Cor. 5: 2; 2 Thess. 3: 6; Tit. 3: 10, 11; Rom. 16: 17.) Discipline protects the church against the contrary individual.

Those applying for baptism and membership tell no set or legislated experience. It is not impossible that similarity may be manifest, but the formal patent has not been procured: but the essentials in a Christian experience are the same—viz., forgiveness of sins, love for God and willing obedience to do his will, love for the brotherhood, all through Christ who bore the sins of the penitent believer on the cross. "Repentance toward God and faith toward the Lord Jesus Christ" is the experience of every penitent believer, and such are saved, and when baptized become members of the local Baptist Church before which application for membership is made. This answer is the direct question of Brother Smith: "When does one become a member?"

Brother Smith says: "I baptize people 'into the name of the Father, and of the Son, and of the Holy Spirit,' and at the same time and by the same act baptize them into the church or body of Christ. That is the way the apostle Paul got in, and the way the Corinthians got in. 'For by one Spirit are we all baptized into one body.' (1 Cor. 12: 13.)" "By one Spirit," the one administrator of baptism; or if, as the Revised Version renders, "For in one Spirit," then Spirit is the element, and not water. John the Baptist said: "I indeed baptize you in water unto repentance: but he that cometh after me . . . will baptize you in the Holy Spirit and fire." Miraculous power was bestowed on some of these Corinthians, and this divine attestation was needed. "Ye shall receive power after that the Holy Spirit hath come upon you." Such power is not needed to accredit the gospel now, though this is the Spirit's dispensation.

What our friend says on the subject of church discipline is passed with a hearty indorsement.

He says those applying for baptism and membership in a Baptist church "tell no set or legislated experience." They may not tell any "set" experience—that is, all use the same form of speech; but they do claim that God has forgiven or pardoned their sins, which is a requirement of the Baptist Church as a prerequisite to baptism and church membership, and *this is legislation* upon the part of the Baptist Church. If not, why does our friend not bring forward either an example or precept from the Bible to sustain his contention? He should do one of two things—viz., show us Bible authority for requiring candidates to relate any sort of experience save that of faith with all the heart that Jesus is the Christ before baptism, or else should *quit* the practice of demanding them to say they are pardoned before they are allowed to be baptized. He, like many others, puts the "cart before the horse" in the order of faith and repentance. He persists in placing repentance before faith, and says such "is the experience of every penitent believer." *I do not believe one word of it*, for "without faith it is impossible to be well-pleasing unto him: for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him." (Heb. 11: 6.) Again: "And whatsoever is not of faith is sin." (Rom. 14: 23.) Our brother has a sinner repenting over sins without believing that God is and without believing that Jesus Christ died for the sins of the world. We read of some of whom it is said: "Nevertheless among the chief rulers also many believed on him; but because of the Pharisees they did not confess him, lest they should be put out of the synagogue: for they loved the praise of men more than the praise of God." (John 12: 42, 43.) Will Brother Burress claim that those Jews were penitent? I hardly think so; and yet it is said they believed on Christ, which completely upsets his theory of repentance before faith.

If he wishes to contend that there is a *degree* of faith which follows repentance, I will go still further and say there are *many degrees of faith* which follow repentance, because faith is a principle of growth and continues so long as we live. "We are bound to thank God always for you, brethren, as it is meet, because that your faith groweth exceedingly," etc. (2 Thess. 1: 3.) Repentance is a fruit of faith, and so is baptism and every other act of obedience to God. If the faith of those Jews (John 12: 42, 43) who believed on Christ had been strong enough, it would have led them to repentance and baptism, and then, still growing, it would have developed within their lives the Christian graces. (2 Pet. 1: 5-9.)

I am glad to see our friend admit that he baptizes persons into the local Baptist church. He says of penitent believers: "Such are saved, and when baptized become members of the local Baptist church before which application for membership is made." It follows, then, that without baptism there is not, nor can there be, such a thing as a Baptist church. Now, this is doing one of two things—viz., laying great stress on water in religion, or else stamping the Baptist Church as a nonessential. The matter becomes still more serious when we consider that our friend contends that Baptist churches are the only true churches of Christ. Hence, the matter resolves itself into this: The churches which Jesus Christ shed his heart's blood to establish are nonessentials in so far as salvation is concerned. "Take heed therefore unto yourselves, and to all the flock, over the which the Holy Spirit hath made you overseers, to feed the church of God, which he hath purchased with his own blood." (Acts 20: 28.) If our friend's theory does not *set aside the blood of Christ*, then I am very much mistaken. Brother Burress has two baptisms, whereas the Scriptures say there is one. There is "one Lord, one faith, one baptism." (Eph. 4: 5.) He contends that the baptism by which we all enter the same body (1 Cor. 12: 13) is Spirit baptism, and yet he baptizes in water! Has he turned Methodist, with a visible and an invisible church or kingdom, having the subject baptized into the invisible church by Spirit baptism and into the visible church by water baptism? He refers to what John the immerser said to prove his point, but he should know that John had reference to the apostles and that the promise was fulfilled on Pentecost. (Acts 2: 1-4.) If any miraculous power was bestowed on the Corinthian saints, it was done by the imposition of apostolic hands, and not by a baptism in the Spirit. (See Acts 8: 14-19.)

Publisher's Notes.

If you have not sent us a dollar for a copy of "Old Limber," you should do so at once. This is a very readable book.

Have you read "The Model Church," by G. C. Brewer? This is a live book, and will be very useful to all who are interested in church work. Price, $1 per copy.

Have you seen a copy of "Life and Sermons of Jesse L. Sewell?" We have a few copies on hand and should be glad to have your order at once for this book. Price, $1.50 per copy.

We still have on hand a few copies of "Peloubet's Select Notes for 1921." The price of this book is $2.10, postpaid. If you expect to get a copy, you should send us your order at once. After our present supply is exhausted, we will not be able to furnish the 1921 edition.

Have you seen "Queries and Answers," by Lipscomb and Sewell? This is a large book of eight hundred octavo pages. It is handsomely bound, and contains the joint labors of these two men for over forty years. A great variety of questions are answered in this volume. Price, $3. Considering the size and the exceedingly high cost of manufacture, the book is selling at a very low price indeed. Send us your order for a copy to-day.

QUERY DEPARTMENT

BY J. C. McQUIDDY.

P. T. Clark, of Haydenburg, Tenn., says: "I see your answer to Brother T. Smith, of Tupelo, Miss., in the Gospel Advocate of February 3, in which you say a man can certainly not become a member of a human organization in the name, or by the authority, of Christ. I understand your position is right on that. Now, should the church withdraw from members when they join these organizations? If not, why not?"

If the church should withdraw fellowship from every one who makes a mistake, no one would escape. Some men think they do right in joining human organizations. It is not wrong to be a member of an organization that is not prohibited by a command of God, if the organization does nothing wrong and in no way usurps the functions of the church of Christ. God leaves men free to do or not to do some things which are not sinful within themselves.

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A sister from Kanima, Okla., asks for an explanation of 2 Cor. 6: 14. She says: "Does it and 1 Cor. 7: 10-16 have reference to the same? Is an unbeliever an infidel or alien sinner? Would a Christian that married an unbeliever commit a sin?

2 Cor. 6: 14 reads: "Be not unequally yoked with unbelievers: for what fellowship have righteousness and iniquity? or what communion hath light with darkness?" 1 Cor. 7: 13 says: "And the woman that hath an unbelieving husband, and he is content to dwell with her, let her not leave her husband." The connection shows that "unbeliever" is used in the sense of an idolatrous worshiper in 2 Cor. 6: 14. In this passage the word has the force of denying the Christ. The word "unbeliever" in 1 Cor. 7: 12, 13 does not mean a pagan idolater, but one who has never obeyed the gospel, though not denying outright that Jesus is the Christ. If it be a sin for a Christian to marry such a person, God would not indorse the sin by permitting the Christian and the unbeliever to continue in the relation. While the Bible does not give specific directions as to whom one should marry, yet a Christian should by all means marry a Christian. Christians should work with Christians, patronize Christians, and marry Christians. A Christian will live more congenially with a Christian than with an unbeliever. But when Christians marry unbelievers, they should live with them and try to convert them to Christ.

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H. A. Lashly, of Jasper, Fla., asks for information concerning Judas. He says: "There is a Baptist preacher here who says Judas Iscariot was not at the table when Christ instituted the Lord's Supper. I contend that he was. Am I right? If not, show me."

It appears from Matthew, Mark, and John that Judas was not present when Christ instituted the Lord's Supper. He was present at the passover supper, which was eaten before the Lord's Supper. The disciples made ready the passover. "Now when even was come, he was sitting at meat with the twelve disciples; and as they were eating, he said, Verily I say unto you, that one of you shall betray me. And they were exceeding sorrowful, and began to say unto him every one, Is it I, Lord? And he answered and said, He that dipped his hand with me in the dish, the same shall betray me. . . . And Judas, who betrayed him, answered and said, Is it I, Rabbi? He saith unto him, Thou hast said." (Matt. 26: 20-25.) The foregoing refers to the passover, at which Judas dipped his hand with Jesus in the dish and when John tells us Judas received the sop. At this juncture, as they were eating, Judas having received the morsel or sop, went immediately out, as we learn from John 13: 30, and "Jesus took bread, and blessed, and brake it." As Judas had gone out, he was not present when Jesus broke bread and gave to the disciples. Luke 22: 21 appears to indicate that Judas was present at the Lord's Supper. The passage reads: "But behold, the hand of him that betrayeth me is with me on the table." The preponderance of the evidence indicates that he was not present at the Lord's Supper, but no man's destiny depends on whether he was or was not. Our concern should be about what is our duty and as to what the Lord expects us to do.

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Dant Dempsey, of Senath, Mo., asks the "Query Department" to harmonize the following scriptures: Gen. 15: 13-16; Ex. 12: 40; Gal. 3: 17. He is anxious for this to be answered promptly.

The passages read: "And he said unto Abram, Know of a surety that thy seed shall be sojourners in a land that is not theirs, and shall serve them; and they shall afflict them four hundred years; and also that nation, whom they shall serve, will I judge: and afterwards shall they come out with great substance. But thou shalt go to thy fathers in peace; thou shalt be buried in a good old age. And in the fourth generation they shall come hither again: for the iniquity of the Amorite is not yet full." (Gen. 15: 13-16.) "Now the time that the children of Israel dwelt in Egypt was four hundred and thirty years." (Ex. 12: 40.) "Now this I say: A covenant confirmed beforehand by God, the law, which came four hundred and thirty years after, doth not disannul, so as to make the promise of none effect." (Gal. 3: 17.) It is difficult to harmonize Ex. 12: 40 and Gal. 3: 17 with Gen. 15: 13-16. "It is clear that the descendants of Israel did not dwell four hundred and thirty years in Egypt." I cannot do better than to give Kennicott's description of the Hebrew text as quoted by Adam Clarke: "'Now the sojourning of the children of Israel, and of their fathers, which they sojourned in the land of Canaan and in the land of Egypt, was four hundred and thirty years.' This same sum is given by St. Paul (Gal. 3: 17), who reckons from the promise made to Abraham, when God commanded him to go to Canaan, to the giving of the law, which soon followed the departure from Egypt; and this chronology of the apostle is concordant with the Samaritan Pentateuch, which, by preserving the two passages, 'they and their fathers' and 'in the land of Canaan,' which are lost out of the present copies of the Hebrew text, has rescued this passage from all obscurity and contradiction. It may be necessary to observe that the Alexandrian copy of the Septuagint has the same reading as that in the Samaritan. The Samaritan Pentateuch is allowed by many learned men to exhibit the most correct copy of the five books of Moses; and the Alexandrian copy of the Septuagint must also be allowed to be one of the most authentic as well as most ancient copies of this version which we possess. As to St. Paul, no man will dispute the authenticity of his statement; and thus in the mouth of these three most respectable witnesses the whole account is indubitably established. That these three witnesses have the truth, the chronology itself proves: for from Abraham's entry into Canaan to the birth of Isaac was twenty-five years (Gen. 12: 4; 17: 1-21); Isaac was sixty years old at the birth of Jacob (Gen. 25: 26); and Jacob was one hundred and thirty at his going down into Egypt (Gen. 47: 9); which three sums make two hundred and fifteen years. And then Jacob and his children having continued in Egypt two hundred and fifteen years more, the whole sum of four hundred and thirty years is regularly completed."

HOME READING

Going Calling.

My dolly is so dear,
I take her every day
To call upon our neighbors;
Fine folk they are, I play.

The nearest one is Tabby,
She has four kittens new.
I say: "Good morning, Mrs. Puss."
And she replies: "Miew, miew!"

I ask her: "How are your babies?
They're looking well to-day,
Especially the smallest,
Her coat's so soft and gray."

"They're very well," says Tabby;
"But take a seat, I pray."
She doesn't really say it,
I make believe in play.

But soon we must be going,
We've other calls to make;
And so I bow to Tabby,
Her right paw p'litely shake.

Then up I put my su-nshade,
It's pink and ruffled, too;
And dolly dear and I
Make another call or two. —Selected.

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Why Billy Was a Favorite.

One day Billy was a stranger; at the end of a week he was as much at home as any boy on the street.

"We are glad he came," Teddy Farr said; "we like him." And the other boys said pretty much the same thing.

"Why is this Billy such a favorite?" Mr. Farr asked Mrs. Farr.

"I don't know yet," said Mrs. Farr. "I'm watching to find out."

When three more weeks had passed, she thought she knew.

A group of boys were out in front of her gate one afternoon, and she heard one of them say: "Pshaw! What can we play? I wish the snow hadn't all gone into mud."

"We had just finished our fort," said another, "and we were ready to begin, but it washed down in the night."

"Anyway, we had fun making it," said Billy. "Let's not waste the whole afternoon. Let's start and play something that doesn't need snow."

When Mrs. Farr looked again, they were sailing ships down the gutter and discovered the Mississippi with great excitement. Another time Teddy had to go on an errand and asked the others to keep him company.

"O, we can't," objected somebody. "We've got it all planned to walk out in the other direction and see the place where the fire was last night."

"Why wouldn't it do," said Billy, "to go with Teddy first? We needn't come all the way back, need we? There ought to be some short cuts, I should think."

Well, when they had put their heads together, they remembered that there were.

Then there was a day when Joe had lost his arithmetic. Joe and Billy were the best in the school in arithmetic. Joe hated to miss any of his lessons.

"Never mind," said Billy. "My book will do for both until yours turns up. We are pretty quick at it, you know. We can manage."

One afternoon, when they were having a game of ball in the school yard, Billy broke a cellar window. After a crash there was a pause of dismay.

"We must have kept getting nearer to the house without noticing it," said Billy.

"How would it do," said Joe, "to be quiet until we are asked about it? Maybe Mr. Nevil will think that other boys did it. They broke one."

"It wouldn't do at all," said Billy, quickly. "It wouldn't be fair."

He told Mr. Nevil and paid for the pane. After that he was short of money for some time, for Billy was poor.

After the three weeks, Mrs. Farr said to Mr. Farr: "I think I know why the boys like Billy."

"Why?"

"Because he has the delightful habit of getting the best for himself and his friends out of what he has at hand. He makes things 'do,' except the things that won't do at all. I like Billy myself."—Child's Hour.

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Aunt Mina's Rocking-Chair.

For as many years as Judith and Ruth and John could remember Aunt Mina's rocking-chair had been a byword in the Vinton family. Some one was always saying: "Remember Aunt Mina's rocking-chair."

Aunt Mina lived alone until she was seventy-eight years old in the same house that her parents had lived in before her, with the same furniture in the same place, and she spent the greater part of her solitary day in the same rocking-chair by the same window. As she grew older she felt the cold more, and people said she ought to have a furnace put into the house. Other houses round hers had long since had furnaces installed; but Aunt Mina would not listen to the arguments for a furnace. It could not be set up, she said, because the register in her sitting room would have to come up where the rocking-chair stood, and she could not bear to move the chair. It had always been where her mother used to have it, and it must always stay right there.

So Aunt Mina endured the cold and enjoyed the rocking-chair for many years; but at last common sense yielded to sentiment. She moved the rocking-chair and put in the furnace and enjoyed life more than ever. "How foolish I've been all these years! Why didn't I move that rocking-chair before?" she exclaimed. And one of her final comments on life was: "If a thing's in your way, I've learned you've got to move it."

That is why Aunt Mina's rocking-chair became a family institution in the Vinton family. When Judith wailed that she never could speak her first piece before the whole school, her mother told her the story of Aunt Mina's rocking-chair. "Let's pretend," mother said, "that instead of the rocking-chair that was in the way of the furnace register there is fear in a little girl's mind that won't let the piece come out. Aunt Mina moved the rocking-chair out of the way. Can't the little girl push fear out of the way?" The next day every one spoke of how well Judith Vinton spoke her piece.

It was a long time ago that Judith first heard about Aunt Mina's rocking-chair, and she and Ruth and John have heard about it many times since. When John, the youngest, was ready to follow his sisters to college, there were unexpected reverses that did not leave the means to send him. Must he give up his ambition of getting a college education? He thought of Aunt Mina's rocking-chair and resolved to move the financial obstacle out of the way. He would work hard for a year, then enter college and work his way through. John always said it was Aunt Mina's rocking-chair that made a man of him.—Selected.

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No man thinks the better of a religious teacher for being worldly. This is a great though a common error. The last man whom worldly men, princes or peasants, will seek in their soul's extremity is the physician who is half of this world; no cottage and no hovel is too mean for them, if they may but find in it a man who lives only for eternity.—C. J. Vaughan.

CURRENT THOUGHT

The Need for Preachers.

One of the pressing needs of the church to-day is more preachers. Preachers have been very poorly supported, so much so that few young men are entering the ministry. While no one should preach for the sake of money, it is necessary for the minister to receive sufficient funds on which to live. Failure of the church members to pay the ministers is having its effect. It seems hardly consistent for the church to talk much about industrial injustice while it treats its own employees with so much neglect. It is said that the preacher must live on less than half of what the government has established as a living wage. It is not possible for the preacher to save up for old age. He must live in poverty and look forward to charity. Of course this is not true of the favored few in the ministry. It is stated that one-third of the "pensioners" receive less than one hundred dollars a year and that three-fifths receive less than two hundred dollars a year. Among all religionists there is a scarcity of ministers. I quote the following on the subject:

Do You Make Preachers?

Did any young man in your church decide during the past year to devote his life to the work of the ministry of the gospel? Did you ask any boy or young man in your church to do so? Do you know that the church is facing one of the most serious problems of its history because of the shortage of ministers and missionary workers? Jesus said, when the same problem of scarcity of laborers presented itself to the early church, "Pray!" Have you ever prayed that God will thrust forth more laborers into his harvest, perhaps your own son?—Exchange.

Informative Rather Than Instructive.

A book reviewer says of a recent book that "the volume may be described as more informative than instructive." There is a distinction here that is not always observed. Information is not necessarily instruction. The handing out of any number of facts is not always an educative process. We have heard sermons that might be described in the same manner that this book is. Masses of information more or less important and more or less interestingly presented, but in such a way as to teach no lesson, make no appeal, and give no inspiration. After listening to such a sermon, one is tempted to ask, "*Cui bono?*"—Watchman-Examiner.

A Plea for Better Preaching.

Speaking as one who hears himself preach nearly every Sunday in the year, the writer would plead that the preachers make this our slogan: "A Revival of Better Preaching." Brethren, with all our hearts we believe that one of the greatest needs of the world to-day is more real preaching, better preaching; the kind that brings the very word of God to bear on the hearts and minds and consciences of the people. We are a poor lot! The Lord have mercy on us! We ought to do better. We can do better. The man in the pew ought to feel every time he goes to church that he has heard God speaking to his soul. And he will, if you and I will really study God's word and strive by God's help to apply it to our people's need. Now I think I hear a chorus of "amens" from the pews.—Baptist Record.

Preachers Need to Hear Preaching.

Every so often the preacher ought to get away from his church and sit in a pew. He should not content himself with a visit to some church of the same capacity as his own, where he will inevitably take notes and make comparisons. Neither should he go to hear a preacher of the same caliber as himself, in which case he is sure to get little out of the service or the sermon beyond the mechanics of both. He must go, as a worshiper, into a church equipped and manned so excellently that he will forget everything but his own soul under the inspiration of the hour. His congregation at home should open the way for him to do this not less than twice a year. They should not expect him to come back and report, either, on what he heard. He should do this for the sake of his own spiritual culture. Incidentally, the restoration of the joy of his own salvation will inevitably affect his preaching.—Christian Century.

Our Greatest Need.

What is the greatest need of the church to-day? The answer is preachers. We do not mean to say that our preachers are inferior to those of the good old days. We are not making comparisons. We merely say that to-day's greatest need is preaching. The preacher should preach. Nothing will take the place of preaching. Education will not, neither will organization or social service. Preaching is the one essential to church success. The man who is called to preach should learn to preach. He should pray for God's guidance; he should study; he should live in a godly atmosphere. Preaching is the dynamo of the church. Without it, finance, social service, organization—all become numb and motionless. Let us have preachers who can instruct the people, who can inspire the people, who can warm their hearts—preachers who strike terror to the transgressor and who lead the sinner to repentance.—Christian Recorder.

"Ministers' Livings."

Referring to the compensation of ministers, we like the word "living" better than salary, pay, or any other of the more commercial terms. As to the ways and means of securing the livings, we are convinced that we must return to the Savior's plan. According to this plan, the minister of the Word is to be relieved from his worldly care. This is not in order to make life more easy for him, but in order to maintain spirituality. Such are the limits and weaknesses of our human nature that the record shows that where the church or her ministry becomes involved in big financial schemes, secularism, spiritual dry rot is likely to follow. Our Savior lived a life free from this worldly tendency. He had no earthly possessions, not even "where to lay his head." When he sent out his disciples, he forbade all commercial incumbrances and bade them depend upon the church, and he announced the principle that the laborer was worthy of his meat and his hire. The method of raising this support, as set forth in the Scriptures, is systematic and constant. In the Old Testament the tithe was specified: In the New Testament the measure is: "As the Lord has prospered."—The Presbyterian.

✿ ✿ ✿

With Him.

I started to walk with Jesus;
Very soon I lost the road;
I found it was not an easy task
To follow the Son of God.
I found I must walk where he walks,
If I would walk with him.

I started to talk for Jesus,
But I found my lips were dumb;
Fine words I wanted to speak for him
To my lips refused to come.
I found I must talk as he talks,
If I would talk with him.

I started to work for Jesus,
Great deeds to do in his name;
All my effort was a failure,
Conditions remained the same.
I found I must work as he works,
If I would work for him.

I started to live for Jesus,
Everlasting life to win;
My selfish struggle was in vain,
Self-interest was my sin.
I found I must live as he lives,
If I would live with him.

—Gertrude Barton, in the Herald and Presbyter.

The above lines from Gertrude Barton bring to our mind the fact that we are all weak and that no man has the strength to stand alone without the help of God. "Wherefore let him that thinketh he standeth take heed lest he fall." (1 Cor. 10: 12.) The man who has great confidence in his own strength and ability to overcome the world, the flesh, and the devil, is in great danger and almost sure to fall. Christians should go nowhere that Jesus does not lead them. The child of God who attempts to visit billiard halls, theaters, and gambling hells has entirely too much confidence in his own strength and underestimates the strength of Satan. No man can win the fight in his own strength. Upon God he must rely for help and guidance. If we would overcome sin and gain the victory at last, we must fight the battle in the strength that God gives us.

MISCELLANY

Mrs. Pierson Cosby, Selma, Ala., writes: "The Gospel Advocate is a wonderful paper. I can learn so much from it. I always try to pass it to a neighbor. We have no church of Christ in Selma, but we are planning and working to have a meeting during the summer. Pray for us, that we faint not in doing the will of the Lord."

W. G. Black writes from Anson, Texas, May 2: "My school closes on Friday. The school work in many respects has been very pleasant. I hope to spend the summer in school in Abilene Christian College, and expect to preach on each Lord's day during the summer. The prospects for the cause of Christ in and near Abilene are encouraging in many respects. I wish the Gospel Advocate the best success."

Mrs. Flora Ramsey Forrest, Box 89, Niota, McMinn County, Tenn., addresses the following to the brotherhood: "Will each member of the church of Christ please help me to raise money to build a church house here. In all, we have three hundred and two dollars on our building fund. Of this amount, I have put over one hundred dollars in the bank, and am doing all I possibly can. This is a mission point with only a few members. We have a well-located corner lot paid for, with the restrictive clause in the deed. I sincerely thank all the sisters that have sent me a dollar, and will try to thank each with a personal letter as soon as I possibly can. If each would send me a check for the church of Christ at Niota, it would be safer. I was born and reared in Middle Tennessee, and hope every member that sees this will gladly help to build a house of worship here."

S. W. Bell, Sedalia, Mo., says: "We have the promise of Will W. Slater and Roy H. Lanier to help us in our missionary effort under our tent in this city, to begin about June 8 and continue as the interest may demand. Both of these brethren can sing, both can preach. Brother Slater is well known as an author, song writer and publisher, and also as a song leader and preacher. Brother Lanier comes well recommended. We are not in a position to give these good brethren the financial help they are justly due. We want every one who reads this, and who can, to send us a little contribution to aid us in advertising, equipping our tent, and maintaining the great work of the Lord in this city till we can get it more nearly on its feet. Some of the best people to be found anywhere have been aiding us greatly, but not enough. Remember us in your prayers."

A sister, writing from Doerun, Colquitt County, Ga., says: "My husband and I want a gospel preacher to come into our midst and hold a meeting. There is not a church of Christ in thirty miles of this place that I know of. I do so wish for the people here in this community to hear the gospel. These are good people, but not a one I have spoken to about it has ever heard a gospel preacher. Any preacher that will come, I am sure, will be treated nicely, and his board and laundry bill will be given him at our home. My husband has never obeyed the gospel, nor any of my children, and I feel like it would be a help in my own family as well as other families. I obeyed the gospel four years ago, and have tried to the best of my ability to live right ever since; though the road seems rugged sometimes, and I almost faint by the wayside. I want you all to pray for me, that I may hold out to the end. Will you give me information where I can write for help? We need something done before it is forever too late. This place is four miles west of Doerun." This is certainly a touching appeal. I have sent her the addresses of preachers at Valdosta and Dasher, Ga., and Lake City, Fla. (two at each of the last two places, and five in all), and hope some one will go to her assistance.

George H. Long, writes from Weatherford, Texas, May 3: "Last Sunday was a great day for those who attended services here. In addition to listening to two splendid sermons by Tom Walker and hearing one precious soul make 'the good confession' and seeing her buried with the Lord in baptism, the newly appointed elders and deacons were installed. T. A. Wythe, one of our most active elders, in his pleasant and thoughtful manner, made a few remarks concerning the work which had been done by this congregation, and admonished the incoming elders and deacons, referring briefly to the life work of T. C. Hart for an example of faithfulness and loyalty to the church. Brother Hart has been an elder of this congregation for forty years or more, and up to a few years ago was one of our most active members; but due to his advanced age (he is past ninety years) he is not as active as he once was. Brother Hart also made a short talk which was very touching, telling of the time in his younger life when he attended Bethany College while Alexander Campbell was president of that school. How many congregations are blessed with the presence of a faithful 'war horse' who received personal instruction from such a man as Alexander Campbell? Although nearing the century mark, Brother Hart attends services almost every Lord's-day morning."

Thomas H. Burton, minister of the church of Christ at Union, S. C., sends the following from Asheville, N. C.: "I came to this city in response to a call from Whitt Sparks, who moved here from Haleyville, Ala. We have six members here who are willing to meet and worship 'as it is written.' These few have met five times, and a more determined band I have never seen. This is the home of Sister Harriet Taylor, who is one of the most remarkable women I have ever met. Brother and Sister Compton, formerly of Nashville, Tenn., also live here. I preached three times in the courthouse to only a few, but we believe much good was accomplished. I believe this is one of the most successful trips I have ever made, from several standpoints. We are planning to begin a meeting here about the first of July. If any one knows of a loyal member who is either living or visiting here, or who is contemplating moving here, such a one should get in touch with Brother Whitt Sparks, 114 Westwood Place, West Asheville, or Sister Harriet Taylor, 1 Austin Avenue. Brethren, do not neglect this, as they are liable to fall into the hands of the 'digressives.' The Eastern States offer us one of the greatest opportunities that we have. Let us pray God to send more laborers into this great field to help gather the golden grain. Just think of two States with only five preachers, four in North Carolina and one in South Carolina! Pray for us."

James E. Scobey, 859 Bradford Avenue, Nashville, Tenn., writes as follows: "The first Sunday in this month I visited the congregation at Huntland, Franklin County, Tenn. I had been there and preached just one year ago. On this trip I preached to larger congregations than last year. J. O. Blaine accompanied me last year, and expected to return this May; but indisposition, in consequence of a severe cold, prevented. I left an appointment for the first Sunday in May, 1922. If I maintain health and strength, the Lord willing, I shall be with them again. This is the home of the venerable H. R. Moore, whom I have known for sixty-eight years. He, Blaine, and I were students at the same time at Franklin College, during the years of 1853-4-5. We formed friendships there which the passing years have neither weakened nor destroyed. Brother Moore has reasonably good health, and, as usual, teaches his Bible class in the church with clearness and force. At dinner, Sunday, Sister Moore had seated at her table three old Franklin College students—John Lipscomb, her husband, and myself. Last May Brother Blaine was present. Sister Moore was a student of Mrs. Fanning's school at the time Brother Moore was in Franklin College. There was one other at the table, a daughter of theirs, whose attention and care for her aged parents is worthy of all commendation. I shall preach next Sunday, May 15, at Lawrence Avenue, in Nashville, my home congregation."

G. B. Lambright, whose home is at Taft, Fla., but who was in a meeting at Greenville, S. C., at the time of writing (April 28), says: "This is my first trip to this State. Greenville is a city of twenty thousand people, and not a church of Christ in it, and there is only one in the State. It is at Union, fifty miles from here, and has Thomas H. Burton laboring for them. He is doing a good work there, and is loved by all who know him. This is a destitute place. There are all kinds of sects here. H. J. Fennell and wife are the only loyal disciples there. I am now making their house my home during the meeting. It was Brother and Sister Fennell who asked me to come here and hold a meeting. We were refused the use of all public buildings. Thomas H. Burton came over from Union and brought a tent, helped us to raise it and to start the meeting, and helped otherwise. Then he returned home. Our meeting is eight days old, with some interest. Rain and sickness hinder some. We want to continue three or four weeks. I would stay here five or six months if I could be supported. Brethren, we need your help in this great work. Pray for us, and send us some means to help plant the cause of the Master here. We would welcome more gospel preachers here. There is plenty of room; only one gospel preacher living in the State. Hear the Macedonian cry, 'Come over and help us.' Send your offering to H. J. Fennell, Perry Road, Greenville, S. C., or to me at Taft, Fla."

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Report of Funds for Last Quarter, 1920.

BY SARAH S. ANDREWS.

October—Church at Belzoni, Miss., $5.10; Sister Laura Bowman, $15; through Brother Bradley, $75; David Lipscomb College Church, $30.

November—Church at Rayville, La., for home-coming, $7; church at Belzoni, Miss., for home-coming fund, $20.

December—Through Brother Bradley, home-coming, $500; church at Bellbuckle, Tenn., $11; church at Belzoni, Miss., $5.81.

The receipts for the work during 1920, not including the liberal and highly appreciated contribution for my home-coming, were $1,342.56. This amount, being a little more than one hundred dollars per month, was expended for the following: House rent, food, fuel, and other expenses connected with housekeeping; expenses of two native helpers over and above what the kindergarten failed to meet, kindergarten equipment, literature for the Sunday school of from one hundred to one hundred and fifty children, Bibles, tracts, railroad fare and hotel bills for preachers to come to do baptizing and help evangelize four times last year from two to five days each time, and various other expenses connected with the work and efforts to reach the people of that town. There was one baptism in February, three in April, one in July, five in August, and one in January.

Amidst the very busy time in December, I managed to get quite a bit of mail sent to the homeland, including acknowledgments, letters, greetings, etc., some of which, and perhaps all, failed to reach the destinations. I make the above statement that any church or individual having failed to receive acknowledgment for funds sent may understand.

More About Elders.

BY R. C. WHITE.

I have read with pleasure and profit Brother Will J. Cullum's article on "Another Hobby Brought In," in the Gospel Advocate of March 24. I desire to commend this, and to add a few thoughts in addition. I am sorry to know there is such a thing as a hobby among my brethren. All such things are hurtful to the one cause we should love above all else.

I do not know whether Brother Cullum is correct in saying that teaching the belief in no elders to-day is to "result in more real harm to the church than all the others [hobbies] combined," but I do believe there is all proof necessary that we are to have elders and deacons now. Would that we were all one and would "all speak the same things:" and we could and would, if we would only "speak as the oracles of God."

The Holy Spirit has laid down certain qualifications for elders and deacons. These qualifications would not be necessary if inspiration had not ceased. The word of God is "profitable for teaching" on this as well as all other points. Hence, I am anxious to learn why we have congregations that set aside these plain qualifications. Without inspiration and without the qualifications, what can we do? How will it be done? We must be hard pressed to set aside any one qualification on this point. I know of con-

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gregations that have men—good, Christian men, whose lives are good as to daily walk and influence—placed over them as elders and deacons with very few scriptural qualifications. Why is this? They have men who are not the "husband of one wife," for they are bachelors; men who have not "children that believe," for their children are too young or they have none at all; men who never lead in public prayer; men who cannot give thanks in connection with the Lord's Supper; hence, men who are not "apt to teach" and "able . . . to convict the gainsayers," as so well and forcibly quoted by Brother Cullum. If we regard the Bible as "profitable for teaching" on one point, why not on all points?

Now, I would as soon undertake to prove that when Christ told Saul to go to Damascus and there it should be told him what he "must do," that baptism was not required, as to try to maintain that "must" in the matter of qualifications of elders does not have to remain. If one can set aside one "must," why cannot another set aside another? We must have men with a full quota of qualifications laid down in the Bible, or else set aside all in the matter. We must meet the approval of God; and no word of God is void.

Paul wrote the qualifications by the Holy Spirit. He was not an elder, but he was inspired; hence, he could do by inspiration what he told others to do by virtue of qualifications laid down after "that which is perfect" came. Men who are single can teach and help in many ways; but elders *must* be husbands, have children that believe, etc.

James tells us things along the line helpful in this connection. "For he that said, Do not commit adultery, said also, Do not kill. Now if thou dost not commit adultery, but killest, thou art become a transgressor of the law." (James 2: 11.) We might as properly say that he that is not the "husband of one wife" and has not "children that believe," but is baptized, is also a transgressor of the "law of the Spirit of life in Christ Jesus."

Harmony and peace, as well as our own salvation, demand that we all "speak as the oracles of God." This will bring all elders in with a full list of qualifications. Let us not leave this thought of "must" in regard to all qualifications. "Follow things that make for peace."

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An Unusual Meeting.

BY L. L. BRIGANCE.

Sometime ago arrangements were made with Brother Elam to conduct a series of meetings for the church at Henderson, Tenn., beginning the second Sunday in April. A card announcing the meeting was sent out to the people of the town and surrounding country. A few days before the meeting was to begin a letter from Brother Elam stated that he could not be here until a week later. Of course this was a disappointment, inasmuch as we had already announced the meeting to begin on the above-mentioned date. However, he arrived a week later, and began preaching to large and interested audiences. After preaching four sermons he was suddenly called home on Wednesday on account of sickness in his family. He thought he could be back the following Sunday. One young lady had made the confession and was to be baptized the night following his departure. We met to attend to that and to acquaint the people with the fact that Brother Elam had been called away. Brother Hardeman made a talk and gave an invitation, to which two more responded. It was then thought best to try to hold the crowds together until Brother Elam returned. So Brother Hardeman preached on till Friday night, with additions every night. About this time Brother Elam put off his return till perhaps the following Tuesday instead of Sunday. It was then arranged for Brother Freed to preach on Saturday night, and Brother L. R. Wilson (a young preacher here in school) to preach on Sunday, morning and night. On Monday a letter from Brother Elam stated that he could not be back at all. But the crowds were so large and the interest was so great that it was thought best to continue the meeting. So it continued until the following Sunday night—fifteen nights and three Sundays altogether. There were thirty-two baptized, ranging in age from about ten years to sixty. Twenty-five of them were students in Freed-Hardeman College. Six different ones had a part in the preaching. Brother Elam preached four sermons; Hardeman, eight; Freed, one; L. R. Wilson, two; W. W. Heflin, one; and the writer, two.

We were sorely disappointed because Brother Elam could not remain with us. He is a great preacher and a lovable man. He is as true to the Book as the needle to the pole. He "knows nothing but Christ, and him crucified." He preaches the gospel of Christ unmixed with the philosophies of men or the wisdom of this world.

His series of sermons and his chapel talks to the students of Freed-Hardeman College were to have been reported and published in a book; but the stenographer was sick just as the meeting was to begin, and so this plan and purpose also came to naught.

[Sickness and a death in Brother Elam's family, that of his wife's brother, was the cause of his inability to attend the meeting.—EDITOR.]

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Exploitation.

If you put a man to base labor, if you bind his thoughts, if you blind his eyes, if you blunt his hopes, if you steal his joys, if you stunt his body and blast his soul and at last leave him not so much strength as to reap the poor fruit of his degradation, but gather that for yourself and dismiss him to the grave, when you have done with him"—that is exploitation.—Selected.

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OR

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By E. W. CARMACK

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CHURCH NEWS

Arkansas.

Sayre, May 3.—I have just returned home from Saratoga, where I have been assisting the brethren in a series of meetings. There were thirty-seven additions to the body there—twenty-two by baptism and fifteen by restoration. We hope much lasting good will be the result. Those good brethren know how to see after the minister in these tight times, and they treated me royally indeed. May God bless them in their work.—W. W. Starnes.

California.

El Centro, April 25.—Evangelist E. M. Borden, of Riverside, has just closed a very pleasant and profitable meeting here. Brother Borden is a very spiritual man, and is capable of commanding a large hearing and doing much good in God's kingdom wherever he goes. He has a message that grips the hearts and lives of those who hear him, and we trust his opportunities to spread the gospel will be many. There were three additions by baptism; and one of these being my son, my heart was made to rejoice more than ever. Praise the Lord for the story that never grows old to those who are living Christ and seeking him! We trust that we may be able to have Brother Borden with us again next year, and feel that God will surely bless him by strengthening his power to do good.—Mrs. Dosia Kirkham.

Missouri.

Sedalia, May 4.—Our hearts were made to rejoice last Lord's day, when, in St. Louis, a girl came forward and made the good confession. She is to be baptized by Brother Moody. But we are sorrry to lose Brother Laster, wife and children, who return to Flint, Mich., after their sojourn in St. Louis with the disciples. It was my privilege to visit Dr. and Sister J. W. Pruitt, 459 Dover Place, Sunday. He is one of the elders of the church in that great city. I was informed that the church had unanimously decided to hold a tent meeting this year. When the financial question came up, they were very quick and liberal in agreeing to support it. One brother said: "You need not be surprised if, as soon as material comes down some, we put up a church building." Don't forget to help.—S. W. Bell.

Oklahoma.

Oklahoma City, May 2.—The work grows here apace. We are to do greater things in the future. We are now receiving sealed bids for the construction of our new church home. These bids will be opened on May 10. There were five additions at the morning hour yesterday. The audience was exceptionally good. The new paper we are now publishing in this city is a success in its infancy. We hope it will be a greater success after it has grown more. We have it substantially endowed in the sum of approximately fifty thousand dollars now. We do not mean for it to be welcomed unto the fight for life. It must live, for it fills a unique place.—J. A. Hudson.

Tennessee.

Knoxville, May 2.—Our meeting closed last evening with four additions—three by primary obedience and one by statement. Brother C. R. Nichol, of Clifton, Texas, did the preaching. We advertised him as a "great preacher with a great message." That describes the man and his work accurately. We regret that the meeting could not continue longer. Brother Nichol preaches the truth in love. He made our home his while here, and my wife and I can say that he is as fine in the home as in the pulpit. We want Brother Nichol again in a meeting.—C. G. Vincent.

East Lake, May 2.—Yesterday was a fine day for the various congregations in Chattanooga. All report good attendance and interest. There was one confession at Rossville at the eleven-o'clock service, with baptism at four o'clock. The roll-call meeting at the Cowart Street Church in the afternoon was full of inspiration. Brother R. W. Jernigan, of Bridgeport, Ala., is laboring for a while with the Cowart Street brethren, and his work is bringing good results. The Ridgedale members are now at work on the foundation of their new meetinghouse, and they are anticipating great things for the Lord in that section. The series of meetings with the Rossville congregation closed last night. Three were baptized. Brother Jernigan did the most of the preaching.—Aruna Clark.

Tracy City, May 5.—Brother D. E. Mason, of this place, closed a week's meeting on Sunday night at Anderson, which resulted in nineteen baptisms, six reclaimed, and one from the Presbyterians. These people were hungry for the old Jerusalem gospel. A lot was secured and plans laid for a house in which to worship on the New Testament order. Brother Mason is a forceful gospel preacher, and is very careful to handle aright the "word of truth." I was with the Sewanee congregation on Saturday night and on Sunday and Sunday night, with a good crowd at each service. I also preached at Long's Chapel (Tickbush) in the afternoon, with a good hearing. Brother Mason has been preaching for these two congregations the past year, and they all speak highly of him as a gospel preacher. The work here is progressing nicely. We are making arrangements now for Brother Cawthon's meeting, which is to begin on June 19.—W. Clarence Cook.

Texas.

Terrell, May 5.—The cause of our Master is growing in this town. I am starting my fourth month here. I am well pleased with our progress. The Texas people believe in pressing forward. We are making preparations for a glorious meeting, beginning on the first Sunday in June, with Brother C. E. Wooldridge doing the preaching. I am expecting this meeting to be one of the best in the history of the church in this town. I would like very much to see all my friends in Tennessee, Georgia, and Alabama this summer, but I think now that I will be unable to leave this field.—R. H. Rogers.

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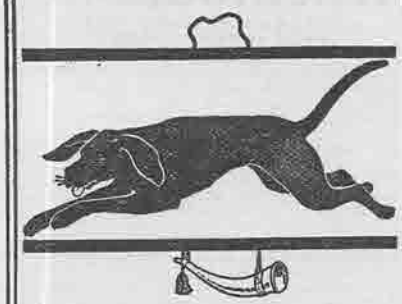

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Mrs. Paul Gram, who had suffered with fits or epilepsy for over fourteen years, reports that she was cured with a medicine she read about in the paper. She says that over ten years have passed and the attacks have not returned. Every one suffering from fits should write R. P. Lepso, 198 Island Avenue, Milwaukee, Wis., who will send them a free bottle of the same kind of medicine Mrs. Gram says cured her. Send him your name to-day.

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The Home and School Proposition.

BY EARNEST C. LOVE.

Most of our brethren have heard of our move from Santa Rosa to Fresno. While in Santa Rosa we began a school under the name of "The Pacific Christian Academy." Recently we have moved everything to Fresno—print shop, school, and all.

Not long after beginning our school we began to find that there was a great need for a home for dependent children, those who are orphans or half orphans or where father and mother are separated and the home broken up. This phase of the work has more and more interested us. It will not be boasting to say we have so far made a success of that kind of work. It is a great work, and there is a great need for it. God will certainly bless us if we try to do this work.

But I started to tell you the latest thing that has presented itself to us. In a recent report I mentioned that the officers were about to turn some children over to us. Well, since that time the officers from the Juvenile Court have been to see us. We were much embarrassed to have them come, as nothing was in shape for inspection. Our machinery is all lying just where we unloaded it from the car. We have beds set up temporarily for all our "family," twenty-six in all, but many things are not unpacked. We have windows cut out, but no sashes in, and the boys are sleeping in the big tent. But in spite of all this, we never got so much encouragement from any one. They were highly pleased, or said so, at least.

As nearly as I can remember, I will repeat what they said:

"Fresno County has no home for dependent children. We have a home for delinquent children, but not for those dependent upon the county or State. We are now paying twenty-five thousand dollars a year for board and keep for our dependent children, and it all goes out of the county. Besides paying out this money for board, we raise several thousand dollars a year by private subscription and send it to support such homes. The people of the town had, ten to one, rather give it to help support a home in their own neighborhood.

"How much land have you here? Ten acres is hardly enough. See if you can get a price on the land joining you north and south. Put the matter up to your people and see if they are willing to undertake the establishment of a home and school here that will meet the needs of this city and county, and I assure you that you will not want for children to fill the home or backing from the local people. We pay twenty-two dollars and

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fifty cents a month for all children we have charge of. Of this twenty-five thousand dollars being paid out now, about twelve or fifteen thousand dollars will be turned to this school.

"We have tried to get the Salvation Army and some other institutions to establish a home here. It is hard to get any one to take hold of it. What we have been wanting is just what we see here—men and women who will take hold of the proposition. If we can have the men and women willing to labor with the children, the money backing will be forthcoming.

"Of course, you understand that the establishment would have to pass inspection with regard to sanitation, and the teachers in the school would have to be up to the standard of the California schools.

"Now put this up to your people, and let me know what you decide. Keep me posted as to your plans for the immediate future."

Since beginning this article a letter has been received from a local attorney, and here are a few things he says: "I saw Judge McCormick last evening, and had a talk with him about the situation of the —— children. He advises that you see the probation officer [the man has already been to see me], and it is very probable that he will recommend your Home and School as a place where these and other children may be sent in the future. He also suggested that you get in touch with the Welfare Commission, so you would have their O.K. in matters of this kind. I don't know that you care to go so far, but it will certainly help you financially in developing your home and school, which I feel is a very worthy institution."

Now, brethren, I have put this matter before you. It has come to us rather suddenly, but there is no doubt a great opportunity lying before us. Is the church of Christ big enough for the job, or will we have to leave it to the Catholics, Adventists, Salvation Army, or the "Holy Rollers?" We have always complained that the authorities have favored the Catholics and other sects in preference to ourselves, but it is certainly not so in this case. The people of this city, with over fifty thousand population, will no doubt give us the same moral and financial backing that they would give to any one else.

Remember, we are to remain free to teach the Bible just as we have always done. Their sanitary requirements are not unreasonable; and in regard to teachers, we can easily meet all the demands.

I would like to have a letter of advice for or against this proposition from every one interested. Write me at 925 Thorne Avenue, Fresno, Cal.

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By J. EPPS BROWN, President

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Its gross operating revenue was	3,018,782.90
Its net operating revenue was	494,067.25
In 1920 the Company's investment, used by the public in Tennessee, was	$15,683,301.41
Its gross operating revenue was	4,944,567.49
Its net operating revenue was	305,784.40
With an investment increased	$ 3,870,953.93
And gross revenue increased	1,925,784.59
The Company's net earnings in the State of Tennessee during this period DECREASED	188,283.85

All of these figures are actual operating figures. They represent only physical property and cash received and expended in furnishing telephone service. They have no relation whatever to stocks, bonds, or other forms of capitalization, franchises, or "intangibles."

The Company's net earnings from its operations within the State of Tennessee during the year 1920 were not equal to and not sufficient to pay its interest charge and dividend of 6% due and payable during that period.

The Company earned 1.95% upon its investment in Tennessee during 1920.

Since January 1, 1921, the Company's net earnings have continued to be less than and not sufficient to pay its interest charges.

The Company did not earn and did not pay any dividend for the first quarter of 1921.

The difference between this meager profit and a fair and just profit is what our business contributed to your business last year.

We hope that you will study these figures.

They are your figures as much as they are ours.

They are as vital to you as they are to us.

You could not conduct your business without our business.

Our business cannot continue to serve your business unless these figures are speedily changed.

No one could. The United States Government tried it, and failed.

You must help us change these figures if you want us to serve you.

CUMBERLAND TELEPHONE AND TELEGRAPH COMPANY

(Incorporated)

GOSPEL ADVOCATE

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Edifying as the Need May Be

BY A. B. LIPSCOMB

Redemption Not a Commercial Commodity.

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

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

True Relation of Works to Faith.

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

☼ ☼ ☼

The Evidence of Genuine Faith.

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

If we claim to be Christians, God in heaven wants some reliable evidence of our sincerity. The world vehemently demands the proof of our religious assertions. Dubious men and women are everywhere exercising the "show-me" spirit of the human mind. "Show me your faith by your works," they say. "Let your works validate your faith; let them authenticate it; let them certify to its genuineness." It was this crucial test that the Savior had in mind when he said in that wonderful Sermon on the Mount: "Let your light so shine before men, that they may see your good works and glorify your Father which is in heaven." It was this underlying principle which inspired the admonition of the apostle Paul to the young man,

Titus: "In all things showing thyself an example of good works; in thy doctrine showing uncorruptness, gravity, sound speech, that cannot be condemned; that he that is of the contrary part may be ashamed, having no evil thing to say of us." (Tit. 2: 7, 8.)

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Getting Aequainted With God.

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

✡ ✡ ✡

How to Develop the Soul.

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

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"Good Works Bless the World."

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

This teaching inspired those beautiful lines of Susan Coolidge:

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

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OUR CONTRIBUTORS

"The Kingly Rights of Jesus."

BY E. M. BORDEN.

The above is the title of article No. 3 on the subject of "The Kingdom of Christ," in the Word and Work, published at Louisville, Ky. The reader will remember that not long ago I gave a review of article No. 2, under the title, "The Image and the Beast." The writer of this series of articles, though a Christian preacher, or preacher of the church of Christ, is very far from the position of the brethren in general on the question of the kingdom. He is nearer with the Adventists and Christadelphians on this question than he is with us. His effort to prove that the kingdom mentioned in Dan. 2: 44 has not yet been fulfilled must be stamped with failure. There is no proof in favor of it.

It is true that this brother and those associated with him have a right to believe and preach whatever doctrine they please; but we have the same right not to believe it, and refuse to indorse those who teach it. I have never met this brother, and I have not known much of his work; but there is one thing I do know: if he is right in saying that the kingdom mentioned in Dan. 2: 44 is to be set up at the second coming of Christ, I have done wrong in debating against the Adventists and others who held the same views.

In article No. 3, "The Kingly Rights of Jesus," I find what I would call speculation. Many passages are used as favoring the idea of a future reign of Christ, beginning after his second advent, when there is not the slightest intimation of such in any of them. He must either read between the lines or give a false interpretation of the passages in order to make out a case. I know from my own experience that positions like that will cause trouble. Many of those passages that our brethren have used to prove that the church or kingdom was established on the day of Pentecost, he uses to prove that the kingdom will be established at the second coming of Christ.

In this article he refers to God's promise to Abraham as is recorded in Gen. 12: 1-7; 13: 14-17; 15; 17: 1-9; and 22: 15-18. Turn and read all of these passages, and you will not find the least intimation that Christ's kingdom will be established after he comes again. Paul contradicts the theory that Christ will establish his kingdom when he comes again by saying: "Afterwards they that are Christ's at his coming. *Then cometh the end, when he shall have delivered up the kingdom to God.*" I cannot see how the Lord should allow the Holy Spirit to make such an awful blunder as to say that Christ's kingdom will end at his second coming, when it would not be even established until that time. Was there a misunderstanding in heavenly circles as to when Christ's kingdom would be set up?

But what is there in God's promise to Abraham to lead this brother to think that the kingdom of Christ will be established at his second coming? God promised the land of Canaan to Abraham and to his seed. That has been fulfilled, as I will show in this article. The promise concerning Christ, "In thy seed shall all families of the earth be blessed," had reference to the beginning of the gospel age. Then there is the promise of a better country. It is believed by the Christadelphians and some others that God's promise of the land of Canaan has never been fulfilled. If there is anything clear to my mind, it is that the land promise has been fulfilled. Abraham was directed to a land that God would show him. Later he is a stranger in that land. "Unto thy seed will I give this land." (Gen. 12: 7.) In Gen. 15: 13-16 we read: "Know of a surety that thy seed shall be a stranger in a land that is not theirs and shall serve them; and they shall afflict them four hundred years. . . . But in the fourth generation they shall come hither again." God's promise that he would give them the land for an everlasting possession and his statement that they would dwell in a land not their own until the fourth generation before entering this land cannot be denied. Who can say that this has not been fulfilled? This promise was to Abraham and his seed, and not to aliens. If the expression of Paul, that he should be "heir of the world," refers to a future reign of Christ, how can it be that his reign will be confined to Israel? But possibly he holds the theory of some others that Christ will reign through Israel to the extent of the whole earth. Will the Israelites have the preëminence? Where is the proof? It is a fanciful idea without the least item of proof. The kingdom of Christ is not the kingdom of Israel. That is clear. If the passages referring to the land of Canaan are yet to be fulfilled, and that Christ is to reign over them in that land, how can it be said that he is to reign over all the earth? Joshua was told to go over Jordan unto the land that God had given them. (Josh. 1: 2.) Again, we read: "Every place that the sole of your foot shall tread upon, that have I given unto you, as I said unto Moses." (Josh. 1: 3.) "Unto this people shalt thou divide for an inheritance the land, which I sware unto their fathers to give them." (Verse 6.) Does that sound like the land promise is yet to be fulfilled? Not to me. When did God "swear unto their fathers?" Was it not when the land of Canaan was promised to Abraham, Isaac, and Jacob, and their descendants? God's promise of the land of Canaan to Israel and Paul's reference that he should be "heir of the world" are two different things. If the Israelite inheritance was the land of Canaan, then it is not the whole earth. Is the whole earth the land of Canaan?

But he refers to the expression: "Thy seed shall possess the gate of his enemies." (Gen. 22: 17.) What is there in that to prove that the kingdom of Christ is yet to be established? What is there in that to prove that the land promise has not yet been fulfilled? Not one thing. His seed did "possess the gate of his enemies." After Christ comes again, his enemies will be sent to hell. How could they be in the way, so that it would be necessary to "possess the gate of his enemies?" Again, after the resurrection there will be no Jews according to the flesh, for all resurrected beings will be of the spirit and not of the flesh. There is not the slightest intimation that Christ will conduct an earthly reign over Israel as David did.

After Israel had remained in Egypt the allotted time and had returned to the land of Canaan as a nation, then was God's promise to Abraham with reference to the land of Canaan fulfilled. Listen to this statement: "*Not one thing hath failed of all the good things which the Lord your God spake concerning you; all are come to pass unto you, and not one thing hath failed thereof.*" (Josh. 23: 14.) Does that sound like it is yet to be fulfilled? But let us read again: "And the Lord gave unto Israel all the land which he sware to give unto their fathers; and they possessed it, and dwelt therein." (Josh. 21: 43.) But let us read again: "There failed not aught of any good thing which the Lord had spoken unto the house of Israel; all came to pass." (Verse 45.) Can language be made plainer than the above-mentioned statements? The land promise has been fulfilled. Really, are the Israelites expecting to enter the land of Canaan as a fulfillment of God's promise to Abraham and his seed? Hear Paul on this question: "These all died in faith, not having received the promises, but having seen them afar off, and were persuaded of them, and embraced them, and confessed that they were strangers and pilgrims on the earth. *For they that say such things declare plainly that they seek a country. And truly, if they had been mindful of that country from whence they came out, they might have had opportunity to have returned. But now*

they desire a better country, that is, an heavenly: wherefore God is not ashamed to be called their God: for he hath prepared for them a city." If there had been any thought in heavenly circles of the Jews reëntering the land of Canaan, just think what a good place this would have been to have mentioned the matter. But instead of that he refers to a "better country." If the future-kingdom theory has to depend on proving that the Israelites will enter the land of Canaan after the next resurrection, it will have to fall of its own weight, for the theory cannot be proved. In the twenty-first chapter of Revelation we are told that there will be a new heaven and a new earth, wherein will dwell righteousness. That will be our heaven. This will be in eternity. This order of things will be after the next resurrection. But there is no mention made of a reign of Christ over literal Israel after the next resurrection. It is absolutely without foundation. Go to every place where the resurrection is mentioned, and there is no intimation that Christ will begin any kind of a reign after the coming resurrection. But possibly the brother will say there are two resurrections yet to come. Let him prove it if he can.

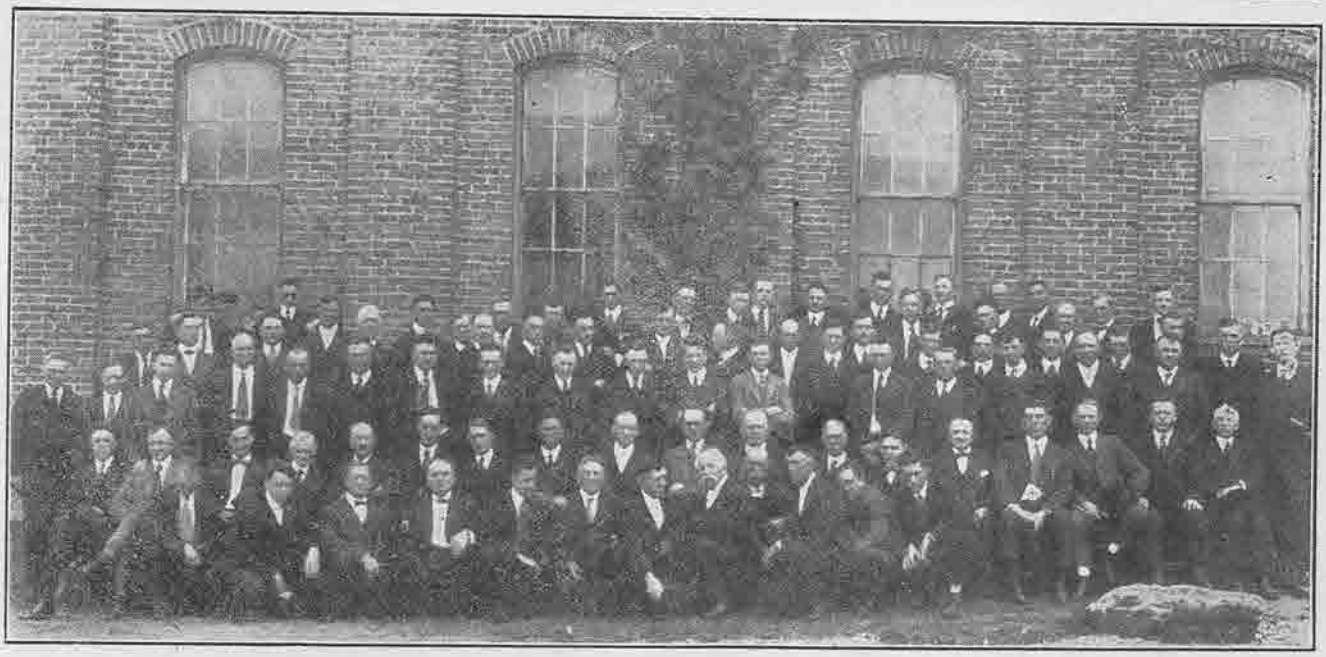
The brother also uses 2 Sam. 7: 9-16 to prove that Christ will reign over Israel after a future resurrection. Turn and read it, brother. Now, do you see anything in it to show that Christ is to reign over Israel at the future resurrection? Notice. The promise was to be fulfilled while David was dead and before he was raised from the dead. If it is to be fulfilled after the resurrection of all saints, how can it be fulfilled while David is dead? Will David be left in the grave in order that this promise be fulfilled after the next resurrection? Certainly not, for Jesus said: "All that are in the graves shall hear his voice, and shall come forth." (John 5: 28, 29.) Then Paul tells us that when the dead are raised at Christ's second advent, he will give up his reign. "Then cometh the end, when he shall have delivered up the kingdom to God." (1 Cor. 15: 24.) To suit the theory, this would have to read: "Then cometh a universal reign of Christ over the Jews, and from them to the whole earth."

But listen. Christ is to reign until "he hath put all enemies under his feet;" and the last enemy is death. He is reigning now, and will continue until the resurrection, when death, the last enemy, shall have been conquered. The next resurrection will be general. How can it be said that death is swallowed up in victory, if David is left in the grave? It would have to be that way if that promise is not to be fulfilled until after the next resurrection, for it was to be done while David was dead. His seed was to be raised up to sit on his throne while he slept or while he was dead, and not after the general resurrection.

On the day of Pentecost Peter mentions this promise: "Men and brethren, let me freely speak unto you of the patriarch David, that he is both dead and buried, and his sepulcher is with us unto this day." (Acts 2: 29.) Note the reminder that David is still dead. There had been a resurrection of saints before that, but David was not in the number, for he was still dead. But read again: "Therefore being a prophet, and knowing that God hath sworn with an oath to him, that of the fruit of his loins, according to the flesh, he would raise up Christ to sit on his throne." (Verse 30.) This is positive and conclusive. This was the time of the fulfillment of that promise. Peter also says: "This Jesus hath God raised up." (Verse 32.) But he continues: "For David is not ascended into the heavens; but he saith himself, The Lord said unto my Lord, Sit thou on my right hand, until I make thy foes thy footstool. Therefore let all the house of Israel know assuredly, that God hath made that same Jesus, whom ye have crucified, both Lord and Christ." (Verses 34-36.) This shows that he was lifted up to reign until all his enemies were put under his feet. Here we find the beginning of the reign of Christ. He is reigning now and will continue until after the next resurrection.

But this brother tells us that it is "a promise of a permanent national home for the people of Israel, and their freedom from oppression and affliction at the hands of their enemies." Talk about fanciful ideas! This is the limit. Think of it! A national home for Israel after the next resurrection! How can it be? But, to cap it all off, he tells us it is to be through Christ. But in Christ we are neither Jew nor Greek. How can it be, then, that the Jews will have a special place? How can "in thee and thy seed shall all families be blessed" refer to a literal reign over the house of Israel? If Christ's reign is to be a reign over literal Israel after the next resurrection, how can it be that "glorious world-wide reign" that he also mentions? If, during the reign of Christ over literal Israel, the enemies will be in a separate place, how can it be that his reign will extend over all the earth? In fact, after the resurrection, who will be enemies to the Jews? Christ is to reign in the midst of his enemies. In Matt. 25: 31-46 we have a picture of Christ's second coming and the judgment. "Before him shall be gathered all nations: and he shall separate them one from another, as a shepherd divideth his sheep from the goats." At the close of this picture we find that the enemies are cast into punishment and the righteous go into life eternal. When is this to be? At his second coming. If the wicked are cast into punishment, where will there be enemies to be conquered? How can he reign in the midst of his enemies, if there are no enemies? The fact is, he is reigning now in the midst of his enemies, and will continue to do so until the resurrection, when the last enemy will be put under him. There is not the least intimation that Christ will begin his reign when he comes again.

What will Christ do when he comes again? This question should bring out the truth. If the Bible says that he is coming to establish his kingdom, I will submit. I have already shown that Christ will sever the good from among the evil when he comes again. In 1 Thess. 4: 13-18 Paul tells us that the dead will be raised and that the righteous will be caught up to meet the Lord in the air. When is this to be? At his second coming. Does this sound like Christ is going to reign over literal Israel when he comes again? In 1 Cor. 15: 52 we read that at the sounding of the trumpet the dead will be raised. "The dead" does not mean a part of the dead. All must come forth at the sounding of this trumpet, for this is the last trump to sound. Jesus, in referring to that time, says: "All that are in the graves shall hear his voice, and shall come forth." Notice that all are to come forth at the next resurrection. None will be left. Some will come forth to life eternal and some to punishment. In Dan. 12: 2 we read a similar statement. How will they come forth? Why did he not say that they will come forth to a reign of Christ over literal Israel? Because it is not true. In Col. 3: 4 Paul tells us that "when Christ, who is our life, shall appear, then shall ye also appear with him in glory." In Matt. 13: 41 we learn that Christ will gather out of his kingdom all things that offend and commit iniquity. When will he do this? When he comes again. Does this sound like the beginning of a kingdom of Christ? Again, Paul tells us that Christ will take vengeance on the wicked when he is revealed from heaven. After reading all these passages showing what Christ will do when he comes again, how can we think that when Christ comes again it will be the beginning of another age in which Christ will reign over the house of Israel? But I will close by reminding you of Paul's statement that at the time of Christ's coming the end will come. "But every man in his own order: Christ the first fruits, afterwards they that are Christ's at his coming. Then cometh the end, when he shall have delivered up the kingdom to God." (1 Cor. 15: 23, 24.) When will he do this? At his coming. According to the theory, this should read: "Afterwards they that are Christ's at his coming. Then cometh another age, in which Christ will reign over literal Israel." Who will say it should read that way? Let us not speculate



Men's Bible Class of the Church of Christ, at McMinnville, Tenn.

More than sixty years ago the simple gospel story was proclaimed in McMinnville, Tenn. The plain gospel made an effective appeal among these mountain folk, and "many hearing believed, and were baptized." Thus the work was begun by the pioneers of the faith in this State, and in the succeeding years others have carried on the work, and now the town and county are fairly well evangelized, and there are many who rejoice to be called "Christians" and to "suffer for His name."

The McMinnville church has for many years been recognized as one of the strong churches of Middle Tennessee. For many years now it has claimed among its membership some of the leading men and women of the community, who by their unfaltering faith have kept the light of the truth burning for the salvation of their fellow men and the glory of Christ.

Following in the wake of quite a number of truly great men in the gospel, H. T. King came to McMinnville, December 1, 1919, and has labored in word and doctrine with the church since then. One of the things that has been stressed during these months has been the study of the Word. This emphasis has met a responsive chord in the congregation, and now the great majority of the church membership are systematically studying the Bible.

Some six months after coming to McMinnville, Brother King began to teach a Bible class for men on Sundays in connection with the regular Bible study, or Sunday-school work. Interest in this work grew perceptibly through the succeeding months. The first Sunday in January of the present year a member of this Bible class addressed the other men of the class and suggested that the attendance should be boosted to one hundred. This suggestion met with a hearty response, and many men expressed themselves as being willing to do all they could to help to interest others and have them come to the study of the truth. The goal was set for one hundred men enrolled by the end of the year 1921. It was soon seen that success would crown this effort, and before the first quarter of the year had gone the enrollment had gone above the one-hundred mark and the attendance was running near one hundred each Sunday.

The plan of study is the simplest. Hebrews was studied first. Then followed the general Epistles. After that a study of the Gospels was begun, and now the class is listening each Sunday morning to a discussion and an exposition of the Gospels recorded by Mark. The simple Bible truth plus interest and enthusiasm will win the men in any place. The triumph is full compensation for the effort.

Rachel Francis Elam.

BY I. B. BRADLEY.

"A mother in Israel" has fallen. Sister Elam fell asleep in Jesus on January 8, 1921. She had been in bad health for a long time, an invalid part of the time during the last six or seven years, but had been in the home and under the care of her daughter, Sallie, than whom there is none more dutiful, and had lacked for no attention or kindness. Her son-in-law, Mr. E. De Ramus, was very tender and kind to her during the last two or three years, for it was in his home she died.

Sister Elam's maiden name was "McCrory." She was married to Thomas H. Elam on January 11, 1852, and became the mother of nine children, three boys and six girls, all deceased but two—Mrs. B. F. Moody and Mrs. Sallie De Ramus.

She was baptized by Brother E. G. Sewell in 1865, and was a faithful, zealous Christian during the remainder of her active life. She loved the truth and the church, and was a helper of many. It was my privilege to be in her home a number of times, and I found her always interested in the cause of Christ. There was an atmosphere of true Christianity there that is to be found in few homes, although professedly Christian homes. I always felt the better and nearer to God after having been in her presence and talking with her. She was a truly godly woman. She abhorred hypocrisy and opposed any additions to the simple worship of God as revealed in apostolic teaching and practice. She believed the church was the greatest institution in the world, and fully capacitated to do all God intended for it to do without aids of any kind.

Born on January 25, 1835, and dying on January 8, 1921, she lived nearly eighty-six years. God gave her long life and many good days here, and we are assured of the sweet hope of a place in the paradise of God for her. "Blessed are the dead which die in the Lord: . . . that they may rest from their labors; and their works do follow them." She is dead, but her influence still lives, and for good.

He is happy whose circumstances suit his temper; but he is more excellent who can suit his temper to any circumstances.—Hume.

LOS ANGELES NOTES

By S. H. HALL,
2669 North Sichel Street.

House of worship, corner Altura and North Sichel Streets
Take North Broadway car to Sichel, then one block to left.

The Sin of Ananias and Sapphira.

Beginning with verse 36 of Acts 4 and reading into chapter 5, we have these words: "And Joseph, who by the apostles was surnamed Barnabas (which is, being interpreted, Son of exhortation), a Levite, a man of Cyprus by race, having a field, sold it, and brought the money and laid it at the apostles' feet. But a certain man named Ananias, with Sapphira his wife, sold a possession, and kept back part of the price, his wife also being privy to it, and brought a certain part, and laid it at the apostles' feet." The little word "but" with which the fifth chapter begins puts the conduct of Ananias and Sapphira over against that of Barnabas.

Now, I hardly think we get the point by simply recognizing the fact that Barnabas brought all he received for the field, and Ananias and Sapphira brought only a part of what they received for theirs. The language of Peter, "While it remained, did it not remain thine own? and after it was sold, was it not in thy power?" clearly indicates that they had a right to bring a part or all, as they liked, and lay it at the apostles' feet. The point is seen in the fact that they brought only a part, but wanted the apostles to think they had brought all; and thus they lied about the matter. Just what words they used when they laid the part at the apostles' feet, we do not know. They may have only said, "We have sold a field, too, as well as Barnabas," and then placed a bag of money at the apostles' feet with the desire in their hearts that the apostles think the bag contained all the field brought. Anyway, they lied, and for this lie God slew them. The fact that the apostles were filled with the Holy Spirit, as Ananias and Sapphira had abundant reasons for knowing, and that they should not have regarded them as ordinary men, may have aggravated the case; but the fact stands out as plain as day that they wanted the impression made that they had given all, when they had given only a part. I am wondering how many in the church would now die if God should miraculously slay every one who has tried to make the impression that he is as liberal or as good as some one else, when it is not so?

Then there are other ways of lying and other things about which to lie. Is it not true that, oftentimes, when we suggest that certain things be done, we lie by introducing something as a mere pretext and failing to give the real cause? I have known of churches wanting to get rid of preachers and of some brother's introducing financial inability to support him as the cause, when financial inability had nothing to do with it. They were tired of the preacher and wanted to get rid of him, and used this as a pretext. It is also true that sometimes the resignation of an elder or deacon is asked for, and the reason assigned is the width of the heavens from the real cause lying at the bottom of the matter. Just how far God will exercise his mercy with such lying, I am not able to say, or whether he will do so at all. It is said in Acts 5: 11 that after God had thus disposed of Ananias and Sapphira "great fear came upon the whole church, and upon all that heard these things." I have an idea that if God should now speak from the skies to the whole church on earth and declare that before sundown he would kill every man on earth who had in any way lied to or about his brethren if they did not manage to get to those whom they had wronged and confess their sins, there would be a lot of scared people in the church and some moving about. Let us think and pray over the following truths that shall face us in the judgment: "Wherefore, putting away falsehood, speak ye truth each one with his neighbor: for we are members one of another." (Eph. 4: 25.) "Lie not one to another." (Col. 3: 9.) Will we not remember that "there is no creature that is not manifest in his sight: but all things are naked and laid open before the eyes of him with whom we have to do?" (Heb. 4: 13.) How many a dollar has been made by a little lying in our business transactions! How many dollars do you have, my brother, that, in justice, belong to others? Are we conscious of any sins along this line? If so, does not true justice to self cry long and loud that we right all these wrongs before we face the judgment? Will God forget these things? Or is Paul speaking in vain when he says, "It is a fearful thing to fall into the hands of the living God?" (Heb. 10: 31.) This can apply only to those who have knowingly allowed wrongs to go without righting them, or lies they have told about others or to others to go not repented of and recalled.

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The Love of Money.

The love of money had something to do with Ananias and Sapphira's sin, did it not? Did they not love it better than they loved the truth? Should they not have gladly let it all go, rather than to have lied about a part of it? Most certainly we can get to heaven without money, but it looks hopeless for the man that goes before God with a lie that he has kept hidden in his heart from his fellows.

Here it would be well to call attention to one more way of lying. It is in making others believe you love them, when it is not true. It is in making others believe you are their very best friends, when you would be glad to see or hear of their doing something wrong that you could use against them. It is this deceitfulness that is entirely too much practiced by those who claim to be Christians. Solomon says: "He that hideth hatred is of lying lips." (Prov. 10: 18.) Do you go before your brethren, kind reader, with hatred in your heart, but keep it back and make them believe you love them, when you would gladly do them an injury if you had a chance? God knows all such, and will never forget it, unless we repent, with godly sorrow in our souls, and ask him to forgive, and right all of our wrongs against others as far as we are able.

Love is the chief thing in our conduct the one toward the other. But our Father, knowing the human heart, admonishes us: "Let love be without hypocrisy." Had we better not live with the inside out always, since, in the judgment, the inside will be exposed, and it will be shown that God knows us perfectly? "For we must all be made manifest before the judgment seat of Christ; that each one may receive the things done in the body, according to what he hath done, whether it be good or bad."

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"Perfect Love."

"Perfect love" has never harmed a soul, but has, indeed, blessed the one who exercised it. "There is no fear in love," says John; "but perfect love casteth out fear, because fear hath punishment [torment]; and he that feareth is not made perfect in love. We love, because he first loved us. If a man say, I love God, and hateth his brother, he is a liar: for he that loveth not his brother whom he hath seen, cannot love God whom he hath not seen. And this commanment have we from him, that he who loveth God love his brother also." (1 John 4: 18-21.) Doubtless there are many who claim to be Christians who would be afraid for their own brethren to know the thoughts of their hearts. If they have a heart that makes them afraid of poor, frail humanity, how will it be with them when they face God?

How much we stand in need of a Paul or an Isaiah, who will declare unto us anything that is profitable; who will declare the whole counsel of God on every point in practical religion; who will "cry aloud," and "spare not;" who will lift up their voice like a trumpet and declare unto those

who claim to represent the religion of Christ their transgressions and their sins! (See Isa. 58: 1; Acts 20: 20, 27.) The world is crying for a people who, indeed, declare all the eternal truths of the gospel to the people, and back their declarations with lives that enemies scrutinize in vain, hoping to find some evil thing to say of them. If Christ were to speak to us to-day, would we not hear: "Woe unto you, hypocrites! for ye are sticklers for what you call 'our plea,' and the weightier matters of my gospel ye have left undone, justice, mercy, and faith, and that love that casteth out all fear and establishes in the soul the peace that passeth all understanding and that joy that is unspeakable?" May our Father help us to think and pray over these things, remembering that the journey here will soon end and the realities of the judgment will be before us.

Georgia and the Far Southern Field

By B. C. GOODPASTURE

Waiting for the Precious Fruit.

"Be patient therefore, brethren, until the coming of the Lord. Behold, the husbandman waiteth for the precious fruit of the earth, being patient over it, until it receive the early and latter rain." (James 5: 7.) The brethren of "the Dispersion" (James 1: 1) were becoming somewhat impatient under the pressure of persecution and the oppression of the rich; they could see no present, adequate remuneration for their toil and suffering; they were not satisfied with the realized results, if we are to consider the epistle of James a true index to their condition. The reference to the husbandman would naturally remind them that they must sow before reaping; that there was an interval of patient, hopeful waiting between the sowing and the reaping time; that they were going through the trying period of that interval; and that they would receive the "precious fruit" of their labors at "the coming of the Lord." "Behold, I come quickly; and my reward is with me, to render to each man according as his work is." (Rev. 22: 12.) There is instruction for us in this admonition of James.

The husbandman does not sow simply for the mere pleasure of the sowing; he does not expect his reward in the act of sowing; he looks beyond the sowing and the waiting to the harvest. They who sow "wild oats" do so for the pleasures of the sowing; they consider not the reaping of what they sow. It was the eating of the pottage, and not the loss of his birthright, that Esau enjoyed; it was the gold and silver and mantle of Jericho, and not the atoning and burning in the valley of Achor, that brought the covetous Achan joy. Not so with the Christian. He must sow in view of the harvest. If there were no harvest, perhaps the sower of "wild oats" would get along well; but without a harvest the Christian would fare miserably. "If we have only hoped in Christ in this life, we are of all men most pitiable." (1 Cor. 15: 19.) James endeavored to fix the attention of the brethren upon the harvest, the reward at the "coming of the Lord." It would lighten the burdens of sowing and the trials of waiting. "Moses, when he was grown up, refused to be called the son of Pharaoh's daughter; choosing rather to share ill treatment with the people of God, than to enjoy the pleasures of sin for a season; accounting the reproach of Christ greater riches than the treasures of Egypt." (Heb. 11: 24-26.) How could Moses turn from the wealth, the pomp, and the pleasure at Pharaoh's court to the privations and sufferings of the Israelites? He sought his ultimate happiness in the harvest, rather than in the sowing—"he looked unto the recompense of reward." (Heb. 11: 26.) Likewise, Paul found relief and consolation in contemplating the fruits of his labors and afflictions. "For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed to us-ward." (Rom. 8: 18.) There can be no suffering connected with sowing "unto the Spirit" worthy to be compared with the reaping of eternal life. "They that sow in tears shall reap in joy. He that goeth forth and weepeth, bearing seed for sowing, shall doubtless come again with joy, bringing his sheaves with him." (Ps. 126: 5, 6.)

Delay is not denial. The fact that what we do and suffer in the service of the Lord may not produce any immediate, temporal, visible good, so far as we can see, is no conclusive evidence that nothing worth while is being accomplished and that our efforts will be wholly unrewarded. The trouble is with our patience, not with the Lord. "The husbandman," said Jesus, "waiteth for the precious fruit of the earth, and hath long patience for it." (Authorized Version.) If men in matters of agriculture can exercise this "long patience," why should we not in matters of religion? If we do the right kind of work and enough of it in the vineyard of the Lord, we need not worry over the reward. "The Lord is not slack concerning his promise." (2 Pet. 3: 9.) "Wherefore, my beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not vain in the Lord." (1 Cor. 15: 58.)

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A Report From McGregor, Ga.

Since the last report of contributions made to the work at McGregor was published, sixty-four dollars and fifty cents has been contributed for the purpose of paying the indebtedness on the meetinghouse. The West End Avenue congregation, of this city, gave sixty dollars of the amount. The balance due on the house is one hundred and thirty-six dollars. This is not much; but it is due, and the little band at McGregor needs help. Send all contributions to Mrs. L. V. Mitchell, McGregor, Ga.

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Local News.

One more was baptized at West End Avenue last Sunday night (May 8). Our Sunday-school attendance broke all previous records again.

Brother Hugh E. Garrett will begin a tent meeting near Hapeville next Sunday night (May 15).

Relief Fund.

Church at Fountain Run, Ky.	$40.00
"A Sister" and her Sunday-school class, Fountain Creek, Tenn.	1.10
Church at Mackville, Ky.	21.00
Church at Estancia, N. M.	7.10
Church at Alexandria, Tenn.	20.00

In sending contributions, be sure and state whether they are intended for the Home Orphans' Fund, the Armenian and Syrian Fund, or the Poland Fund. I should be glad if more of the contributions were designated for use in providing for orphans in this country, since there are constant appeals from destitute families close to us. Make all checks and money orders payable to A. B. Lipscomb, who will forward them to the proper commissioners.

Logicians may reason about abstractions, but the great mass of mankind never feel an interest in them. They must have images. God, the uncreated, the incomprehensible, the invisible, attracted few worshipers; a philosopher might adore so noble a conception, but the crowd turned away in disgust from words which presented no image to their minds. It was before deity, embodied in a human form, walking among men, partaking of their infirmities, leaning on their bosoms, weeping over their graves, slumbering in the manger, bleeding on the cross, that the prejudices of the synagogue, and the doubts of the academy, and the pride of the portico, and the forces of the lictors, and the swords of thirty legions were humbled in the dust.—Macaulay.

The Flood—Its Causes.

BY H. LEO BOLES.

Dr. Marcus Dods says: "The first great event which indelibly impressed itself on the memory of the primeval world was the flood." The Bible account of the flood is very brief and concise. There is no elaborate description of the flood, neither is there a long catalogue of causes assigned to it. The flood is frequently called "the deluge," and it is frequently mentioned in the New Testament Scriptures to impress a lesson.

The time assigned to the flood has been variously set by chronologists. According to the Hebrew text, it took place 1656 years after the creation; according to the Septuagint, it occurred 2,442; according to the Samaritan, it occurred 1,307 years after the creation. Noah was six hundred years old when the flood of waters came upon the earth. The ages of Adam and Methuselah measure the extent of the time from the creation to the flood, with an overlapping of about two hundred and forty years. Thus the time from the creation to the flood is spanned by the lives of two patriarchs. However, the time was sufficient for the wickedness of the children of men to become exceedingly great. Sixteen hundred years is a long time for people to commit sin and multiply the ways of sinning.

Two great causes may be assigned for the flood; and growing out of these two causes may be mentioned other remote and direct causes, subordinate, however, to the two chief causes. Sin on the part of man is the first cause, and mercy and justice on the part of Jehovah may be assigned as the second cause. The writer of Genesis does not give a long catalogue of sins. The record briefly states: "And it came to pass, when men began to multiply on the face of the ground, and daughters were born unto them, that the sons of God saw the daughters of men that they were fair; and they took them wives of all that they chose. And Jehovah said, My Spirit shall not strive with man forever, for that he also is flesh: yet shall his days be a hundred and twenty years. Nephilim were in the earth in those days, and also after that, when the sons of God came in unto the daughters of men, and they bare children to them; the same were the mighty men that were of old, the men of renown. And Jehovah saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually. And it repented Jehovah that he had made man on the earth, and it grieved him at his heart. And Jehovah said, I will destroy man whom I have created from the face of the ground; both man, and beast, and creeping things, and birds of the heavens; for it repenteth me that I have made them." (Gen. 6: 1-7.) Again, the record states: "And the earth was corrupt before God, and the earth was filled with violence. And God saw the earth, and, behold, it was corrupt; for all flesh had corrupted their way upon the earth." (Verses 11, 12.) We should remember that inspiration never overestimates, never uses exaggeration, in describing a thing; the description is never worse than the reality. The abnormal wickedness of the antediluvians is described in the strongest language and the demoralized condition of society is clearly depicted in Bible phraseology. "God saw that the wickedness of man was great," and that "every imagination of the thought of his heart was only evil continually." There was no mixture of good, no relentings, no repentances, no hesitations in evil, no remorses of conscience; it was a world of men and women fierce and energetic in wickedness, violent and lawless in unrestrained sin; six generations guilty of the deepest crimes. Truly the earth was ripe for destruction. "All the imaginations of their thoughts were evil;" the very first embryo of every ideal, "the figment of every thought, the very materials out of which perception, conception, and ideas were formed, were all evil;" the fountain which produced these, with all the thought, purpose, wish, desire, and motive, was an abomination in the sight of Jehovah. How great the sin must have been to provoke a compassionate God to destroy the world! The vindication of Jehovah and the glory of God demand that justice be meted out. In vain did the pious Noah beseech them to repent, and warned them of the threatened judgments of heaven; yet their course in crime was onward, and their thirst for sensual pleasure unquenchable. "The earth was filled with violence, and all flesh had corrupted its ways;" the restraints to evil had been removed; the reins of human passion had been broken; the voice of conscience was disregarded; God was not in any of their thoughts. No warning voice was heeded.

The love of sensual gratification had caused them to overleap the bounds prescribed by the laws of nature, and, regardless of the penalties, with appalling rapidity they hastened on to destruction. The imaginations of their hearts were evil, and only evil, *continually*. In the rank and file of the common people a storm of passion raged; tribe warred with tribe, man strove with man; universal wickedness in every shape and form prevailed. There is no need of a long catalogue of sins when we have such a description of the heart. The pen of inspiration goes to the fountain of sin, and briefly describes the heart, the source; and when it is only evil continually, nothing but evil can continually flow from it. We are told that there were giants in that age—giants physically and giants in wickedness. The emphasis is put upon the giants in sin; they were mighty in sin. It seems that the people were increasing and becoming stronger and mightier in their sins. Sin seemed to be increasing by leaps and bounds, including the whole teeming millions of earth, until every one, except the preacher of righteousness, is brought under its power and influence.

The sin of polygamy is assigned as a subordinate cause; "the sons of God took unto themselves the daughters of men." With an evil heart, this is to be expected. Lust and lasciviousness have cursed the human race in all ages, and the licentiousness of the sexes has brought ruin to every generation that fell under its influence. Some think that "the sons of God" has reference to the descendants of Adam through Seth, and that "the daughters of men" were the descendants of Cain, so that the union of these two great lines produced the giants in sin and wickedness. Others think that "the sons of God" were only those who were recognized as worshipers of Jehovah, while "the daughters of men" were those who did not worship Jehovah. It matters but little with us as to which position is correct. The thought that we gather is that a union of the two helped to encourage the wickedness in the land. These two great lines were blended in the licentious practices of that age and helped to corrupt the race before God. Some one has said that ninety per cent of the wickedness of earth is brought about by the violation of the law of purity and chastity and illegitimate association of the sexes.

Missionary Work in Japan.

BY NELLIE STRAITON.

If you are one of those who have contributed to Sister Lillie Cypert, you will be interested in learning something of the wonderful work she was enabled to do during the past year.

When she first took charge of the Zoshigaya Sunday school in 1919, her knowledge of the Japanese language was limited, the Sunday school was in a badly unorganized condition, and the teachers they were able to secure were very inexperienced. However, under her careful guidance and financial assistance, and with the coöperation of the teachers, the school has been able to do a splendid work. Of course there have been discouragements as well as en-

couragements in this work. At one time one teacher died, another married and moved away, and others who were students gave up the work at examination time. But in spite of it all, the school kept growing, and in a recent letter Sister Cypert said: "The Sunday school is increasing in numbers—almost doubled in the last month. We have had to increase our teaching force. Pray with us that we may do this work as God would have us do it among these little untrained olive plants."

English and Bible classes have also done much good. At one time she wrote: "I have two Bible classes in Japanese, will soon have an English class, have a Sunday-school teachers' meeting every week, and attend four other meetings each week." At another time: "I have a new Bible class for the time being. It is a real joy to try to give to hungry souls the thing they seem to so much desire. The young man that I am teaching is a very earnest one. He has been a Christian for a number of years, but knows very little about the Bible. He wishes to be a true, strong Christian, but because he does not know the Bible, he is a very weak one. He says: "Sensei [teacher], please strengthen my faith." And again: "I had an English class this afternoon, and they requested that we study the Bible instead of English. Of course I was delighted to make the change. We had a very interesting lesson. They want to study several times a week instead of one, and all of it Bible."

It seems to me, though, that Sister Cypert's personal work, especially among the young girls of Japan, is the best of all. At various times during 1920 she had with her a Japanese girl who was taking a kindergarten course, at the completion of which she planned to go to Okitsu to help Sister Sarah Andrews in her work there; a girl, a Christian, who was a student in a dental school, and who, by living with Sister Cypert, not only could attend the dental school, and Sunday school and church, which were near by, but also had the privilege of her influence and teaching; and a young boy, not a Christian, who had been working in a heathen temple in order to make his way through school, but who had become so disgusted with the bad habits of the priest that he wished to get away. To him, too, Sister Cypert lent a helping hand, helping him to get work, to attend public school, Sunday school, and church. To all of these she gave English and Bible training and teaching and that personal help which is worth so much.

Those already mentioned were only temporary, but there are two others who have shared the privileges of Sister Cypert's home and who are still with her. Ogawa San, a girl of sixteen, had learned some things not at all for her good and had been expelled from school. She was an orphan, and Sister Cypert found her living with an old grandmother who did not seem to be able to give her the mother's care and counsel which she so much needed. However, Sister Cypert's patience, wisdom, and prayers overcame all obstacles, and early in January, 1920, she wrote me that Ogawa San had been studying hard, had been a very good girl, that she had been allowed to reënter school, and, best of all, that she had become a Christian. Since that time she has had nothing but praise and commendation for this girl, who, but for her kind-hearted assistance, might have led a very different life, and might never have heard the sweet story of Jesus. Ogawa San helps in the housework and the care of the other little girl about whom I am going to tell you, teaches in the Zoshigaya Sunday school, and is at present taking an English course at school so that she can help Sister Cypert with translation work later.

Kiy-Chan is the other little girl, seven years old, and the daughter of a poor widow who was finding it very difficult to support herself and the two children. She is a Christian, and is very anxious that her little girl not only be supplied with the necessary food and clothing, but that she also have the advantages of Christian training and teaching; so she gave her to Sister Cypert to adopt and to care for as she saw best. The child is now in her second year in school, and is doing very good work. She is a bright little girl and learns fast both at home and at school. Sister Cypert hopes that some day she will grow up to be a true Christian and be useful in the Master's work among her own people.

All this good work takes money. Out of her personal funds, which amounted to one hundred dollars each month during the past year, she met all her own expenses (with the exception of her furniture), paid a native helper during part of the time, cared for these last two girls (one of them during the entire year and the other for the past several months), and contributed to the Zoshigaya Sunday school and other mission work in Japan; and now she is anxious to start a school for girls, which, however, will require additional funds. If you want to learn of the great need for this school and Sister Cypert's desire to have it, read "Do Japanese Girls Need Christian Teaching?" a copy of which I will be glad to send you on request.

Many individual Christians, classes, and churches contributed to her support during the past year, most of them having learned of her work through the kindness of our religious papers in publishing reports, news items, and missionary articles. To all of these I wish to express my appreciation of their coöperation and to pass on to them the following message from Sister Cypert: "I am more thankful to you than I can tell for the big, fat check for my regular expenses and my furniture, and, of course, to all those who had a part in it, and for your special part in it, too; and it goes without saying that I am thankful to our kind Heavenly Father, who so bountifully supplies all of our needs, even down to unworthy me, and gives us so many kind friends that are such an encouragement to press on and do even more and to have a desire to do more still, not only for their sakes, however, but for the Lord's sake, who deviseth all things."

The amounts I forwarded during 1920 to Sister Cypert and others aggregated $1,549.04.

Publisher's Notes.

Have you read "The Model Church," by G. C. Brewer? This is a live book, and will be very useful to all who are interested in church work. Price, $1 per copy.

Have you seen a copy of "Life and Sermons of Jesse L. Sewell?" We have a few copies on hand and should be glad to have your order at once for this book. Price, $1.50 per copy.

"Sweeney's Sermons" is a most excellent book of sermons and has been read by many people. All who have read it pronounce it one of the best books of sermons published. Price, $1.50.

We still have on hand a few copies of "Peloubet's Select Notes for 1921." The price of this book is $2.10, postpaid. If you expect to get a copy, you should send us your order at once. After our present supply is exhausted, we will not be able to furnish the 1921 edition.

To any one who will send us two new subscribers to the Gospel Advocate, accompanied by the regular subscription price, $2.50 each, we will send a copy of the "Folk-McQuiddy Discussion on the Plan of Salvation," free. This book has had a wide circulation, and discusses many of the differences between the Baptists and Christians. If you wish to buy a copy of the book outright, you may have it for $1.50.

Have you seen "Questions and Answers," by Lipscomb and Sewell? This is a large book of eight hundred octavo pages. It is handsomely bound, and contains the joint labors of these two men for over forty years. A great variety of questions are answered in this volume. Price, $3. Considering the size and the exceedingly high cost of manufacture, the book is selling at a very low price indeed. Send us your order for a copy to-day.

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EDITORIAL

Statement of Position.

BY J. C. M'Q.

It is due our readers to understand the aims and purposes of the Gospel Advocate. As it is necessary to frequently restate the truth, giving line upon line and precept upon precept, so also it becomes necessary to restate our position in order that there may be no confusion of thought and action.

The Gospel Advocate has always boldly contended for individual action as opposed to centralization. It stands for the autonomy of the churches and has opposed ecclesiasticism. The local church is the only organization known to the New Testament. It is the duty of the elders to oversee, tend, and teach the church. This arrangement and appointment of God should be respected and honored by all. Any influence that takes authority from those to whom God has given it is destructive of the divine order. This journal has never encouraged any one to belittle the influence and scriptural authority of the elders, but has discouraged and discountenanced any attempt to do so. The Gospel Advocate is neither a confessional nor a judge. As it is not a board of elders, but simply individual Christians publishing a religious journal, it encourages sinners to confess their sins to the elders of the congregation where they worship. It is not its purpose nor mission in the world to sit in judgment on the difficulties that may arise in the local congregations. The discipline of unruly members in the different congregations is the work of the elders in those respective congregations, and the Gospel Advocate means to encourage the elders to do their work faithfully. It is not so inconsistent as to undertake to do this work itself.

Some of our readers seem to think that the editor indorses everything that appears in the Gospel Advocate. This is a mistake. So long as we have individual thought and individual action there will be some diversity of opinion. The Gospel Advocate contends for unity in essentials and freedom in opinions so long as one does not force his own opinions upon others. It stoutly and vigorously contends that opinions should be held as private property. For one to attempt to force his opinions upon others means disruption of the churches. No one can have too much respect for the plain, revealed will of God; and when God has clearly spoken, that should be an end to all controversy. Men should meekly bow in humble submission to God's authority. There is enough clearly revealed in the word of God to occupy the brightest minds until Gabriel blows his trumpet. All men may be greatly edified by dwelling upon the fundamentals of salvation. No human mind is great enough to fully comprehend and exhaust the plainest things revealed in the plan of salvation. The Gospel Advocate has not only not sought to bind its opinions upon others, but it has contended that it is a sin to do so, and with all of its strength has discouraged any man from making his opinion a test of fellowship. It should be distinctly understood, however, that the publication of an item of news is not to be considered as an indorsement of the one who furnishes said item. Neither should it be considered a condemnation of those who differ from him. It is not the province of a religious journal to pass upon such questions. Its province is to teach the truth as it is in Christ Jesus and seek to lead men to accept and practice the truth. It is not possible for any journal to know the facts concerning difficulties between brethren that may arise thousands of miles away. Of course, if a journal knows a man to be a vicious man, then that journal should not encourage the man in his evil course. It should not bid him Godspeed and thus become a partaker of his sins. On the other hand, it is one's duty to boldly and fearlessly condemn the man in his evil course, seek to lead him to repentance and restore him in a spirit of meekness.

An editor often publishes an article that is not vicious and that is not calculated to do evil, when he does not agree with everything contained in the article. An editor should not seek to put every contributor into his individual mold. Such a course is entirely too autocratic. He must stimulate freedom of thought and freedom of action. Neither should it be expected that every editor of a paper will agree with everything that every associate or contributing editor may publish. I have never felt responsible for everything that every editor has published in the Gospel Advocate. Neither have I expected every editor to indorse everything that I have published. I must account for myself to God; so I must be free to act as I think God demands of me. Neither can any one who is seeking to grow in grace and the knowledge of the truth agree to publish precisely the same thing ten years hence that he is publishing now. Many of us have discovered some mistakes that we have made in the past. Honest men make mistakes. An editor, in making up his paper, should make it up for the readers and not for the contributors. He should consider an article simply on its merits, and not be influenced by his likes and dislikes for the author of the article. It is not wise to publish an article that will do no good and may do harm simply to please the contributor. He should publish those things which will be helpful to the public.

We hope our readers will fully understand that when we publish items of news from congregations where there are disturbances in the church, that such publication does not mean an indorsement or condemnation of any one. We usually publish such items without any knowledge of local differences. The sole purpose of every journal and of every Christian should be to honor and to glorify God. All should seek to advance God's kingdom in the world, and should give themselves wholly and unreservedly to the work, doing their full duty, leaving the results in the hands of Him who doeth all things well.

"A Defense of Baptist Doctrine." No. 3.

BY F. W. SMITH.

Under what Brother Burress calls "The Climax" he gives us the following:

THE CLIMAX.

"Not by works of righteousness which we have done, but according to his mercy he saves us, by the washing of regeneration, and renewing of the Holy Ghost; which he shed on us abundantly through Jesus Christ our Savior." (Tit. 3: 5, 6.)

Brother Smith's interpretation of this marvelous passage, to my mind, is a boomerang. He says: "The 'washing' of regeneration here mentioned refers to baptism, as all scholars and commentators of note agree, and is placed over against the works of 'righteousness' by which no one is saved. The apostle says while we are not saved by works of righteousness—that is, the kind of works here mentioned—we are saved by baptism, which shows that baptism does not belong to that class of works by which we cannot be saved."

He admits, not saved by works of righteousness, then says "we are saved by baptism." The distinction of "works of righteousness" into classes, one by which we cannot be saved, another (baptism) by which we are saved, is not made in the text.

When the Savior asked baptism of John, he said, "Thus it becometh us to fulfill all righteousness," regarding baptism as such. Not that he would "thus" become the Son of God, or become any more divine. John, speaking of Jesus, said: "And I knew him not: but that he should be made manifest to Israel, therefore am I come baptizing with water." Baptism declares, does not procure.

Wonderful works claimed to have been done in the name of the Lord did not win salvation. (Matt. 7: 21-23.)

Paul gives a clear exposition of Tit. 3: 5 in Eph. 2: 8-10: "For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: not of works, lest any man should boast. For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them." Salvation is a gift. Gifts are received and not won. "The gift of God is eternal life through Jesus Christ our Lord." (Rom. 6: 23.) "By grace are ye saved through faith; and that not of yourselves: it is the gift of God." "Now to him that worketh is the reward not reckoned of grace, but of debt. But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness." (Rom. 4: 4, 5.)

Thus it may be seen that our friend thinks I have placed myself in an inconsistent attitude by admitting we are not saved by "works of righteousness which we have done," but that we are saved by baptism. "The like figure whereunto even baptism doth also now save us" (1 Pet. 3: 21) is the language of holy writ; and can it be possible that Brother Burress will deny what the apostle Peter affirms?

But he supposes my mistake in the matter consists in making a distinction between "works of righteousness" not made in the text (Tit. 3: 5). Well, now, his quarrel on this point must be made with the apostle Paul, and not with me. That inspired man wrote plainly in these words: "Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Spirit." The Holy Spirit himself made a very broad distinction between "works of righteousness" and obedience to God in baptism, and I regret very much that our friend is unable to see this clear distinction. He refers to the baptism of our Savior as proof that baptism belongs to the works of righteousness by which none could be saved, but in this he is very much mistaken. The "works of righteousness" by which no one could be saved required and demanded absolute perfection from the moment of accountability to the moment of death, and knew neither grace nor mercy, while baptism is associated with the *mercy* of God—viz.: "But according to his mercy he saved us, by the washing [baptism] of regeneration," etc. The very fact of one's submitting to baptism for the remission of sins is a confession of sins and a knocking at the door of God's mercy and pardon. John says: "Little children, let no man deceive you: he that doeth righteousness is righteous, even as he is righteous." (1 John 3: 7.) Does our friend think the righteousness here referred to belongs to works of righteousness by which none can be saved? Again: "Whosoever doeth not righteousness is not of God," etc. (1 John 3: 10.) Will he contend that the righteousness here mentioned is the same as the works of righteousness by which no one could be saved? Once more: "Wherefore, my beloved, as ye have always obeyed, not as in my presence only, but now much more in my absence, work out your own salvation with fear and trembling." (Phil. 2: 12.) Here the terms "obedience" and "works" are used interchangeably, and salvation is associated with obedience or works. Now, will Brother Burress say that no distinction is made between works by which men are saved and those by which they cannot be saved?

He says: "Baptism declares, does not procure." Of course baptism does not *procure* the remission of sins—the *blood* of Christ does that; but will our friend contend that the blood of Christ procures salvation for any one apart from faith and repentance? I know he will not; and since faith and repentance are *acts* of the creature, why relegate baptism to "works of righteousness" by which no one could be saved, in the face of Peter's answer to believing, penitent sinners—viz.: "Repent, and be baptized every one of you in the name [by the authority] of Jesus Christ for the remission of your sins, and ye shall receive the gift of the Holy Ghost." (Acts 2: 38.) In trying to get sinners saved without acts of obedience, our friend quotes a passage which is most fatal to his theory—viz.: "By grace are ye saved through faith; and that not of yourselves: it is the gift of God." (Eph. 2: 8.) The passage teaches that salvation by the grace of God is *appropriated* through *faith*, and here our friend runs up against an act of obedience standing between him and salvation by grace. I might have said, and do now say, that "through faith" includes repentance and baptism before the salvation by grace is reached. Of course eternal life is the gift of God, but not without faith and obedience. "But we are not of them who draw back unto perdition; but of them that believe to the saving of the soul." (Heb. 10: 39.) Again: "And being made perfect, he became the author of eternal salvation unto all them that obey him." (Heb. 5: 9.) Our brother himself, though unconsciously, makes the distinction between "works of righteousness" by which no one could be saved and acts of obedience looking to salvation. Hear him: "Now to him that worketh is the reward not reckoned of grace, but of debt. But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness." (Rom. 4: 4, 5.) Unfortunately for his theory which sets baptism aside as a work of righteousness by which none could be saved, he contends for a work which men must do to be saved—viz., faith. Christ said faith was a work. (See John 6: 28, 29.) The failure to properly divide and apply the word of God (see 2 Tim. 2: 15) is the trouble with Brother Burress and multiplied thousands of others.

We are in need of help. The Bible recommends faith in God. We are not in position to know God; we cannot even by severe reason tell if he exist. We may guess at it from certain things we are sure of in nature and from the power of the human mind; but there is a hiatus between knowledge and the superior intuition known as faith, "trusting where we cannot prove," as Tennyson says. That gap can never be filled, seeing that we must have infinite intelligence ere we can know God. Hence, we have got to trust; we must capture the sweet reliance on the gracious love of God that shone even in the Lord's face.—J. H. Dunham.

By admiration of what is beautiful and sublime we can mount up a few steps toward the likeness of what we admire.—J. S. Blackie.

AT HOME AND ABROAD

N. W. Proffitt, of Paris, Texas, is in a meeting at Sixth Avenue, North, and Buchanan Street, this city.

J. D. Tant writes from Statesville, N. C., May 9: "Our meeting continues with great interest. Three baptized to date."

J. W. Grant preached to fair audiences at Reid Avenue Church, this city, last Lord's day. The attendance there is not as regular and the interest as good as it should be.

Some brethren and churches of the city have taken an option on a nice brick meetinghouse on the Granny White road, at twenty-nine hundred dollars. The Baptists are selling it.

Married, on Wednesday, May 11, Fred Bowers to Minnie Winchester, J. C. McQuiddy officiating. The couple will reside in New York. We all congratulate them and wish them a useful and happy life.

R. C. White preached at Ashland City, Tenn., last Lord's day, and will preach next Lord's day at Glasgow, Ky. Beginning on the fifth Sunday in this month, he will hold two meetings in East Tennessee.

S. C. McCasland changes his address from 102 New York Hall, Louisville, Ky., to Winters, Texas, Box 285. He expects to return to the Southern Baptist Seminary in Louisville sometime in September next.

W. T. Hines writes from Blackwell, Okla., May 9: "The Blackwell mission meeting is moving off nicely. We have thirty-five or forty members who will keep house for the Lord. I will stay here a week longer."

We enjoyed a visit from W. B. Hillman, of Waverly, Tenn. From him we learn that L. L. Brigance, of Henderson, Tenn., will hold a meeting for the church at Waverly, beginning on the second Lord's day in June.

Leslie G. Thomas writes from Pontiac, Mich., May 9: "On May 1 we closed a two-weeks' meeting in Akron. I began here yesterday. My next place will be Speaker. Brother Hastings, of Detroit, labors with this congregation."

Foy E. Wallace, Jr., Vernon, Texas, says: "We baptized twenty-four in the Lockney meeting; eight at Plainview. Both churches are in good condition. T. S. Teddlie conducted the song service in both meetings. We begin at San Saba on May 15."

The meeting at Foster Street Church, this city, conducted by C. R. Nichol, closed on last Lord's-day night with forty-eight baptisms and three restored. He began a meeting at Lindsley Avenue on Monday night. Services will be held at 2:45 P.M. and 7:45 P.M. each day.

Flavil Hall writes from Birmingham, Ala., May 12: "I am in a good meeting with the Newcastle congregation, ten miles north of Birmingham. The visible results have been twelve baptisms, two from the Baptists, and one restored to the fellowship. Others are expected."

J. G. Allen preached for his old congregation at Green Street, this city, last Lord's day. He had in years gone by probably preached for this church more than any other man, and it was a great pleasure to him to preach for them again after several years' absence in the West.

The meeting conducted by R. V. Cawthon at Green Street, this city, recently closed with twenty-two additions. Good interest prevailed throughout the meeting. He is now in a meeting at Grandview Heights, having begun there on last Lord's-day afternoon. He will preach every day at 3 P.M. and 7:45 P.M.

Cled E. Wallace writes from Rock Springs, Texas, May 9: "We baptized twelve in a good meeting here. Theron Cottle is doing good work as local preacher. John S. Durst, of Junction, visited us a few days, and helped much in the meeting. His presence is an inspiration. I shall begin at Ranger on May 15."

Charles F. Hardin, Springfield, Mo., May 9, says: "We were at Neosho, Mo., seventeen days with the church, and the meeting resulted in twenty-one additions. Rue Porter is one of the best evangelists I ever saw. My next effort will be song leading for M. C. Cayce at Columbus, Miss., beginning next Sunday."

Will J. Cullum preached for the Twelfth Avenue congregation, this city, last Sunday, morning and evening, to very large audiences. The interest and attendance in the Bible study continues to grow. Last Sunday's attendance was the largest in the history of the church, there being three hundred and forty-four present.

N. E. Hicks writes: "Oscar E. Billingsley closed a very successful meeting at Knobel, Ark., on May 5. We had sixteen additions to the one body during the eight-days' meeting. We have increased our membership this year more than one hundred per cent, and there are still other penitent believers who we hope will soon obey."

James A. Allen preached two fine sermons to the Charlotte Avenue Church, this city, last Lord's day at their tent. The attendance was representative, and demonstrates that they can keep up their interest in church work even if their house is only in process of construction and in no way available for present use.

From F. L. Young, Sherman, Texas, May 7: "I am in a fine meeting here. A number have been baptized and several restored. This is a fine church, and Brother White is doing a great work here. I continue one more week. Our meeting in Paris will begin on June 19, with L. S. White doing the preaching. We are expecting great things."

J. C. Mosley recently held a good meeting at Dongola, Ill., which resulted in a number of baptisms. In a note received from Brother Mosley while the meeting was yet in progress, he says: "I have a call to go to Alberta, Canada, over a thousand miles north of here. I guess I will work in Tennessee a while now. I will consider the Canada trip."

T. W. Phillips, writing under date of May 9, says: "I am just in home from Wewoka, Okla. Had a fine meeting. Baptized eleven splendid people and restored one." At this writing he is in a meeting at Junction City, Texas, which is the home of our esteemed brother, John S. Durst. He says that Brother Elam's meeting starts off well in Fort Worth.

Among our callers last week were T. Q. Martin and wife. They had made a visit to his wife's people at Franklin and were en route to Murray, Ky., to hold a protracted meeting. Brother Martin had just closed an interesting meeting in Birmingham, Ala., with three additions. He is a very earnest gospel preacher, and does much good in proclaiming the gospel of Christ.

A card bearing the following announcement comes to us: "Tent meeting, conducted by the church of Christ, two weeks, May 15-29, post-office lot, Columbus, Miss. Preaching by Evangelist M. C. Cayce, of Jackson, Miss., 10:30 A.M. and 7: 45 P.M. every day. Song service conducted by Charles F. Hardin, of Springfield, Mo. These services will interest and help you. Come!"

C. W. Sewell writes from Corpus Christi, Texas, May 8: "Two were immersed at Sinton on the third Sunday in April. I preached a week at Raymondville, down at the edge of the Rio Grande Valley, embracing the first and second Sundays in May. No conversions. J. H. Lawson, of Houston, is in a two-weeks' meeting for us at Corpus Christi, and F. J. Berry is preaching at Houston."

John W. Hedge, writing from Ryan, Okla., May 11, says: "The meeting here began on May 1, with D. C. Williams and myself doing the preaching. Our crowds have been good, so I am told, for this place. One has been baptized to date. On May 18 I am to begin an eight-days' debate at Snow Hill, near Blanchard, with G. F. Slape, Baptist. The general church questions will be discussed. On May 27 I am to begin a meeting at Caddo."

From J. S. Daugherty, Kirbyville, Texas, May 9: "I preached twice for the scattered-abroad faithful in Wiergate, Newton County, yesterday. These members have never met regularly for worship. I am to return on May 28 and lead them in a ten-days' meeting, at which time we hope to perfect a permanent organized body. This will be my first meeting for the season, but I will be busy in meetings the remainder of the year."

Andrew Perry writes from Kosciusko, Miss., May 9: "Last week I preached at Cork Schoolhouse, near Ackerman, Miss., H. D. Jeffcoat's home. I began on Monday night and preached each night until Friday night. We had growing and attentive audiences. On Saturday Brother Jeffcoat and I went to Nial Schoolhouse, ten miles south of Kosciusko, where we each preached twice to fine and attentive audiences. I will return to that point on Saturday night before the second Lord's day in June, and will probably preach each night during the following week. There are several there who seem to be persuaded, and I look for several additions."

The meeting at Lindsley Avenue had an excellent beginning Monday night.

Brother Wrye's meeting at Eleventh Street, this city, is reported doing fine, with twenty additions to Tuesday morning.

John B. Peden, of Avon Park, Fla., recently held a very successful mission meeting of ten days' duration at a point where there was not a member when he began the work. He baptized ten during the meeting.

J. L. Barfield is open for engagements as song leader for protracted meetings for the coming summer. He is a fine song leader. Call him, and you will not be disappointed. His address is 131 Fifth Avenue, North, Nashville, Tenn., care of the Bethel House.

George W. Graves reports a nice visit to the church at Millersburg, Rutherford County, Tenn., last Lord's day. He had fine audiences at both morning and night services, and says the church is manifesting good and hearty interest in the Lord's work.

Vernon Rozar writes that he has suffered a breakdown in health and that he and his wife will go to his father's home next week to stay until his protracted-meeting work begins, hoping to regain his strength. Address him at Fayetteville, Tenn., Route 6, Box 66.

Brother Thurmond, of Adairsville, Ky., was in our office last Monday. He reports the congregation at his home town as not making the progress in Christian growth that they ought to make, though they keep up the weekly meetings on the Lord's day. Dr. Ward preaches for them monthly.

From O. M. Reynolds, Madill, Okla., May 11: "I closed a fifteen-days' meeting on Monday at the water, at Lebanon. We had exceptionally good attendance and interest throughout the meeting. Most people 'heard gladly.' The little church was greatly strengthened, twelve were restored, and ten were baptized. Eighteen of the number were matured, married people. I left forty happy souls working and worshiping in orderly manner. My home church had fellowship in conducting the meeting."

T. B. Clark sends the following from Childress, Texas, May 9: "On the second Sunday in May there were four more additions to the congregation here—three restorations and one baptism. The one baptized is a young man who stands high in Childress. Much interest is manifested in all the services. We are all looking forward with special interest to our protracted meeting, to begin on the fifth Sunday in May, with W. D. Bills doing the preaching and Dr. S. A. Pittman conducting the song service."

J. C. Pendergrass writes from Whitleyville, Tenn., May 9: "I am back in Tennessee for another summer's work. I preached at Walnut Grove on the first Sunday in this month, and at Flat Creek at night. I was with the faithful in Big Bottom yesterday. We had the largest crowds I ever saw at that place. I aim to be at Brimstone next Lord's day, at Pine Hill on the fourth Lord's day, and at Sugar Creek on the fifth Lord's day at eleven o'clock and at Hurricane in the afternoon. I aim to be busy all the year."

In a few months A. Ellmore will be eighty-three years old. Considering his age, he is quite active. He says: "For nine years I have preached five times per week, written many letters, and have written for from two to four papers. In addition to this, I have done some chores." He feels that this is his duty, provided he always does the right things. Like all men of his age, he is grieved to see any departures from the apostolic faith and practice. May he be spared long to advocate the pure and simple gospel of Jesus Christ.

Will W. Slater writes from Bates, Ark., May 11: "Sunday was a good day with us at Park Hill Church. We now have seven classes in the Bible study. Our meeting is to begin on the fifth Sunday in May, with J. Will Henley as minister. I am here in a meeting which began last evening with a good attendance. The home church sent me here to assist the few we have here. We are using the Methodist church house. M. S. Gabbard, of Delaney, Ark., is preparing to devote all his time to evangelistic work. He is a good preacher and one of the best of men. Brethren, if you will call him, he will go you good."

John E. Dunn, of Irving, Texas, with J. W. Acuff as leader in song, has had a very fine meeting at Hillsboro, Texas. There were thirty-one additions to the congregation, with twenty-five baptisms and three restored. A local evening paper says: "The church is greatly encouraged over the success of the meeting. The church of Christ in our city has in the last few years grown from a mere handful of members into several hundred. This church has become a mighty power and influence for good in our community. In the disciples of Christ we have an earnest, godly, and enthusiastic body of people who have a great future before them."

Tice Elkins writes from Fort Worth, Texas, May 9: "Yesterday was another glad day for the Southside church of Christ, this city. Two more precious souls were baptized into Christ. Large crowds in spite of rainy weather. Brother Elam is at the Central Church, preaching his good, old-fashioned sermons. He will begin for Southside when the Central meeting is over. I will begin the Southside meeting on the fourth Lord's-day morning in May and go on until Brother Elam can take hold, if he does not close at Central before that time. Brother Busby is still carrying the fight on at the Northside Church, where more than thirty have been added to the fold, and will go on this week."

H. N. Mann writes from Riverside, Tenn., May 9: "Yesterday was a busy day, of sorrow and joy, with us. We lost one of our best members in the death of Hollis Nutt, who was buried at three o'clock. N. W. Proffitt, of Paris, Texas, conducted the funeral services, with the largest number of people attending we have seen at a burial here. I conducted services out three miles from home at eleven o'clock, and we had six confessions and two sisters to come back to their 'first love.' I came home to attend the funeral, then returned to attend to the baptizing. Our work moves along with good interest and growing prospects. At three places I visited in March the people brought dinner, and we had two services in place of one. I am having two and three services each Lord's day, and need more helpers to meet the calls."

S. W. Bell writes from Sedalia, Mo., May 11: "In the midst of mud and a continuous rain almost all day, some of the faithful came to church at the Berea meetinghouse last Sunday. Let all imitate their zeal. How I wish the whole State were filled with as good people as these! I have just learned that W. W. Slater cannot get to us before June 14, instead of earlier, as we had hoped. We are starting into this great summer's fight walking by faith, trusting that God's children will help us in it. These brethren have been 'turning down' other calls to come to us, and we want them to have the right kind of support. If you can only aid us a dollar or so per month for the summer, and others will do the same thing, we can keep this tent going. This immediate field needs two or three tents. We want to get two to going as soon as possible. 'Who is on the Lord's side?'"

Earnest C. Love, Fresno, Cal., writes: "The attendance at the Fresno Street Church is steadily increasing. Two interesting services were held yesterday (May 8), the evening service being held in the tent, which has been erected on the lot recently purchased by this congregation. L. D. Davis delivered an interesting discourse, and our meeting, which is to continue indefinitely, started with an encouraging attendance and much interest manifested. We are hoping to do much good. I preached at Madera yesterday, morning and evening. We are progressing nicely at the Fresno Home and School. To-day Brethren Riggs, Perkins, Walker, Borden, and Hayes visited us, and made interesting talks at our chapel service. We are always glad to have our friends visit us, and appreciate any interest the brethren may show in the work."

E. M. Borden, Riverside, Cal., writes: "The preachers' meeting at Dinuba was well attended and was a success in every way. The brethren at Dinuba referred to it as 'a feast of good things.' Among the subjects discussed by the various preachers were these: 'The Church of Christ—What Is It?' 'The Work of an Evangelist,' 'Church Music,' 'Unity,' 'Church Discipline,' 'Church Finances,' 'A Model Church,' 'Church History,' 'Coöperation.' I am not sure that I can give the names of all the preachers who were present, but I will do the best I can: William P. Walker, L. D. Perkins, E. C. Love, W. H. Trice, G. W. Riggs, A. J. Craig, Brother Badger, O. W. Gardner, S. E. Witty, Brother Dickson, Brother Scott, Brother Wyatt, Brother Pace, Paul Hays, Fred Hays, Brother Cargile, and the writer. I believe this meeting will result in much good. We are now in the midst of a revival meeting which began on Sunday after the preachers' meeting. Large audiences, but no additions to date. The cause of Christ is on the upward way in California."

QUERY DEPARTMENT

BY J. C. McQUIDDY.

W. T. Champion asks an explanation of John 13: 1-7. The point on which he wishes information is whether the foot washing was after the passover or after the Lord's Supper, or at the Bethany supper.

The foot washing referred to in John 13 was after the passover supper and not after the Lord's Supper. We have no account of the institution of the Lord's Supper in this chapter. As we learn from Matthew and Mark, Judas at the passover supper dipped in the dish with Christ, and then went out before the institution of the Lord's Supper. We learn from John 13: 30: "He then having received the sop went out straightway: and it was night." This refers to Judas, and was before the Lord's Supper. The supper at Bethany was six days before the passover. We learn from Matt. 26: 17 that on the first day of unleavened bread the disciples came to Jesus, saying: "Where wilt thou that we make ready for thee to eat the passover?" This shows conclusively that the foot washing was not at the supper at Bethany.

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J. M. Dennis, of Franklin, Ky., sends the following questions for answer in this department: "(1) Is the Greek preposition 'eis' ever translated in the Bible 'because of?' (2) Is 'eis' ever translated 'in order to?' (3) How many times in the Bible is 'eis' translated? (4) Is the Bible account of creation the oldest in the world to-day? (5) Is there now in existence any testimony of uninspired men who question the inspiration of the Bible that is supposed to antedate the Bible?

1. "Eis" is never correctly translated "because of." See Thayer's Greek-English Lexicon of the New Testament.

2. "Eis" is correctly rendered "unto" or "in order to."

3. I do not know just how many times "eis" occurs in the Bible, hence do not know how many times it is translated.

4. The Bible account of creation is the only account of creation we have.

5. There is no history that gives an account of creation that antedates the Bible.

Brother Dennis also asks that I explain Isa. 28: 14, 15, 18. He desires to know who are the "scornful men" and with whom or with what did they make this covenant and agreement. The "scornful men" were those that Isaiah warned to turn away from their sins and who scoffed at and scorned his warning. Isaiah refers to the scoffers who ruled the people of Jerusalem, and who had said, "We have made a covenant with death, and with Sheol are we at agreement," and that they would be free from death and the grave when the overflowing scourge should pass through, because it would not find them.

He asks for an explanation of Isa. 28: 16. He wishes to know if the "tried stone" refers to Jesus, and if "Zion" is Mount Zion—Jerusalem. The "tried stone" undoubtedly refers to Jesus; for when Jesus so applied it in the New Testament, the Jews did not question it. "Zion" refers to Mount Zion, which was connected with Mount Moriah.

He also inquires for an explanation of Isa. 2: 2, 3. He wishes to know what is meant by "the mountain of the Lord's house" in verse 2 and "the mountain of the Lord" in verse 3. "The mountain of Jehovah's house" in verse 2 refers to Mount Moriah, on which the temple was built. It is probable that "the mountain of Jehovah" in verse 3 also refers to Mount Moriah. I suppose that the "hills" were hills, as mountains are above the hills. The mountain mentioned in Mark 3: 13 is entirely different from Mount Moriah spoken of in Isa. 2: 2, 3.

The following is from J. S. Westbrooks, Christiana, Tenn.: "In the year 1913 I was in a cyclone. I did not get killed, but I got a pretty good scare. So, after it was over, I had me a storm cellar built; and when the storm signs get good, I and wife go in. Some of the folks poke fun at us and call it a weak faith and running from God. Now, as to what they say, that is all right. Of course I do not use it in place of faith or prayer, but in connection with both. Am I right or wrong? What do you say?"

In order that the reader may fully understand the situation, I give Brother Westbrooks' language in full. It is not wrong for a man not to unnecessarily expose himself to danger. In fact, it is foolhardy to do so. When the devil would have Christ throw himself down from the pinnacle of the temple and thus fulfill the prophecy that the angels would bear him up lest he dash his foot against a stone, he replied by saying: "Thou shalt not tempt the Lord thy God." It is not a lack of faith, but a display of judgment, for a man to make proper provisions to care for himself. Some Christians foolhardily go into temptation, fall, never get up, and at last sink down to hell.

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J. A. Usrey, of Hedley, Texas, sends some questions to be answered. (1) He says that some loyal Christians practice giving thanks for the bread and wine at the same time, and then states that this is not in accord with the divine record, which is correct. (2) He mentions the fact that the divine record speaks of using only one cup, and then asks, if it is necessary to give thanks for the bread and then give thanks for the wine, why is it not necessary to follow the example of using one cup? (3) He quotes Matt. 28: 1, "Now late on the Sabbath day, as it began to dawn toward the first day of the week, came Mary Magdalene," etc., and asks: "Why is it that the apostle wrote like the end of the Sabbath was just before daylight, while in reality the Sabbath ended nearly twelve hours before?"

1. If we follow the divine record, we certainly will give thanks for the bread and also give thanks for the wine. Christ first took the bread and gave thanks, or blessed it, and then took the wine and gave thanks, or blessed it. It is always safe to follow inspired example.

2. The "cup" referred to means the contents of the cup, as shown in the Greek, and not the cup itself. If it had meant the cup itself, then it would have been necessary to use the same cup that Christ and the apostles used.

3. This passage is rather difficult. The Jewish Sabbath began at sundown on Friday evening and ended at sundown on Saturday evening. The same word in the Hebrew signifies both evening and night. "And God called the light Day, and the darkness he called Night." (Gen. 1: 5.) Matthew has used the word in this sense, pointing out the latter part of the Jewish night, "that which immediately precedes the rising sun, and not the first part, which we call the evening." The transaction mentioned here evidently took place early on the morning of the third day after our Lord's crucifixion—what is called our "Sunday morning," or the first day of the next week. The artificial day of the Jews began at the rising of the sun and ended at the setting of the sun. All the rest of the time, from the setting to the rising of the sun, they termed "night." It was this that Matthew had in mind when he said "in the end of the Sabbath, as it began to dawn toward the end of the week."

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Clifford Lumley, Beamsville, Ontario, Canada, wishes the query editor to explain Acts 2: 41, which reads: "They then that received his word were baptized: and there were added unto them in that day about three thousand souls." He asks: "How many were added on that day by baptism?" All "that received his word were baptized;" but the Spirit does not say that the three thousand who were added on that day were all baptized on that day. Probably they were, but we cannot certainly know they were.

HOME READING

My Nest.

Some nights, when I lie down to rest,
I think about the bluebird's nest
That just outside my window pane
Is tossing in the wind and rain.

And then I cuddle snug and warm
To shut away the night and storm,
And make believe I'm in a nest
Against the mother bluebird's breast.

And presently, beneath her wing,
Into the dark I seem to swing
Far to and fro, until it seems
I swing into the land of dreams.

—Selected.

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"I Never Thought of My Mother."

One of the largest bank robberies on record occurred some weeks ago in Chicago. A young employee of a trust company, less than seventeen years old, absconded with Liberty Bonds valued at seven hundred and seventy-two thousand dollars. He was arrested in the little town of Hayworth within a few days and was returned with practically the whole of his plunder to Chicago, where he was indicted by the grand jury. So far as is known, he was an exemplary youth and was guiltless of the small vices of his age. His mother was a godly woman, and he had been brought up under Christian environment.

When his sister, on seeing him for the first time after his arrest, reminded him of his mother, he is said to have exclaimed: "Through this whole thing I never thought of my mother. That is what I regret." He never thought of his mother, and that omission brought the first tears to his eyes. What a lesson for mothers and sons alike!

A great French economist has said: "We may forget our fathers, but we never get away from the early teachings and principles of our mothers." How true the words! In the whirl of our present-day life, fathers, even Christian fathers, give little time to their children. They leave home early in the morning and usually return late at night, worn with the day's work and usually too tired to be troubled with household matters or the training of their children. It has been said that we take our talents from our fathers, our characters from our mothers. The Roman Catholic Church fully understands this principle when it lays down the maxim: "Give us the child until he is seven years old, and then you can have him." It is the home training that counts. The old Romans used to say: "A vessel long retains the odor wherewith it has been imbued when new."

The first awakening of conscience took place when this young bank robber, led astray for a moment by the glitter of the thousands which had been committed to his care "to count them over," obeyed an insane impulse and absconded with all this wealth. Fortunate is the boy who can weep at the memory of his mother; there is still hope for him. Home training in almost every case is mother training. The memory of a prayer made at mother's knee cannot be effaced; the tears in mother's eyes when we have committed some youthful offense will never be forgotten.

We would imprint this little bit of contemporaneous history on the hearts of all Christian mothers. Grip your children with hooks of steel; keep them close to you; let them never get away from you! Whatever your children may do or may become later in life, see to it that your memory ever stands between them and whatever sin may allure or tempt. God only knows how many sons have been kept straight in an hour of great temptation by that memory, by a godly mother's tears and prayers and admonitions. If that boy had only remembered his mother when the temptation came! But "ifs" do not avail when we are in the grip of some terrible catastrophe.

To all young men reared in Christian homes we would say: In every instance, when you are at the parting of the ways, remember "mother," and, above all, remember your mother's God. Our unhappy, riven, tortured, misguided world needs God and Christian mothers and their potent influence for good as never before. The warning lesson of William Dalton should be engraved on the hearts and memories of Christian mothers and in indelible letters. —Christian Observer.

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The Bag of Marbles.

Once upon a time there was a boy who wanted—O, very much he wanted—to buy a bag of new, smooth, colored marbles. So he went with ten cents to the toy shop and, holding out his money, said: "Ten cents' worth of marbles, if you please."

But the toy man shook his head sadly and said: "Twenty-five cents, if you please."

But the boy had only ten cents, and he was very much surprised. "Why," he asked, "are ten-cent bags of marbles twenty-five cents?"

In a second the toy man could tell him. "The trains that bring the stone from the quarries are not running," he said. "I must charge more for what marbles I have."

Now the boy wanted—O, very much he wanted—those marbles; so what did he do but go to the engineer of the train and ask him why he was not running his engine?

In a second the engineer could tell him. "There is no coal being mined," he said, "and how can I run a freight train without coal for my engine?"

But the boy wanted—O, very much he wanted—a new bag of marbles; so he went to the coal miner and asked him why he was not at work.

At once the coal miner could tell him. "The grocer asks so much for his eggs and flour," said the coal miner, "that I am going to give up mining and work at a trade in which I can earn more."

So the boy saw his bag of marbles fade farther and farther away; but still he wanted it ever so much, because marbles and boys have been together for years and years. So what did the boy do but go to the farmer and ask him why his eggs and wheat cost so much?

In a few words the farmer could tell. "I cannot get any one to help me," he said. So the boy knew that work was what was lacking and making his marbles cost so much.

"Let me work for you," said the boy.

He was a fine, strong boy, and he took off his coat and went to work feeding the hens and gathering eggs, packing them in crates and taking them to the grocer. He helped with the grain harvesting, too; and soon the grocer's shelves were so full that he needed to sell food, and he charged less for eggs and flour.

The coal miner really wanted to keep to his own trade, and now he could, with the grocer's help, for food was cheaper, and he had all he needed. You could hear the ring of his pick all day long, and coal began to move to the freight yards. Then the freight trains began to move, loaded with all necessary things of life, and things such as marbles for happiness and play.

So the boy was able to buy his bag of marbles at last, and he also had saved some of the wages which he had received from the farmer. He had found out a wonder, too —that the way to get a thing one wants is to work for it. —Carolyn Sherwin Bailey.

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That ever adorable marvel of Providence is that in the spiritual creation God does not accomplish his will by his power, but through the wills of us his children.—Thom.

CURRENT THOUGHT

Why This Condition?

That there is a shortage in the ministry all will admit. It is revealed in all available statistics. Young men are not entering the ministry as they did a generation ago, and the future of the church, so far as its ministerial supply is concerned, looks gloomy.

Even at the present time hundreds of churches are looking for ministers, and they frequently write to newspaper offices that they are not able to get into touch with available men for their pulpits. The Standard office is in constant receipt of such communications.

Yet there are always hundreds of our ministers who are looking for pulpits, and many are leaving the ministry because they cannot secure churches that will support their families. We have before us a letter from an honored, capable minister who informs us that he has been trying for months to locate with a church, and that he desires to spend his remaining years preaching the gospel; but he adds: "Unless I receive a call soon, I shall have to enter secular service."

There is practically a universal tendency upon the part of preacherless churches to look for ministers who are located; and there is, on the surface, a good reason for this tendency—the suspicion prevails that the preacher who "is out of a job" is not successful. The fact remains, however, that, owing to illness or other misfortune (sometimes the misfortune is a lack of appreciation upon the part of churches), many consecrated, able ministers are not preaching regularly—they are just drifting. And the "drifting" in the ministry is not an encouragement to either the unemployed preachers or young men who ought to enter the ministry.

The problem of bringing preacherless churches and churchless preachers together is an old one, and many have been the attempts to solve it. We are not hoping for a movement that will solve this problem. Boards and committees and swivel chairs have never been able to manage the public, especially in church life.

When there is no wholesale or clean-sweep way out of a difficulty, there is always a possibility of something being done in a smaller way. Hence, we suggest that officers of churches who see the wisdom of conservation in church activities, when in quest of ministers, look near at home first, and that they refrain from overlooking capable preachers who do not happen to be located.—Christian Standard.

It is undoubtedly true that there is a dearth of preachers. We find many preacherless churches and a number of churchless preachers. We cannot hope to remedy this difficulty, either in whole or by piecemeal, only by following the guidance of the word of God. Christians having departed from the truth must suffer the consequences. It is generally conceded and understood that it is the duty of the bishops, or elders, of the churches to feed, tend, and oversee the churches. It appears that there were elders who labored in word and doctrine and who were supported in this work. Why not return to the divine order and encourage elders to labor in word and doctrine, and support them while they are so doing? Preachers should be kept busy as evangelists, and in preaching the gospel in destitute fields where there is work for them to do, and in establishing new congregations. The Bible clearly teaches: "Even so did the Lord ordain that they that proclaim the gospel should live of the gospel." (1 Cor. 9: 14.) The preacher must live while he preaches the gospel, and it is not God's will that he should live in such poverty that he cannot successfully preach the gospel of Christ. Neither should the churches be too hard to please in seeking preachers to hold meetings. Churches should look to the character and to the ability of the preacher to faithfully proclaim the gospel. Any preacher who loves the truth more than he loves the world and who can earnestly tell men and women just what the Bible requires them to do to be saved from their past sins and then point out to them their duty as Christians should be encouraged and upheld in preaching the truth. A man may possess great ability and yet not love the truth, and be a detriment to the spread of the gospel of Jesus Christ. The preacher who would simply commercialize the gospel is a curse to the ministry. Such men should not be encouraged to enter the ministry. The ministry is in need of men who, like Paul, feel that "woe is unto me, if I preach not the gospel." The man who is in the ministry should be there because he believes he can do more good in the ministry than in any other field of labor. He should be willing to make sacrifices for the truth. The churches should cheerfully uphold the hands of such ministers. To cripple the influence and to neglect to support such ministers cannot be too severely condemned. Churches should not wait to be begged to support such preachers.

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Quality.

In a recent interview Herbert Hoover is quoted as saying: "Simplify things, but not at the sacrifice of quality. Standardize qualities. The foreign trade tendency is to refuse goods from the United States, and the quibble is usually based on quality."

Then attention is called to the fact that Americans have a reputation for being enterprising, ingenious, good advertisers, good salesmen, for delivering the goods in attractive packages, while too frequently resting under suspicion as to the quality and finish of those goods.

The shoe trade is offered as an example. Fifteen years ago we captured the British shoe trade by brilliant business acumen and dazzling advertisements. Our shoes were smarter, more stylish.

But it was soon discovered that our shoes were not as good as they looked. They had the style, but not the quality. We lost the trade. Now we are in an uphill pull to overcome this reputation which smart, but shoddy, shoes had won for us.

Says Hoover: "In the long view, nothing will so militate against our international commercial success as this oversight in the matter of quality. Style and cute packages and bright advertising can win us the trade, but only quality can keep it."

Which is a parable. The clever advertising of the "new religion"—the religion without much Christ in it—is winning some recognition. The shrewd propagandists are "delivering the goods" in some quarters. This is the way of our poor mortal flesh. The novel and the cute attract attention. There are always with us minor fellows who crave distinction. Into their hearts high yearnings come welling and rushing in—yearnings for place and circumstance. The ingratiating call of the "more worthful men" reaches this class: "Come with us, and we will give you prominence, leadership among the intellectuals; and you will be numbered among the forward-looking men, the men who really do things."

It is smart advertising, cute camouflage.

However, once a real man gets on the inside and makes an honest and intelligent examination of "the goods," he is soon disenchanted. He discovers that the package was done up artistically, while the contents are empty hulls.

It all looked good from the pit. The stage effect, the make-up, the scenario—all this was fetching. But once behind the scenes!

In the long view, to use one of Mr. Hoover's favorites, "the intelligence and honesty of the people assert themselves, and shoddiness, self-inflation, pretense, the counterfeit, are trampled upon with contempt."

And so quality comes into its own, in the long run. The old gospel, with its plain graces and sterling virtues—brethren, we need not fear for it. It stands upon well-tried merit. Give it to the people. It wins.—Christian Standard.

The above editorial from the Christian Standard impresses a truth that needs to be emphasized. Fads and fancies of men may succeed for a time, but finally they will fail. The word of God is powerful and will prevail. The Holy Spirit says: "For the word of God is living, and active, and sharper than any two-edged sword, and piercing even to the dividing of soul and spirit, of both joints and marrow, and quick to discern the thoughts and intents of the heart." (Heb. 4: 12.) A failure to present the truth just as it is will bring disastrous results. A beautiful exterior with a rotten interior is severely condemned by the Savior. Only a pure gospel will win. The world needs to learn this lesson.

MISCELLANY

W. W. Still writes from Woodrow, Ark. (the post office is Vilonia), under date of April 30, as follows: "I will begin a meeting here in Woodrow to-night, to continue for a week or two. On my way here I passed through Pickle's Gap and preached twice. The brethren want me to hold a meeting for them some time in the future. I am putting in all my time, from place to place, holding meetings and training little children. Any congregation needing my preaching service may write me at Morrillton, Ark."

The following information comes from E. C. Fuqua, of Fort Collins, Col.: "With two new houses—one at Colorado Springs and one at Boulder—nearing completion, we feel that our work in Colorado is prospering more than ever. My own work for this summer now appears to be the greatest since I came to this State. The brethren in various parts of the State are to meet at Fort Collins on Sunday, May 15, in an all-day meeting, for mutual encouragement in regard to our missionary work. 'Dinner on the ground' will be a feature that will give excellent opportunity for getting acquainted and for a 'social chat' that will do all good. Several brethren will make short talks on the subject of mission work."

Blaine Speer, writing from Buckhorn, N. M., April 29, says: "There are a few Christians in this part of the county, but we are not doing very much. I think the Gospel Advocate is the ablest paper published. I noticed an account of C. R. Nichol. I would like to meet him once more. He is one man that can deliver the message. I was baptized by him, in Dickens County, Texas. My wife was baptized by Foy E. Wallace, Jr. We are young people, and have three little boys. We would like to rear them right. When we cannot go to church (and very often we cannot) we have a lesson in the Bible and the communion service at home. I think I will sell out here and move close to some good congregation."

William P. Walker writes from Dinuba, Cal.: "I have resigned my work with the Dinuba congregation that I may take Sister Walker back to Tennessee, where she can be under the care of her sisters. I came here with her last fall, thinking perhaps this climate would be helpful to her, but my hopes have been futile. I expect to reach Nashville about June 1. Inasmuch as I have resigned my work in Dinuba, I will be in a position to do evangelistic work in Tennessee and near-by States. Brethren, if I canceled your meeting for this year or 1922, I will now be in a position to conduct it, if you have not made other arrangements. I will write more about the Dinuba work later. Address me at Burns, Tenn., care of Mr. Jim Young."

J. G. Colley, Acorn, Mo., Route 1, says: "We are a little band of Christians worshiping at Count View. We have a house with a note of one hundred and fifty dollars against it, and there are only five male members to pay this debt. But there is a sinner that lives in this county that offers to board a preacher, if he will come and hold a meeting (he said he would board him a year if he would preach that long). There is not any preacher here that we can get to hold a meeting where this sinner wants the meeting held. Will some good preacher come here and preach at two points, ten or fifteen days at each? One point is a mission point, and the other one will just about halfway support a preacher. We would like to have him in July or August."

Matthew C. Cayce writes from Columbus, Miss., May 12: "Tuesday night I was met in Ackerman by Brother Jeffcoat, and went with him to Cork Schoolhouse, where it was my pleasure to meet Andrew Perry and hear him preach a strong, scriptural sermon. Then Brother Perry and I spent the night in the home of Brother Jeffcoat. I think Mississippi fortunate in having Brother Perry come and spend this summer in preaching here. We welcome him. Wednesday I came to Columbus, and have been busy all day, Mr. Seal assisting me in putting out advertisements. To-morrow we will erect the tent, which arrived to-day, and I will keep busy in getting ready to begin our meeting Sunday morning. Charles F. Hardin, of Springfield, Mo., is to be here to lead the singing."

Sister M. J. Edwards, Hardyville, Ky., Route 1, writes as follows: "I think the Gospel Advocate the best paper in the brotherhood. My husband took it as long as he lived. He has been dead twenty-one years, and I have taken the paper ever since he died. It helps me to live a better Christian life, and admonishes me to speak no harsh words and to be kind-hearted to all. I have fifteen children, and all belong to the church of Christ. Most of us worship at Fairview, and Emmett Creacy is our preacher. He is a good one, although just a boy. One of my sons is our leader in the Bible school and in breaking bread and prayer, and is a noble man. I love the good old Advocate; it is so much company to me in my old days. I expect to be a reader of it as long as I can see to read anything. Best wishes to all who love the paper and to those who go on in the work of publishing it."

A. S. Reynolds writes from Geneva, Ala.: "I have been over some of this country and learned much in regard to the church of Christ. I never saw a country where gospel preachers were needed any worse. I left this field in 1901. Several preachers have been in this field—Brethren Bradley, Flavil Hall, a Brother Sears, Jesse Love, and others—and a number have been baptized by them. I find that only a few are meeting on the first day of the week. Not a Bible school nor communion service on Lord's day in some of the churches; one protracted meeting, in July or August, is held by some preacher who lives out of the State. I have undertaken the restoration of the dead churches here and will hold some mission meetings. A. T. Hamiter, of Mulat, Fla., is doing some mission work here and in Florida. We may be able to arrange to work together some. Brother Hamiter is well spoken of by the brethren, and he should be supported in the work. I cannot stay long in the work here, unless I get some assistance outside of this field. Brother Bradley has labored here much, and has made a sacrifice to do so. I feel as did the old prophet when he saw the walls of Jerusalem torn down. I have shed tears over the desolation of Zion. Will you come to our rescue in the day of battle, brethren? May the Lord bless our efforts in this important work."

T. B. Thompson writes from Huntsville, Ala., May 11: "The work here moves along, with some signs of improvement. I am confident that, with the right kind of effort, great things can be accomplished for the Master. It is generally believed that the church here is in better condition than for years to accomplish a good work. As has already been stated, I came to Huntsville to stay only three months. I may stay that long, or I may stay a little longer, or I possibly might stay much longer. I tell them I shall try to accept what shall seem to me to be Jehovah's leading in the matter. Many among the 'unofficial' have said I must stay; but, officially, nothing has been suggested as yet. We are to have J. Pettey Ezell in a meeting between Sundays, beginning on May 23, Jehovah willing. Brethren Brents and Ezell are in a great meeting at Athens. These are great fellow workers, and it is a great pleasure to be near them. Brother Pullias is expected to be with the church here in July. R. E. L. Taylor will be with the West Huntsville Church in a meeting, beginning next Lord's day. Brother Largen will be with the church in Dallas, beginning the second Lord's day in June. I have not heard as yet who will hold the Merrimack meeting. All told, there will be two and one-half months' evangelistic efforts in Huntsville this year."

F. E. Exum, Houston, Texas, writes as follows: "There are in and near Livingston, Texas, fourteen members of the church, about half of whom are Tennesseans, who earnestly desire to build a house to meet in and establish a strong congregation. The leading members are Sister Claude McClanahan, formerly of Nashville, Tenn., and D. D. Moore and W. L. Bailey, formerly of Gainesboro, Tenn. Mrs. McClanahan was before her marriage Miss Effie Anderson, and is well known to most of the faculty of the David Lipscomb College. She is a determined and faithful Christian, and is largely responsible for the work being done in Livingston. Livingston has many denominational churches, but no loyal church of Christ. We plan to build a house by fall, which we estimate will cost twenty-five hundred dollars complete with seats. We can do this, if some of the churches and individuals in Tennessee will render us some financial coöperation. We have services now in a schoolhouse and a private home. When we meet in the schoolhouse, we have about one hundred in attendance, approximately eighty-five per cent of whom are not members of the church. They give an attentive ear to the gospel, and we are expecting quite a number to be baptized during our meeting to be held during the summer. Brethren, it would be hard for a congregation or an individual to find a place to make a donation where it would do more good than here. We trust that you will not turn a deaf ear to this appeal. Send your donation to Mrs. Claude McClanahan, Livingston, Texas, and the Lord will bless you for your good deed."

SPRING DEBILITY

Loss of Appetite, That Tired Feeling and Sometimes Eruptions.

Thousands take Hood's Sarsaparilla as a spring medicine for that tired feeling, nervous weakness, impure blood and say it makes them feel better, eat and sleep better, and "makes food taste good."

Spring debility is a condition in which it is especially hard to combat disease germs, which invade the system here, there and everywhere. The white blood corpuscles, sometimes called "the little soldiers in the blood," because it is their duty to fight disease germs, are too weak to do good service.

Hood's Sarsaparilla strengthens the "little soldiers" and enables them to repel germs of grip, influenza, fevers and other ailments; relieves catarrh and rheumatism. It has given satisfaction to three generations. Get it today, and for a laxative take Hood's Pills.

TETTERINE

Ends Complexion Worries

Healing, Antiseptic, Soothing, Fragrant.

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

CURED HER FITS

Mrs. Paul Gram, who had suffered with fits or epilepsy for over fourteen years, reports that she was cured with a medicine she read about in the paper. She says that over ten years have passed and the attacks have not returned. Every one suffering from fits should write **R. P. Lepso, 198 Island Avenue, Milwaukee, Wis.**, who will send them a free bottle of the same kind of medicine Mrs. Gram says cured her. Send him your name to-day.

For the Best Positions in the South and West, write The Yates-Fisher Teachers' Agency, Nashville, Tenn.

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CHURCH NEWS

Alabama.

Parish, May 2.—Our meeting at this place starts off with a full tent and fine prospects. This is a mission point. Brother Charles Nichols is with me, taking care of the song service. We are here without the promise of a cent, but expect to stay until the cause is fully planted. If any brethren desire to fellowship us in this work, we will appreciate it.—Frank Baker.

Pineapple, May 10.—Leaving home on April 15, I went to Bay Minette, where I spent a few days with the brethren. It was a pleasure to talk with Sister Edna Mashburn, who is quite feeble, but strong in faith, and ready for the summons to bid her come higher. There have been a few disciples at Bay Minette for a good many years, and the writer has held meetings for them. A few years ago Brother Kirby bought the Baptist house there, and they have been keeping the work going ever since. Brother Bales preaches for them now, and they are a faithful band. Some day a strong church will be there. From Bay Minette I went to Blacksher and held a short meeting. Every member took an interest by attending every service. When the meeting closed, they asked me to come back and be with them again this year in a meeting. From Blacksher I went to Fannie, where I preached a few times. There are a few brethren there, but they have grown cold and do not meet at all. I next went to a mission point four miles south of Flomaton and preached a few days. Here the interest and crowds both increased while I stayed, and a man and his wife renewed their allegiance and said they were going to live a better life. I left there with a promise to return this summer and hold another meeting. From this meeting I came home and spent a few days, then went to Fatama, and had a very fine day Sunday, with one addition from the Baptists. There is a great deal of mission work called for now, and I will be busy this year, the Lord willing, in meetings. If I have time to spare, I will also go to Mississippi or East Tennessee and hold a mission meeting, if they should need me.—C. Petty.

Kentucky.

Louisville, May 9.—I was at Swallowfield and Shelbyville on the first Sunday in this month. Last Sunday I was at Harrisonville and Shelbyville. We had good, attentive crowds at both places. The work in Louisville is moving along with good interest. Brother John T. Smithson reports the work at F Street as being prosperous. Brother Rainey comes to East Highland twice each month. Brother Kurfees has been delivering some excellent sermons at Campbell Street Church against dancing and gambling. We feel that his messages are indeed timely. We pray that Jehovah will give him many years yet to fight the sin that seems to be getting a hold on our young people. The work at Van Buren is moving right along. I will probably move to Shelbyville to look after the work there.—R. A. Craig.

Mississippi.

Oakland, May 10.—The little congregation of Christians here in Oakland has been greatly strengthened and encouraged by a series of sermons preached by Brother Matthew Cayce. Brother Cayce preached day and night for eight days, and during that time he presented our plea for a return to New Testament teaching and practice in a manner that commanded the respectful attention of all who heard him; and his audiences were made up of the intelligent, thinking people of our little town. The preaching was done in our new meetinghouse; and while only one addition was the immediate result, yet Brother Cayce's pleasant and forcible manner of presenting the truth has so impressed our townspeople that good results are sure to follow in the near future, if no mistake is made.—Lee Jackson.

Missouri.

Springfield, May 5.—As I was prevented from entering my protracted-meeting work on time, I filled regular appointments in Springfield during the first part of April—on the last Sunday at Johnson and Dale Streets, and on the second Sunday at Turner and Ramsey Streets. The brethren seemed to appreciate my efforts, as they do more and more the longer I work with them. I hope to be with them again next winter. I closed at Lone Star, near Mount Grove, with one baptism and a congregation set to work. There are good prospects for development. I had a pleasant visit home, and am now at Bernie in an interesting meeting. I will go to Fayetteville, Ark., for a three-weeks' effort on May 15. The brethren are treating me nicely.—M. S. Mason.

Oklahoma.

Ryan, May 5.—I recently closed a meeting at Boynton. John W. Hedge was with me in the meeting. Six persons were baptized. We found several other members and organized a congregation of thirty-three members. We also bought a house and lot to use for worship. We promised to go back later for a meeting. We hope to convert many people to Christ in Boynton.—D. C. Williams.

Texas.

Childress, May 2.—Yesterday there were four additions to the congregation here—two restored and two to take membership—with large crowds and fine interest in all services. We are ready for our meeting to begin on the fifth Sunday.—T. B. Clark.

Stratford, May 10.—I am very glad that I moved to this neglected field.

Think of a progressive territory with only one gospel preacher, and this territory much larger than West Tennessee! I am "pressed in the spirit" and rejoicing in the work. I am now out at this place to spend a few days with Brother C. F. Rees, who is a preacher, in a short meeting. I baptized four at home (Guymon, Okla.) yesterday morning before I left. It was one of the happiest occasions of my life. My oldest daughter, Katherine, who will be twelve years old in June, was among the number.—T. H. Matheson.

Fort Worth, May 2.—Yesterday was a good day for the Southside Church. One took membership, two were baptized, and two confessed the Savior (they will be baptized next Lord's-day evening). Good, substantial men and women are casting their lot with us from time to time. The church has increased one hundred or thereabout since I came here. There are hardships connected with this work, yet it is delightful to labor here. Brother E. A. Elam will begin a meeting for us the last of May.—Tice Elkins.

Marshall, May 9.—I have closed my work with the Marshall church, and shall begin my protracted-meeting work at Port Arthur, assisting Brother C. D. Crouch there. I have time for two more meetings on these dates: the last Sunday in June and first in July, and the third and fourth Lord's days in August. Churches desiring my services should write me here, as Marshall will remain my post office until July 1. On the first of September I shall assume my new duties as principal of the Gunter Bible College, Gunter, Texas. My leaving Marshall is a regret to me and, I think, to the whole congregation. The work has grown since I came, and the interest has been good. One added by membership yesterday.—T. H. Etheridge.

Whitewright, May 8.—I am now at home. I was in the hospital at Sherman, Texas, April 11-27. I was operated on for gallstones and appendicitis. The operation was a success, and I hope soon to be in better health than for years. The churches and brethren have been good to us and helped us much. I have lost two months' work, and it will be some time yet before I am able to do active work. I am now able to preach some on Sundays. I again call attention to the mission work at Niles, Mich. I am to go there in June for a month's work and to start a church. I am asking that my expenses be paid. Brethren who wish to have a part in this work should send to me at Whitewright, Box 33. I need help in this work. It will cost more than two hundred dollars to finance this meeting. The churches in Detroit, Mich., have promised to help some.—L. F. Mason.

THIS GIRL IS A WONDER.

Do you want more money than you ever possessed? If so, learn to make nut and fruit bonbons. The business will net you $90.00 to $300.00 per month. You can work from your own home. All who sample your bonbons become regular customers. You start by investing less than $10.00 for supplies. Mary Elizabeth started her candy kitchen with $5.00, and has made a fortune Cannot you do likewise? I will tell you all about the business and help you start, so you can become independent. Now is the psychological time to make big money, as sugar is cheaper and fine bonbons command phenomenal prices. Write to-day. **Isabelle Inez, 356 Morewood Building, Pittsburgh, Pa.**

Potash for Side Dressing

For side dressing cotton, corn and other Southern crops,

200 pounds Kainit, *or*
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These are the three *Standard German Potash Salts* that have been used for generations to great advantage in the South.

Having planted the crop, one cannot afford to let it starve. A good side dressing may make all the difference between success and failure.

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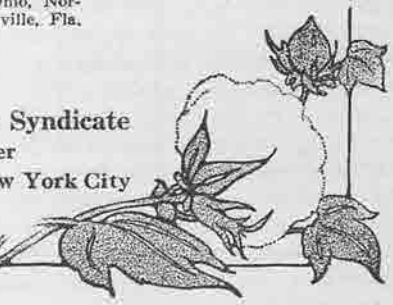

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The ordinary day of most housewives is a ceaseless treadmill of washing, cooking, cleaning, mending, sweeping, dusting and caring for little ones. How much harder the tasks when some derangement of the system causes headaches, backaches, bearing-down pains and nervousness. Every such woman should profit by Mrs. Liering's experience. Remember this, for over forty years Lydia E. Pinkham's Vegetable Compound has been restoring health.

The Sin of Tattling.

BY J. S. WESTBROOKS.

I have never yet been acquainted with a community that did not have a few tattlers, and they are always a disturbing element. I have never been very well acquainted with a congregation but that had a few of them. They are, as a rule, the main cause why church troubles are so hard to settle. A tattler armed with a little envy can make molehills look like mountains. "Even so the tongue is a little member, and boasteth great things. Behold, how great a matter a little fire kindleth! And the tongue is a fire, a world of iniquity: so is the tongue among our members, that it defileth the whole body, and setteth on fire the course of nature; and it is set on fire of hell." (James 3: 5, 6.) A few uncontrolled tongues can soon fire a whole neighborhood. Sometimes the women get into the tattling business, as well as some men. "And withal they learn to be idle, wandering about from house to house; and not only idle, but tattlers also and busybodies, speaking things which they ought not." (1 Tim. 5: 13.) It was forbidden in the olden times. "Thou shalt not go up and down as a talebearer among thy people." (Lev. 19: 16.) Solomon had much experience with such people. Hear him: "A talebearer revealeth secrets: but he that is of a faithful spirit concealeth the matter." (Prov. 11: 13.) Again, he says: "The words of a talebearer are as wounds." (Prov. 18: 8.) How some do love them! Again, he says: "Where no wood is, there the fire goeth out: so where there is no talebearer, the strife ceaseth." (Prov. 26: 20.) A whisperer, or talebearer, will take the advantage of your confidence and then betray you. Let us remember: "If any man offend not in word, the same is a perfect man." (James 3: 2.) O, how cunning a skillful tattler is! He will come in the guise of a friend, in the rôle of a confidant, and say a great deal in order to get you to say a little; then he will go and color it to suit himself, and be careful to omit what he said to cause you to say what you said.

Notes From West Tennessee.

BY JOHN R. WILLIAMS.

Last Lord's day I was with the congregation at Obion, it being the twenty-sixth anniversary of the congregation in the present building. There were brethren present from three or four counties, and all seemed to enjoy themselves, which I am sure every one did, under the big tent, when such a splendid dinner was spread. Young Brother Woody preached in the Methodist meetinghouse to a large crowd, while I preached in our meetinghouse. After dinner I preached again to a large and attentive audience. I have an invitation for life to be with the congregation at Obion the second Lord's day in May of each year, which I have accepted. At the evening service Brother I. A. Douthitt was present, also Brethren Woody and Dean. These two young brethren were reared here in Obion County, and are nice, clean, able young men, worthy of the confidence and support of the brethren here and elsewhere. Brother Harry Hayes, of Hornbeak, is also a worthy young preacher, one the brethren should not pass by when needing a preacher. He is married, and I think he is satisfied with his wife, willing to forsake all others for her. Such should be the case with all preachers and all other members of the church. I know some preachers who became dissatisfied with their wives, fell in love with other women, and thus destroyed the happiness of their homes and broke the hearts of the mothers of their children.

There is another class of "preachers" that bob up occasionally in West Tennessee—dirty tramps. Brethren, when a man comes into your home claiming to be a preacher, and at the same time is too filthy to sleep with

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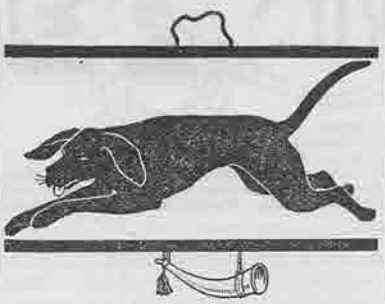

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There has always seemed to me something impious in the neglect of personal health, strength, and beauty. —Charles Kingsley.

Hope is but the brightness that goes before God's face, and if we would see it we must look at him.—A. Mcclaren.

the hogs, in God's name, don't put that fellow up to preach. The congregations are hurt by these tramps, calling themselves "preachers." For a long time I have made it a rule to turn no one from my door—feed them if hungry and lodge them if tired; but when a filthy, scaly, greasy, long-haired fellow comes along claiming to be a preacher, claiming to be from everywhere and going everywhere, with a recommendation from no congregation, I pass him up. Brethren, don't recognize such men as preachers, but as base impostors, beating their way through the world.

Preachers cannot be too careful of their conduct, especially with the women. But when a preacher will sit up half the night playing cards, you need not be surprised to see him turn his back on his wife and children and become very attentive to some good sister.

"Elihu Root, addressing the American Society of International Law, declared that the world's greatest need at the present time is a revival of respect for law." Many of our present laws are knowingly and willfully violated by church members. The man who claims to be a follower of Christ, and at the same time violates some of the laws of the State, is a dangerous character in the congregation, from the fact the outsiders have no confidence in him, and, instead of leading sinful men to obey the gospel, he is driving them from it. I hope, however, that in West Tennessee we are not "sinners above all men," but I can say that we are not as good as we should be.

The Bible Through.

I supposed I knew my Bible,
Reading piecemeal, hit or miss,
Now a bit of John or Matthew,
Now a snatch of Genesis,
Certain chapters of Isaiah,
Certain Psalms (the twenty-third),
Twelfth of Romans, First of Proverbs—
Yes, I thought I knew the Word!
But I found that thorough reading
Was a different thing to do,
And the way was unfamiliar
When I read the Bible through.

You who like to play at Bible,
Dip and dabble, here and there,
Just before you kneel, aweary,
And yawn through a hurried prayer:
You who treat the Crown of Writings
As you treat no other book—
Just a paragraph disjointed,
Just a crude, impatient look—
Try a worthier procedure,
Try a broad and steady view;
You will kneel in real rapture
When you read the Bible through.
—Amos R. Wells.

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Thoughts Compiled.

A Christian is God Almighty's gentleman.

He is worth no weal that can bide no woe.

He only is weakened by trial who runs away from it.

Children measure time by its length; men, by its lessons.

Opportunity knocks often, but sometimes with mittened hands.

As soon as we make God's word a lamp to our feet, we stop traveling in the dark.

There is more power in kindness than in dynamite, but it takes longer to develop it.

Christianity is very particularly to be considered as a trust, deposited with us in behalf of others, in behalf of mankind, as well as for our own instruction.—Butler.

Whatever may be the mysteries of life and death, there is one mystery which the cross of Christ reveals to us, and that is the infinite and absolute goodness of God.—Charles Kingsley.

What had the life of Jesus been to us, if we had only the record of his sermons, without the record of his going about doing good? I think the every day life of Jesus touches the human heart more than the great truths he uttered.—Selected.

A great engine goes dashing along at a high rate of speed, plowing its way against the wind, and defying every obstruction. But little snowflakes, steadily falling on the track, grow into a heap that brings the monster to a standstill.—Selected.

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Don't Worry. Here's a Remedy!

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OBITUARIES

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

Tindall.

Lula Marie Tindall, infant daughter of J. B. and Ruby Tindall, was born on March 29, 1921, and died on April 22, 1921. The remains of this dear little jewel were laid to rest in the family graveyard near Triune, Tenn., while the spirit took its flight back to God who gave it, there to await the coming of loved ones who may soon follow her. Funeral services were conducted by D. B. McCanless, in the home of her grandparents, Mr. and Mrs. T. C. Coleman. X.

Agee.

Sister Dossie Agee was born on December 17, 1861, and departed this life on April 13, 1921. She was married to J. F. Agee on January 6, 1880, and to this union were born five children—four boys and one girl. She obeyed the gospel in 1882, and those who knew her say she lived a faithful Christian. She lived to see all of her children obey the gospel; but how sad that some of them have gone astray! A kind and affectionate companion she was, a true and loving mother, and ever lending a helpful hand to neighbors and friends. For about a year before her death she suffered intense pain, but bore it with Christian fortitude. Her body was put away in the family burying ground at Antioch, after services conducted by the writer of this, in the presence of a host of relatives and friends.

FRED BLANCHARD.

Dugger.

On April 11, 1921, Sister Hessie Dugger fell asleep after a few hours of severe suffering. She was the daughter of Mr. Charley Meton, and wife of Charlie Dugger. She obeyed the gospel about one year ago. She leaves a husband, father and mother, and eight brothers and sisters, to mourn her loss. She was only sixteen years old, and had been married about a year. None of her people are Christians, but they declare they will become followers of Christ. Funeral services were conducted by the writer in the presence of a large assembly, after which the remains were laid away in the Seiber graveyard, there to await the coming of the Lord. "Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labors; and their works do follow them."

C. A. LANCASTER.

Bates.

W. E. Bates was born on December 25, 1852, and died on April 30, 1921. Brother Bates obeyed the gospel some forty years ago, and lived from that time forward a devoted Christian life. He was a man of noble character, and was noted for his cool, calm judgment in all the circumstances of life. When in the grip of death and his loved ones became alarmed, he admonished them not to get excited. Thus passed one of the purest and most faithful servants of God to his reward. He leaves, to mourn his death, his wife; two brothers, M. B. Bates, of Hohenwald, Tenn., and Tom Bates, of Pleasantville, Tenn.; one son, W. W. Bates, of Nashville, Tenn., an able preacher of the gospel; and a host of friends. But we mourn not as those that have no hope, for we expect to meet him and be greeted by him when Jesus comes. After services by the writer, his body was laid to rest near his home at Sugartree, Tenn. C. N. HUDSON.

Cobb.

Sister Melissa Cobb was born on January 27, 1854, and died on April 7, 1921. Those who knew Sister Cobb were not backward in speaking well of her. One remark that went the rounds after her spirit had departed was that she did not participate in the gossip of the neighborhood. How worthy of emulation that trait! On September 14, 1901, Sister Cobb was buried with her Lord in baptism by Brother W. A. Cameron. For about twenty years, it appears, she was a faithful member of the Hardie's Chapel church of Christ, near Gordon, Ga. She was the mother of ten children. Four sons and four daughters still live. Sister Cobb also leaves behind two sisters and three brothers, and many friends besides. Her remains were interred at the Hardie's Chapel cemetery. Funeral services were conducted by the writer, assisted by Brother Ben Hawthorne, of the Gordon local forces. May those left behind strive hard to be well-pleasing to God.

R. P. CUFF.

Wilson.

R. A. Wilson was born on April 17, 1848, and died on April 7, 1921. For four years he suffered with paralysis. He was a faithful member of the Coopertown congregation forty-five years. He was a man who always stood for the right; a good citizen, a loyal Christian; unassuming, punctual, always on time with all the duties of life. Father is gone; his chair is empty; the old country home is left lonely and sad; his sweet voice is heard no more, his footsteps are silent, his loving counsel is ended. Mother, myself, two sisters, eighteen grandchildren, and one great-grandchild are left to mourn our loss; but the expression of peaceful rest and happiness that lingered in his countenance, with the humble life he has lived, fills our bosoms with the blessed hope, that Christians only can have, of meeting our loved ones again

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Any one ruptured—man, woman or child—should write at once to W. S. Rice, 2076 Main Street, Adams, N. Y., for a free trial of his wonderful stimulating application. Just put it on the rupture and the muscles begin to tighten; they begin to bind together so that the opening closes naturally and the need of a support or truss or appliance is then done away with. Don't neglect to send for this free trial. Even if your rupture doesn't bother you, what is the use of wearing supports all your life? Why suffer this nuisance? Why run the risk of gangrene and such dangers from a small and innocent little rupture, the kind that has thrown thousands on the operating table? A host of men and women are daily running such risk just because their ruptures do not hurt nor prevent them from getting around. Write at once for this free trial, as it is certainly a wonderful thing and has aided in the cure of ruptures that were as big as a man's two fists. Try and write at once, using the coupon below.

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I want every man, woman and child who suffers with Fits, Epilepsy or Falling Sickness, to send at once for a free bottle of my famous treatment LEPSO. No matter how long you have suffered, or how many so-called cures you have used without results, do not give up until you try this treatment.

Send No Money

Don't send me a penny. Simply give me your name, age and address and I will send you by return mail, all charges paid, a free bottle of LEPSO. Then you can prove to yourself, entirely at my expense, just what this famous treatment will do for you. When so many other suffers state that LEPSO has brought them complete freedom from this terrible affliction and I offer to send it free, you surely owe it to yourself and to your loved ones to give it a trial. Mrs. Della Martin writes me that she has not had a single attack since she took the first dose of LEPSO. Mrs. Paul Gram says she suffered for over fourteen years, that doctors and medicine did her no good, and that she seemed beyond all hope of relief when she heard of LEPSO. She says she has not had a single fit for over twelve years.

Accept My FREE Offer!

Don't doubt. Don't hesitate. Just send your name and address for the free proof bottle. If you will do this I feel confident that you will have the same good results so many others tell of. Be sure and write me today, and if you have any friends who suffer, show this to them. Cut this out, as it may not appear again.

R. P. N. LEPSO, Dept. 3c Milwaukee, Wis.

In answering advertisements, please mention this paper.

on the evergreen shore, where feeble steps and trials and temptations are not known. We ask the prayers of the brotherhood in our behalf, that we may so live that when our walk on earth is ended we may be prepared to meet him in the heavenly home, where parting will be no more.

A DAUGHTER.

Murdock.

Mrs. George Ann Murdock, aged sixty-seven years, died on Tuesday morning, April 26, 1921, at her home in Rossville, Ga. She was married on December 31, 1880, to J. P. Murdock. To this union three children were born, two sons and one daughter. She is survived by her husband, her three children, six grandchildren, one great-grandchild, and two sisters. She was baptized into Christ about twelve years ago, during a meeting that was being conducted by Brother J. W. Maddox in Rossville. She was faithful to her Christian duty. I have known but few women who possessed as gentle and amiable a disposition as did this good sister. She has gone, and we will miss her, but her influence will still linger with us as an inspiration to more faithful and loyal service in the vineyard of the Master. May God comfort the hearts who are bruised and sad because of the departure of wife, mother, and sister, and may he sanctify this their loss to their good and to his glory. Funeral services were held at the church of Christ in Rossville, in the presence of a very large assembly of friends of the deceased. Words of comfort were spoken by Brethren R. N. Moody, R. W. Jernigan, and the writer. Interment was in Forest Hill Cemetery.

ARUNA CLARK.

Jackson.

Barclay Foote Jackson was born on November 25, 1879; was "born again" in September, 1896; and died on April 7, 1921. Brother Jackson had lived practically all his life on the farm where he died, near Marvell, Ark. He was one of those rare Christian characters who leave their impress on the entire community in which they reside. He was a great force for good, not only in his family and among his brethren in the congregation where he worshiped, but in a wide circle of acquaintances among whom his earth-life was spent. For the past few years he had been a constant sufferer from asthma and kindred attendant ills, but the immediate cause of his death was congestion. Through his illness he was ever cheerful, hopeful, and seemed to think, all the while he was suffering, only of the comfort and welfare of those with whom he associated. Probably no one who has passed away from that community in years will be missed more than he. He leaves a wife and four dear children, a dear old mother, two brothers with their families, a large number of other relatives, and a host of friends, to deplore his taking away. The writer was called from Paragould to attend and conduct the funeral, and tried to speak words of comfort to the bereaved ones. The floral offerings were profuse, a silent tribute of the esteem in which he was held; but the greatest tribute there was the precious influence of a splendid Christian character, left by him as a rich legacy to all. He veritably fulfilled the admonition of the revelator: "Be thou faithful until death, and I will give thee the crown of life." Brother P. D. Lawson was present and ably assisted in the services, leading the song service, which was well rendered. There are many other things I would like to say about this godly life, but I cannot at this time. May his life and unselfish devotion to the cause of our dear Lord be the means of leading others to the service of the Lord.

J. W. DOLLISON.

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Simply get an ounce of Othine—double strength—from your druggist, and apply a little of it night and morning and you should soon see that even the worst freckles have begun to disappear, while the lighter ones have vanished entirely. It is seldom that more than one ounce is needed to completely clear the skin and gain a beautiful clear complexion.

Be sure to ask for the double strength Othine as this is sold under guarantee of money back if it fails to remove freckles.

The Shepherds.

The Shepherd born in Bethlehem
Calls to His sheep and blesses them—
Heaven stills its wings.

Once helpless there upon the hay
God's gentle heaven-white Lamb He lay—
Heaven stoops and sings.

A little lamb the shepherds brought,
For so their shy hearts' prompting taught—
Heaven's censer swings.

Among His sheep in Paradise
Three shepherds kneel with wondering eyes—
Heaven's pean rings.

—Margaret Ely Webb.

The Montana Mission.

BY W. F. LEMMONS.

In 1919-20 I held meetings at Elmdale, Montana, which is a new country. At that time there was but one church and one loyal preacher in the State. Through the efforts and sacrifices of a few of us, there are now three churches and two preachers. Brother J. O. Golphenee, the lone preacher, has converted a Baptist preacher, who is now preaching the truth. The people are poor, having had three crop failures in succession. The work is not self-sustaining. These men must have help.

As I am better acquainted with the situation there than any one else, I felt that it was my duty to make an effort to secure a support for this work through the press, which is the only way that I know to get it before the brotherhood.

To-day I have a letter from Brother Golphenee, in which he refers to calls that he cannot reach, as he has only about five dollars left, and he states that he will be forced to resort to some secular occupation for a support for his family. This the church cannot afford to allow, on account of the loss it will be to the cause. Home missions are just as important as foreign missions. I believe in foreign missions, but I also believe we ought to do some cleaning up around our own doors, where the possibilities are so flattering for a great work.

I would be glad to go back there again this year (and they want me back) and help in that field as I did the past two years, but I am not financially able. Railway rates are much higher than last year, and Montana is a long way from Texas. So this is my method this year in helping out the work.

The three congregations are weak in numbers and weaker in finance. They depend upon raising wheat and flax for a living; when that fails, there is no other source from which they can draw. A letter from a brother recently stated that he knew people who did not have over a week's rations ahead and did not know where the next supply would come from. This gives an idea of their economic condition.

I doubt if the Macedonian call was more important than this Montana call. Will you hear it and answer it with the cash, or will you answer it with covetousness? The dying souls of men and women hang trembling in the balance. Their eternal salvation depends upon how you decide. Shall Brother Golphenee and Brother Wood continue this work? This is not intended for those who are not able to help; but if you are able, send your fellowship direct to Brother J. O. Golphenee, Elmdale, Montana. We ought to raise two hundred dollars a month to keep these two brethren in the field preaching the gospel and seeing after the poor and needy.

How Coca-Cola Resembles Tea

If you could take about one-third of a glass of tea, add two-thirds glass of carbonated water, then remove the tea flavor and add a little lemon juice, phosphoric acid, sugar, caramel and certain flavors in the correct proportion, you would have an almost perfect glass of Coca-Cola.

In fact, Coca-Cola may be fairly described as "a carbonated, flavored counterpart of tea, of approximately one-third the stimulating strength of the average cup of tea."

The following analyses, made and confirmed by the leading chemists throughout America, show the comparative stimulating strength of tea and Coca-Cola stated in terms of the quantity of caffein contained in each:

Black tea—1 cupful (hot) (5 fl. oz.) ..... *1.54 gr.*

Green tea—1 glassful (cold) (8 fl. oz., exclusive of ice) ..... *2.02 gr.*

Coca-Cola—1 drink, 8 fl. oz. (prepared with 1 fl. oz. of syrup) ..... *.61 gr.*

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J1

Selected.

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GOSPEL ADVOCATE

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Edifying as the Need May Be

The Hidden Life.

Paul writes in Col. 3: 3: "For ye died, and your life is hid with Christ in God." This saying is not addressed to the world at large; and if it were addressed to the worldly people, they could never understand it. The audience who will grasp and appreciate the meaning of this passage is limited. I would not have you think that the meaning of the text is obscure or that it belongs to an age far removed from ours. It is simply a matter of experience. We often remark that no one knows how to sympathize with the orphan so deeply or so well as one who has been orphaned; that no mother can feel the utter loneliness of another woman's bereavement who has not lost a child of her own. These are the sad emotions which can only be felt by those who have walked in the vale of sorrow and death. But Paul is speaking of a joyful emotion. He takes it for granted that we have passed through a great experience, and that this experience has brought us into a new world where old things are passed away and all things are become new. This verse touches the very center of the Christian life. It tells the open secret of discipleship and lays its finger on the heart of true religion. But notice the simplicity with which this great truth is expressed. When men get hold of a great idea or an idea that seems to be great, they first try to express it in grandiloquent language, and then the next thought is to copyright it. Then they fret and fume over it, raising such a dust and commotion over it as if the like of the new theory had never been heard. But there is nothing loquacious or boastful in the apostle's attitude. There is, on the other hand, a calm and deep tranquillity. The message they brought was not a message of their own. The gospel was not their happy discovery. It was the truth of God, and their business was to make it known in the confidence that it would do its own work and bear its own witness. In such a tone of quiet, sure restraint Paul says to Christians: "Your life is hid." He is so certain of it that he needs no appeal or argument. For him the Christian's hidden life is a thing so real and so substantial that proof may be dispensed with. Like the rays of the sunlight, like the beauty of the flowers, like the flow of the river, like the freshness of the morning, it is not an inference at all, but an undeniable fact. It is the great immovable rock on which we take our stand and look out with settled faith over the changing vistas of the world and up to the glory that is to be revealed.

The gospel of Jesus Christ had wrought a powerful change in certain people at Colosse. Once their life had no hidden depths at all. It had all been shallow, specious, concerned with the surface only, busy about things that counted for little, occupied with trifles, running to waste over poor and passing aims. But the grace of God had called them, as it calls every man who hears, into a new life. In that old, barren experience wells had been sunk, and now fountains of living water were springing up. In what had seemed unprofitable land mines of infinite wealth had been opened up, and the precious stones of faith and hope and love were being yielded.

Believers are to leave the old life behind them. Paul says: "*Ye died.*" One man says the passage of a soul into the kingdom of God is like the flight of a bird in its swiftness. Another man related his own experience by saying: "Within ten paces, as I walked, life was transformed to me." "We lie down some night our old selves, and ere we sleep again the great disclosure has broken on the soul." Certain persons speak of a certain experience in their lives as they would speak of being struck by lightning. So there are those who would conceive of newness of life on the Christian's part as something not definitely understood. They would throw around the beginner a feeling of awful suspense. Men die swiftly, they say, and they die slowly. It matters nothing when they have wakened on the immortal side of death. When the ship comes to the equator, no visible line is there which all see as they cross over; yet, in point of fact, the crossing is made: they pass silently, imperceptibly, from one hemisphere to another. And that is just the way one passes from death to life in the spiritual sense. We never know just when the great transition takes place.

But the Bible does not leave us in ignorance as to the time of our entrance into the spiritual kingdom of Christ. Our entrée is not veiled in vague uncertainty. It tells us just when and where the new life begins. One passage is sufficient: "We were buried therefore with him through baptism into death: that like as Christ was raised from the dead through the glory of the Father, so we also might walk in newness of life." (Rom. 6: 4.) The newness of life is contemporary with our raising from the waters of

baptism. There is where it should begin, if a Christian is honest and sincere; if he is not—if baptism is not an act of obedience, but just a mockery—then that is another matter.

Your life is hid with Christ. There is something in every true disciple, even the meekest and plainest, which the wisest citizen of the world cannot understand. You cannot explain the Christian character by anything that shows upon the surface. To find its secrets, you must go down into the buried depths beneath a man's common words and thoughts. Travelers tell us that when they cross the highland moors of Scotland they frequently come upon a bright streak of green winding in and out among the heather, its pure and shining verdure in strange relief against the dull brown of its surroundings. What can it be? How came it there? Whence does it receive its nourishment? If you dig deep enough, you will find a spring below—a well of pure water flowing down there out of sight, only hinting its presence by the greenness and beauty above. So the springs of Christian life are hidden—hidden with Christ in God.

They are hidden from unbelievers. Something mysterious and inscrutable must always appear to a man of the world in those who live by faith in the Son of God. Sometimes he wonders at the mystery; sometimes he resents it; but he is always conscious of its presence. He is usually ready to offer any explanation except the right one. He says it is nothing but fear, self-interest, tradition, superstition, weak delusion, and all those theories by which outsiders have sought to explain the Christian faith, and by the explanation rob it of its power. When John the Baptist came, they said: "He hath a devil." When Jesus appeared, they whispered to one another, "He is beside himself;" or, "He is a winebibber and a glutton." And when the fire of Pentecost was throbbing in the veins of the apostles, they deemed it enough to say, "These men are full of new wine"—as the court reporters would express it, "just a plain case of drunk." All that the Christian can plead—and how much it is!—of aid sent him in temptation, or light that breaks upon his darkness, or consolations that soften sorrow and take away the sting of death, the fact that all things work together for his good, the assurance and the glory of the resurrection—what are all these to the unbeliever but an idle tale? The existence of all that deep life is unperceived. The Christian's secret is a secret from the world. Jesus knew it was going to be, for he said in one of his prayers: "I thank thee, Father, that thou hast hidden." Paul knew it was true, for he said: "The wisdom of the world is foolishness with God."

Publisher's Notes.

If you have not sent us a dollar for a copy of "Old Limber," you should do so at once. This is a very readable book.

If you need a splendid Commentary on the International Lessons for 1921, you should send us at once $2.10 for a copy of "Peloubet's Select Notes." We have on hand only a few copies.

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If you are troubled with Adventists, you should by all means have a copy of "Adventism and the Bible," by J. Henry Monk. This is a most excellent book, and thoroughly exposes the errors of Adventists. If you will get a copy and study it closely in connection with your Bible, you will be able to meet the Adventists and put them to flight. Price, $1.25. Will you not let us have your order by early mail?

OUR CONTRIBUTORS

All Christians Are in "the House of God."

BY JOHN T. LEWIS.

In this week's Gospel Advocate (March 17) Brother C. E. Holt asked three questions, as follows: "Christians—where found?" "Where are God's children?" or, "Where are the saved?"

According to the New Testament, "Christians," "God's children," and "the saved" are all the same; so I have answered Brother Holt's questions in the heading of this article. I will now *try* to show Brother Holt that my answer is what the Bible says. "But if a man suffer as a Christian, let him not be ashamed; but let him glorify God in this name. For the time is come for judgment to begin at the house of God: and if it begin first at us, what shall be the end of them that obey not the gospel of God?" (1 Pet. 4: 16, 17.) This shows that every one who obeys "the gospel of God" is included in the terms "Christians," "us," and is in "the house of God." But what is "the house of God?" "These things write I unto thee, hoping to come unto thee shortly; but if I tarry long, that thou mayest know how men ought to behave themselves in the house of God, which is the church of the living God, the pillar and ground of the truth." (1 Tim. 3: 15.) There is not a Christian on earth to-day, was not before "Alexander Campbell was born," and never will be one, outside "the church of God." Do you understand this *now*, Brother Holt? You could have found this answer yourself, Brother Holt, if you had gone to the New Testament instead of wandering through a wilderness of sectarian phraseology, using a lot of meaningless phrases.

Take this sentence: "Among them we find [who are "we?"—J. T. L.] what is sometimes termed 'rebaptizers,' or those who insist that no one is scripturally baptized who did not fully understand when he or she was baptized that baptism was '*for the remission of sins*' in a procurative sense, or in a sense of cause and effect—that baptism stands related to remission of sins psychologically." "That baptism stands related to remission of sins psychologically," I know nothing about; but that "baptism stands related to remission of sins" in the same sense that the shedding of Christ's blood "stands related to remission of sins" is scriptural, and I suppose is in a procurative sense, isn't it, Brother Holt? Jesus Christ says: "He that believeth and is baptized shall be saved; but he that disbelieveth shall be condemned." (Mark 16: 16.) The Holy Spirit, through Peter, giving a spiritual explanation of the commission, said: "Repent ye, and be baptized every one of you in the name of Jesus Christ unto the remission of your sins." (Acts 2: 38.) This is what I preach on this subject.

If Brethren Holt and Kurfees want to put in their time preaching and writing to show the sectarians that they don't have to understand that baptism is "for the remission of sins," that is their business, not mine. But "let the readers seriously ponder" the fact that when Brother Holt gives "a concrete example" of his teaching on this subject, he comes to Lauderdale County, Ala., for the "example" instead of going to the Bible for one.

Brother Holt says some *funny* things about "us." For "example:" "It is not always clear as to just who are included in the term 'us.' The people we often call 'us' have a great habit of 'turning each other out of the synagogue.' Many of 'us' will not recognize nor fellowship the rest of 'us.' No, I do not ask the Baptists nor others to come to 'us.'" Now, will the "readers seriously ponder" what Peter says about "us?" "For the time is come for judgment to begin at the house of God: and if it begin first at *us*, what shall be the end of them that obey

not the gospel of God?" "Us" will be "clear" to Brother Holt, if he ever gets out of the "wilderness."

Brother Holt says: "There are approximately one and a half million people included in what is sometimes styled the restoration movement inaugurated by the Campbells, Walter Scott, Barton W. Stone," etc. "Only" "about one hundred and fifty thousand who reject instrumental music in connection with vocal music." This leaves one million three hundred and fifty thousand who use these things. Brother Kurfees, commenting on this, says: "Let the reader seriously ponder both facts and figures in Brother Holt's communication."

I know Brother Holt says some nice things about Brother Kurfees and his articles, and I am not surprised at Brother Kurfees wanting to reciprocate, but I think he is a little premature in asking the "readers to seriously ponder both facts and figures in Brother Holt's communication" before the "figures" are shown to be "facts." I have never heard the "digressives" themselves make such extravagant claims. If, however, Brother Holt's "figures" are "facts," I would like to know it as a matter of information. Will Brethren Holt and Kurfees tell me where I can verify the "figures?"

Brother Holt says: "I would place Brethren Lewis and George and some others," etc. I "object" to Brother Holt putting me anywhere. He has my articles to Brother Kurfees; let him quote from them to show where I belong.

Again, Brother Holt says: "If there are no Christians among the denominations, then we should not receive anything they have done, religiously." I will let Brother Kurfees answer Brother Holt in this. After showing that all our translations of the Bible were made by members of denominations, Brother Kurfees "correctly" says: "But with thoughtful people it does not follow that we should reject these translations because those who made them taught and did some things that were wrong." All I would add to what Brother Kurfees says here is, I don't think any of Brother Holt's article shows much thought. The whole article is just a revamp of the old and groundless charges which I have been hearing sectarian preachers make against gospel preachers all my life.

Take for "a concrete example:" "But many of our modern 'lights' have discovered that they have a 'copyright' on the plan of salvation, free from error or from any of the imperfections of humanity, and every one else is to be anathematized. 'Pronounce our shibboleth or die' is the order now." I submit this from Brother Holt *without argument.*

Jesus Christ promised the Holy Spirit to the apostles to guide them "into all the truth." Brother Holt says: "The apostles themselves were not entirely free from error on some points at all times during their ministry." Christ said they should be; Brother Holt says "they were not."

Finally, if Brethren Holt and Kurfees want to *sing* the praises and extol the virtues of the denominations and digressives, while John Cowden *plays the accompaniment* on O. E. Payne's Italian harp, they may do it; "but as for me and my house, we will serve Jehovah."

Nothing but an aroused public opinion will ever obtain proper reforms, the rights of the people, and the enforcement of the law. The open violation of the prohibition law, the prevalence of gambling and prostitution, all of which are often connived at by public officials, the laxness of divorce procedure, are against the rights of the people to live in decent communities and to bring up their families under proper conditions, to say nothing of the peace and dignity of the State. Jesus Christ is the greatest radical of history; and if his second coming is soon, I think he will find few with which to fraternize. He not only denounced divorce, but such other social sins as the oppression of labor, profiteering, usury, and such individual sins as adultery, lying, hypocrisy, and weak knees.—Hunting.

Constancy.

BY E. C. FUQUA.

Constancy is one of man's rarest virtues. We are so apt to neglect any good undertaking. We make noble resolves, but we soon forget and discard them, little thinking that we are thereby undermining the foundation of character, which will ultimately make us distrust even ourselves. But it is true. The man who so often makes noble resolves, and as often breaks or violates them, comes to distrust himself; and if we cannot trust ourselves, should we expect others to trust us?

As respects missionary work, few virtues appear as important as constancy. The missionary himself, espousing the work on a certain field, is best qualified to execute that work if he remains with it constantly, studying its needs and striving to adapt himself to those needs. He grows up with and into his work; its interest becomes essentially his interest, and he easily becomes "all things to all men" within the limits of his chosen field of activity. Brethren naturally feel more confident in standing by a work whose worker is constantly in touch with one certain field of activity. This is not true of the worker who is always shifting from "post to pillar" and never thoroughly identified with any one place or field of labor.

Paul, as a missionary, while largely traveling through many lands and cities, nevertheless always remained in each place sufficiently long to fully evangelize that place; and he could be depended upon, while there, to look after the best interests of the work. Brethren could and did communicate with him with the utmost confidence that he knew the needs of that especial field and would apply their means in the interest of the work for which said means was contributed. And when his work called him on to other fields, the "care of all the churches" where he had labored was ever present in his mind (2 Cor. 11: 28); and when opportunity so favored, he gladly returned to these churches to encourage and edify them (Acts 14: 21-28; 15: 36). He was, therefore, thoroughly identified with the churches where he labored, so that throughout them all he could testify: "Who is weak, and I am not weak? who is caused to stumble, and I burn not?" (2 Cor. 11: 29.)

But constancy shows its value from another angle—that of the "support" of the missionary. The regularity and constancy of a donation or donations means much to a missionary. Better a small "support," and that regularly and constantly sent, than large amounts sent irregularly. That has been my experience, and I am sure it would hold good anywhere. If I know I am to receive only a certain small amount each month, it enables me to curtail expenses until I am well within that limit, provided it is possible at all for me to live within said limit; while if I have no idea what to expect, I hazard much, and generally pay dearly for the hazard. I do not think the Lord provides unwisely and irrespective of order and system where he has congregations that are taught to observe these things in the support of his cause. He works through his churches, and the method employed cannot be more or less than that used by said churches. If they are slow, careless, unbusinesslike, and spasmodic in their giving, his cause will suffer accordingly.

Just here I am contrained to speak of certain congregations with which I have had intimate relations for fifteen years or so. I say this without their "knowledge or consent." I believe it will edify others. So far as I know, not one word has ever been printed about the good work of some of those of which I now speak, but I will speak of them here as illustrating the power of constancy.

About fifteen years ago, while I was laboring as a lone missionary in Rome, Ga., I received a donation from the congregation at Lavergne, Tenn. It was my first missionary gift, if I remember correctly. I immediately acknowl-

edged the donation and thanked God for such brethren. During the fifteen years that have elapsed Lavergne has not failed to send me a monthly donation, except once, and then not without first writing me not to expect one that month, giving good reasons therefor. There was a while in my missionary activities that "no other church" had fellowship with me; but Lavergne never flagged, and has never, to my knowledge, complained of the burden. At times I have been doubtful of other churches, but I could not possibly doubt Lavergne, for its constancy has been proven even under circumstances that tried the faith of nearly all the rest.

The church at Glass, Tenn., while not knowing me as long as Lavergne by a few years, has never once failed in its monthly donation to my work. Glass and Lavergne are the oldest supporters of this work. Then Green's Chapel, Ky., one of the comparatively recent donors to this work, since taking up this work has not once failed in its monthly contribution. Allensville, Ky., is another, having assisted a little longer than Green's Chapel. The constancy of these churches through the years that have passed and under all conditions that have confronted us all is really responsible for the success of the work. Not that these churches are all that have helped this work, for there are others as noble as they; but I mention these because of their long and constant service without one complaint or discouragement. The donations sent by Lavergne and Allensville amount each month to whatever happens to be contributed on a certain Lord's day in the month for my work. For example, the Lavergne contribution has varied from three dollars to thirty dollars. I never know what amount will be sent, but I always know that one will come from Lavergne. Last month it was seven dollars and forty cents. It may be double this next month, or smaller than this; but its certainty is assured, and upon this I can always "bank" to a reasonable extent. So with the other constant contributors. Aside from Allensville and Lavergne, the other regular contributors to my work send each a definite amount each month, the total of all of which last month was one hundred and four dollars and forty cents. For four or five months all donations for all causes, it appears from reports, have fallen off. I am receiving almost fifty dollars less per month now than I did last fall, one church having entirely withdrawn its support because of local demands upon it, and two others sending only occasionally.

Rothschild Avenue, Nashville, Tenn., after discontinuing its donation some years ago, recently (I believe three years back) began again to help us, and since then has not once failed. Pilcher Avenue, Nashville, has likewise helped this work, and, I fear, beyond its ability; but I had rather see a church undertake too much and fail to fully reach its standard than to undertake nothing out of fear of failure.

The congregation at the Bible School, Nashville, is another that is constant and unfailing under all conditions. It is strong in encouragement of this work, for the letters of Brother King each month show a holy interest in all I am trying to do here. These letters from the churches do me as much good as the donations; in a manner they hold me up as the bare donations could never do. I read the letter before I ever look at the check.

Now, I depend equally upon all the contributors to this humble work. Let no one think that because I have here spoken of the constancy of the older contributors I have lost concern in the others. I only meant to impress the virtue of constancy and show that even in this shifting and flippant age there are brethren and churches that are in the business of serving their Lord and that they may be depended upon to keep up the fight under all conditions. Let us profit by their example.

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"Thy Speech Bewrayeth Thee."

O, that my tongue might so possess,
The accent of His tenderness,
That every word I breathed should bless!

For those who mourn, a word of cheer;
A word of hope for those who fear;
And love to all men, far or near.

O, that it might be said of me,
"Surely thy speech bewrayeth thee
As friend of Christ of Galilee!" —Selected.

LOS ANGELES NOTES

By S. H. HALL,
2669 North Sichel Street.

House of worship, corner Altura and North Sichel Streets. Take North Broadway car to Sichel, then one block to left.

The Regular Meetings Each Lord's Day.

It would be a bit difficult, I think, for any Christian to have whole-hearted appreciation for any duty the truth imposes, who enters into it for the truth's sake, and at the same time not to love all other known truths and duties. Hence, it is well for us at times to try ourselves out thoroughly by some known truth or duty, and see exactly how we feel and act toward it.

The regular meetings of the church on "the first day of the week" "to break bread" (Acts 20: 7) in memory of Christ's death (1 Cor. 11: 23-26), to lay by in store as we are prospered (1 Cor. 16: 1, 2), and to call in our minds from the things pertaining to this life and enjoy wholeheartedly worshiping the God upon whom we must depend each day for things we need, and doing this in the name of Him who died that our souls might forever be free from sin, is a duty that cannot be too highly appreciated; and, as a rule, the ones who do this regularly never drift far from the way of life and salvation. All that has ever been accomplished by the church for the good of poor fallen man has been due to those members in the local church that neglect not this duty. Just what conception some have who claim to be Christians is a bit hard for me to imagine: for certain it is that if every member of the church would do as some do, the church would assemble only occasionally, and then not for the God-ordained purpose. Those members of the church whose course in life, if all other members should imitate it, would cause our church-house doors to remain closed on Lord's day are undoubtedly in a bad way; and if they are not brought to repentance, they will be lost.

The following is a bit of the food we send out weekly to nearly four hundred homes in this section. What is good for our workers here is good for all the readers of the Gospel Advocate; and we want all to think seriously of this matter.

The last two Lord's days have been so very, very good that I am coming to believe that in Altura and North Sichel we have a congregation of which we have reasons to hope that each member will soon be doing his or her best. The house came very nearly being packed full last Lord's day, and the regular offerings went above one hundred and four dollars, and the collection for the free-literature fund was seven dollars and fifty cents. The Sunday before the regular offerings went above one hundred and seven dollars and free literature sixteen dollars. No big checks went in, either, showing that we are all helping to make things as they should be. But please think seriously over the question raised last week—viz.: "If each member should do his or her best, what would Altura and Sichel be?" I would love to know that this were done just once, to say the least, that all might see and feel the difference.

The regular meetings each Lord's day. I wonder if we do really appreciate the day Christ called his day? "Your father Abraham rejoiced to see my day," said he. (John 8: 56.) "I was in the Spirit on the Lord's day," declared John. (Rev. 1: 10.) "This is the day which Jehovah hath made; we will rejoice and be glad in it," said David. (Ps. 118: 24.) Now, will you, my brother, my sister, let it be his day, too, by so using it by meeting in memory of his death and resurrection? Let nothing detract your mind from the glorious significance of this day.

Here I am tempted to let one who is dead, but still lives, speak—viz., the lamented David Lipscomb, at whose feet I sat and studied our Lord's teaching for years. In answering the questions, "Are we Christians?" "Are we the church of Christ?" he says:

"A church that does not meet on the first day of the week to attend to the worship of God and to teach and build up its members in the most holy faith, that they may grow strong in the Lord, is not worthy to be called a church of Christ. A member of the church that does not find pleasure in meeting with his brethren and sisters to help and be helped in growing in grace and the knowledge of the truth is not worthy to be called a Christian or a child of God. He who is careless and indifferent in this service deceives himself in thinking he is a Christian and has the promise of heaven.

"It is equally true that the church that does nothing to spread the word of God abroad, to convert their fellow men to the way of life, is not a church of our Lord Jesus Christ. He established his church, and before it was opened he commissioned it: 'Go ye into all the world, and preach the gospel to every creature.' 'Go, . . . teach all nations.' It was formed for this work. Unless it does this, it fails in its chiefest work. A church that does nothing in this work is not God's church. It is equally true that the member of the church that does nothing toward teaching others the way of life, toward pointing men and women to 'the Lamb of God that taketh away the sins of the world,' is no true child of God, is no genuine Christian. 'Teaching them [the baptized] to observe all things whatsoever I commanded you.' The requirement that every one baptized should teach others is stamped as a fundamental principle on the church from its birth. A person deceives himself who does nothing in these fundamental duties of Christian work, yet thinks himself a Christian. 'He that doeth righteousness is righteous,' and no one else is. Only he who does the will of God is a child of God. Let every church and every Christian do the work God called them to do."

In connection with what Brother Lipscomb has said, may I ask that you turn—each one of you—and read Heb. 10: 25. Do you obey or disobey this command? It is as natural as breathing for the real Christian to look forward to the Lord's day, and exhort others to do so, and to forsake not to assemble. Will each of our members do this? This message is to every member at Sichel and Altura, Downey, Ontario, Pomona, and at all other places where the Friendly Visitor goes. God help us to be his children indeed! And as to the importance of our trying to lead others to Christ, study closely Ezek. 3: 18-21. Is it possible, my brother, that some soul will be lost because of your neglect to try to teach him or have him where he may be taught? Read, also, 1 Tim. 4: 16.

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Bits of News.

I cannot see how the work could do better than it is in this section of California. We have some of the best people in the world right here, and to say that they want to see this State taken for Christ expresses their desire mildly. The North Sichel and Altura congregation is doing just fine. We are now finishing some needed improvements on our house of worship, and this makes things look better along with our better feelings.

Brother Witty reported the largest forenoon audience on Lord's day that they had ever had at Ontario, with one added from the Christian Church.

I have just received a stirring letter from L. D. Perkins, and he makes good reports from his section. We have some fine men with whom to work on the coast, and I am enjoying it to the fullest.

By the time this gets to our readers we will be in the midst of a big drive at Pomona. Brethren Witty and Borden, with their congregations at Ontario and Riverside, respectively, are to do some strong backing in the Pomona meeting. None of the work in this city will be neglected during this revival, as they are expecting me to preach only at night.

We are continually meeting with those we knew and loved from back East. Last Lord's day we were delighted to have with us Brother Arch Jordon and son, of Smyrna, Tenn. Yesterday (May 11) one of my son's chums dropped in from Atlanta. We are hoping to soon see others.

Religion is the best armor a man can have, but it is the worst cloak.—Bunyan.

It is not my imperfect love to Christ which comforts me, but his perfect love to me.—R. Besser.

Georgia and the Far Southern Field

By B. C. GOODPASTURE

Personal Evidences.

There are the internal and external evidences of the Christian religion; and there are the internal and external evidences of Christian character. By the internal evidences of Christian character we mean the evidences which every individual Christian has that he is born of God—that he is a Christian in deed and in fact. By the external evidences of Christian character, we mean those fruits of the Christian faith which distinguish the "Israelite indeed" from one of the nominal Israel of God, in the judgment of all competent and impartial witnesses. But we now speak of the internal evidences of Christian character; and who is the best author on this subject? We answer, John the apostle. "Christian experience" is best examined in the light of this luminous author on the internal evidences. Of these the following are chief:

PERSONAL INTERNAL EVIDENCES OF CHRISTIAN CHARACTER.

1. "We know that we have passed away from death to life, because we love the brethren. He that loves not his brethren abides in death." On this evidence this question arises—viz.: How do we know that we love the brethren? The same author settles this question. "By this we know that we love the children of God: when we love God and keep his commandments." (1 John 5: 2.)

2. "By this we know that we have known God, if we keep his commandments;" and, "Whosoever keeps his word, truly in this man the love of God is perfected." By this we know that we are in him. "Now he who keeps his commandments abides in him, and he in him; and by this we know that he abides in us, even by the Spirit which he has given to us."

These two witnesses in us are sufficient. Love to the brethren is distinguished from natural affection and common benevolence by the most unequivocal criteria. It is a love active and operative by the Lord Messiah's sake, terminating upon a person because he is Christ's. The keeping of all the commandments, or that spirit of universal obedience, exciting and stirring up a person to do all that the Lord commands, because he commands it, is as distinct from the lashings of conscience and that servile attention to orders, from a sense of duty, as the affectionate regard of a child to its parents is distinguishable from the unwilling and partial obedience of a slave.

These two witnesses are more credible and responsible than the longest experience ever told, which substitutes anything else as evidence of Christian character, than what is found written in their testimony by the beloved apostle.

EXTERNAL EVIDENCES OF CHRISTIAN CHARACTER.

1. "By this shall all men know that you are my disciples, if you love one another." (John 13: 35.)

2. "If you know that the Lord is righteous, you know that every one who works righteousness has been begotten by him." (1 John 2: 29.)

INTERNAL EVIDENCES THAT A PERSON IS A CHILD OF THE DEVIL.

1. "Whosoever hates his brother, is a murderer; and, like Cain, is of the wicked one. And no one that hates his brother has eternal life abiding in him." (1 John 3: 12, 15.)

2. "He that works sin is of the devil." (1 John 3: 8.)

EXTERNAL EVIDENCES THAT A PERSON IS A CHILD OF THE DEVIL.

"In this the children of the devil are manifest; whosoever works not righteousness is not of God; neither he who loves not his brother." (1 John 3: 10.)

INFALLIBLE EVIDENCES OF SELF-DECEPTION.

1. "If we say that we have fellowship with him and walk in darkness, we lie." (1 John 1: 6.)

2. "If we say we have no sin, we deceive ourselves, and the truth is not in us." (1 John 1: 8.)

3. "If a man say, I know him, and keep not his commandments, he is a liar, and the truth is not in him." (1 John 2: 4.)

4. "He that says he is in the light, and hates his brother, is in darkness even till now." (1 John 2: 9.)

5. "If a man say, I love God, and hate his brother, he is a liar." (1 John 4: 20.)

Such are the personal evidences laid down by the infallible pen of the distinguished apostle of Christ. He who is inquisitive to ascertain whether his heart and life be right in the sight of the Sovereign Judge of all, or whether he be a child of God or the devil, a hypocrite or self-deceived, needs no other treatise than the Epistle of John.

The question of personal interest in the salvation of God is incomparably the most interesting of all questions. Were a person master of the eloquence of men and angels; could he, in the lofty strains of David and Isaiah, in the glowing and seraphic strains of heaven-taught prophets, set forth the glory and excellency of the salvation of God; could he describe, with supernatural power and beauty, all the glories which the new heavens and the new earth will unfold—the eternity of bliss, the exceeding and eternal weight of glory which awaits all the righteous—what is it to you or me, candid reader, if we cannot feel that we have a personal interest in it—if we cannot be assured that our individual selves will be partakers of the glory to be revealed? Let us, then, give all heed to make our calling and election certain.—A. Campbell, in Millennial Harbinger.

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News Items.

Brother Hugh E. Garrett began a tent meeting near Hapeville last night (May 15).

Brother Cuff, of Macon, writes that he recently baptized one at Gordon. The brethren at Gordon have a new house of worship. Brother Cuff and the Macon brethren have some mission meetings planned for the summer.

Brother O. D. Bearden reports a fine service near Halls last Sunday.

Two more good services at West End yesterday. We are getting ready for Brother Srygley's meeting, which will begin on the second Sunday in June, the Lord willing. After his meeting we expect to conduct a number of tent meetings in the different sections of Atlanta. Last Sunday afternoon I preached at Poplar Springs. Seven cars of Atlanta brethren attended the service. These brethren believe in doing things right.

Dreading Death.

BY MRS. J. DUDLEY TAYLOR.

Our dread of death is surely caused by our knowing so little about it. We cannot see behind the curtain; we know not what is there. To learn, we must study our Bible. It is much comfort to read in this great Guidebook of ours: "Yea, though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me." When David wrote this, death was still our enemy, still the "jailer of the grave." Now that Jesus has come and suffered and died and rose again that we might live, can we not say, "O death, where is thy sting?" and think of death only as the "doorkeeper of heaven?" Jesus himself tells us: "Lo, I am with you always, even unto the end of the world." With such protection, why do we fear?

Maybe we fear like the little boy—because we are bad. "Daddy will shut the door!" said this little boy. However, he loved his daddy so much he did not care to go

anywhere else, and the sun was going down, and he was beginning to grow afraid; so this little boy started home, and, as he came in sight of his home, the bright home light shone away out in the dark near him, and he could see his way more clearly. Nearer and nearer home his little feet traveled. In the doorway he sees his father; the door is wide open, too; he quickens his steps; he actually runs straight into those strong, gentle arms; and he knows his little wrongs are all forgiven and that he is safe. Our Heavenly Father is just as forgiving, just as gentle, and so much stronger than our earthly father; and if we will only trust him as a little child, he will care for us and take away all our fear.

We all enjoy taking a trip, seeing the beautiful sights of this world of ours, but very few of us would enjoy traveling or visiting always. We want to go home with our loved ones. We want rest and peace and joy, and we go home to find it. Our travels are like our journey through this world; our longings and thoughts of home are but a very simple picture of the Christian's home in heaven. "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him." (1 Cor. 2: 9.) A good, Christian neighbor of ours lay dying once, and his heart-broken wife leaned over him and asked: "Will, do you mind going?" And W. H. Killebrew looked up and shook his head and smiled, saying, "Peace, peace;" and we all thought, from his happy expression, he must have been in sight of home.

My oldest sister was taken from us, and the comfort she left our mother was: "Out of the shadow into the light!" Over and over she said it, and seemed happy. This world must have been the shadow, and her eternal home the "light." A brother was snatched away from us so quickly with pneumonia; and when the doctor told father to tell him he could not live, my father leaned over his bed and said: "Ben, do you know?" Before he finished the question, Ben said: "Yes, papa, I'll be waiting." We supposed he was going to say he would be waiting for papa, and his words lessened our sorrow, and we realized that death was not so bad.

Peter Ainslie says: "Nothing in all my earthly vision is so beautiful as the close of the day, or must I say 'that tint of the morning light?' In autumn the leaves of the forest are painted with the glory of death in shades of gold and crimson, and a gentle breeze lowers them to their grave. It is the time of ripeness. And all my experiences of trials, service, disappointments, successes, sorrows, and joys tend to ripen me for God's autumnal harvest. Green fruit falls heavily, but when ripe it drops easily. All things that ripen are commentaries on death; and God will make my going as easy as the tides go out or the sun goes down."

If we are ripe with the ripeness of good deeds and loving service for others, the going will be easy, death will come like a "gentle breeze," and we will realize even before we go that there is no death. "What seems so is transition."

"And when at last I mount the far-off crag,
I know that on the happy wind-blown crest,
The wished-for hand shall flash the long-sought light,
And in the splendor I shall rest."

Are You Making a Success of Your Life?

BY D. D. WOODY.

Many of us are always talking about making our lives successful, yet we do not even realize what it takes to constitute a successful life. Teachers and lecturers go into the classrooms and public assemblies and talk for hours to boys and girls about making successes of their young lives, yet in a majority of such instances they hold up before these ambitious young minds no higher ideals than wealth or worldly honor.

Among those who have the wrong conception of a successful life there are two classes. Some hold up the wrong standard; others hold up the right standard only in part. It is possible for one to be successful and realize it; it is also possible for one to think that he is successful, and to be so considered by his acquaintances, when he is an absolute failure. Solomon said: "There is a way which seemeth right unto a man; but the end thereof are the ways of death." (Prov. 14: 12; 16: 25.) Generally, when we want to talk to boys and girls about great men, we tell them of kings and presidents. We talk of the power they had and the wealth which they accumulated. The fact is that a majority of these sovereigns are, or were, in the true sense, absolute failures. Some of them were just as wicked as human beings could be; yet their real characters are hidden from us because our eyes are blinded by the dazzling worldly glories of the places which they occupied.

There is only one way to be truly successful, and to be so considered by our Heavenly Father. To do this, one must be a humble servant of the Master, and not like the haughty skeptics of the present day. Christ said: "Whosoever therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven." (Matt. 18: 4.) Again, he said: "And whosoever will be chief among you, let him be your servant." (Matt. 20: 27.)

We should never measure one's success by his wealth, nor by the worldly position which he occupies. Some of the greatest men who have ever lived were neither kings, presidents, nor soldiers. Suppose that a rich man of a certain city die, not even being a child of God. The papers publish in bold headlines: "One of the city's most successful men has died." The story is told of how he rose from poverty and obscurity into wealth and prominence. That is what they call "success." But ponder for just a moment over his condition in death. His wealth and glory are left behind, and he goes unprepared to meet his God. Who can now say that he is a success? He has gained worldly possessions, but lost his own soul. Another man in that same city dies. He is a poor man, who has spent his time and possessions in the Master's service, and is now laid in a pauper's grave. The newspapers make no mention of him; and he is buried by the city authorities, unwept by those whom he has served. They all proclaim him a miserable failure. But is he? No! He is a wonderful success; for he has won a home where sorrows never invade. I tell you, friends, a majority of the world are wrong on this question, as they are on almost every moral question, and as Christ said they would be.

I recall that grand conclusion: "I had rather be right than President." If Washington, Lincoln, Wilson, and others were truly great, it was not because they were presidents, but because they were servants of the Most High God and his Son, Jesus Christ. If Rockefeller, Vanderbilt, Carnegie, and others are considered as great men, it is not because they have been possessors of vast fortunes, but because they have been servants of the Master.

I would rather be a humble Christian, living in poverty and obscurity, than to be the ruler of the world, living in the pleasures of sin. "For what is a man profited, if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul?" (Matt. 16: 26.)

"Blessed" is the most expansive word in the New Testament. Its reach is to the end of human need, because its motive is the limitless purpose of Jesus Christ.—Exchange.

To be a liar is like being dumb; it destroys the use of speech. If people won't tell the truth, they might as well be animals—just able to bark, and squeak, and whine. Their speech means nothing. They are throwing away and destroying one of the greatest of God's gifts—the gift of language.—Selected.

AT HOME AND ABROAD

Sister Aurelia Bond, of Brownsville, Tenn., in a business letter, says: "I have read your good paper for fifteen years, and I like it fine."

The services at the Twelfth Avenue Church last Lord's day were conducted by George S. Davis, morning and evening. There was one confession and baptism. Interest in the Bible study is growing and the attendance is steadily increasing, there being three hundred and forty-nine present last Sunday.

F. P. Fonner, writes from Buffalo, W. Va., May 19: "Our protracted meeting here closed on May 8, with two baptisms. Ira C. Moore did the preaching, and he did it well. As we have entirely exhausted our resources in building our church house, we are obliged to ask the brethren to help us out on the remaining indebtedness. This is something over two hundred and twenty-four dollars. Please state what your offering is for."

Mrs. G. H. Dye writes from Englewood, Tenn., Route 1, May 18: "I want to thank the ones that have made up my subscription. If it be the Lord's will, I hope to repay this in the near future. I love to read the Gospel Advocate. It is very interesting. I always look for it every Saturday, and it never fails to come. I am trying to live a Christian life, but the road seems dark and steep. I want the prayers of all Christians that I may continue in the Lord."

We had a nice visit on Saturday from Sister R. L. Crowell, of Brunswick, Ga. She presents the great need for gospel preaching in her town and surrounding country. There are six of the faithful keeping house for the Lord there, but others there do not know of the teaching. It is a remarkably healthy place, on the ocean coast, with fine opportunities for secular employment, and she hopes that some good leader of the worship will settle there and aid them to build up.

R. L. Ludlam, Jr., writes from Coal Hill, Ark., May 18: "The meeting closed to-day at the water with seven confessions, thirty-nine baptized, and two restored. O. E. Billingsley taught the people only 'what is written.' Those who heard believed, and those believing obeyed. I am to begin at Denning on Friday night, with J. E. Gunter assisting. The Denning work has the fellowship of the Dodson Avenue Church at Fort Smith. Some church should have fellowship with Altus and send J. E. Laird to hold a meeting in August."

Thomas H. Burton writes from Union, S. C., May 20: "The work on our building had to be suspended on account of no funds. We owe on open accounts for mill work and other things about fifteen hundred dollars, which is due and should by all means be paid at once. We have had promised enough to pay this off, and it would certainly be very encouraging if those who have promised, and also those who have been contemplating sending a contribution, would send it in as soon as convenient. If you will help pay off this debt, I will try again to borrow enough to complete the house this summer. To finish it means a great success for the cause in this town. Will you help in this way to win some souls? We have the restrictive clause in the deed. Send all communications and donations to the writer."

In a note from Vernon Rozar a few days ago, he says: "I have been busy preaching every Lord's day this spring, and working in concrete during the week days. The work has been too heavy for me, so now I am at home, the result of a general breakdown. I have been sick near three weeks; have failed to get to my last two appointments. I am hoping to fill other appointments up to the first of the month, when wife and I are going to father's, in Middle Tennessee, until my meeting work begins, which will be the fourth Lord's day in July. I will be in this work until about November. If I improve as I hope to, I can hold meetings beginning about the second Lord's day in June and on to July 21. We will break up housekeeping next week. Any one writing me should address me at Fayetteville, Tenn., Route 6, Box 66."

John T. Hall writes from Jackson, Tenn., May 10, as follows: "F. J. Rogers, who for several weeks or months served the church at South Pittsburg, Tenn., is now spending a few days with his good family here. On last Lord's day he preached both morning and afternoon for the church in Bemis. Brother Rogers is a splendid speaker, comparatively a young man, a good mixer, makes friends wherever he goes, and can do a great deal of good in helping to spread the glad tidings. Our stationed preacher, F. O. Howell, lately closed a glorious meeting at the Highland church of Christ, with several additions to the congregation. Brother Howell is an excellent speaker, intelligent and energetic, and his audiences were large. He is well equipped, has a fine tent, rides in a nice car, is in good financial condition, is well supported by the churches, and is able in every way to do a great mission work. The church here has made an arrangement with our beloved brother, E. V. Wood, of Dallas, Texas, to conduct a protracted meeting for them in the near future."

L. S. White writes from Sherman, Texas, May 16: "The protracted meeting in Sherman began on May 1 and continued fifteen days, with two services daily. F. L. Young, of Paris, did the preaching. The singing was led by home forces, and was fine. Every feature of the meeting was on a high plane. The church was ready for the meeting and started with a fine interest, which increased to the close. At the last service many were turned away who could not even get inside the house. The venerable E. H. Rogers, though quite feeble, attended much of the time, and was very helpful to all of us. There were fifty-nine additions. There were four hundred and thirty present in the Sunday-school classes yesterday. The whole church is happy over the results. This church has had more than two hundred and fifty additions during the past year, and now has more than seven hundred members. I have worked with Brother Young through five meetings, and he did the best preaching this time I have ever heard him do. He is one of God's noblemen and is doing a great work."

W. L. Reeves, Winston-Salem, N. C., writes to the "dear brethren of the Gospel Advocate force" as follows: "I wish to congratulate you all for all the good service you are rendering to your many readers through the Advocate. May each editor continue to drive opinions, which are never of faith, from the hearts of men by giving them a 'Thus saith the Lord' instead. I am convinced that a Christian has no scriptural right to hold human opinions, even in his own heart, relative to the Christian religion. They are not of faith, and 'whatsoever is not of faith is sin' (Rom. 14: 23)." He further says: "Our work in North Carolina is improving. Three have been baptized recently in Winston-Salem. One of them had been a very zealous teacher in the Methodist Episcopal Church. She taught in Sunday school, led in prayer, and even preached some; but I am sure she is thoroughly converted to the true way. Our work with the country churches is doing well. We have arranged to have J. E. Green, now in school at Henderson, Tenn., spend his vacation among us. He is to teach vocal music some and hold some meetings. May God's will be done by us all."

H. D. Jeffcoat, Ackerman, Miss., Route 4, Box 10, writes: "Andrew Perry arrived here on May 2 and preached for us here at Cork Schoolhouse each night until Saturday. He went with me to my appointment at Nile, and preached on Saturday night and Sunday morning; then back home and preached until Friday night. Saturday we went to Reform, and Brother Perry did all of the preaching, and he did it well. On Sunday he preached three times. We had dinner on the ground. He is there with the faithful few this week. He will go to Shady Grove next Saturday for two weeks. I do not believe that a better man could be found for this field. He preaches the truth in love to the world and to the church. We have calls for meetings at twelve places where we have no members to pay railroad fare. We have only three congregations in this field. They will do all they can, but the work is too great for them to do it all. Brethren Perry, Cayce, Harris, and I will do this work, if we have to work with our hands during the day and preach at night. The preaching must be done or the people will not hear: and if they do not hear, they will not believe; and if they do not believe, they will not be saved. (See Rom. 10: 8-15.) Calls are coming almost daily for meetings. I never saw a time when preaching was wanted as bad. Brethren, we must answer these calls or not be held guiltless. If you want to help do this work, send an offering to Andrew Perry, Route 4, Box 10, Ackerman, Miss., or to M. C. Cayce, or to me. We will acknowledge all fellowship through the Gospel Advocate. If you are in Mississippi and are not able to get a preacher to help you preach Christ's gospel to the people of your community, write us; we will help you if we can. Brethren, there is not a greater mission field in Japan than this one. Why not send to this one a small gift each month until the work here is self-sustaining? May our God help us to do our duty."

James A. Allen preached at Foster Street Church last Lord's day, with fine interest at both services.

F. B. Srygley preached at Lawrence Avenue last Lord's day. He reports fine attendance and interest.

J. H. Curtis, 408 Pearl Street, New Albany, Ind., says: "I find the Gospel Advocate true to the cause of Christ, and would not be without it."

C. A. Norred writes from Memphis, Tenn., May 16: "I closed a short meeting with the Highland Heights Church, this city, with six baptisms."

Mrs. Nannie Matt Wallace, in a private letter, says: "A. B. Lipscomb's writings alone are many times worth the subscription price of your great paper."

James A. Allen is soliciting means to buy a tent to be used in preaching the gospel in and around Muskogee, Okla. No doubt it is a fine mission field.

L. S. Lancaster, of Jackson, Tenn., has time for a meeting in July and one in August, and asks to be written to at 111 East Orleans Street, if you need him.

C. R. Nichol preached to a packed house at both services at Lindsley Avenue last Lord's day, and had three confessions. The meeting goes on with unabated interest.

Will J. Cullum was with the church at Locust Grove, in Simpson County, Ky., last Lord's day. He will preach for the church at Sam's Creek next Lord's day, and at Lillymay in the afternoon.

Lytton Alley preached two good sermons at the tent on Charlotte Avenue last Lord's day. Charles R. Nichol preached at the same tent in the afternoon. He preached a very forceful sermon to a large and interested audience.

Sister Lottie Hutchison, of Dow, Okla., sends a contribution for the Gospel Advocate fund. We are glad there are some who are willing to help others to read the Advocate who are not financially able to provide it for themselves.

The little band of loyal disciples at Moultrie, Ga., invite all near-by Christians to meet and worship with them. This in response to the notice given from the sister near Doerun, Ga. Their invitation is signed by G. A. Shaver.

J. W. Grant preached last Lord's day at Russell Street Church, this city, with an average hearing and good interest. He will preach next Lord's day, morning and night, at Twelfth Avenue, North, and at Bull Run in the afternoon.

J. W. Prewit, of Decatur, Ala., sends two and a half dollars to go to the Gospel Advocate fund. We appreciate this, and would be glad for many others to contribute to it, as there are more worthy calls than the fund will supply at present.

A debate will be held at Williamson, W. Va., beginning on July 11 and continuing six days. The church proposition will be affirmed by each disputant for three days. The debaters are Jesse F. Love, for the church of Christ, and Joe Hall, for the Regular Baptist Church.

J. G. Allen preached again at the Green Street Church last Lord's day, and started for his home in Muskogee, Okla., that night. He says he enjoyed his visit to his old home city immensely, and that he thinks he is fully restored to health from his severe operation for appendicitis.

From W. F. Lemmons, Beaumont, Texas, May 16: "We had good crowds and interest at South Park Church last Sunday and the Sunday before. I expect to begin a meeting at Rockdale on the fifth Lord's day, and will be in the field after June. We hope to make this a good year in the Lord's work."

From G. W. Farmer, Cleveland, Tenn., May 18: "R. C. White, of Nashville, with J. D. Derryberry to lead the singing, will begin a meeting at Lenoir City on the fifth Lord's day in this month. This is a mission point. All who would like to have fellowship with us should forward to me at Cleveland, Tenn."

H. Leo Boles recently closed a meeting at Red Boiling Springs, Tenn., which developed great interest and encouraged the church very much. He goes in a few days to a meeting to be held at New Providence, near Clarksville, Tenn., and later to one to be held near Sulphur Well Academy, in West Tennessee.

B. W. Boyd writes from Pikeville, Tenn., May 15: "The ten-days' home-force meeting, led by H. W. Wrye and Alfred Traylor, was one of the best meetings ever held in Pikeville, with large and interested audiences throughout. The meeting resulted in fifteen additions and one reclaimed. The church here is actively engaged in living Christianity."

A series of gospel meetings will begin at the New Shops church of Christ (Torbett and Twenty-seventh Avenues) North) next Lord's day. Preaching on Sundays at 3 P.M. and 7:45 P.M., and each day through the week at 7:45 P.M. H. E. Winkler, of the Charlotte Avenue Church, will do the preaching, and the song service will be led by George S. Davis, of the Twelfth Avenue Church. All are invited to attend these services.

L. S. Lancaster writes from Jackson, Tenn., May 17: "Last Lord's day was a fine day for the little congregation at Bemis. I preached to a good congregation at 11 A.M., and we had Prof. A. J. Veteto and his quartette boys from Henderson with us in the afternoon. The house was filled to overflowing. I am to begin a meeting with them on the third Lord's day in next month, and we are hoping and praying for a great meeting in the Master's name."

From John M. Rice, Merkel, Texas: "The meeting at Munday, Texas, closed with nineteen accessions, some placing their fellowship and some returning to their 'first love.' Twelve of them were baptized. One of those who returned to his 'first love' was J. E. L. Harrison, a good preacher and singer, who for a while followed off a faction; but he saw his mistake, and is now in full fellowship. I shall return to Munday in May, 1922, if the Lord wills, and conduct a month's meeting."

W. E. Williams writes from Huntsville, Ark., May 18: "I closed my meeting last Sunday night with the church of Christ at Centralia, Okla. The interest was good throughout the entire meeting. Twenty-two were baptized, one was restored, and one came from the Baptists and three from the Methodists. The brethren were well pleased with my work and asked me to come again. I have never labored with a more faithful band of brethren than the Centralia brethren. They have a mind to do things for the Lord."

E. L. Pearson was in our office on Friday, on his way to New York City, to take up the work of the church there till Brother Carter can go to it. His address while there will be 140 West Sixty-fourth Street. He urges all who have relatives or friends in or near the city who might be interested in the church there to write to him and give him their names and addresses, and also to write them and tell them of his work and of the meeting place, which is at 239 West Sixty-ninth Street, near Broadway, on the first floor of the hall located there.

H. W. Wrye closed the meeting at Eleventh Street last Lord's-day night, with an immense audience in attendance. The meeting resulted in thirty-eight additions, three or four of which were restored, the others being baptized. He goes to a meeting at Bridgeport, Ala., now in progress, and will take it in hand on Tuesday. He expects to begin a meeting at Jacksonville (the Powder Plant, near this city) on the fourth Lord's day in June. This will be strictly a mission meeting, and he asks the attendance and cooperation of all brethren in reach, as it is considered a very important point.

W. L. Oliphant writes from Kansas City, Mo.: "I am now in a meeting with the church of Christ at Thirty-third and South Benton Streets, in this city. The meeting is progressing nicely. The following preachers are members of this congregation: D. L. Hilton, Ben Henthorn, W. P. Gray, Julius Clark, and Roy Clark. Brethren Hilton, Henthorn, and Gray are at home, and they are assisting much in the song and prayer service. We are hoping for a good meeting. My wife arrived yesterday from home (Muskogee, Okla.). She reports that eight souls have been added to the flock there since Brother Henley's meeting began."

From J. G. Malphurs, Clarksville, Tenn., May 17: "Last Lord's day I began work with the churches in Montgomery County, with a sermon to a splendid audience in Clarksville, and also at Oakland at night. Both of the churches have a mind to work, and we shall expect great things from them. We expect to have a church of the New Testament order in every community. To this end the churches of this county have purchased a tent to be used in this county in particular and in some other near-by places. We expect to make our work thorough by keeping up the work begun with the tent with regular teaching during the winter. Much free literature is to be used in the work. If there is a destitute place in Montgomery County that wants a meeting, arrangements can be made for the gospel to be preached there by addressing me at Clarksville."

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EDITORIAL

Worship and Praise.

BY J. C. M'Q.

I have been requested to write an article showing the difference between worship and praise, provided there is any difference.

"Worship" in the noun form is defined by Webster as follows: "(1) Courtesy or reverence paid to merit or worth; hence, civil deference; honor; respect. (2) A title of honor, used in addresses to certain magistrates and others of rank or station. (3) Act of paying divine honors to a deity; religious reverence and homage; adoration, or reverence paid to God; a being viewed as God, or something held as sacred from a reputed connection with God. 'The *worship* of God is an eminent part of religion, and prayer is a chief part of religious *worship*.' (4) Obsequious or submissive respect or devotion; extravagant admiration; adoration. (5) An object of worship."

"Worship" in the verb form is defined by Webster as follows: "(1) To pay divine honors to; to reverence with supreme respect and veneration; to perform religious exercises in honor of; to adore; venerate. (2) To honor with extravagant love and extreme submission, as a lover; to adore; idolize. (3) To perform acts of homage or adoration; especially, to perform religious service."

"Praise" in the noun form is defined by Webster as follows: "(1) Act of praising, or state of being praised; commendation for worth or excellence; approval expressed; honor rendered because of excellence or worth; laudation. (2) Specifically: The act of glorifying or extolling God or a god; worship, especially worship by song, in distinction from prayer and other acts; as, a service of *praise*."

Thus it will be seen that "worship" is a broader term than "praise." Praise is one element of worship, and it appears that in sincere worship it is always present. Praise is often expressed in song, and, as an act of worship, is to be distinguished from prayer and other acts of worship. Prayer always plays a prominent part in religious worship. The same distinction is made in the Greek text that we find in Webster. From Webster's definition of the two words, praise is spoken of as a laudatory discourse, as is evident from Matt. 21: 16, which reads: "And said unto him, Hearest thou what these are saying? And Jesus saith unto them, Yea: did ye never read, Out of the mouth of babes and sucklings thou hast perfected praise?" Also we find the same thought in Luke 18: 43: "And immediately he received his sight, and followed him, glorifying God: and all the people, when they saw it, gave praise unto God." Praise is spoken of as the fruit of our lips. "Through him then let us offer up a sacrifice of praise to God continually, that is, the fruit of lips which make confession to his name." (Heb. 13: 15.) A sincere, devout child of God delights to praise God in worshiping him, and we may be assured, if there is not a spirit of gratitude and praise in our hearts, that our worship will not be acceptable unto Jehovah. Men who truly worship God become oblivious to their surroundings and do not love the praise of men more than the approval of Jehovah. "But he is a Jew who is one inwardly; and circumcision is that of the heart, in the spirit, not in the letter; whose praise is not of men, but of God." (Rom. 2: 29.) Such worshipers may not get their full praise from Jehovah in this life, but they will receive it in the life to come, as is evident from 1 Cor. 4: 5: "Wherefore judge nothing before the time, until the Lord come, who will both bring to light the hidden things of darkness, and make manifest the counsels of the hearts; and then shall each man have his praise from God." The true worshiper, while teaching, praying, breaking bread, and contributing as God has prospered him, hymns his praises to God. While Paul and Silas were confined in a dungeon with their backs all bleeding and lacerated, their minds soared away with characteristic freedom to the throne of God, and, nestling there, they sung hymns of praise unto Jehovah. "But about midnight Paul and Silas were praying and singing hymns unto God, and the prisoners were listening to them." (Acts 16: 25.) Every true worshiper finds much delight in retiring from the rushing, feverish scenes of life to the public assembly of the saints upon the first day of the week to sing praises unto God, from whom all blessings flow. Hence, the Holy Spirit, through Paul, quotes David as saying: "I will declare thy name unto my brethren: in the midst of the assembly will I praise thee." When we sincerely and reverently contemplate the goodness of God to the children of men, spontaneously the praise of our hearts should well up through our lips in hymning praises unto our God, who hath done so much for our redemption. In our every service and in every act of worship we should praise God, from whom every good and perfect gift cometh. In all false worship and in all vain worship, men leave out God, and there is no element of praise in it; but in the worship that emanates from the heart and which is acceptable and well pleasing to God there is always an element of praise, an element of thanksgiving, and an element of trust and devotion. While it is sweet to draw near to God in the sacred hour of prayer and thus worship him in prayer, yet in such moments we always feel grateful to him and do not neglect to praise him for his great flow of love to the children of men.

Changing the Point of Dispute.

BY M. C. K.

On page 490 of this issue of the Gospel Advocate we publish another communication from Brother John T. Lewis, which, as stated two weeks ago, is his closing article in the present discussion. We ask our readers to give it a careful examination, and they will be prepared to appreciate the following observations in reply:

1. The most conspicuous thing in his present article is his changing the point in dispute and springing an entirely new issue. This course is sometimes adroitly adopted by men who find themselves unable to sustain a certain position in debate; but it is not the course, it seems to me, for Christian men to adopt. Neither Brother Holt nor myself has said or even intimated in the remotest way that "all Christians are" *not* "in the house of God." On the contrary, that is the very identical position on which we both joined issue with Brother Lewis and others. It was *he* and *they*, and not Brother Holt and myself, who used the term "church of Christ," which is the house of God, in a sense that does not include "all Christians" in the territory to which it is applied; and this is the issue which has been kept before him throughout the discussion, and is still before him. When Brother Holt confronted him with the question, "Where are God's children?" and, "Where are the saved?" thus implying that he believed some of them were not included in the little sect to which Brother Lewis and others restricted the term, if he had answered consistently with the position he started out in this discussion to defend, he would have frankly admitted that some Christians are not included in what he sometimes calls "the church of Christ." When he speaks of two congregations in Birmingham as "the church of Christ in Birmingham," he uses the term in a purely sectarian sense, because by his *practice* he admits, at the same time, that there are Christians in Birmingham whom he does not include. But when he is brought face to face with the utter groundlessness of this position, and its direct antagonism to New Testament facts, instead of surrendering it and frankly acknowledging it to be untenable, he suddenly drops it and comes with a flourish of trumpets, not only affirming and attempting to prove what nobody in this discussion has denied, *but the very identical thing* for which his opponents have been contending throughout the discussion! *Bravo!*

2. He says: "If Brethren Holt and Kurfees want to put in their time preaching and writing to show the sectarians that they don't have to understand that baptism is 'for the remission of sins,' that is their business, not mine." If there is any point in his statement here, he intended to imply that we do thus put in time. But, as a matter of fact, "Brethren Kurfees and Holt" do not put in any time at all "to show the sectarians that they don't have to understand that baptism is 'for the remission of sins,'" except in the identically same way that *Brother Lewis does the same thing*, if it is done at all, when he receives "sectarians" on their baptism without rebaptizing them. "If Brother Lewis wants to put in his time" trying "to show the sectarians" *by his practice in indorsing their baptism* that they don't have to understand that baptism is 'for the remission of sins,' that is his business, not ours." Our brother should remember one of George Herbert's selected proverbs: "Those who live in glass houses should not throw stones."

3. No, no, Brother Holt did not "come to Lauderdale County, Ala., for" an example "of his teaching on this subject" of baptism for remission of sins, as Brother Lewis incorrectly says; but he went there for an example of a church which, discovering itself entangled in the errors of denominationalism, said: "We are wrong in wearing a sectarian name, and we have some things that we call 'Baptist usage' which do us no good, but, so far as they serve as barriers between ourselves and other Christians, are evidently hurtful. Let us, then, shuck and silk ourselves of everything that we do not find in the New Testament, and let us just be Christians only." That is the "example" for which Brother Holt went "to Lauderdale County, Ala.;" and he went there for it "instead of going to the Bible" because it was in "Lauderdale County, Ala.," and not in the Bible, although the *conduct* which it exemplifies is clearly taught in the Bible and distinctly enjoined upon all who would stand right with God. Of course the same praiseworthy conduct should be encouraged among all who are in any way entangled in error now; but possibly it is too much to expect that even so beautiful an example of turning away from sectarianism should be commended by Brother Lewis until he ceases himself to use New Testament designations of the church in a sectarian sense.

4. When Brother Holt said "it is not always clear as to just who are included in the term 'us,'" he referred to the sectarian use of the term when it includes only a part of the people of God. An example of it is seen when the terms "we as a people" or "us as a people" are used by a Methodist, a Baptist, a Presbyterian, or a representative of "the little sect of modern times," who usually include, in such terms, none of the people of God outside of their own parties thus designated.

5. See how Brother Lewis again changes the point in dispute when, evading that made by Brother Holt on the approximate number of persons constituting "the restoration movement," he suddenly raises the issue as to whether Brother Holt is correct in the number given. As if the *exact number* in such a case were essential to the point made! Brother Holt not only did not pretend to give the exact number, but specifically said he gave it "approximately." But fortunately for the point intended in this case, since Brother Lewis himself is sufficiently informed to know that Brother Holt's figures are "extravagant," there is no need "to verify them" any further than Brother Lewis' own statement verifies them, because the point hinged on the *smallness* of the number, even as it was given, in comparison with the great multitudes in the denominations; but if, as Brother Lewis says, Brother Holt's figures are "extravagant," then there are *not even that many* people on earth to-day who are Christians or in "the church of Christ!" We could easily "tell" Brother Lewis "where" he "can verify the figures," but he has made it unnecessary.

6. He says: "I object to Brother Holt putting me anywhere." He is mistaken again. Brother Holt did not propose to "put" him anywhere, except in the sense of merely stating what he understood to be Brother Lewis' position. In the other sense, Brother Lewis has *put himself somewhere*. Moreover, he has located himself with such definiteness that we can always come in one of telling where he is. That is, according to his own testimony, we can know that he is either in one or the other of two positions according as we contemplate his *theory* or his *practice*. In theory, he says there are no Christians in the denominations; in practice, he admits there are Christians in them.

7. Commenting on Brother Holt's statement that "the apostles themselves were not entirely free from error," he says: "Christ said they should be; Brother Holt says they were not" I respectfully reply that our brother is mistaken as to what Christ says on this point, and Brother Holt's statement is clearly sustained by the specific words of the New Testament. It is true that "Jesus Christ promised the Holy Spirit to the apostles to guide them 'into all the truth'"—that is, when they spoke or wrote the word of God, the Spirit guided them so that, in their utterances, they were indeed "entirely free from error;" but this does not mean that they could not, at other times and in other things, make mistakes and become involved

in error; and we have a positive example of it in Peter, which was so gross that Paul "resisted him to the face," and says he did it "because he stood condemned." (Gal. 2: 11-16.) Of course, if Peter was in error and "stood condemned," he could and did make mistakes. He was in error, but he was *a Christian in error*.

8. Why should not "Brethren Holt and Kurfees want to sing the praises and extol the virtues of the denominations and digressives," if they have any "virtues" worthy of praise? We deeply regret that Brother Lewis does not join us in this. Surely he will yet come to see that he ought to commend them for all they preach and practice that is in the word of God.

9. As seen in the quotation just made, Brother Lewis speaks of "the denominations and digressives." Exactly; and this is another instance of using terms in a sectarian sense. Of course those who conform to the New Testament style of speech never speak of "the denominations and digressives," for they know that "the denominations" are just as much "digressives" as those in "the restoration movement" who "use instrumental music and the societies;" yet Brother Lewis speaks of "the denominations and digressives" as if the denominations were not digressives, too. A similar use of sectarian parlance is sometimes seen when some brethren speak of "the loyal churches." It is all right and proper to speak of loyal churches and of disloyal churches when we use such terms after the New Testament style of speech; but in the case just mentioned, a "loyal church" is merely one in "the restoration movement" that does not "use instrumental music and the societies." It may be doing no missionary work and possibly not much of anything at all, but it opposes "instrumental music and the societies," and, therefore, is called a "loyal church;" whereas, with those who thus speak, another church which reaches the full measure of its obligations in missionary work and benevolence, but uses "instrumental music and the societies," is said to be "disloyal." And it *is* disloyal on these two points, and should be so designated according to New Testament teaching, but it is a "loyal church" otherwise; whereas, the church which opposes "instrumental music and the societies," but does nothing otherwise, is, nevertheless, *a disloyal church*. Hence, to classify such persons as "the denominations and digressives" is, in the matter of classification, exactly equivalent to speaking of "Chinamen and human beings;" for it is no more true that Chinamen are human beings than it is that the denominations are "digressives." I am thoroughly convinced that, upon further reflection, Brother Lewis will see and indorse the principle here involved.

10. Finally, I note with much pleasure and satisfaction that the series of articles on "Bible things by Bible names" has created widespread interest and investigation. This is very gratifying, and it is none the less so because a few of the criticisms have been adverse; for these, as well as the favorable, have been both welcome and helpful. Many expressions from private sources in letters and otherwise have reached me with generous and enthusiastic indorsement of the series, and many have emphasized its timeliness as well as its importance. For all criticisms of both kinds I feel grateful, and I believe that still further good will result from the investigation. Assuredly it is safe to call Bible things by Bible names, and I wish in this final note to give fresh emphasis to the clear and well-grounded conviction that it is not only, in a general way, a principle of the greatest importance, but that, if everywhere adhered to and faithfully followed by preachers and teachers of the word of God, it will be a powerful factor in the effort to restore the primitive order of things; and I am happy in believing that all who have engaged in this discussion are a unit in desiring this praiseworthy end.

"Why Callest Thou Me Good?"

BY E. A. E.

I have been asked what Jesus means by this question and by his declaration: "None is good save one, even God."

It may do us good to study the case of the rich young ruler, in which Jesus used these expressions.

And as he was going forth into the way, there ran one to him, and kneeled to him, and asked him, Good Teacher, what shall I do that I may inherit eternal life? And Jesus said unto him, Why callest thou me good? none is good save one, even God. Thou knowest the commandments, Do not kill, Do not commit adultery, Do not steal, Do not bear false witness, Do not defraud, Honor thy father and mother. And he said unto him, Teacher, all these things have I observed from my youth. And Jesus looking upon him loved him, and said unto him, One thing thou lackest: go, sell whatsoever thou hast, and give to the poor, and thou shalt have treasure in heaven: and come, follow me. But his countenance fell at the saying, and he went away sorrowful: for he was one that had great possessions. (Mark 10: 17-22.)

This is recorded by Matthew (19: 16-30) and by Luke (18: 18-30), as well as by Mark. By studying the three records only can we learn all that passed between Jesus and this rich young ruler and the very important lesson which Jesus teaches from this case. It is the truth only which we desire to learn and to teach.

Was This Young Man Honest?

Jesus was on his death march from Galilee to Jerusalem. At this time he was "beyond the Jordan," teaching the multitudes as they came together. He had just explained to his disciples more fully concerning marriage and divorce and had blessed the little children which had been brought to him, when, "as he was going forth"—doubtless out of the house where he had been teaching—"into the way toward Jerusalem," "there ran one to him." (Mark 10: 1-17.) This one was a "young man" (Matt. 19: 20); "he was very rich," and was also a "ruler" (Luke 18: 18, 23). He occupied a position of honor. That he "ran" to Jesus shows that he was in earnest, sincere, honest, and realized the importance of his business. Having reached Jesus, he "kneeled to him"—worshiped him—and addressed him as "Good Teacher." This shows both his humility and his faith in the divinity of Jesus. He was in advance of the Pharisees about him. So were Nicodemus and Joseph of Arimathea. (John 19: 38-41.) This young man was anxious to know what to do to be saved.

Compared to all others, this is the one and great question of life. How to inherit eternal life should be the great concern of all.

This young man evidently believed that Jesus could answer correctly his question and would teach him also something different from the law of Moses. He was led to think this from Jesus' own teaching. Doubtless he had heard Jesus' teaching on the questions of marriage and divorce, and probably such teaching as the Sermon on the Mount, where Jesus contrasts his teaching with much which the people had heard; hence, he expected in answer to his question something different from the law. In Matt. 19: 16 the question is put thus: "What good thing shall I do, that I may have eternal life?" It is doubtful if he meant some one deed of heroism that would merit eternal life, but rather as the question is put by Mark, "What shall I do that I may inherit eternal life?" or by Luke, "What shall I do to inherit eternal life?"

This young man knew two things: (1) that he must *do something to be saved;* (2) that eternal life is inherited. And Jesus did not tell him there was nothing he could do, but finally told him to do something which he refused to do.

When the lawyer in Luke 10: 25-37 asked Jesus this

same question, *tempting him*, Jesus referred him also to the law of Moses, as he did this young man. But the motives of the two were quite different.

To further show that this young man was in earnest, when Jesus referred him to the commandments, he replied: "All these things have I observed from my youth." He was not a hypocrite, pretending to have done what he had not done. "Jesus looking upon him loved him." Jesus could not have loved him had he been a hypocrite. Jesus knew his difficulty. That he had "observed" all these things from his youth up means that he had made them the rule of his life, and not that he had kept them in sinless perfection. He was a splendid, moral young man, candid and honest, and for this reason Jesus loved him. At this point in the conversation, as Matthew (19: 21) states, he asked the question: "What lack I yet?" He was not yet satisfied or fully assured that he was an heir of eternal life, and he had confidence in Jesus to tell him. He lacked a most important thing—namely, the love for God and men which would move him to fully perform all that God requires.

Whether or not we now do as Jesus directs, we know he teaches the truth; his "sayings" are right. But this will not suffice; we must obey. To hear and to do not is to build upon the sand. To say and do not is pharisaical.

The Meaning of the Declaration, "None is Good Save One, Even God."

Jesus replied first to this young man's question as Matthew (19: 17) states: "Why askest thou me concerning that which is good? One there is who is good;" and, next, as Luke (18: 19) and as Mark (10: 18) state: "Why callest thou me good? none is good save one, even God." Jesus asked both questions. Jesus was "in all points tempted like as we are, yet without sin" (Heb. 4: 15); he "did no sin, neither was guile found in his mouth;" and "when he was reviled, reviled not again; when he suffered, threatened not; but committed himself to him that judgeth righteously" (1 Pet. 2: 22, 23). He "condemned sin in the flesh." But he was "born of a woman, born under the law" (Gal. 4: 4), "became flesh and dwelt among us," came "in the likeness of sinful flesh" (Rom. 8: 3), and called himself "the Son of man" (Matt. 8: 20 and other places). Feeling the environments of the flesh—its mighty temptations, the power of suffering and death—and praying God if possible to remove the cup, although arising in strength and glory to the sublime height of saying not his will, but God's will, be done, he says none in the absolute is good except God. Jesus became hungry, sleepy, exhausted; he felt all the force of the temptations of Satan through fleshly appetites, pride and vanity, worldly wealth and glory, sorrow and suffering, but, thanks to God, without sin. Thus with fleshly appetites and passions and various temptations gnawing at his vitals continually, he declared that God alone is good. Furthermore, God alone is the origin of good, the only source of divine instruction, "of that which is good." Jesus was not the source of good; his teaching did not originate with him—"My teaching is not mine, but his that sent me." (John 7: 16; see, also, John 8: 26-30; 12: 49, 50; 14: 24.) Hence, he referred this young inquirer to God, and told him to keep God's commandments. Jesus taught nothing contrary to God's law; his teaching was from God. The law was "good"—"so that the law is holy, and the commandment holy, and righteous, and good" (Rom. 7: 12); and "he that doeth them shall live by them" (Gal. 3: 12). Hence, Jesus said to this young man, "If thou wouldest enter into life, keep the commandments" (Matt. 19: 17); or, "Thou knowest the commandments" (Mark 10: 19). Jesus said virtually: "God's teaching is good; do that, and thou shalt live."

All who were obedient to God under the law of Moses were ready to follow Jesus and to receive all the blessings of his sacrifice for sin.

When Jesus said this, the young man said: "Which?" (Matt. 19: 18.) Evidently he thought Jesus did not mean the ones with which he was familiar. Then Jesus referred him to the ten commandments, passing over the first four, specifying the rest, but substituting for "Thou shalt not covet" its equivalent, as stated, "Do not defraud" (Mark 10: 19), and as Matthew (19: 19) says, "Thou shalt love thy neighbor as thyself."

"One Thing Thou Lackest."

This was the test. Matthew (19: 21) says: "If thou wouldest be perfect [complete, lacking nothing], go, sell that which thou hast, and give to the poor, and thou shalt have treasure in heaven: and come, follow me." Mark (10: 21) adds, "take up the cross," or suffer persecution for Jesus' sake. Had this young ruler kept the law as he should have done, he would have been ready for Christ. He must accept Christ, and, like Christ's disciples, forsake all and follow him. Jesus meant for this man to go along with him through the country as well as to do his bidding and to partake of his spirit of self-sacrifice.

To follow Jesus now is to have the mind of Christ (Phil. 2: 5-11) and to do God's will as Jesus did. To give to the poor now in Christ's name is to "have treasure in heaven." We are not required to sell all we have at once, but we are required to hold it for God and to use it in his service. Willingness to give up all for Jesus was the test then; it is the test now. Will we do it?

This young man was unwilling to do this. "His countenance fell at the saying, and he went away sorrowful: for he . . . had great possessions." He desired eternal life, and went away reluctantly, but went away without the blessing he sought.

This has been called "the great refusal;" but it is the same refusal that thousands make to-day.

The Misuse of Money.

The frequency with which Jesus taught against the misuse of money is remarkable and should impress all most seriously. He gives three very prominent examples of men condemned, not for obtaining wealth through unjust, unlawful, or any dishonorable means, but because of their *abuse and misuse of it*—namely, the rich fool (Luke 12: 13-23), the rich man at whose gate Lazarus lay (Luke 16: 19-31), and this rich young ruler.

Not to use cheerfully and freely the means with which God has blessed one as God directs is robbing God (Mal. 3: 7-12), and is as much sin as to obtain money in any fraudulent and dishonest way. Let no one be led astray and lost by "the deceitfulness of riches."

Paul states that "godliness with contentment is great gain," and clearly points out the snares, dangers, and destruction into which the love of money leads. (1 Tim. 6: 6-10.) The love of money is that productive and obnoxious root from which all kinds of evil spring. Paul as solemnly warns against this as he does against all other lusts and passions (1 Tim. 6: 10, 17-19), and Jesus shows how hard it is "for those who trust in riches to enter into the kingdom of God" (Mark 10: 24).

Get people to believe that it is indeed more blessed to give than to receive, and the church entertainment will die a sudden death.—Selected.

When thou a fast wouldst keep,
Make not thy homage cheap
By publishing its signs to every eye;
But let it be between
Thyself and the Unseen,
So shall it gain acceptance from on high.
—Bernard Barton

"A Defense of Baptist Doctrine." No. 4.

BY F. W. SMITH.

This is the last installment of L. R. Burress' reply, with such comments as is deemed necessary. He concludes by saying:

"And if by grace, then is it no more of works: otherwise grace is no more grace. But if it be of works, then is it no more grace: otherwise work is no more work." (Rom. 11: 6.)

Faith, through which grace gives salvation, is a work. "This is the work of God, that ye believe on him whom he hath sent." (John 6: 29.) "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." (John 3: 16: see, also, John 5: 24.) "For him hath God the Father sealed" (John 6: 27)—at his baptism (Matt. 3: 17) and the mount of transfiguration (Matt. 17: 1-5). Difference: Faith as a work is within, and is spiritual and receptive. Baptism is without, and is expressive of that faith which commits its salvation to the Son.

Salvation by the washing of regeneration is according to mercy: "The blood of Jesus Christ cleanseth from all sin." The renewing of the Holy Ghost is making anew within the man: "For God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ" (2 Cor. 4: 6), which he shed on us abundantly through Jesus Christ, our Savior. Where is baptism? It remains a good work, which God hath before ordained that we his workmanship should walk in.

I could give the names of humble, devout, and learned men who do not believe that "the washing of regeneration" means baptism. Some highly esteemed Baptists give the phrase a metaphorical meaning for baptism. The Protestant and State churches have almost universally taught that "the washing is baptism, which he shed (poured) on you, and therefore baptism by "pouring"' and baptism of infants. Such teaching is absolutely equal to saying, "Except ye are baptized, ye cannot enter into heaven."

Brother Burress and I are fully agreed that salvation is a matter of grace upon the part of God. Our difference consists in when the grace of God saves one from past sins. He insists that it is before and without baptism, while I contend that salvation comes after baptism, and submit as proof of the proposition the *very words* of the Savior of men—viz.: "He that believeth and is baptized shall be saved." (Mark 16: 16.) Thus our friend's quarrel is not with me, but with his Savior; and unless he can get the words quoted *out of the Bible*, he can never sustain his doctrine. He quotes quite a number of scriptures, and I believe every one of them, but dissent from some of the applications he makes of them.

In drawing a distinction between faith as a work and baptism as a work, he says one is within and the other is without. Well, now, since he says, "Baptism is without, and is expressive of that faith which commits its salvation [the salvation of the soul, I suppose he means.—Smith] to the Son," does he not make baptism a *part* of the "work of faith?" How, then, can he class baptism with the works of law, by which no one could be saved? It seems to me that our friend has surrendered his whole contention on this point. Of course baptism is expressive of the faith within, and it is in this *act of faith* that the soul is committed to Christ. He did well at this point if he had let it stand, but he spoils it all by the following: "Where is baptism? It remains a good work, which God hath before ordained that we his workmanship should walk in." Thus he would place baptism as one of the good works that Christians should perform instead of one of the conditions of becoming a Christian. Now, since *all* the good works that Christians are to do or can do look to and terminate on their fellow beings, who becomes the recipient of the "good work" of baptism? No, baptism begins and terminates with the one baptized, and whatever blessing is connected with it is received and enjoyed by the person baptized.

No doubt our friend can do what he says—viz., give the names of humble, devout, and learned men who do not believe that "the washing of regeneration" means baptism, and he could find such men who do not believe that immersion only is baptism. Such learned men as the great Baptist, Alvah Hovey, should have much weight with Brother Burress, and he tells us it means baptism. So does John Calvin, John Wesley, Adam Clarke, James Macknight, and, in fact, all the leading commentators and translators of the Bible. But our friend refuses this interpretation of Tit. 3: 5, because, as he says, "such teaching is absolutely equal to saying, "Except ye are baptized, ye cannot enter into heaven.'" Well, if God says that, why should our friend object to it? Jesus said: "Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God." (John 3: 5.) Will Brother Burress try to get people into heaven some other way?

I have enjoyed these exchanges with our Baptist friend, and sincerely trust that we both may study God's word for the purpose of learning the truth, the whole truth, and nothing but the truth.

Publisher's Items.

If you have not read "Civil Government," by David Lipscomb, send us $1 for a copy of the book. Now is the time to read this book.

"Old Limber; or, The Tale of the Taylors," is having a good sale. If you begin reading this book, you will finish before putting the book aside. The book is interesting and attractive to all alike. Send us $1 for a copy.

"Instrumental Music in the Worship," by M. C. Kurfees, is perhaps the most complete book ever published on the subject. It is thoughtful, critical, and accurate. You should by all means have a copy. Price, $1.50.

Have you seen "Commentary on Acts of Apostles," by David Lipscomb? We are selling this Commentary at the exceedingly low price of $1.25. If you are interested in Acts of Apostles, it will pay you to have a copy in your library.

"Character; or, The Making of the Man," by E. W. Carmack, is a beautiful book, bound in ooze or cloth. Cloth binding, $1 per copy; ooze, $1.50. Every young woman and man should have a copy of this very uplifting and inspiring book.

"Salvation from Sin," composed of the editorials of David Lipscomb and edited by J. W. Shepherd, is perhaps the ablest work of David Lipscomb. The editorials are packed with gems of thought and should be read and studied by thousands of people. Price, $1.50.

"Life and Sermons of Jesse L. Sewell," edited by David Lipscomb, is worthy of a very careful reading. It will do any one good to read it. The English is elegant, the thought is fine, and the book is in every way calculated to inspire one to live a nobler life. Price, $1.50.

Have you made an examination of our music books? If not, write us for prices. We will be glad to furnish you sample copy at the dozen rate. We have only first-class books, which have been edited by the best musical talent. Not only has the music been carefully edited, but the sentiment also.

Have you seen "Questions Answered," by Lipscomb and Sewell? This book comprises the joint labors of these two faithful men of God for over forty years. Many questions have been answered, and answered according to the word of God. The book is very valuable to any one who prizes Bible information. It contains 767 large octavo pages, is substantially and neatly bound in cloth, and sells for $2 a copy delivered. Do not delay, but send your order to-day.

HOME READING

The Race.

We had a race at recess to-day;
I raced with one of the boys.
The course was long
And he was strong,
And O, the shouting and noise!
I thought it was play
As we started away,
I was happy and light on my feet;
But he was strong
And the course was long,
And it ended in my defeat.

And when we went home and the others told
How I had raced with a boy,
The world turned empty of every joy.
The color rose to my burning cheek;
I longed to cry, and I could not speak,
And I knew the folks would scold.

But grandfather drew me up close, instead;
He patted my drooping, uncrowned head;
And what do you think were the words he said?
"I do not call it defeat,
I do not see in it a bit of disgrace,
I am glad she held on to the end of the race.
Don't you know, he would not have run so strong,
Nor ever have held to the course so long,
If he had not had her to beat?"

—Eleanor Scott Sharples.

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Vincent's Neighbor.

The man on the platform talked a good deal about being a good neighbor. Vincent could not understand all he said, because he talked so fast, and the words he used were not the words of a little boy. But he did understand enough to want very much to be a good neighbor.

In the summer hotel with Vincent and his father and mother were other grown people. He did not see how he could be a neighbor to them.

Of course he could run errands for his mother; and, of course, he would mind quickly when she spoke to him. But that was not being neighborly, not when she was his own mother. A neighbor was some one outside the family, Vincent was sure.

While he was thinking about it, he went down to the beach to play with his new sailboat. The sailboat was a very wonderful gift from his Uncle Vincent, which he found waiting for him when he reached the Assembly Park with his father and mother.

It was named "The Clipper," and was painted yellow and black, with snow-white sails. Vincent could wade out in the shallow water for a long way; and by fastening a cord to the boat, so it could not get away, it would sail almost as well as the big boats on the lake.

Vincent had sailed his boat up and down the beach for quite a while and forgotten all about being neighborly, when he chanced to look toward the shore. A little Chinese boy, the son of the laundryman, sat there watching him.

Now, Vincent did not know just how Chinese boys felt about sailboats. If it had been an American boy, he would have known at once that he ought to ask him to come on out and have some fun. But this little boy looked so different that Vincent thought he might feel different. So he played by himself, while the brown eyes of the little dark-skinned boy followed him.

"Don't you want to sail her?" Vincent asked at last. "You have to hang on tight, so she won't get away."

The dark eyes danced, and the little fellow jumped up and took the cord from Vincent. He splashed out into the water, and "The Clipper" spread her white sails proudly as she floated off. The Chinese boy shouted and laughed, just as Vincent had the first time he sailed her.

"Here! I got some more string," he said to Vincent. "Let's tie that on. Then we can both sail her."

The two boys played very happily together, until Vincent's mother came down to tell him it was almost time for dinner. Then he remembered the question he had been wondering about in the afternoon, how to be a good neighbor. He wondered whether letting the little Chinese boy play with his sailboat would be counted neighborly. He hadn't really done anything; he had only helped him to have a good time. He decided to ask his mother.

What do you think she said about it?—The Mayflower.

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I "Can't" and I "Will."

Webster's Dictionary defines "ambition" as "a steadfast purpose to achieve something commendable or right."

Webster was right. The young man who has ambition will try to improve himself; he will strive to do something worth while, always pushing onward until he has achieved success.

"What isn't worth going after isn't worth having" is an old adage, but it is very true.

The ambitious try to improve themselves every day. The unambitious drift along, not caring one way or another about anything; drift through their work, their pleasure, and past all opportunities without ever seeing them. They have no object in life; they know not the happiness of striving for anything.

In these days it requires the hardest kind of hustling of some sort to accomplish even a little. It is always a question how to make your hustling count for the most and do the greatest amount of best work—work applied in the right direction, productive as well as constructive.

The trouble with a great many boys and young men seems to be they go off looking for an opportunity when one is at their very elbow. They do not see the thousand and one avenues opened to them to make good. It is one of the paradoxes of civilization that the more opportunities are utilized, the more new ones are thereby created. Some cry, "I can't," and thus fail; but the fact is, as Thomas Coyle once said: "Let 'can't' cease, at all risks and costs; till 'can't' ceases, nothing can begin."

You may often see a man who makes a success of business where other men have failed. Here we find concrete evidence that it is the man. Others will plod along in a slipshod way. When put to the test, they say, "I can't," instead of "I will."

No better illustration of the "can" spirit, instead of the "can't" wail, can be given than the following from the life of General Grant: When he was eight years of age, he found the word "can't" in his lessons. He did not exactly understand the meaning of it, so he consulted the dictionary, but to no purpose. The word was not there. In alarm lest a mistake had been made, he consulted his teacher, who informed him the word "can't" was, indeed, not in the dictionary.

In the realm of business, the men who tackle hard jobs with teeth set, fists clenched and shoulders squared—they are the men who can smile in the face of misfortune.

When you settle down and realize that the only way to make good is to do your best in everything you are asked to do, you will be on the way to success.—Boy Life.

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It is both interesting and helpful to draw analogies between Bible characters and our great men of modern times. In this way we can often fix facts and incidents about the lives of such men in our minds so that we draw nearer to both the ancient and the modern hero by having a clearer vision of him and the services that he rendered to God and man in our memories.—Selected.

CURRENT THOUGHT

"Boycotting" the Ministry.

Mixing business with holy orders is causing a serious letdown in standards of high devotion, industry, self-sacrifice, and efficiency among the ministry, said Bishop William Lawrence recently in his annual address to the Massachusetts Diocesan Convention of the Episcopal Church. Bishop Lawrence deplored the fact that more and more clergymen are taking up outside work to eke out their living, and suggested that they give up these activities or leave the pulpit altogether, because when a man attempts to combine the two he is "claiming the privileges of both the business man and of the clergyman." But what else are ministers to do, if they are to save themselves from absolute poverty and if the pulpit is not to be abandoned altogether? In spite of numerous campaigns and appeals in their behalf, the question is as pertinent as ever. How serious the situation has become is evidenced by the Rev. E. Guy Talbott, who writes in The Christian Work (undenominational) that the largest denomination in the United States to-day has one-fourth of all its pulpits manned by "supplies"—men who are not regular ministers. Another denomination, he reports, has 2,000 pulpits vacant; a third had more than 3,300 of its churches without pastoral care last year, and in still another there are 1,000 fewer ministers to-day than in 1914. In one denomination the number of "supply preachers" last year was 1,500 above the number in use ten years ago. A principal reason for the lack in the pulpit, says Mr. Talbott, is the lack of graduates from the theological seminaries. One denomination, he reports, needs a thousand new ministers each year to fill the gaps. In another denomination having about 1,000 ministers, less than one-half devote their full time to ministerial work. An investigation of 3,500 ministers in a third showed that only half of them had a college education, and that only one-fourth had both college and seminary training. What he terms an "economic boycott" is also largely responsible for these conditions, declares the writer. It has been especially effective the past five years. "Prices have risen from fifty to one hundred per cent, yet the average salary of the minister is little larger than before the war. The average salary paid to ministers, including the rental value of the house he lives in, a few years ago was about $700; last year it was said by the Interchurch Movement to be $937. During the war the National War Labor Board fixed upon $1,700 as a minimum wage for a family of five. Later, in October, 1919, the Bureau of Statistics of the Department of Labor made another investigation and decided upon $2,262 as the minimum requirement for a family of five."

An analysis of the income-tax returns from ministers is most interesting, and sheds added light on the subject. The income return reported, says the writer in The Christian Work, includes total income, both salary and any money from other sources. In the report for 1918 we discover that only 1,671 ministers, or less than one per cent of the 170,000 active pastors in the United States, came within the tax limit of $3,000. The following table shows the incomes of the small group of highly paid ministers:

438	ministers	with	total	income	from	$3,000	to	$4,000
404	"	"	"	"	"	4,000	"	5,000
275	"	"	"	"	"	5,000	"	6,000
162	"	"	"	"	"	6,000	"	7,000
392	"	"	"	"	"	7,000	and	up

According to Mr. Talbott, the minister has two chances in a hundred of receiving a salary of $3,000. "Out of every hundred ministers, only one receives over $4,000, two receive $3,000 or more, seven receive $2,000 or more, sixteen receive $1,500 or more, and eighty-four receive less than $1,000, while thirteen receive less than $500." The following table shows what the young aspirant for church service may reasonably expect in the way of financial support when he becomes a minister. It is not an alluring prospect:

1	per	cent	of	ministers	receive	$4,000	or	more
1.4	"	"	"	"	"	3,000	to	$4,000
4.6	"	"	"	"	"	2,000	"	3,000
9.3	"	"	"	"	"	1,500	"	2,000
32.6	"	"	"	"	"	1,000	"	1,500
38.6	"	"	"	"	"	500	"	1,000
12.7	"	"	"	"	"	500	or	less

Not only are the ministers boycotted by the refusal of the church members to pay adequate salaries; they must look forward to the boycott being continued after they retire from the active ministry. No denomination, says the writer, pays an adequate pension to its retired or disabled ministers, as the following revised table of 1919 shows:

4,152	beneficiaries	received	less	than		$100		
3,653	"	"		from		100	to	$200
2,653	"	"		"		200	"	300
1,370	"	"		"		300	"	400
427	"	"		"		400	"	500
193	"	"		"		500	"	600
37	"	"		"		600	"	700
8	"	"		"		700	"	800
5	"	"		"		800	"	900

These figures, we are informed, were taken from the reports of seventeen denominations. Analysis, says the writer, shows that—

"One third of the pensioners received less than $100 a year, and three-fifths received less than $200. It seems hardly appropriate for the church to talk much about industrial injustice when it treats its own employees in this shameful way. The preacher must live on less than half of what the government has established as a living wage. He cannot save up for old age. He must live in poverty and look forward to charity.

"This is not a picture very alluring to young men. The boycott of the church members against the ministry is having its effect. If this unchristian boycott is not soon lifted, the Christian church will lose that prestige that has been hers in the past."—Literary Digest.

We give the above from the Literary Digest to our readers. Let us hope that the picture is too dark as drawn in the Digest. That a general awakening on the subject of the ministry is needed cannot be doubted. Many preachers are going into secular callings in order to make a living. Just who is responsible for this is hard to say. Doubtless both churches and preachers have made mistakes. If the churches can be brought to sacrifice as they should and if preachers will manifest the same spirit of devotion, this trouble will in a measure, to say the least, be remedied.

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Hurtfulness of Retaliation.

The attempt to restore peace on the basis of retaliation will not only fail, but it will turn again and rend the nations with war fiercer and more merciless than ever. Lord Bacon said in one of his essays: "Revenge is a kind of wild justice which the more a man's nature runs to, the more the law ought to weed it out. For as for the first wrong, it doth but offend the law; but the revenge of that wrong putteth the law out of office." That is, revenge leads to anarchy. It disorganizes society by making the individual prosecutor, jury, judge, and executioner all in one. Any of these functions is enough to make the soul which must exercise them tremble, while all put together creates a task so colossal that its very weight would crush the one who tries to carry it.—Christian-Evangelist.

Christians should cultivate peace. They should endeavor to lead peaceable, godly lives. A greater than Bacon has said: "Vengeance is mine; I will repay, saith the Lord." To lead a life of revenge destroys one's happiness. Christians should put away malice, anger, and all evil speakings. They should do the will of our Heavenly Father and leave the results with him. The child of God should endeavor to see some good in his brethren, and not devote his time to nagging and finding fault with everybody. If some were just as earnest in living the Christian life as they are in condemning and criticizing their brethren, they would certainly be bright and shining lights in the church of God. While Christians are not faultless and while they stumble and fall, to magnify their shortcomings does not lessen or decrease our own sins. A careful introspection would be helpful to us, and would lead us not to condemn so harshly our brethren who make mistakes.

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No man has come to greatness who has not felt in some degree that his life belongs to the race.—Phillips Brooks.

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Life is short, and we have never too much time for gladdening the hearts of those who are traveling the same dark journey with us. O, be swift to love! Make haste to be kind.—Amiel.

MISCELLANY

T. E. Tatum writes: "I am booked to begin a meeting at Bryant, Ark., on the fourth Lord's day in July. I would like to hold a meeting in Arkansas embracing the second and third Lord's days in July. If you want me for a meeting at that time, please write me at Hallsville, Texas."

Paul G. Millen, Box 85, Palatka, Fla., writes as follows: "We need a preacher to come to Palatka and locate. We have a good all-year-round little city. The Master's work here is receiving less attention than anything of note. Since our meeting held last July by Willis H. Allen, of Jacksonville, we have been holding our own. We have not failed to meet on a single Lord's day, and only one mid-week service left off, and that by mutual consent. At present we are worshiping in a little schoolhouse, two miles in the country; but we intend beginning our worship in town, too, soon. We have secured a small building, and are getting it ready for a meeting. We have sixteen members in all, twelve of them truly faithful; other small children attend. We are all very anxious to have some good preacher come here and locate with us. Who will it be? The Jacksonville church furnishes us with a preacher on the third Lord's day in each month, which, of course, is appreciated very much. Write me for further information."

The church in Little Rock, Ark., sends the following: "The church of Christ in Little Rock requests brethren who have friends or relatives living in Little Rock, that are members of the church of Christ, to write them immediately and request them to attend our meetings; and if any have sons or daughters in the city who are not members of the church, invite them also, and send their names and addresses to us, and we will make an effort to see them at once. We are meeting now at Twelfth and Valmar Streets, but expect to get into our new house about the fourth Sunday in May. It is located at Twelfth and Thayer Streets. Take either the Highland or South Highland car, get off at Thirteenth and Rice Streets, walk one block north and one-half block west. We will begin our worship in our new house with a protracted meeting, which will be held by Z. D. Barber, of Morrillton, Ark. We want this meeting to be our best. All are cordially invited to attend every service. Write to R. F. Ellis, 2021 West Tenth Street."

Mrs. John Childress and Mrs. Gillie Brown, Morrillton, Ark., address the following words to the sisters of the church of Christ: "J. C. Dawson has asked us to act as managers for the summer campaign we are putting on for the Arkansas Christian College, and we beg to submit our plan to you and ask your coöperation. We have over thirty thousand dollars' worth of material on the ground, and have it paid for, and work has begun on the building; and realizing the financial condition over the State and elsewhere, and in our effort to help the brethren and the school, we have decided to start this dollar campaign and to ask that each sister in the State, and out of the State also, who can and will, give one dollar, and to accept as many donations from the brethren as they will give. Do you want some fellowship in this great work? If so, please take this up with the members of your congregation and see what you can do, and make report to us. We assure you that fellowship in this work will bring great results. We are asking you to mail us a list of congregations in your part of the State. Help us to get in touch with the members."

Albert Seitz, M.D., McMinnville, Tenn., sends in a renewal subscription to the Gospel Advocate, and then says: "As life advances toward its earthly close, the way for us grows harder and more rugged. There is but small cause for wishing to remain long in the present state of existence. But when I think that in one drop of water there are approximately five sextillion electrons, each a perfect magnet with its positive and its negative pole, and think of the Power who created all the drops in earth's rivers, lakes, and oceans, and when I view the starry heavens at night and see the light of innumerable suns, one of which would be sufficient to make twenty-seven millions of suns the size of our own, and remember that the Creator who made, holds, directs, and governs all these countless bodies throughout endless space is so conscious of me and so attentive to me each moment that he even keeps count of the hairs of my head, and that he has created a spiritual universe incomparably more grand, glorious, and magnificent than the physical one we now see a small portion of, and has made me an heir to an immeasurable share in all this forever, if only I will be faithful to Him, I feel rich. What though we have little of this world's goods, and what if we remain here but a few days, when the vast universe is ours to enjoy and eternity the measure of that ecstatic life? God bless you all in all efforts for Him."

Sister Maud Wright, Athens, Ga., Route 4, sends in the following: "I am writing to tell you how much improved, to my mind, the Advanced Gospel Quarterly is over any I have ever observed, the lessons in this quarter being more practical, it seems to me. In the lesson on 'Bible Teaching About Health' (April 10) the comments say, 'orderly, neat, clean home.' Had it ever occurred to you that very few people understand the meaning of the word (order) used in this connection? It seems to me an orderly home is one where things have a place, and every member of the family keeping them in place and in good condition, etc. The orderly, clean, and neat understand what you mean, but those otherwise minded do not, is my observation. Now, what do you think about that? It seems to me these little (?) things should be explained so that even those who cannot read well could understand exactly what to do that they may begin to practice them. I venture to say that the majority of people do not know that their wearing apparel should not be dashed helter-skelter over the house, usually on the floor. I have noticed, too, that disorder and uncleanliness are companions. Now, I was just thinking along this line, and thought to mention it. It seems to me God's people should be the cleanest, neatest, most orderly and systematic people in the world. What do you think? Anyway, our public teachers do not stress such subjects in a way that offenders may understand just what is meant. Now, have I said too much? Pardon me, but if these things are important, public teachers might be able to teach a few of us. Now, please do not point your finger at me—I do my very best; but my idea is that if public teachers would pounce down upon the subject, I could do more good."

C. A. Buchanan sends the following cheering report of a meeting held at Cleburne, Texas: "The meeting at Cleburne, with G. C. Brewer as preacher, began on April 10 and closed on May 9. This was a most remarkable meeting in many respects. We expected a great meeting, because we had Brother Brewer last year and knew what he could do with the right kind of backing. But the meeting went beyond our expectations, even though we had been planning, working, and praying for it for months. We had prepared to seat about one thousand people. The house overflowed the first night, however, and other chairs were provided until every available space was occupied, both on the lower floor and in the balcony. By some sitting on the rostrum and in windows, the ushers seated from twelve to fifteen hundred some nights. Several nights many were turned away. The last night of the meeting all children under ten years of age were entertained in the basement to give room for grown people. The meeting resulted in one hundred and fifty-nine additions. There were ninety-two baptisms, and the others were restored or placed membership. Most of these additions were grown people, about equally divided between men and women. Only two were under twelve years of age. A large number of sectarians were baptized. Brother Brewer preached the truth without compromise. He set forth the plan of salvation in the clearest and most positive manner, not shunning a single point, but in every utterance his love for the souls of men and his sympathy for humanity were manifest. He emphasized the fact that he wanted to convert people to Christ, and not to a party; that the doctrine he taught was Christ's, and not his. In some of the day services he warned the church against becoming partisan and sectarian even while contending for the truth. Brother Brewer gives much credit to the church here for the success of the meeting. Good men have preached here, such as W. K. Rose, F. L. Young, and the late lamented G. Dallas Smith. The training Brother Smith gave this church will never be forgotten. The elders here are loved by all, and they are qualified. This is a praying and working church. During the meeting we met for special prayer on some days, talked of certain individuals whom we were interested in, prayed for them, and then went to work to have our prayers answered in harmony with the will of God. As a result, many who have long been counted hardened sinners have turned to the Lord in deep penitence. Personally, I received a double blessing in this meeting. Besides the spiritual uplift I received, Brother Brewer asked for a special collection one Sunday while I was away at my appointment, to buy me a new Ford to use in the county work. So on Monday night following Brother Brewer presented me a new five-passenger Ford touring car, with all up-to-date equipment. We feel that there is a great future for the Lord's work in Cleburne."

SPRING AILMENTS

Impure Blood, Humors,—Relief in a Good Medicine.

Spring ailments are due to impure, thin, devitalized blood.

Among them are pimples, boils, other eruptions, catarrh, rheumatism, loss of appetite, that tired feeling, nervousness and "all run-down" conditions.

Hood's Sarsaparilla combines the roots, barks, herbs, berries and other medicinals that have been found in many years of intelligent observation to be most effective in the treatment of these ailments.

Successful physicians prescribe the same ingredients for diseases of the blood, stomach, liver and kidneys, and in cases where alterative and tonic effects are needed.

Hood's Sarsaparilla is the spring medicine that purifies, enriches and revitalizes your blood, increasing power of resistance to disease.

For a laxative take Hood's Pills.

Why Suffer

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

Dr. Miles -Anti- Pain Pills

Seldom Fail to Relieve Any Ache or Pain.

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Renew your subscription to the Gospel Advocate.

FIELD REPORTS

Reform, Miss., May 16.—I preached here on Saturday night, also three sermons on yesterday. We had fine services yesterday, and the people had a fine basket dinner. I shall preach here four more sermons on this visit. —Andrew Perry.

Bradentown, Fla., May 16.—The tent meeting at Palmetto is one week old. While the audiences are small, we are having a good interest. Next month I am to take my tent to Lakeland for a month's meeting. We asked the digressive brethren for the use of their house, and we were refused. Some of them are not satisfied, and we hope to do much good there.—John Hayes.

Trion, Ga., May 17.—Last Friday night I closed a twenty-days' meeting with the Newcastle congregation, Birmingham, Ala., Route 6, with seventeen additions—fourteen baptized, two from the Baptists, and one restored to the fellowship. Among the baptized was a former policeman and deputy sheriff, to whose vigilance the peaceable conditions of his community are largely to be attributed. May he be as faithful in Christian duty as he was in civil duty.—Flavil Hall.

Statesville, N. C., May 15.—I have just closed my first meeting in North Carolina, near Statesville, with twelve baptized and the church aroused to more and better Bible work. Brother Miles Foster, an old-time gospel preacher, started the cause here. He helped me in all the meetings, and is doing all he can to advance the Master's cause in this State. We need many young men to come into this State and teach these people that the gospel, and not the wisdom of men, is God's power unto salvation. A great work can be done here, if we can find young men willing to work.—J. D. Tant.

Louisville, Ky., May 17.—Last Sunday I was at Van Buren and Shelbyville. The outlook at Shelbyville is bright, and we hope to move onward and upward there. I have just returned from a visit to many of my friends at Fairmount. These brethren still have the same hospitable spirit that characterized their life when I labored with them for two years. While there I visited in the homes of Brethren Burgan, Jenkins, Morgan, Montgomery, and Franklin. Brother J. W. Burgan is in declining health, but speaks out strongly for the Gospel Advocate, and says it grows better all the time. I have a number of revivals booked for the summer and fall. I hope to begin next month.—R. A. Craig.

Fort Worth, Texas, May 15.—I baptized two persons at the South Side church of Christ last night. Large crowds yesterday at all services. I preached at Brooklyn Heights in the afternoon. The church at South Side is enjoying a steady and healthy growth. Brother Elam will continue this week at Central, then begin at South Side next Lord's day. We are trying to be ready for the meeting. Brother Busby begins at Highland Park the same day our meeting begins. We invite brethren passing

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Don't send me a penny. Simply give me your name, age and address and I will send you by return mail, all charges paid, a free bottle of LEPSO. Then you can prove to yourself, entirely at my expense, just what this famous treatment will do for you. When so many other suffers state that LEPSO has brought them complete freedom from this terrible affliction and I offer to send it free, you surely owe it to yourself and to your loved ones to give it a trial. Mrs. Della Martin writes me that she has not had a single attack since she took the first dose of LEPSO. Mrs. Paul Gram says she suffered for over fourteen years, that doctors and medicine did her no good, and that she seemed beyond all hope of relief when she heard of LEPSO. She says she has not had a single fit for over twelve years.

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Hot water
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through here to stop and be with us. Brother Pace, of this city, has some time for meetings this summer. He is a fine man and a good preacher, and should be kept at work. Brethren, call him out and try him.—Tice Elkins.

Athens, Ala., May 14.—The meeting which began here on the first Sunday in May was closed last night. Brother J. Pettey Ezell did the preaching. It is to be remembered that the Athens church is only about two years old, but the membership now borders on to one hundred. This meeting resulted in twenty-one additions from all sources. The church has been strengthened in every way. The Albany church made it possible for this splendid meeting to be held. Quite a number of preachers attended this meeting, and assisted much by their prayers and presence. Brother Hubert Dixon, of Delrose, Tenn., led the song service in a very creditable manner. He has some time for singing, and should be used. He is among the best I know. It was my great pleasure to preach twice for the Lewisburg church on the second Sunday. Brother Adamson came to Albany and took Brother Ezell's place. I shall, the Lord willing, begin a meeting in Rogersville, Mo., on the fourth Sunday in May. From there I go to Springfield for a two-weeks' siege.—J. W. Brents.

Union, S. C., May 18.—Our meeting began last night with a good hearing. Brother H. M. Phillips is doing the preaching, and Brother T. A. Nicks is conducting the song service. I know those who have assisted us in the building of our house will rejoice with us that we are able to conduct a meeting in it, though it is far from being complete; yet we are so thankful that we can invite our friends and the public out to a comfortable place to hear the gospel. Brethren, do not forget to remember us in prayer at this time. Several were out last night who have never heard us before. One very fine and well-educated old lady was astonished at the preaching; she said she had never heard anything like it. The congregation at Tuscumbia, Ala., is supporting Brother Phillips, and when he left home they told him that he need not rush back if we needed him. We need some help in the support of Brother Hicks and for other expenses. We do not want any one to think that we are not doing what we can; but we have so much upon us, and all are poor, working people, and we cannot do everything. We are hoping that this congregation will soon be self-sustaining, but until then we must consider it a mission field.—Thomas H. Burton.

Our wishes are the true touch-stone of our estate; such as we wish to be we are. Worldly hearts affect earthly things; spiritual, divine. We cannot better know what we are indeed than by what would be.—Hall.

Night and Morning. ***Have Strong, Healthy Eyes.*** **If they Tire, Itch, Smart or Burn, if Sore, Irritated, Inflamed or Granulated, use Murine often. Soothes. Refreshes. Safe for Infant or Adult. At all Druggists. Write for Free Eye Book. Murine Eye Remedy Co., Chicago**

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Providence, R. I.—"I took Lydia E. Pinkham's Vegetable Compound for a female trouble and backache. It began just after my baby was born, and I did the best I could about getting my work done, but I had awful bearing-down pains so I could not stand on my feet. I read in the papers about Lydia E. Pinkham's Vegetable Compound and the good it was doing other women, and I have got dandy results from it and will always recommend it. You can use these facts as a testimonial if you wish."—Mrs. HERBERT L. CASSEN, 18 Meni Court, Providence, R. I.

Ohio woman for three years could hardly keep about and do her housework she was so ill. Made well by Lydia E. Pinkham's Vegetable Compound:

Fayette, O.—"For about three years I was very nervous and had backache, sideache, dragging-down pains, could not sleep at night, and had no appetite. At times I could hardly do my housework. I got medicine from the doctor but it did not help me. I saw Lydia E. Pinkham's Vegetable Compound advertised in a newspaper and took it with good results, and am now able to do my housework. I recommend your medicine to my friends and you may publish my testimonial."—Mrs. CHESTER A. BALL, R. 15, Fayette, Ohio.

An Illinois woman relates her experience:

Bloomington, Ill.—"I was never very strong and female trouble kept me so weak I had no interest in my housework. I had such a backache I could not cook a meal or sweep a room without raging with pain. Rubbing my back with alcohol sometimes eased the pain for a few hours, but did not stop it. I heard of Lydia E. Pinkham's Vegetable Compound, and six bottles of it have made me as strong and healthy as any woman; and I give my thanks to it for my health."—Mrs. J. A. MCQUITTY, 610 W. Walnut St., Bloomington, Ill.

The conditions described by Mrs. Cassen, Mrs. Ball, and Mrs. McQuitty will appeal to many women who struggle on with their daily tasks in just such conditions—in fact, it is said that the tragedy in the lives of some women is almost beyond belief. Day in and day out they slave in their homes for their families—and beside the daily routine of housework, often make clothes for themselves and for their children, or work in their gardens, all the while suffering from those awful bearing-down pains, backache, headaches, nervousness, the blues, and troubles which sap the very foundation of life until there comes a time when nature gives out and an operation seems inevitable. If such women would only profit by the experience of these three women, and remember that Lydia E. Pinkham's Vegetable Compound is the natural restorative for such conditions it may save them years of suffering and unhappiness.

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Send us a new subscriber to the Gospel Advocate.

Wheat and Chaff.

BY A. ELLMORE.

If the Lord has some important duty for you to perform, be not surprised that he has some severe trials for you to undergo first.

Many church members are going to heaven upon what they have not done. They say: "I have not done much harm."

Heaven sends Christians misfortunes as a moral tonic. Let us take our medicine.

Most of the time and money spent in visiting is worse than thrown away. Sometimes visitors throw away their own time and means and hinder others.

Forsake not the church. It is the golden chariot conducting the people of God from the paradise of the past to the Paradise of the future.

Christians should send their treasures on before them, leave their cares behind them, and carry their Christianity along with them.

Some sleepy Christians who belong to the meetinghouse go into a lodge, some go into several lodges, and, sure enough, there they lodge.

Talents are only loaned, not given to man, and in the final settlement every one will have to be accounted for; and each will have proven a help or a hindrance.

The greatest and the most useful Christians are those who are the most humble and faithful. Heart power is more to be desired than brain power.

Man is not consulted as to the place of his birth, nor as to the date of his death, but he is consulted as to the state of his welfare in the next life: he may have heaven if he wills, or hell if he doesn't.

There are three things which we may regret in death: (1) that we have done so little good; (2) that we have done some evil; (3) that though we might be forgiven, yet we cannot put out the evil. Do not these probable regrets admonish us to cease to do evil and begin to do good, much good, more good?

We can think of no greater incompatibility than that Christ in his humanity should have been a religious loafer! In such case, all his pious followers would have had just grounds for being ashamed of him. But being the very highest type of manhood, we love him as a man; and then to know him as being more than man, we adore and worship him as the Messiah.

When you hear of a man's being severely persecuted, you may be assured that he has been doing something very bad or something extraordinarily good. And since by the flying reports only you might draw a false conclusion, it is better to keep quiet for a time that his true character may be made known. It is not always portentous of evil when bad things are said of a good man.

If we are wiser and better than others, the Lord may demand more of us than of some others. Many times I have heard it said by people out of the church: "I am better than some of your members." That might be true and neither be fit for heaven. But I am sure no one ever heard me make such a comparison. Christ, and not man, is our example.

Two men meet upon a walk in the city. One is well dressed, the other is clothed in vile raiment. And would this gentleman feel honored to be recognized by this poor man? And would we not wonder that the favored man would stop to notice this poor man? But soon he took the poor man into a restaurant and bought him a dinner. And in their conversation the good man was overheard to ask about the poor man's mother and his youngest sister. And finally he asks the poor man to go with him home! The people are amazed, and wonder if there is relation existing between them. But all the while it is noticed that the poor man seeks to withdraw from the company of the other, but the kind man is loath to give him up. Could it be that the good man is a preacher and the other is a common sinner? But it turns out that they are sons of the same parents. One has fallen low into sin, while the other is a worthy Christian. He thinks of the happy days of their childhood when their humble home was a paradise, made such chiefly by the sacred influences of a loving mother; but she has gone across the dark stream, and this boy, being the youngest, when the home was broken up, fell into bad company and drifted into the highways of sin, and the good brother is both pleased and pained to meet with his fallen brother. This is their first meeting for several years, and the good man cannot give up his brother. Well, my friend, there is One above us who is wiser and better than man, and he desires that all men, even the very worst, leave the broad way and go with him. But would that blessed One stop upon the highway to talk with me? Yes, he stopped to talk with the polluted woman at Jacob's well. He wants all to go with him. He will lead us, and feed us, and save us.

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Money-Hunting Preachers.

BY T. B. THOMPSON.

Among other things submitted in a recent report of work by one of our preachers appeared the following: "We need more men who are not afraid to get out among the people. We have plenty of the self-righteous, money-hunting type." Now, this statement can be pressed and reëmphasized without the fear of having said too much along the line. I suppose all admit there has been a great lack upon the part of preachers, and of all other Christians, of getting out among the people. It is too generally the custom of all Christians to do little visiting among people in the interests of the religion of Christ. A social visit may be made an occasion of dropping a word in the interests of the church. Being now in a city of sixteen thousand people or more, I realize more than ever before the absolute necessity of going from house to house in the interests of the church. My wife makes a splendid helper in this work, and we often have some other sister go with us. There is constantly some one to look up who is not regularly attending the meetings of the church; and often at our meetings I can look over the audience and see some one whom I visited the week before, and I feel that my work is bearing fruit. But the whole church must get the habit of looking up and manifesting an interest in delinquent Christians and strangers. So I would add to the above statement that we need, not only more men, but more women as well, who are not afraid to get out among the people.

As this matter applies to preachers going out into different sections of the country in general evangelistic labors, I will say that here, too, there is a deficiency. A preacher, once, in conversation with me about a Bible school and about sending young preachers out to preach in adjoining districts, discouraged the idea, because he thought a young preacher just beginning to preach would likely do more harm than good. Now, of course, our young preachers have got to begin somewhere; and if all felt toward their efforts as did this preacher, we soon would have no one to "get out among the people." Then, too, it was a fact well known to me that it would be hard for any young preacher to do more real harm in a community than this preacher himself. Though he boasts of being among that number who go out among the people, yet very few were the congregations established by him; and when you found one, it had no conception of its duty, meeting, for the most part, only when the preacher came once a month, or less frequently, possibly. As a result of such teaching, it is hard to decide whether or not the work had better never have been done. All this loose manner of teaching accounts for the further fact that this preacher is often invited by sectarians to preach. In all that number of splendid young men who have gone out in recent years to preach the gospel, I know of none whose work has not borne more fruit, with more enduring qualities, than that of this preacher who would discourage sending young men into new fields to work. So merely getting out among the people is not the only thing; but we should also be careful to properly teach and educate the people as to their responsibility in keeping house for the Lord.

As to having "plenty of the self-righteous, money-hunting type" of preachers, I will say if there is one such to be found—and there may be many—there is one too many. As a rule, I do not believe there will be found as many money hunters among preachers, according to number, as among other Christians. But is it worse for a preacher to be a money hunter than for any other Christian to be? Is it not as legitimate for a preacher to have a home and a bank account as for any other Christian to have it? As a general rule, preachers use what the Lord intrusts to them more righteously than any other class of Christians. I know numbers who give a tenth of their income, even making gifts over and above that, and all this in addition to going out among the people at times and rendering their services with prospects of little or no support at all. So I had rather say we have too many Christians of the "self-righteous, money-hunting type," and there are just exactly as many of them as there are Christians of such character. Brethren, as our income grows, let us make sure that our gifts to the Lord's work grow in proportion.

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Be sure to ask for the double strength Othine as this is sold under guarantee of money back if it fails to remove freckles.

FIELD REPORTS

Lebanon, Tenn., May 18.—The Lord is blessing his work in our part of his vineyard. Ten were baptized into Christ on May 15 and two on May 1. Two hundred and eighty-three were present at Bible study on May 8. The church is enlarging the auditorium and building eight new Bible classrooms. Our Saturday Bible school is prospering. We praise the Lord for his blessings and pray that he may be loved and obeyed by an ever-increasing number of faithful friends.—Morgan H. Carter.

North Fort Worth, Texas, May 16.—The fourteen-days' meeting at the North Side Church resulted in fifty-nine additions—forty-three baptized. Over half of them were married people, most of them adults. This was Brother Busby's fourteenth and best meeting in Fort Worth. Every congregation in the city coöperated and attended in a body at appointed times. Our enlarged auditorium was planned to care for all emergency crowds, but proved too small nearly every night, and the yard and automobiles near the building were filled nearly every night with people anxious to hear the gospel. Brother Busby grows in power and preaches the full gospel in love. He has preached ten years in Fort Worth, and gets larger crowds now than at any time. All the city knows him and loves him. The North Side Church has wonderfully profited by the meeting. We have had one hundred and twenty additions in ten months. Brother Ira Brister led the songs much of the time. Brother Busby will be with us again in 1922, the Lord willing.—Ben West.

Columbus, Miss., May 19.—Our tent meeting, which began here last Sunday morning, is being well attended, with increasing interest at every service. One prominent and highly esteemed business man has been baptized, and we hope for others. When I promised to hold this meeting, so far as known to me, there was just one member here—a lady; and now she is rejoiced that her husband obeyed the Lord. Since being here we have found a dozen members in Columbus, and others in the county, near by, who were scattered as sheep without a shepherd, not having learned of each other, and each one supposing that he was alone in his faith. We are going to secure a place in which to meet and start them to keeping house for the Lord before leaving here. Brother Charles F. Hardin, of Springfield, Mo., is leading our song service. He is as fine a leader as one could wish, and, being a Christian gentleman of high type, is a great help in this mission field. Columbus is a beautiful town of ten thousand and five hundred population. The Mississippi College for Young Ladies, with a student body of one thousand, is located here. Reports from Jackson are encouraging.—M. C. Cayce.

A Clear Brain and healthy body are essential for success. Business men, teachers, students, housewives, and other workers say Hood's Sarsaparilla gives them appetite and strength and makes their work seem easy. It overcomes that tired feeling.

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Hot foot bath. Dry feet carefully. Rub thoroughly with Eucapine Salve. Towel till dry. Then off to bed with a happy heart for your poor, sore feet will be better in the morning.

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Antiseptic Analgesic Antiphlogistic

(Prevents Infection)(Relieves Pain)(Allays Inflammation)

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HAROLD SOMERS, 150 De Kalb Ave., Brooklyn, N. Y.

The Church at Wewoka, Okla.

BY T. W. PHILLIPS.

This is one of the best congregations I ever labored with in my life. There is not a drone in the entire membership, and perfect love prevails among all the members. Brother W. H. George and his most excellent wife live there and labor with the church, and have for the past three years. I closed my third meeting with this congregation on Sunday night, May 8, after preaching the old, primitive gospel for fifteen days and nights. Nearly every man, woman, and child in and around Wewoka heard the sweet story of Jesus and his love, and I pronounce this one of the best meetings that I ever held. Brother Virgil Teddlie had charge of the song service, and he did his work well. His excellent wife was with him, and was loved by the entire congregation. The elders and deacons of the Wewoka church have a vision that but few elders and deacons among our people seem to have. There were twelve additions to the church, and several copies of the Gospel Advocate will now visit Wewoka once a week; besides, several copies of "Questions Answered," by Lipscomb and Sewell, have gone to live with those splendid people. The church has a splendid house of worship, well located, well seated and lighted, together with class rooms and a baptistery. They resemble the church at Philippi in zeal and good works. God bless them all! On with the glorious work!

Home-Coming at Abilene.

BY BATSELL BAXTER.

One of the greatest events in the history of Abilene Christian College, Abilene, Texas, is to be the home-coming and reunion of old students to take place this year during commencement week. In fact, it is the outcome of earnest requests from old students that such a get-together meeting be held this year. There will be hundreds of old students here. Many of those who enrolled in the first session fifteen years ago have already announced their intention of coming.

The growth of the school has been little short of marvelous. Starting fifteen years ago with a small number of students and one small building, it has grown into an "A-plus" Senior College with an enrollment of more than five hundred students. It will gladden the hearts of those who were here in the years of hard uphill struggle to see the progress that has been made. It will be one of the happiest privileges of many years to meet former classmates and talk of old times.

Former student, write that you are coming to stay the whole time and enjoy everything from the great speeches down to the barbecue. The program will appear in a few days. Monday, June 6, will be reunion day, but the whole week is yours.

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By J. EPPS BROWN, President

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GOSPEL ADVOCATE

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Edifying as the Need May Be

BY A. B. L.

Through Bitterness and Tears.

Some things we learn by precept and by preaching. Other things are wrought into finespun theories. But the deepest lessons are those we learn through bitterness and tears.

There is so much of sickness and suffering and sin in the world that some speak of it as a "vale of tears." Our bodies are subject to pain and accident and disease; our minds are subject to distress and anguish; our hearts are subject to wounds and disappointments. Sometimes it appears that we are born only to suffer, and perhaps it were better not to be born at all. With some, "consciousness" and "misery" are equivalent terms.

Without paying any serious attention to this one-sided and highly exaggerated view of human existence, it is enough to say that suffering is so universal and so intense that it casts a dark, broad shadow over human lives. It behooves us to search for certain wellsprings of comfort as those of whom the psalmist writes: "Passing through the valley of Baca, they make it a place of springs." What may we find to brighten the dark and gloomy way that often seems to lie before us? The world has worked out various philosophies concerning suffering. There are those who say it is inevitable, it must come; therefore, it must be expected and endured. "Kismet!" the Orientals exclaim. It is our destiny, and we must meet it bravely. Another school of thinkers rise a step higher and teach that suffering serves a useful purpose; it makes life richer, grander, nobler. Therefore, it must not only be passively borne, but must be welcomed and courted. Such philosophers are good enough in a way, but, after all things are considered, they are unsatisfactory. It cannot be said that they are able

> "To find in any loss some gain to match,
> And stretch through time a hand to catch
> The far-off interest of tears."

But the Christian is not dependent on such theories. He has other wellsprings of comfort the world knows not of. Let it first be noted that he finds comfort, whenever he needs it, in the heart of his God. We do not always seek to be near to God, but he would always be near to us. "Draw nigh to God," writes James, "and he will draw nigh to you." When everything goes well with us, we are apt to become proud and haughty and depend too much upon ourselves. But when there is pain and suffering, there is more apt to be penitence and confession of sin. Only a broken sinful heart can know the wonderful tenderness of the promise: "A broken and a contrite heart thou wilt not despise." And sometimes a great fall and consequent disgrace helps us to appreciate more than ever the assurance that we shall not be tempted beyond that we are able to bear. Does not our own sinful weakness often serve to accentuate the prevailing strength of our God?

There is a wellspring of comfort that we may find in our own hearts in times of anguish and sorrow. True enough, suffering withers some souls. It makes them cold and narrow and selfish. But this is never the effect wrought in the Christian's life. With him, suffering serves to increase and expand his sympathies. It makes him kinder and more thoughtful toward his neighbors. Surely he who has suffered the pangs of deep regret and has through humble penitence and prayer found forgiveness for his own sin will not be so hypercritical toward others. Rather will he be enabled to say: "Blessed be God, even the Father of our Lord Jesus Christ, the Father of mercies, and the God of all comfort; who comforteth us in all our tribulation, that we may be able to comfort them which are in any trouble, by the comfort wherewith we ourselves are comforted of God."

We may find great comfort during the crises of life in the hearts of our friends. It would be worth all the pain and suffering for some doubtful and disconsolate souls to be brought low on the bed of sickness and disease just to learn how many true friends they have. It is a terrible thing to sin, and there is never any excuse for it. But it is one of the compensations of suffering for sin to know that not every one will point the finger of scorn or gloat over our humiliation and distress. But some—yea, many—true Christian souls will stop long enough, as did the good Samaritan, to lift us up and pour oil upon our wounds. "If we say that we have no sin, we deceive ourselves, and the truth is not in us. If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness."

OUR CONTRIBUTORS

More About the First Day.

BY JAMES E. SCOBEY.

In a former article, in speaking of the advantages the Christian should derive from attendance at the meeting of the saints upon the first day of the week, I said it would inspire us with the hope of the coming of the Lord. It will also help us to grow in grace and in the knowledge of our Lord and Savior Jesus Christ. No young Christian—and, as for that, no older Christian—can grow and become strong in the Lord and the power of his might, if he neglect the duties and the obligations the first day of the week imposes.

The soldier of the cross, the Christian, if he does his duty, will "put on the whole armor of God, that he may be able to stand against the wiles of the devil." (Eph. 6: 10.) And now, Christian men and women, have you really and truly consecrated yourselves to the service of God? Or are you satisfied to have your names enrolled on the church register, and then run with the world in sinful pleasure, gratifying the lust of the flesh, the lust of the eyes, and seeking the vain-glory of the world? The apostle John says: "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world. And the world passeth away, and the lust thereof: but he that doeth the will of God abideth forever." (1 John 2: 15-17.) Have you, professed Christian, laid aside your armor? Have you gone to sleep on the post of duty? If so, "awake thou that sleepest, and arise from the dead, and Christ shall give thee light. See then that ye walk circumspectly, not as fools, but as wise, redeeming the time, because the days are evil." (Eph. 5: 14-16.)

The church is the school of the soldier of the cross. It imposes upon him no discipline nor duty but that in which he should rejoice. "For though we walk in the flesh, we do not war after the flesh: (for the weapons of our warfare are not carnal, but mighty through God to the pulling down of strongholds); casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ." (2 Cor. 10: 4, 5.) The sword of the Spirit, which is God's word, is that which shall enable the Christian to overcome evil.

The assembly of the saints on the first day of the week is a means of grace in more ways than one. It is a day of worship, and a day of rest from the ordinary labors of life. It offers also the opportunity to every one of giving to the Lord and of receiving from him. We give to him gratitude, thanksgiving, praise, and adoration, and at our request he bestows the spiritual blessings of the gospel of Jesus Christ. It is right in our service to expect something from the Lord, but, perhaps, that should not be our highest aim or purpose. The highest aim of the Christian should be the glorification of God by doing his will, and a willingness upon his part to spend and to be spent in the service of God. Until we recognize the fact that we and all we have are the Lord's, we are not prepared fully to render him the service he demands. We must have a proper conception of God's grace and long-suffering to usward, and a readiness to honor and obey him, if we may hope for eternal life. The object on the part of a disciple in going to the assembly of the saints on the Lord's day—or, as for that, at any other meeting—should not be simply entertainment But he should joyfully go to heartily engage in all the work and worship of the church. If we go to *get* and not to *give*, no wonder we become weary, dissatisfied, and abandon the service. It becomes a burden. But if we go to the house of God resolved to give our hearts and our best efforts to his service, that we may honor and glorify his name, we will then rejoice when our work is done.

Sometimes there are those who go to church, and failing to be entertained or to get what they desired, they refer the failure to the elders or the preacher or to something else. They complain and criticize the work and worship of the congregation: the services were too long or too short; too much singing or too little; songs pitched too high or too low; prayers too monotonous or too varied; the sermon always too long, and either too abstruse or too plain, too learned or too simple; something always unsatisfactory. Now, these complaints are made, and they may be fair or unfair, just or unjust, right or wrong. Nevertheless, they are made, and they are symptoms of dissatisfaction. But those who thus complain should remember that they are not the only ones to be pleased, and that that which is not pleasing to them may be well pleasing to others. Paul says: "We then that are strong ought to bear the infirmities of the weak, and not to please ourselves. . . . For even Christ pleased not himself." (Rom. 15: 1-3.)

Christians should have knowledge; and Peter says: "Add to your knowledge self-control, and to self-control patience," etc. (See 2 Pet. 1: 6.) Christians should be unselfish, and should be patient toward all men, and especially toward their brethren. "Let patience have her perfect work." You will pretty often need to exercise patience with the preacher. He sometimes *bores* pretty deep; but you can stand it, provided he does not *bore* through your patience. Jesus came to minister and not to be ministered to, and this is the true Christian spirit. (Gal. 6: 9, 10.)

Christians, in giving service to God on the first day of the week, must give of their substance, and remember to have fellowship in the furtherance of the gospel. Sometimes we hear it said: "We have little to give." God is pleased when you cheerfully give what little you can. But the misfortune is that many of us, if not all, underrate our means or ability to give to the Lord. There are men who think more of money than they do of service to God; covetous, close-fisted, stingy, miserly, uncharitable, and selfish; who, when contributing, think of the widow's mite, and satisfy themselves with giving that. They do not think of their prosperity. But there are more spendthrifts than misers. They spend money in many ways which are foolish and bring no good. Of course this class has little or nothing for a Lord's-day contribution. "Wherefore do ye spend money for that which is not bread? and your labor for that which satisfieth not?" (Isa. 55: 2.)

Whatever we may think of the first day of the week, it is ordained of God for his special worship and for special service, the duties of which Christians cannot safety ignore. It is a dangerous thing to go away from God's ordinances at any time and in any way, either in work or worship.

Many good men, professing to be disciples of Jesus Christ, and who claim to take the word of God as their only rule of faith and practice, have adopted in the worship of the congregations methods of worship which prevail among their religious neighbors, for which there cannot be found in the word of God either precept or example. God is neither obeyed nor honored, nor his name glorified, in any methods of worship ordained of man. The Scriptures teach everything that pertains to life and godliness; and if any man teach more or less for the work and worship of the saints, he simply corrupts the word and commits the sin of presumption. Worship which proceeds according to the commands of men is vain worship. Jesus says: "In vain do they worship me, teaching for doctrines the commandments of men." (Matt. 15: 9.)

Brother Hall's Article on an Old People's Home.

BY ISAAC E. TACKETT.

An article has appeared in the papers over the signature of Brother S. H. Hall, of Los Angeles, Cal., on the subject, "Is There a Real Need for an Old People's Home?" In the course of the article Brother Hall admits that there is a need for such a Home, principally for those who are not Christians, as well as for some that are Christians. But Brother Hall gives us a kind of sympathetic appeal for the old, dependent Christians in urging that they should be kept the remainder of their days in their old surroundings, where they can see the same old trees and rocks and associate with the same old-time friends. All he says is true from an idealistic viewpoint, and it looks well on paper and sounds well to the ear; but when we come to work these things out in practical life—well, there comes the rub.

To be sure, every church should take care of its own dependents. But is a church at Fort Worth taking care of its dependents the less when it sends them to a convenient place prepared for this purpose at Weatherford, and cares for them there by furnishing the means with which to sustain them? Is a church in Nashville doing its duty the less when it furnishes the means to support a worthy old brother and his wife in Memphis, at a place where arrangements have been made to take care of these old people more conveniently and more economically than it could be done at Nashville, each church acting alone? Is the mere matter of geographical proximity essential in a church's doing its duty in this respect? The Cleburne church is helping care for an old brother and his wife at Roswell. Is the Cleburne church doing its duty the less because these old people are at Roswell? Is it necessary for the Cleburne church to bring these old people to Cleburne in order to do its duty? Some brethren talk as though the church cannot do its duty in this respect unless it keeps its dependents right around under its own shelter. What difference does it make where these persons are cared for, just so a church does its duty in providing the means to furnish the care?

To be sure, the Home is not needed for those that have homes or have children to care for them; but there are many who have neither homes nor children to care for them. I have a number of letters right now from such individuals, who are anxious to do the very thing that Brother Hall says the church should not permit—that is, they want to leave their old surroundings and old friends and look at new buildings and trees and rocks where they can have better care than they are getting. The mere fact that many of these have already indicated this desire refutes the sympathetic appeal that Brother Hall puts forth. Quite likely Brother Hall's father and mother do not need the care of such a Home. Neither do my father and mother. They have plenty to live on the balance of their days. But it does not follow that all old people are thus situated. Say, Brother Hall (and anybody else that has Brother Hall's idea), if the church at Los Angeles should have some dependent old people to care for unexpectedly, would you take them into your own home and furnish them food and shelter, and thus, perhaps, almost break up your own home? Or would you want some other brother to do this? Or would you want the brethren to get together and rent a house somewhere and furnish it for them? Maybe a house could not be found to rent. What harm would there be in the Los Angeles church building a little house on a tract of land where a hundred other churches were doing the same thing, where these dependent persons could be cared for carefully and well, and have the Los Angeles church furnish the means to do the caring for them? Would that church be doing its duty the less for pursuing this course?

One of the most sensible letters I have received comes from Brother U. G. Wilkinson. It is so much to the point just here I insert a part of it: "For some time I have thought of writing on the subject of the Old People's Home, which has been agitated for some time. I think we really need such an institution. Not for old people that have homes, but for those who have none; not to drive them from a home of love and pleasant associations, which some may now have, but for those who do not have such; not to provide for such as are now or may be hereafter provided for by local congregations, but for those who are not thus fortunate. All these suggestions have been urged against such an institution, either publicly or privately, all without merit. From whatever angle you may present the matter, there will always be with us in plenty the poor, the friendless, the destitute, the unprovided for; and these are they that we need the Old People's Home to provide for, just like we need the Orphans' Home for the unprovided orphans. Why not have a home for them as we do for the orphans? The move must be a righteous one, and I was surprised when it was sidetracked by some of the brethren as it was. And every objection urged by them might be urged with equal force against the Orphans' Home, the college, and the religious paper. We need such a Home, where old people can find a home and a welcome, and where generous and philanthropic brethren can use some of their surplus means to provide for them. I am heartily in favor of it. I do not know how soon I may need such myself, which I pray God I may never; but if I never should, still let us have one, and do business like business men, and business men will help us. But this will no doubt have to be done, after all, by some, while others object and pour cold water. This has ever been the case with every good work. So go on, brethren, with the work begun."

But there is another class of old people that most of us fail to see just here. There are many old couples, or old individual Christians, who have plenty to sustain them the balance of their days, but whose surroundings are not as pleasant as they should be for them and not convenient for their spending their last days in Christian peace, who want to come to such a Home and build one of the small cottages, live in it for the remainder of their days, and leave it with what else they have to the Home at their death. I have had applications from several such individuals already. I stopped at an East Texas town recently to see a fine old brother that wants to do this very thing. What would be better for an old brother and his wife of small means than to build one of these small cottages close to fifty more just like it, where they can spend their remaining days associated with other old Christians, close to worship and Bible study, easily accessible to good medical attention when needed, and where they may feel an assurance that they will be cared for if their means should all become exhausted before they die? It seems that some brethren cannot see anything but the "poor-farm" idea for a bunch of indigents. The mere fact that more than fifty old people have already indicated their desire to come to this Home when ready proves Brother Hall's article far more sentimental than practical.

Persecution.

BY J. V. ARMSTRONG TRAYLOR.

There are many temptations and persecutions that befall us in our daily walks of life, especially when we are living according to the teaching of Christ. However, the persecutions of to-day are not so heavy as they were in the beginning of the church.

Let us go back to the first century of our era and notice the persecutions that the church had in making its way through the world. Certainly the members of the church must have been strong in the faith, and surely they were very courageous; because it mattered not how they were persecuted, they put their hands to the plow, desiring not to look back and participate in the worldly affairs of that day. Like Daniel of old, when he "purposed in his heart that he would not defile himself with the portion of the

king's meat," we may, when persecutions stare us in the face, have the courage to live through them; and by them we should grow stronger in the Lord Jesus, just as the church grew rapidly during its persecutions. We have learned that the world was Roman in the beginning of the Christian era, and it was one of the strongest world empires that ever existed; however, it was nothing when compared with the stone that was cut out of the mountain without hands, which broke to pieces the great image.

We learn that Rome was pagan; but we can easily see that the gods that were worshiped by the Romans were dethroned, though the temples of Jupiter and Apollo were still standing. The faith has gone that they once taught in them. The Romans finally turned from the gods of Homer to philosophy, which was to them a schoolmaster to bring the pagan to Christ, just as the Old Testament was to the Jew. But very soon there arose a worship of monotheism in the heathen world, desiring to rule the Roman empire. However, the monotheism that ancient philosophers offered was powerless to displace polytheism or to win popularity for itself.

It seems that this philosophy longed for the divine, but doubted in its heart the existence of the thing for which it longed. Though mankind is full of eagerness to discover the kingdom which is from above, the Latin and Hellenic spirits created among the Romans a great desire to meet the Savior of the world. Not only did the church have Roman paganism to deal with, but it had many other great persecutions, as stoicism and polytheism; hence, they had much to do to overcome all these mighty powers. Just so we, as travelers to eternity, have many difficulties to overcome, if we reach that home of blessing and happiness. The whole happiness of man is to fear God and keep his commandments.

Persecutions should make us stronger in Christ Jesus; and the stronger the persecutions, the stronger we have to be to overcome them. Surely we must feed upon the sincere milk of the word, that we may grow thereby. The persecutions and temptations are not so strong that we cannot overcome them. Hear Paul: "There hath no temptation taken you but such as man can bear: but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation make also the way of escape, that ye may be able to endure it." (1 Cor. 10: 13.)

A few Christian communities were scattered here and there over the Roman empire, but not so much as to be noticed very much. Moreover, the new faith going forth from Jerusalem spread very rapidly. About the middle of the first century it had reached Rome and Alexandria, and it was not long until it had reached Greece, Macedonia, Asia Minor, and Syria, and for the most part propagated by the apostle Paul in the fifties. How fast we can see Christianity spreading! The salt surely had its savor; the light was on top of the stand, and not under the bushel. We can picture very vividly the "light of the world" spreading over the communities. The church had her lamps full of oil, wicks trimmed and burning brightly.

In those days the church was persecuted so heavily that many suffered martyrdom; still they had the courage to press on "toward the mark for the prize of the high calling of God in Christ Jesus." Stephen was the first on record that suffered martyrdom—about A.D. 34. This leads one to think of the words Christ uttered in Matt. 5: 10: "Blessed are they that have been persecuted for righteousness' sake: for theirs is the kingdom of heaven." There are many members of the church who do not suffer much persecution—those who are so entangled with the affairs of this life that it is difficult for one to tell whether they are members of the church or not. The Greek word for "church" (ekkleesia) means "called out"—called out of the world—and "sanctified," which means "set apart." They who are true members of the church shall suffer persecution. Hear Paul: "Yea, and all that would live godly in Christ Jesus shall suffer persecution." (2 Tim. 3: 12.)

Notice, if you please, that the members in the first century were largely Greek slaves and freedmen, but those of Jewish nationality formed a prominent part. There were not many rich, not many learned, but many of the common people—handicraftsmen, soldiers, petty traders, fishermen, and publicans—the poor and despised of this world. The Roman world at that time was overspread with religious societies. There was no longer any fixed religion, but there were religions in plenty—worship of local deities, divine honors paid to men, together with divers religious customs. There were none, especially among the lower classes of the people, who did not belong to some cult. As destitute as the church was of all worldly resources, it contained a power which overcame the world of the Roman empire; but where are the other countless cults which the great need of the masses once called into being in the Roman empire? Where are they now? The wind of history has swept them away, and many centuries ago not a trace of them was left. Of all those religious societies of the Roman empire, only two are living to this day—the Jewish synagogue and the church. The Jewish synagogue endures mainly by the living power of the Jewish nationality; but the church, which rested on no exclusive nationality, endures solely in consequence of the living power of its religion.

We learn that the members of the church in the first century let nothing separate them from the love of Christ, and we to-day must follow the same example. We must be molded in the same mold as they were; must follow the same copy and be cut out by the same pattern. Hear Paul: "Hold the pattern of sound words which thou hast heard from me, in faith and love which is in Christ Jesus." (2 Tim. 1: 13.) The early Christians put God first in everything. Moreover, they even sold their goods and possessions, and parted them to all, according as any man had need. They were not like Elisha when he was called to be a prophet, who first wanted to kiss his father and mother before going to work in the service of God. They were not like the two men who told Christ that they would follow him, one of whom wanted to bury his father first, while the other wanted to tell his people good-by before following him.

Paul exhorts us to-day not to let anything separate us from God. Hear him: "Who shall separate us from the love of Christ? Shall tribulation, or anguish, or persecution, or famine, or nakedness, or peril, or sword?" (Rom. 8: 35.) Christ told his apostles that they would be persecuted and treated cruelly; and he also told them to be "wise as serpents, and harmless as doves." They were delivered up to councils and were scourged. "And brother shall deliver up brother to death, and the father his child: the children shall rise up against parents, and cause them to be put to death. And ye shall be hated of all men for my name's sake: but he that endureth to the end, the same shall be saved." (Matt. 10: 21, 22.) May we, when persecutions are heaped upon us, think of the apostles and the early Christians, how they were stoned, cast into prison, and beheaded! May we look into "the perfect law of liberty," and continue therein, that we may be able to endure all temptations and overcome all persecutions that befall us. May we, as Christians, always have our lamps full of oil, the wicks trimmed and burning brightly, to show to the world that there is something in Christianity! "To him that overcometh, God giveth a crown."

Christ saw good in all the people. Yes, and he found good. Ah, he brought out the good in them by loving them. And—lo!—they were good all the time and became better, because the best Man of all had loved them, and believed in them.—Selected.

Georgia and the Far Southern Field

By B. C. GOODPASTURE

We Ought Always to Pray.

Many generations ago Jesus taught his disciples "to the end that they ought always to pray, and not to faint." (Luke 18: 1.) Prayer was no new thing recently enjoined by Christ, for in the distant days of Seth and Enosh "began men to call upon the name of Jehovah" (Gen. 4: 26); neither was it a matter commanded by Moses, to cease with the passing away of the law. It abides. So frequently did Jesus pray that no one can follow in his steps without prayer. He prayed at his baptism, and a "voice came out of heaven, Thou art my beloved Son; in thee I am well pleased." (Luke 3: 21, 22.) After he had taught, fed, and dismissed the five thousand, "he went up into the mountain apart to pray" (Matt. 14: 23), and in the fourth watch of the night he brought a great calm of sea and soul to his storm-tossed disciples. Again, we read: "And it came to pass in these days, that he went out into the mountain to pray; and he continued all night in prayer to God. And when it was day, he called his disciples; and he chose from them twelve, whom also he named apostles." (Luke 6: 12, 13.) At another time he "went up into the mountain to pray. And as he was praying, the fashion of his countenance was altered, and his raiment became white and dazzling. And behold, there talked with him two men, who were Moses and Elijah." (Luke 9: 28-30.) The closing scenes of his life were characterized by fervent prayers. In the garden of Gethsemane the suffering Savior uttered the most sublimely submissive prayer that ever passed from earth to heaven, and the cross with its atoning blood was made more significant with its interceding prayer. (Luke 22: 42; 23: 34.) Finally, the risen Lord, the ascending King, pronounced a prayerful benediction (Luke 24: 51), which fell, like an Elijah's mantle, upon his disciples. Thus it has been seen that the great Teacher began his public ministry among men with a prayer and closed it with one.

The apostles taught much concerning prayer. From Paul we hear such injunctions as the following: "In nothing be anxious; but in everything by prayer and supplication with thanksgiving let your requests be made known unto God." (Phil. 4: 6.) He exhorts the Ephesians to "take up the whole armor of God: . . . with all prayer and supplication praying at all seasons in the Spirit." (Eph. 6: 13-18.) "Pray without ceasing." (1 Thess. 5: 17.) Peter also has his say: "Be ye therefore of sound mind, and be sober unto prayer." (1 Pet. 4: 7.) James declares: "The supplication of a righteous man availeth much in its working." (James 5: 16.) John, in the Revelation, gives us some fine passages: "And when he had taken the book, the four living creatures and the four and twenty elders fell down before the Lamb, having each one a harp, and golden bowls full of incense, which are the prayers of the saints." (Rev. 5: 8.) It is a fact worthy of notice at this juncture that the last book of the Bible closes with a benediction and a prayer for the coming of the glorified Lord. These scriptures suffice to show the imperative and indispensable duty of prayer. No one can have the Spirit of Christ who fails to pray; and "if any man hath not the Spirit of Christ, he is none of his." (Rom. 8: 9.) As well had one expect to live without breathing as to expect to grow spiritually without praying. "We walk by faith" (2 Cor. 5: 7); and prayer is the voice of faith.

Don't wait for the harvest of one golden deed to ripen before you sow another. The wide-awake gardener sows every week from spring till autumn.—Selected.

A Striking Incident.

BY ALFRED ELLMORE.

Nearly one hundred years ago—I haven't the exact date—there occurred at Cane Ridge, Ky., one of the greatest religious awakenings known in that day. The chief speaker was B. W. Stone, one of the greatest and best men of his time, assisted by many other great preachers; and so great became the crowds that they erected seven pulpits in the woods, in which as many preachers could talk at the same time. One great feature of the meeting was its unanimity. The spirit of the people was a kind of ethereal enthusiasm which seemed to be contagious. Preachers would carry their audiences into a heavenly ectasy; they would sing, pray, and exhort; and some, I believe, would shout. They had not yet learned the art of "full jewels and half dress." On going into the worshiping assembly, it was not a vanity chill, but an internal flow of soul. But to the incident.

A pair of young married people who lived six miles distant, upon hearing of the great revival, became interested, and the husband said to his wife: "If you will remain and keep the baby, I will go and take in the sights and bring the news." And she said: "Go." Now, they were poor and had no conveyance, and he walked and trotted the six miles, along the winding paths, over hills and through valleys; and—lo!—when he had seen and heard and enjoyed the meeting, he hastened home and told his wife that "the half had not been told!" And so eager they became that they quickly improvised a plan for the tour at night. Said she: "You make two torches, and drop one at halfway, for light as we return; and I will carry the baby." And think of the faith and fortitude of this woman who would undertake a trip of twelve miles in the night over the hills, and must cross a stream upon a high, round foot log, and carry the darling babe! How few women now would make such a tour in order to hear the gospel! No; but if furnished a nice automobile, upon a smooth pike, and a jolly crowd of guests, a few might venture to make the tour. When they arrived home, it was midnight; and though the flesh was weary, the spirit was light and free and happy.

O, how the pious, praying Christians would enjoy such a revival now! How I would like to attend such a gospel feast before I go home!

The numbers saved during that meeting will not be known until the great book is opened on the other side.

Relief Fund.

While the management of the Gospel Advocate is more than willing to forward contributions for relief of sufferers in foreign countries, we advise that it will save time and postage if they are sent direct to the duly authorized forwarding committees. For Armenian and Syrian Relief, send to Cleveland H. Dodge, treasurer, Near East Relief, 1 Madison Avenue, New York City; for Polish Relief, send to W. O. Gorski, Secretary, 33 West Forty-second Street, New York City; for Chinese Relief, send to China Famine Relief, Bible House, New York City.

W. L. Green, Spring Hill, Tenn.	$ 1.00
A. H. Carpenter, Spring Hill, Tenn.	1.00
W. M. Smith, Fayetteville, Tenn.	10.00
Sunday school at New Providence, Ky.	10.00
Church at New Providence, Tenn.	13.97
Church at Lavergne, Tenn.	11.00
R. M. Erickson and two sisters, Riceville, Tenn.	2.50
Corinth congregation, Tennessee	6.00
Bell's Bend congregation, Tennessee	3.00
Church at Sharon, Tenn.	7.80
Church at Culleoka, Tenn.	13.00
Church at Flat Creek, Tenn.	16.00
Oakland congregation, Montgomery County, Tenn.	60.29
Rockhouse congregation, Tennessee	5.00
Church at Vesta, Tenn.	5.00
Mrs. W. T. Lindsey, Henderson, Tenn.	1.00
Mrs. N. W. Deacon, Henderson, Tenn.	1.00
Mrs. M. Atwood, Franklin, Tenn.	1.00

LOS ANGELES NOTES

By S. H. HALL,
2669 North Sichel Street.

House of worship, corner Altura and North Sichel Streets. Take North Broadway car to Sichel, then one block to left.

Growth.

Please note the following words of Paul to Timothy concerning the work of a deacon when it is well done: "For they that have served well as deacons gain to themselves a good standing, and great boldness in the faith which is in Christ Jesus." (1 Tim. 3: 13.) Whenever we do well any work God puts into our hands, it lifts us up and better prepares us for greater work. This is universal in the kingdom of our Lord. Hence, elders should become better elders, deacons should become better deacons, and grow and expand into larger fields of usefulness until the latter can leave their places to be filled by others who need the development. Preachers should become better preachers. It is sad to know that a man can preach no better now than he did twenty years ago, that an elder is no better qualified now than when first appointed. The law of growth is the bed-rock principle upon which the Christian's life is lived, if rightly lived. "Grow up into him in all things," says Paul. (Eph. 4: 15.) Paul was happy and thankful because he could say of the brethren at Thessalonica: "Your faith groweth exceedingly, and the love of each one of you all toward one another aboundeth." (2 Thess. 1: 3.) Is it not true that many, after being in the church for half a lifetime, have no more faith and love than when they first began? Paul was glad to say of the Thessalonians: "So that we ourselves glory in you in the churches of God for your patience and faith." (Verse 4.) The one reason we should desire the sincere milk of the word is that we may grow. (1 Pet. 2: 2.) "Grow in the grace and the knowledge of our Lord"—that is the way Peter puts it. (2 Pet. 3: 18.) Have you studied the prayer of Jabez in 1 Chron. 4: 10? Here it is: "O that thou wouldest bless me indeed, and enlarge my border, and that thy hand might be with me, and that thou wouldest keep me from evil, that it be not to my sorrow!" God blesses such a soul. Hence it is said: "And God granted him that which he requested." May he help us to have the same desire, to pray the same prayer, to be dissatisfied with present attainments and long for higher and higher ground. Mark what I say: "The day you stop growing, you begin to sink. Are you growing, my brother, my sister? If you will not grow, see to it that you do not envy the ones who do grow.

Certain it is that many who claim to be members of the church—and among this many we find preachers, elders, and deacons, to whom the church has been taught to look for the right kind of advice and for some inspiration—are not studying as they should, not praying as they should, and not continually taking that interest in the cause of Christ that they should. If they were, growth would be a matter of course, and all of us would be continually becoming more and more attractive as workers in the vineyard of our Lord. As a rule, the most of the envy in Christians is to be found in those that are not growing. Those who grow are in good health, spiritually, and the Spirit of our Lord governs them, and not the flesh. Those who grow not are controlled by the flesh.

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News Items.

Brother Riggs recently visited Fillmore and preached a few nights and on one Lord's day. He found the work much improved, and he feels hopeful for the cause there. One was added from the Methodists.

Brother Dial reports the work at Downey as doing well. Brother Riggs has been away for two Lord's days, and they have not had what we call a "regular preacher;" but they have had good crowds, and the talks by the different brethren have been uplifting and helpful. D. R. Dial is a good preacher himself.

The work here in the city continues to grow, and is becoming more and more a source of joy to us all. We have some great people in this congregation, and the number grows. Two have been added by statement since last report.

My Year at Burritt College.

BY JAMES E. CHESSOR.

As the school year of 1920-21 closes at Burritt College, I feel no disposition to rush into print to inform the public that I have been one of the teachers these ten months. I do not feel that I need render an account of my stewardship to the public, nor yet to the trustees and president of the school, so much as to God. I am sensible of the fact that in everything I do, in Burritt College or elsewhere, God requires of me as his steward in trust that I *be found faithful.* Hence, while this article for the most part deals with my year at Spencer, it is designed to encourage Christians by acquainting them with the Burritt work and Burritt's possibilities, rather than to draw attention to myself.

I cannot say what Providence had to do with my coming to Spencer, but it is certainly a fact that two of God's noblemen are directly responsible for my connection with the school. I refer to Brother Henry T. King, of McMinnville, and Brother H. Leo Boles, of Nashville. Brother King took the initiative and recommended me for the place, while Brother Boles urged me to accept the proposition. The former was acquainted with the work being done by the school in recent years, and the latter is one of Burritt's graduates, having received his degree in 1900. Both were agreed that a Christian teacher could accomplish more for the cause of true education in Burritt College than in the public schools. They convinced me that the Burritt work was an enlarged sphere of usefulness. Duty seemed to call. To follow Christ, who "went about doing good," I could not turn a deaf ear to this Burritt call. I had no option.

Then, too, there was the call of the mountains, a voice far more persuasive to me than that of the city. God's great out-of-doors always appealed strongly to me; and after a year in the busy thoroughfare of "hasting feet," the matchless call of the Cumberlands was irresistible. I think that normal folks have something of the mountains within them, and that, therefore, the appeal of the wild is as voice calling unto voice. In my experience I have found that the hills and mountains are vocal with the best sentiments of the soul. Do not mountains stand for quiet and calm? We come to them from the fret and hurry and trifling of modern life, and in a few days we feel these things slipping off from us and giving place to an invading restfulness. Do not mountains stand for silence and reflection? The long, tranquil valleys and the hushed mysterious pines subdue chatter and enforce meditation. But, most of all, do not mountains stand for permanence? The profile of their immense round shoulders, indifferent to cloud, indifferent to storm, indifferent to the flight of centuries, brings home to us more powerfully than anything else in nature the brevity and insignificance of human life. Such is the God-given message of the Cumberlands.

Some years ago I heard Brother Elam so use the names "Burritt" and "Spencer" that I was led to think that they were almost synonymous terms. Recalling his school days, he would speak of going to Burritt and of going to Spencer. Well, they are almost identical. Spencer is the quaint mountain town, and Burritt is the school; but Spencer's chief business is Burritt College. The other enterprises, for the most part, are adjuncts to the school. Bee-busy Burritt, humming ten months in the year, is the livest thing in the town, and might be considered an interloper were it not actually responsible for the life of the village. Without

Burritt, Spencer might suspend animation, or, at least, lapse into a semisomnolent state. But being the quiet town it is, a burg surrounded by variegated and picturesque scenery, it all accrues to the interest of Burritt. Indeed, Spencer is an ideal school town. If mountain air is health-giving; if isolation means anything to study; and if pure associations count in character forming, Spencer, the county seat of Van Buren County, is a vantage point for a school. Far from the "madding crowd," the distractions and temptations of the city, it is easy for one to be busy and to be good at Burritt College.

I wish to speak briefly of the Bible work. There are three daily classes—the children's class, the intermediate, and the advanced. These classes are taught, respectively, by Brother John Templeton, Professor Bonner, and myself. The total enrollment of the three classes for the year approximates seventy-five. To stimulate interest, monthly examinations are given, and the grades entered on the record cards. Supplementing the daily Bible study are the prayer meeting and the Sunday school. All students are required to attend Sunday school as well as Lord's-day services. Burritt pupils also are required to take quarterly examinations in the Sunday-school literature, and their grades are entered on the cards and averaged with their other studies. In other words, the pupils are supposed to know as much about the Sunday-school literature as of the secular literature or the profane history they study and recite. The daily Bible study, the Sunday school, and the prayer meeting work hand in hand and to one end—the inculcation of the principles of God's word in the hearts of the pupils.

Pupils in the advanced class are encouraged to do research work, and are supplied with maps and Bible helps; but they are urged to study first and most of all the Bible itself. They are taught the Bible and history and literature in the same recitation room by the same teacher, and, generally speaking, by the same methods. I think this is fine; because the pupils can see for themselves that one can understand the simple truths of the Bible if he is as diligent in his study of God's textbook as he is in his study of Shakespeare. God wrote for the common people—"the common people heard him [Christ] gladly;" and Shakespeare wrote for the "groundlings," as well as for the "judicious." In the study of Shakespeare the pupils are taught to accept the obvious meaning of words and phrases, and in the study of the Bible the same simple rule of interpretation is emphasized. And I repeat that I think something is to be gained in teaching the same pupils Bible and history and literature in the same way.

In this connection I desire to thank in this public way those who have manifested an interest in the Bible work in the school. Many letters of friendly interest have been received, and special acknowledgment is due those who have contributed Bible atlases and religious books. The Bible classes now have a useful collection of helps—dictionaries, commentaries, church histories, and sermons. On the tables of the reading room are all the leading papers of the brotherhood, besides such useful periodicals as the Christian Herald and Sunday School Times. Other volumes and maps will be added next year.

Originally the Bible was not taught in Burritt College, but it was read daily in chapel. I trust and believe the Bible feature has come to stay. I do not believe that the school can dispense with the Bible work without disastrous results. I believe the Bible gives the school its moral prestige, and that God has blessed the institution specially because of its attitude toward Christianity. I believe that the Bible study exerts a steadying influence over the entire student body, even over those most inclined to be flippant and unruly, and that, therefore, the word of God is the school's chief asset in the splendid discipline of the institution. No pupil can study prayerfully God's sacred word day by day and go far wrong; no conscientious teacher can teach it daily and lapse into indifference. I can speak for myself. The daily study of the lessons has been to me as daily manna and living water. I have profited, perhaps, more than my pupils.

Burritt College is as needful to the Cumberland plateau as David Lipscomb College is to the basin of Middle Tennessee. The denominations and the "digressives" have schools at vantage points in the Cumberlands and in the mountains of East Tennessee. Burritt alone stands boldly for the cause of primitive Christianity, and from its mountain height holds aloft the torch of the gospel. The school has a history, and its prestige has long been felt. Especially is it the school of the Cumberlands. Pupils from every plateau county of Tennessee are enrolled, and they come from Kentucky on the north and from Alabama on the South. Burritt's solemn duty is to teach them the religion of Christ. Let Christians pray that this may be done.

Publisher's Items.

If you have not read "Civil Government," by David Lipscomb, send us $1 for a copy of the book. Now is the time to read this book.

"Sweeney's Sermons" is a most excellent book of sermons and has been read by many people. All who have read it pronounce it one of the best books of sermons published. Price, $1.50.

"Old Limber; or, The Tale of the Taylors," is having a good sale. If you begin reading this book, you will finish before putting the book aside. The book is interesting and attractive to all alike. Send us $1 for a copy.

"Instrumental Music in the Worship," by M. C. Kurfees, is perhaps the most complete book ever published on the subject. It is thoughtful, critical, and accurate. You should by all means have a copy. Price, $1.50.

Have you seen "Commentary on Acts of Apostles," by David Lipscomb? We are selling this Commentary at the exceedingly low price of $1.25. If you are interested in Acts of Apostles, it will pay you to have a copy in your library.

"Character: or, The Making of the Man," by E. W. Carmack, is a beautiful book, bound in ooze or cloth. Cloth binding, $1 per copy; ooze, $1.50. Every young woman and man should have a copy of this very uplifting and inspiring book.

"Salvation from Sin," composed of the editorials of David Lipscomb and edited by J. W. Shepherd, is perhaps the ablest work of David Lipscomb. The editorials are packed with gems of thought and should be read and studied by thousands of people. Price, $1.50.

"Life and Sermons of Jesse L. Sewell," edited by David Lipscomb, is worthy of a very careful reading. It will do any one good to read it. The English is elegant, the thought is fine, and the book is in every way calculated to inspire one to live a nobler life. Price, $1.50.

Have you made an examination of our music books? If not, write us for prices. We will be glad to furnish you sample copy at the dozen rate. We have only first-class books, which have been edited by the best musical talent. Not only has the music been carefully edited, but the sentiment also.

Have you seen "Questions Answered," by Lipscomb and Sewell? This book comprises the joint labors of these two faithful men of God for over forty years. Many questions have been answered, and answered according to the word of God. The book is very valuable to any one who prizes Bible information. It contains 767 large octavo pages, is substantially and neatly bound in cloth, and sells for $3 a copy delivered. Do not delay, but send your order to-day.

AT HOME AND ABROAD

One confession and one united by membership at Russell Street church of Christ on last Lord's day.

Brother and Sister Lamb, of the Midway Church, in Rutherford County, Tenn., paid us a visit on Thursday of last week. They were looking for tracts to distribute.

S. M. Spears preached on last Lord's day for the church in South Columbia, Tenn. He reports good attendance and interest and the work seemingly in good condition there.

Ben West writes from North Fort Worth, Texas, May 23: "Large crowds at the Northside Church yesterday, and two additions. Brother Elam is at Southside, and having large crowds."

J. W. Brents writes from Rogersville, Mo., May 25: "I am in a fine meeting here. Large crowds. Seven additions to date. I go from here to one of the churches in Springfield for a meeting."

F. B. Shepherd's financial report of the Forest Vale (African) mission for the month of April shows balance and receipts, $54.63; forwarded to Brother Sherriff, $54.50; carried forward to May, thirteen cents.

B. W. Davis preached at Scottsville, Ky., on last Lord's day. Good interest. He is expected to preach on the second Lord's day in June at Petersburg, Tenn. He will return to Scottsville on the first Lord's day in July.

William Oakley preached at Commerce, Tenn., on last Lord's day. He reports a good meeting, and says conditions are good there, and that the church is working along nicely, after a long, hard struggle to get a start.

J. V. Armstrong Traylor writes: "H. Leo Boles and I are in a good meeting at New Providence, Tenn. Large, attentive crowds at each service, and forceful sermons are being preached; however, no additions up to this time."

N. W. Proffitt continues his meeting at Sixth Avenue, North, and Buchanan Street. There have been two additions. He will begin on Twenty-second Avenue, North, next Lord's day, for a three-weeks' siege in that section of the city.

Herbert E. Winkler began on last Lord's-day afternoon a meeting with the New Shops congregation. He will preach each week night at 8:45 o'clock, while superintending the construction of the Charlotte Avenue building in daytime.

There was one confession for baptism and one to confess an erring life at the meeting of the Twelfth Avenue Church on Sunday night. J. W. Grant preached at both the morning and the evening service for them, and at Bull Run in the afternoon.

The meeting of the Flat Rock congregation, this city, conducted by R. V. Cawthon, had resulted, up to Monday morning, in ninety-two additions to the congregation and was to continue. Eight came forward at the invitation on Sunday night.

There was fine attendance at the Charlotte Avenue tent on Lord's-day morning, and an excellent sermon by J. Leonard Jackson. The stone foundation of their new house is now completed, and the brick work will be well under way by the time this reaches the readers.

Mrs. Alice Grable, Henry, Tenn., in a letter of recent date, says: "I wish I was able to have the Gospel Advocate sent to every home in the country. I feel like I could not get along without it. I once gave up all other papers in order to keep up my subscription to the Advocate."

R. F. Ellis writes from Little Rock, Ark.: "We are trying to do more this year in the Master's cause in the way of preaching the gospel and assisting the poor than ever before. We are always glad to welcome visiting brethren or brethren who happen to be passing through the city."

William Etheridge, Middleton, Tenn., writes, May 26: "The work in Hardeman County is taking on new life. Brother Rowland, of Tiplersville, Miss., baptized three last Saturday, and I baptized one at my appointment on Lord's day. The Toone congregation had one addition by primary obedience."

The meeting conducted by C. R. Nichol at Lindsley Avenue closed on last Lord's-day night. There was excellent preaching and fine attendance throughout, and four baptisms—one from the Methodists. Brother Nichol left for Houston, Texas, where he was to enter a meeting on Tuesday night.

J. M. Dennis writes: "On the first Lord's day in June we are to begin a meeting at Ravenscroft, Tenn. When through at Ravenscroft, we are to go to Bon Air to hold a meeting, then to another mining town. All the meetings will be held at coal-mining towns. We will be up there all the month of June."

T. W. Phillips has just closed a good meeting at Junction City, Texas, with seventeen baptisms. Brother Phillips is our authorized agent for "Questions Answered," by Lipscomb and Sewell, and also for the Gospel Advocate. We ask the brethren everywhere to receive him as such and to give him all needed support in the work.

W. N. Carter writes from McGregor, Texas, May 26: "I am here in my tenth protracted meeting with this congregation. Large and attentive audiences gather each evening to hear. There are several congregations around whose members are attending. There have been several additions. Let us all do our best to preach and live the gospel."

The Board of Directors of the Tennessee Orphan Home will meet in the Home on Thursday, June 2. A number of visitors are expected on that occasion. A number of improvements are needed in the Home, so it is expected that the Board of Directors will have a busy day. We are glad to report the Home in fine condition and doing a good work.

B. W. Davis, of Ashland City, Tenn., went to Scottsville, Ky., last Friday to stay over till Monday and preach for them. He reports that Brethren White and Winkler, who have both been preaching (on different Lord's days) monthly at Ashland City during the winter and spring, have taught and exhorted that people into a good condition for work.

Mrs. M. E. Johns, Murfreesboro, Tenn., Route 3, in sending in her renewal to the Gospel Advocate, says: "I will soon be seventy-five years of age, and have been taking the Advocate for a number of years. I am deaf and cannot hear preaching. This is the only source I have of hearing from the churches. It is a great pleasure to me, being next to the Bible."

A brother just returned from Birmingham, Ala., reports conditions seemingly very fine in that city. T. Q. Martin's meeting at West End left that church in fine condition. Hugh A. Price preached there on the fourth Lord's-day in May. C. M. Pullias, their regular preacher, is in a very fine meeting in North Birmingham. The people down there have "a mind to work."

From Lee Warren, Wills Point, Texas, May 16: "W. A. Bentley is to assist us in a meeting, beginning on the fifth Lord's day in July. We are working and praying for a great meeting and a spiritual uplift that will strengthen and encourage us in the work of our Lord. Our labor of love among these brethren is pleasant, and we hope to accomplish good in the Master's name."

R. L. Whiteside writes from Denton, Texas, May 24: "Last fall I held several meetings in Alabama, Kentucky, and Tennessee. I am to return this fall to some of the same places and others for meetings. I have time for some other meetings between now and the winter season. If you have secured no one for your meeting, perhaps we could arrange a date. You may address me at Denton, Texas."

J. I. Reagan writes from Dallas, Texas, May 23: "Under the auspices of the Pearl and Bryan Streets Church, of this city, I began a mission meeting under the big tent at Lancaster yesterday, and last night we could not accommodate the crowd. Prospects are very flattering. Practically every congregation in Dallas was represented there yesterday. We are going to do more mission work. I go next to South Texas."

From A. J. Thompson, Ladonia, Texas: "C. J. Robinson, of Fort Worth, has just closed a week's meeting at Ladonia. He preached in the Christian church house; and while the instruments were there, they were not used in the services. Brother Robinson failed not to declare 'the whole counsel of God.' We feel sure much good was done, though there were no visible results. Good crowds and good attention. Brother Robinson will be with us again this fall, the Lord willing."

The cause of Christ is moving forward in this city. There have been a number of meetings, all of which have resulted in many additions to the church. The house of worship owned by the Baptists has recently been bought on the Granny White pike. It is expected to begin worship in

this place at an early date. Churches should never be satisfied with what they have accomplished, but, like Paul, they should be continually pressing forward until the goal is reached.

W. D. Bills, San Antonio, Texas, May 18, writes: "I returned home Sunday morning from Homer, La., where I assisted in a meeting. We had a good meeting, regardless of the fact that we were greatly hindered by rain. Two persons were baptized. A church house is soon to be built, and the worship will be regularly observed. I met some fine people at Homer. J. I. Reagan, of Dallas, led the songs, and did his work well. I go to Childress, Texas, for my next meeting."

T. B. Larimore, Box 111, Berkeley, Cal., writes the following, which will be of much interest to our readers: "We are preparing to fulfill our promise to return to Tennessee this year. We expect to leave Berkeley for Nashville, Monday morning, May 30, and the agent here tells us we should reach our destination not later than Saturday morning, June 4. I do not know how long we may remain in Tennessee, but not longer, we think, than about the first of November."

J. C. Hamilton writes from Haskell, Okla., May 25: "My school work for the year has closed and I am again at home, ready for work in my Lord's vineyard. The work here moves along nicely. Our membership has reached around the hundred mark. That prince of preachers, A. M. Fester, recently closed a very successful meeting here. He had eighteen additions during the meeting, and every Lord's day since we have had from two to three under my feeble preaching."

From R. D. Smith, Denton, Texas: "It was announced sometime ago that the home preacher would do the preaching in the coming meeting. However, upon the suggestion and request of the home preacher, the congregation has secured the services of F. B. Shepherd, of Amarillo. We are very proud of having secured him, and are expecting a fine meeting with his assistance. It has been decided to begin the meeting on the first Sunday in June instead of the last Sunday in May."

Joe C. Martin writes from Palmer, Tenn., May 22, as follows: "We have just closed a good meeting with nine additions. Earl Mason did the preaching. He had just closed a meeting at Anderson, Tenn., before coming here, with nineteen additions, six restored, one from the sects. He is a good preacher, although he has been preaching only two years. In our meeting here John Turner gave to each of twenty-nine interested children a new song book by way of encouraging them.

From Tice Elkins, Fort Worth, Texas, May 23: "Yesterday was another fine day for the Southside Church. Brother Elam did not get to us to begin the meeting; but I began it, and baptized another convert. It has been a long time since there was a Sunday without a baptism, and on many of them there are more than one. In fact the Southside Church is enjoying the best season of prosperity it has had for years. Brother Elam will begin to-night and continue two weeks. We are working hard to have a good meeting."

Thomas H. Burton writes from Union, S. C., May 23: "Yesterday was a good day for the church in this place. We had three nice audiences. Last night the main auditorium was almost filled. We are very much encouraged as the meeting progresses, as the attendance is steadily increasing. Many are coming out who have never heard us before. Brother Phillips is doing some fine preaching, and Brother Nicks is doing his part of the singing well. Brethren, pray for us. We hope to have visible results to report next week."

From W. P. Skaggs, Itasca, Texas, May 23: "The work in Itasca is growing nicely. Two were added to the number on the third Lord's day, and two more yesterday. Our attendance is always much larger than our enrollment, and the interest seems to grow nicely. I will visit the church in Waxahachie next Sunday. Beginning the first of July, I expect to devote three months to evangelistic work. I rejoice in the reports of excellent meetings being held in the various places, and pray God to bless the work and the workers everywhere."

Thomas E. Milholland writes from Tioga, Texas, May 21: "I know of no church in Texas that has made a greater sacrifice to build up the cause of the Master than the little band at Tioga, led by the faithful, impetuous, untiring worker, Willis Kreager, assisted by Brethren Cox, Young, Prater, and others. I helped them last year under a tent; this year in the splendid new house, made possible by their great sacrifices, with the help of several others, for which we are thankful. We are now in a fine meeting, V. O. Teddlie leading the songs. May the Lord bless the work everywhere."

J. C. Mosley writes from Rossville, Ga., May 18: "I have been preaching from one to two times at several places, from Crossville, Tenn., to Rossville. I will preach to-morrow night at College Station, thence to Old Cumberland, thence to Bethlehem. I was successful in getting several good men to quit using tobacco on my trip through Arkansas and Illinois. We should all work more this year for the Master than we did last, give more, read more, study more, teach more, pray more. Wake up! Time is short, souls are perishing, Christ is coming! Are you ready?"

Elsewhere in this issue will be seen a notice of the Testament that we are giving for two new subscribers and one renewal to the Gospel Advocate, accompanied by $7.50. We have in stock only a limited number of these Testaments. This Testament is the very best made for home use. Has very large type and is convenient for all. It is handsomely bound, and will be appreciated by all who get it. We are making an exceedingly liberal offer on this, which is good only to June 15 or until our present supply is exhausted. We would be glad to have you send us the subscribers at once with your renewal, if you want to get a copy of this book, which embraces the Psalms.

From J. M. Dennis, Franklin, Ky., May 27: "Our two meetings at Indianapolis, Ind., which began on the first Lord's day in May and closed on Tuesday evening after the third Lord's day, resulted in four baptisms—two middle-aged men, both heads of families, and an old man and his wife. Let us pray for all who start out to live the Christian life, that they may let their light so shine that others may be constrained to glorify our Father who is in heaven. The first meeting was on Raymond Street, in the southeastern part of the city; the other on Blaine Avenue, in West Indianapolis. The good people of Indianapolis treated me with great kindness in their homes, and failed not to remember me in a substantial way when I was ready to leave them. I will return at some future time."

James E. Scobey, of this city, says: "On the fourth Sunday in May I filled my annual appointment at the Seminary Church, near Smyrna, Tenn. For eight years past I have preached in May and September for them. It is a good congregation of most worthy disciples. It is significant of good training to find the young brethren able to lead in the service. I hope they may continue to grow in grace and in the knowledge of our Lord and Savior Jesus Christ; that they may grow to the stature of men and women in Christ Jesus and become strong in the Lord, in his power and might. My appointment for the fifth Sunday is Columbia, Tenn. On the first Sunday in June I go to Hopkinsville, Ky. In my preaching I am trying to strengthen the faith of the disciples; to put no trust in any religious teaching, save what God teaches, both in work and worship."

From Earnest C. Love, Fresno, Cal., May 16: "The tent meeting, conducted by the Fresno Street church of Christ continues with a reasonable amount of interest and good attendance. Two good services were held yesterday. The morning service was at the A. O. U. W. Hall, where there is a noticeable increase in the attendance each Lord's day; the evening service was at the tent, where our meeting will continue as long as the interest demands. The Fresno Home and School continues with much interest. We have enjoyable chapel services each day in the shade of the trees. We are preparing a nice program for the close of school, June 10, and we hope all our friends who can possibly come will visit us at this time. Our crop is suffering for want of moisture, but we are glad to state that we are having a well put down, and will be able to irrigate soon, we hope."

C. D. Crouch writes from Port Arthur, Texas, May 28: "We closed a good meeting here last Tuesday night without any additions. T. H. Etheridge, of Marshall, Texas, did the preaching. He preached some splendid discourses, and the church was well pleased with his work. Some of the oldest members here say we had the best interest the congregation has ever had in a meeting here. However, I was disappointed in the attendance. We labored hard to create an interest, and succeeded in a measure, yet the interest was not as good as I had hoped for. I could possibly arrange to hold one or two meetings in the summer. If any congregation needs my services in such capacity, I may be addressed at Port Arthur, P. O. Box 645. My present plans call for a two-weeks' stay in Tennessee in the summer, and I should like to arrange for a meeting over that way, or between here and there."

GOSPEL ADVOCATE

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EDITORIAL

Work to Restore Normal Conditions.

BY J. C. M'Q.

That the people are restless, discontented, and reckless will not be denied. The unrest and dissatisfaction of Europe and of America is greater now than ever before. In the last few years all classes of people have made and spent more money than in any other period of the world in the same length of time. This of itself should show us that money alone will not bring peace and satisfaction to the human family. Money brings with it a responsibility. Every man who has been blessed by Jehovah and who has accumulated considerable of this world's goods is under deep and lasting obligations to use his means for the betterment and uplifting of the human family. It is not always easy to know just how this may be done.

With our country disturbed as never before, all thoughtful and right-thinking people would rejoice to see the country put on a safe and sane basis. The victory of peace is more difficult than the victory of war. So long as values are out of joint we can hardly hope for a condition of peace and safety to prevail. Just what is the panacea for our ills is hard to point out, but we may be assured of one thing—that the world cannot come back to a normal condition so long as people are spending so much time in idleness and refusing to work. Vice President Coolidge said in an address sometime ago that the one thing needful for the American people is to go to work. The Vice President spoke a potent truth, and one that the people would do well to heed.

Such teaching is in harmony with the word of God. When man had sinned and fallen, God did not tell him to spend the remainder of his days in idleness or in as little work as he could do, but said to him: "In the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken: for dust thou art, and unto dust shalt thou return." (Gen. 3: 19.) God never cursed labor, but he cursed the ground so that it brought forth thorns and thistles. God did not say "in idleness," but he said "in toil shalt thou eat of it all the days of thy life." Whenever we reverse God's order, we bring untold misery and suffering upon ourselves. In the bowels of the earth are hidden great treasures, but we must rip and tear up the earth in order to enjoy them. We must sow the seed and cultivate the soil in order to reap the abundant harvest and treasures that the earth has in store for us. No man should be content to live in idleness and permit another to enjoy the exhilaration, freshness, and joy that come to one from work. In idleness one suffers the loss of his appetite, often loses his health, and is unable to sleep. He doesn't really enjoy rest. He knows nothing of the satisfaction that rest is to one who is really weary after the labor of the day. He grows to be a dyspeptic, fails to assimilate his food, and thereby becomes cross and sour. He is willing to spend all that he has in order to regain his health. If he had worked as God intended, if he had devoted his time to active labor as God directs a man to do, he would have been useful and happy. Instead of being a leech upon society, he would have been helpful and a benefit to all around him. Throughout our beautiful land there are thousands of acres of fertile soil which are not cultivated, and hence are not producing the crops that they would if properly worked. The wheat in the field must be harvested, garnered, ground, and made into dough, cooked, and put on the table and eaten before it will satisfy our hunger. The country is abounding in springs giving out water almost as clear as crystal to quench our thirst; but we must go after it and drink it, otherwise it is worthless to us. Just so the great blessings the Father has in store for us in this life. If we expect to enjoy the best that the land affords, if we expect to be happy and useful as God has intended that we should be, we must devote our time to his active service. We must work as he has intended that we should. Every Christian should not only be active himself, but he should encourage others to work, and should do his very best in order that he may please God and be helpful to his neighbors.

Jesus Christ gave up the glories of heaven and came to this world, was born in a manger, led a life of poverty, and devoted his life to work, in order that we might live. He says of himself: "My Father worketh even until now, and I work." (John 5: 17.) Jesus has given us an example that we should walk in his steps. If the blessed Lamb of God found it necessary to redeem the world to keep busy, to be about his Father's business, to come down from heaven to do his will, is it not doubly essential that we also devote all the time possible to work in order to honor and glorify God? Christ says: "We must work the works of him that sent me, while it is day: the night cometh, when no man can work." Glory, honor, and peace come to every man that worketh good. He is a careless observer who has not noted that, with the people doing less work and receiving more money than ever before, they are discontented and dissatisfied. This world cannot give the blessings for which we sigh. Paul, the great apostle, worked with his own hands. We should be willing, like Paul, to work with our hands, to use our brains, and to give our entire manhood to work and to the service of God. God has demanded

work in all ages of the world. Paul, in writing to the church at Thessalonica, says: "And that ye study to be quiet, and work with your hands, even as we charged you." (1 Thess. 4: 11.) We learn that Paul vigorously devoted himself to work in order that he might not be a burden to the Thessalonians. He says: "Neither did we eat bread for naught at any man's hand, but in labor and travail, working night and day, that we might not burden any of you." (2 Thess. 3: 8.) Paul, knowing that those who spend their time in idleness would in all probability be a nuisance, would be busybodies, and would get in the way of those who really desired to work, wrote unto the Thessalonians: "For even when we were with you, this we commanded you, If any will not work, neither let him eat. For we hear of some that walk among you disorderly, that work not at all, but are busybodies. Now them that are such we command and exhort in the Lord Jesus Christ, that with quietness they work, and eat their own bread." (2 Thess. 3: 10-12.)

I wish to exhort every Christian in the land to work vigorously; and not only to work, but to encourage every other man to do likewise. An idle man tempts the devil. Idleness is not confined to any class to the exclusion of other classes. Our people are working less to-day than ever before and demanding more for what they do. If we would bring about normal conditions, if we would destroy Bolshevism, we must work, and work as God directs us to work. If we will do this in the fear of God, we cannot fail. God will take care of his own, will bless us in every good work, and lead us until he brings us to that perfect rest and peace which he has in store for his people. What I say to one I say to all: Work, and work in a way that will be pleasing to Jehovah.

"How Hardly Shall They That Have Riches Enter Into the Kingdom of God!"

BY E. A. E.

Continuing our study of the great refusal of the rich young ruler, we should be profoundly impressed with the fact that Jesus himself applies the lesson. Let us read the following application:

And Jesus looked round about, and saith unto his disciples, How hardly shall they that have riches enter into the kingdom of God! And the disciples were amazed at his words. But Jesus answereth again, and saith unto them, Children, how hard is it for them that trust in riches to enter into the kingdom of God! It is easier for a camel to go through a needle's eye, than for a rich man to enter into the kingdom of God. And they were astonished exceedingly, saying unto him, Then who can be saved? Jesus looking upon them saith, With men it is impossible, but not with God: for all things are possible with God. Peter began to say unto him, Lo, we have left all, and have followed thee. Jesus said, Verily I say unto you, There is no man that hath left house, or brethren, or sisters, or mother, or father, or children, or lands, for my sake, and for the gospel's sake, but he shall receive a hundredfold now in this time, houses, and brethren, and sisters, and mothers, and children, and lands, with persecutions; and in the world to come eternal life. But many that are first shall be last; and the last first. (Mark 10: 23-31.)

This is better writing than any one on earth can do. Why not read it and heed it?

I may be a wayfaring man, yea, a fool, and I may be lost for not obeying God, but I cannot be lost because the gospel is not sufficiently plain for me to understand and to obey. Many will be lost because they hear and do not.

When the rich young ruler's countenance fell at the teaching of Jesus and he turned away in rejection of eternal life, because he had great possessions, "Jesus looked round about" upon his disciples to observe what effect this had upon them, and, also, to gain their attention for the statement he was about to make. "How hardly," or with what difficulty, "shall they that have riches enter into the kingdom of God!" It is so difficult because riches get such a hold upon men and require so much attention and so much time that they do not seek first God's kingdom and his righteousness. Their heart is absorbed in looking after their possessions.

But they that are minded to be rich fall into a temptation and a snare and many foolish and hurtful lusts, such as drown men in destruction and perdition. For the love of money is a root of all kinds of evil: which some reaching after have been led astray from the faith, and have pierced themselves through with many sorrows. (1 Tim. 6: 9, 10.)

These temptations, snares, and lusts are numerous and various. Those who set their hearts on growing rich, whether they ever accomplish their purpose or not, become deceived and ensnared, yield to temptations to make money in violation of the principles of Christianity, and fall into "many foolish and hurtful lusts," most especially when they succeed in making a little money. Church members who desire to become rich sometimes from business and social relationships which are incompatible with Christianity, but which they will not break for Christ's sake—that is, for the sake of being saved.

The consequences of the love of money and the woes which God pronounces against it are as fearful as the consequences of strong drink and the woes pronounced against it. There can be nothing worse than "many foolish and hurtful lusts," no greater sin than to be "led astray from the faith," no consequences more fearful than to "have pierced themselves through with many sorrows," and no punishment more terrible than to be drowned "in destruction and perdition." God has allowed us to hear a lamentable cry, a bitter wail, from one who loved money—"that he may dip the tip of his finger in water, and cool my tongue; for I am in anguish in this flame!" Since "the wrath to come" should move people to turn from sin, or since the woes of the drunkard should steel all hearts against indulgence in strong drink, the fearful condemnation of those who love money should deter all from doing anything contrary to the will of God for the sake of it. Honesty, integrity, right, character, truth, and the salvation of the soul are worth more than worlds of money!

His disciples were amazed at these declarations of Jesus. He then explained. Addressing them kindly and tenderly, he said: "Children, how hard is it for them that trust in riches to enter into the kingdom of God!" To "trust in riches" is to depend upon them for one's greatest good: to look to them for position, honor, and happiness. One can make no greater and more miserable mistake. And one may commit this sin without ever accumulating a dime.

Charge them that are rich in this present world, that they be not high-minded, nor have their hope set on the uncertainty of riches, but on God, who giveth us richly all things to enjoy; that they do good, that they be rich in good works, that they be ready to distribute, willing to communicate; laying up in store for themselves a good foundation against the time to come, that they may lay hold on the life which is life indeed. (1 Tim. 6: 17-19.)

Riches are uncertain, and one's hope for happiness and the greatest good cannot be set upon them.

Making the truth that it is impossible for those who trust in riches to be saved still stronger, Jesus said to his disciples: "It is easier for a camel to go through a needle's eye, than for a rich man to enter into the kingdom of God." It is simply impossible. It is understood now that the small gate of the city was not called the "needle's eye" in the days of Jesus; hence, he did not mean that. I heard that explanation when I was a boy. The camel was one of the largest animals known to the Jews, and the "needle's eye" was the eye of a sewing needle, not a small gate of a city; hence this was a very forcible way of stating an impossibility.

This still more astonished the disciples—they were "astonished exceedingly," and asked: "Who then can be saved?" Did they think, as some seem to think now, that the rich are more favored of God and could be saved on

easier terms than the poor? If any think that now, they should read James 2: 1-12, especially verse 5: "Hearken, my beloved brethren; did not God choose them that are poor as to the world to be rich in faith?" And concerning all who have gotten rich by fraud, James 5: 1-6 should be studied. But the apostles understood this to apply, not only to those who had gained riches by oppression and fraud, but to all who sought riches, and, by Peter's declaration in Mark 10: 28 and his question in Matt. 19: 27-30, to themselves also, for some of them owned a little property. However, they had shown the great difference between the rich young ruler and themselves in that they had forsaken all for Jesus. They were demonstrating their faith in Jesus to teach and to guide them into eternal life by what they were doing. They were taking the teaching of Jesus home to themselves. Let us do the same.

WHY IMPOSSIBLE WITH MEN, BUT NOT WITH GOD?

To men influenced by the world this teaching seems unwise and the salvation of those who trust in riches as impossible as for a camel to go through a "needle's eye." Worldly motives and principles cannot induce people to cease to trust in riches. This is impossible. Influences cannot lift men higher than their source. We should keenly and deeply realize this in all things. "The way of man is not in himself; it is not in man that walketh to direct his steps." (Jer. 10: 23.) The wisdom of the world and the way of the world and the influence of the world is to love money and to lay up treasures on earth. Then, something more and something higher and something stronger than the wisdom and the influences of the world is necessary to lift people above the love of the world and the power of money. The inducements of the world cannot do this high and wonderful thing. "With men it is impossible;" "with God" it is not impossible. By the motives and incentives which he places before men in the gospel and his grace and love he induces thousands to trust, *not in riches*, but in himself—in his wisdom and goodness and power—for the greatest good and happiness both here and hereafter. By his goodness in leading men to repentance, constraining men by the love of Christ, God makes it possible for them to renounce Satan and sin and to set their affections on things above. (Col. 3: 1, 2.) Hence, "all things are possible with God." Let us praise God for these high and holy inducements and motives and purposes.

HOW MUST RICHES BE USED IN ORDER THAT THEIR POSSESSORS MAY INHERIT ETERNAL LIFE?

Some rich men in Paul's time were Christians. Some are now. They must "be not high-minded;" they must not "have their hope set on the uncertainty of riches;" they must set their hope "on God," and remember that he "giveth us all things richly to enjoy;" they must "do good;" they must "be rich in good works;" they must "be ready to distribute" their riches among the needy; and they must be "willing to communicate" "to the necessity of the saints." In thus obeying God, they will lay up "for themselves a good foundation against the time to come" and lay hold on eternal life. (See quotation, 1 Tim. 6: 17-19, above.) The rich young ruler refused to do this. Many now refuse to do it. All must do so much of this, too, as to be "*rich in good works*." Treasures must be laid up in heaven by all, as they have ability, until they are *rich* in heavenly possessions—"rich toward God." This is the way to be saved. Do we really desire and pray and work to be saved?

WHAT SHALL THEY HAVE WHO HAVE LEFT ALL?

Peter, with the rest of the apostles, feeling the force of Jesus' teaching, "began to say unto him, "Lo, we have left all, and have followed thee." Matthew (19: 21) adds: "What then shall we have?" Luke (18: 28) says: "We have left our own." This was literally true; the apostles had left their homes and all business interests and had devoted all their time and powers to the work Jesus had for them. (See Matt. 4: 20-22.)

In answer to Peter's question, Jesus encouraged the apostles and all his disciples for all time by declaring what every man who leaves "houses, or brethren, or sisters, or father, or mother, or children, or lands," for his sake and "for the gospel's sake," shall receive. Leaving these must be for Christ's sake and "the gospel's sake" before one can enjoy the promises. Such "receive a hundredfold now in this time, houses, and brethren, and sisters, and mothers, and children, and lands, with persecutions." They do not receive a hundred deeds to a hundred homes or a hundred farms, and they cannot have a hundred fathers, mothers, brothers, and sisters in the flesh; but a hundred homes with all their comforts are open to them, and a hundred people are ready to do the part of father and mother, brother and sister. This was true in the days of the apostles, it is true now, and it will always be true. But with all these blessings there will be persecution. Jesus does not want his disciples to think they will have no trials and persecutions. "Yea, all that would live godly in Christ Jesus shall suffer persecution." (2 Tim. 3: 12.) There is no escape from persecution if one lives godly. Try it, gentle reader, and you will see. Do not shirk from declaring the whole counsel of God and from *practicing* the whole truth; do not shirk; do not *trim;* do not hide behind the camouflage of "expediency" and "prudence" when you should speak out.

All the above blessings will be enjoyed in this life, "with persecutions," "and in the end eternal life." Eternal life was the question under consideration. As Jesus had taught the rich young ruler the only way to obtain it, he now teaches all, and encourages all to pursue that course. The blessings are sure. "Godliness is profitable for all things, having promise of the life which now is, and of that which is to come." (1 Tim. 4: 8.)

THE FIRST LAST AND THE LAST FIRST.

In the kingdom of God matters are frequently reversed. "Many that are first shall be last; and the last first." The rich on earth become poor and miserable hereafter, and the poor become inexpressibly rich; the self-exalted are abased, and the humble and lowly are exalted; those whose opportunities for becoming Christians are most favorable despise these privileges, while those whose opportunities are bad learn the truth and accept Christ. Not many of the world's noble, wise, rich, or great ever become Christians. (See 1 Cor. 1: 26-29.)

Has the Day for Religious Discussion Passed?

BY F. W. SMITH.

Now and then one is heard to say in substance, "I do not like discussion in our papers;" while others are heard to say, "Cut out all discussion." With such a position I have neither *patience* nor *respect*, for the simple reason that such people are the enemies of the truth and the church which Jesus Christ died to establish, whether they intend to be or not. Through ignorance the apostle Paul was at one time the enemy of the church and persecuted it to the death. (1 Tim. 1: 13.) Cease religious discussion, or, as we are *commanded*, a contention for the faith (Jude 3), and very soon the world would become a howling wilderness of religious errors. As it is, the church in its purity is a very small affair in comparison with the institutions of men, and the uncorrupted gospel is heard from precious few pulpits throughout the land. The church of the living God was *born* in the midst of controversy, and had to fight its way through a storm of discussion during the whole apostolic period, and when none like Paul was left to defend it, the church apostatized, culminating in the Roman Catholic hierarchy. Had not a Luther arisen, there would have been no Protestantism; and had not a Campbell arisen, there

would have been no return to New Testament teaching in all its purity. Do away with religious discussion! Those who claim to be members of the church and talk that way slap the Bible in the face, criticize the Lord Jesus Christ, and repudiate the spirit and teaching of the apostles.

Those who are clamoring for religious discussion to be shut out of the Gospel Advocate offer an insult to the memory of David Lipscomb, who was in a discussion, contending for the truth, nearly all of his life. Had David Lipscomb not *continually* fought for the truth against the inventions of men, there would not have been a New Testament church in all this country to-day. The mission of the Advocate under his control was to defend the faith against every form of false teaching and practice, and the very day it departs from its original design it will cease to live for the purpose he intended it. The writer made David Lipscomb the solemn promise that he would stand by and help to maintain the policies of the Gospel Advocate as upheld by its original editors, Lipscomb and Sewell. This I intend to do to the extent of my ability without the fear or favor of any man or woman on this earth. If David Lipscomb were living and able to write, no one that knew him would doubt for one moment the course his mighty pen would pursue. Sectarianism is the same to-day that it has ever been, and the necessity for opposing it is as great now as ever. False teaching creeps into the church to-day as it did even in apostolic times, and needs to be opposed and rooted out. Of course, there is no one on the Advocate who can contend for the truth like David Lipscomb did; and if any one connected with the Advocate is silly enough (but I know of none) to imagine that David Lipscomb's mantle has fallen on him, he is to be pitied. But in their feeble way they can do the best they can in maintaining the policies the paper was founded to propagate. As for myself, if the management should ever see proper to "cut out all discussion," then I shall wash my hands of it and seek some channel through which to contend for the faith against false teaching both in and out of the church. To have a paper composed of "milk and cider" may suit the fancy and taste of some people, but I have no appetite for such insipid diet. The element contending for a *discussionless* paper will soon be, if not already, contending for a *discussionless* pulpit. Then, to be consistent, they must insist upon a *discussionless* Bible; and where will they get it? Surely the one we have will no longer suit their taste, and I suppose they will have one made to order. Take all the controversy out of the Bible, and you would considerably diminish its contents. If any one desires to have our discussions conducted in the right spirit, free from bitterness and harsh words, I say amen and amen.

Out of the East.

Out of the East the Wise Men came,
Over the road that lay
Between the night of the world's old wrongs
And the dawn of God's new day.

Out of the East they slowly came,
Treading an unknown road—
Out of the dark that oppressed their hearts
Like the weight of a heavy load.

Out of the East, as they journeyed on,
Who knows what trials were theirs?
Kings of the dawn, they fought for light
To leave to their royal heirs.

Out of the East those ancient men,
Seeking the end of night,
Followed the truth and love that led
To the birth of the world's true Light.

Heirs of their light and their wisdom all
Who go on their star-led quest
Over the sacred way that leads
To the King of East and West. —J. H. Yates.

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The New Testament Commentary—Hebrews (Milligan)	1.50
Commentary on Acts of Apostles (Lipscomb)	1.25
Soul-Saving Bible Sermons (Brandt)	1.25
Updike's Sermons	1.25
Sermons for the People (Will H. Brown)	1.25
Sermon Notes from the Ministry of Jesus (Boteler)	1.65
Walks About Jerusalem (Isaac Errett)	1.25
Twentieth Century Sermons and Addresses (L. C. Wilson)	1.50
Topical Illustrations (Denton)	1.50
Wit and Humor for Public Speakers (Will H. Brown)	1.75
Standard Bible Commentary—Thessalonians, Corinthians, Galatians, and Romans (McGarvey-Pendleton)	2.25
Form of Baptism (J. B. Briney)	1.25
The Fourfold Gospel (McGarvey-Pendleton)	2.25
The Glorious Gospel (Adcock)	1.00
How It Was Done in Harmony (John T. Faris)	1.00
Illustrative Incidents for Public Speakers (Will H. Brown)	1.75
Immersion (Christian)	1.50
Center Shots at Sin (Abernethy)	1.50
The Christ of the Church—Sermons, Lectures, and Illustrations (J. V. Coombs)	1.00
The Christian Confederacy (Herbert Booth)	1.00
Christian Science in the Light of Reason (Coppage)	1.00
Christmas Legends and Stories (Phebe A. Curtiss)	1.25
Columbus Tabernacle Sermons (W. H. Book); two volumes; per volume	1.00
Cumorah Revisited (Charles A. Shook)	1.50
The Divine Demonstration (Everest)	1.50
Doctrines and Dogmas of Mormonism (Bays)	2.00
Evangelistic Sermons (Matthews)	1.00
From Darkness to Light (by eminent ministers of the church of Christ)	1.00
Addresses (Henry R. Pritchard)	1.25
Bible Truths Illustrated (J. C. Ferdinand Pittman)	1.50
Biblical Criticism (McGarvey)	1.25
Bible Readings (Errett); two volumes; per volume	1.50
On the Lord's Day (Lord)	1.50
Lights on Scripture Truths (Boteler)	1.00
The Mastery of Love (James E. McCullough)	1.50
Moral and Spiritual Aspects of Baptism (Aylsworth)	1.50
The Mother Heart (Standard Publishing Company)	.50
On the Rock (Dungan)	1.25
Patriotic Illustrations for Public Speakers (Will H. Brown)	1.50
In Days of Old (Jones)	1.00
The Indiana Pulpit (Book)	1.40
Jesus Christ in Human Experience (Dutt)	1.25
Lands of the Bible (McGarvey)	2.50
Lectures on the Pentateuch (A. Campbell)	1.50
Commentary on Romans (Lard)	2.00
Eunice Loyd (Moody)	1.30
Evenings with the Bible (Errett); three volumes; per volume	1.00

Ofttimes the hindrances that lie in the path of duty may be compared to the tollgates upon our turnpike roads: they keep shut till we are just upon them and then fly open, as it were, of themselves, and that is time enough. If they had been open a week beforehand, we could but have gone through them.—John Newton.

In the nature of man and in the divine law, it is clearly written that a part of every life's time should be set aside for sacred uses.—Exchange.

HOME READING

The Mothers of Men.

The bravest battle that ever was fought!
Shall I tell you where, and when?
On the maps of the world you will find it not—
'Twas fought by the mothers of men.

Nay, not with the cannon or battle shot,
With a sword or nobler pen;
Nay, not with eloquent words or thought
From mouths of wonderful men!

But deep in the walled-up woman's heart—
Of a woman that would not yield;
But bravely, silently, bore her part—
Lo, there is the battle field!

No marshaling troop, no bivouac song,
No banner to gleam and wave;
But—O!—these battles they last so long—
From babyhood to the grave.

Yet faithful still as a bridge of stars,
She fights in her walled-up town—
Fights on and on in the endless wars,
Then silent, unseen, goes down.

O, ye with banners and battle shot,
And soldiers to shout and praise,
I tell you the kingliest victories fought
Were fought in the silent ways.

O, spotless woman in a world of shame,
With splendid and silent scorn,
Go back to God as white as you came,
The kingliest warrior born. —Joaquin Miller.

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Polly's Day of "Fun."

Polly Ann Smith was plainly in a bad temper. Her forehead was puckered into ugly frowns, and her eyes looked out from beneath with a cold, unloving gleam. To begin with, Polly did not like her name, and as to-day was the first day of school, she had just been obliged to tell it to the new teacher. Moreover, Annabel Moore sat right across the aisle, and the teacher had called Annabel "dear." Polly thought "Annabel" the prettiest name in all the world and "Polly" the homeliest.

When recess came, Polly marched off by herself into a corner; from there she sulkily watched her friends playing tag. Pretty soon a pair of flying little feet dashed by her and a smart tap tingled on her arm.

"Tag! You're it!" exclaimed Annabel Moore, breathlessly.

"I ain't, neither—I ain't playing!" said Polly, sourly.

Annabel laughed good-naturedly.

"O, come, Polly," she coaxed. "Don't be so grumpy. Come—be good and play."

"I don't want to be good! Good folks are stupid!" declared Polly, crossly.

"Why, Polly Smith, what an idea!" exclaimed Annabel in a shocked voice.

"Well, what is being good?" demanded Polly, quickly.

The sudden question surprised Annabel not a little, but she began her answer bravely enough, though she faltered after the first two words.

"Why, it's—it's—being good, of course; doing things for folks to make 'em happy. You—you won't be happy yourself, either, if you aren't good!" she added with sudden dignity, trying to speak like mamma.

Polly shrugged her shoulders and turned away. A few minutes later, recess being over, Polly sat in her seat, listlessly turning the leaves of her reader. Suddenly she started, and looked fixedly at a few words near the top of one of the pages. "The easiest way to be happy one's self is to make some one else happy," she read, and shut the book with a bang, causing the teacher to look down sharply at her.

Hard as she tried, Polly could not drive this new idea from her thoughts, and it made her restless all the afternoon. By night she had suddenly decided to "try it and see what 'twas good for, anyhow!" She made up her mind that she would begin the next morning and see if she could find any one to make happy.

The next day she jumped out of bed and ran happily to the window, but a frown quickly appeared on her forehead—it was raining, and Polly particularly disliked rain. Her face was the picture of woe when she sat down to the breakfast table. She had forgotten all about what she was going to try to do that day until she saw her grandmother hunting everywhere for her glasses.

"O dear," thought Polly, impatiently, "I wonder if that is the kind of things that makes folks happy! Have I got to hunt up those tiresome glasses?"

But in another moment she was searching in what she knew were the favorite hiding places of those frequently lost glasses, and it was not long before she found them and carried them with sheepish smile to her grandmother.

"Why, thank you—er—dear," murmured the old lady in some surprise.

Polly turned quickly and ran out of the room. There was a queer little feeling in her throat; she wondered what it was. Then she put on her hat and coat, and catching up her books and her lunch basket, opened her umbrella, and started for school.

Just ahead of her she spied the familiar red hair belonging to Nellie Jones, and involuntarily her steps shortened. Polly did not like Nellie Jones; in fact, none of the girls did, and the poor child was left forlorn on all occasions.

"Dear me!" said Polly to herself with a despairing sigh. "I s'pose 'twould make her happy, now, if I let her walk to school with me. Well, then, I expect I'll have to do it; but I don't see as there is anything so very happyfying to me in this sort of doings!" And she hastened her steps until she reached Nellie's side.

"Do you want to walk under my umbrella?" asked Polly a trifle ungraciously.

The supreme delight that showed at once on Nellie's plain little face sent that same queer feeling again to Polly's throat. By the time the schoolhouse was reached the two girls were chatting quite happily together; Nellie was telling Polly of a brand-new place to find blackberries.

The morning passed quietly. Polly began to take a strange interest in looking for chances to loan her pet pencils and the big, soft sponge that the other girls so admired. She was wonderfully gracious with her smiles all the morning, too.

By afternoon Polly had forgotten all about her "game," as she called it; for her studies and recitations kept her very busy.

When school was dismissed, she joined a little group of girls outside the schoolhouse and helped to make joyous plans for the picnic that was to come off Saturday afternoon. As she turned to go home a little later, she found the new teacher at her side.

"Well, my dear, you seem to be wearing a very smiling face. I think you must be happy over something."

Polly skipped joyously. She was thinking of the picnic.

"I am—and I've had lots of fun to-day, too!" she exclaimed. Then she suddenly remembered, and stopped short, looking up into the teacher's face in astonishment. "Why, Miss Adams—it did work, didn't it?"

"What 'worked,' my dear? I haven't the least idea what you mean," replied Miss Adams, in mild surprise.

Polly laughed, and colored a rosy red.

"O, nothing much; but—I—I guess I'll try it again, sometime!"—Congregationalist.

CURRENT THOUGHT

Buddhists to Oppose Salvation Army in Japan.

A Buddhist "Salvation Army" has been organized in Japan to oppose the Christian Salvation Army. Already several clashes have occurred. The leaders of the Christian Salvation Army declare that they have the better class of people on their side and have no fear of being destroyed by the new organization. It seems, however, that the more radical class of Japanese is giving support to the new organization. This means, of course, as is always true of radicals, unfair and extreme measures and tactics. Such competition is hard to meet, but in the end may, and we hope will, contribute to the strengthening of the "Christian" Salvation Army and the enlargement of its influence for good.—Christian Advocate.

It appears that Buddhists and Mohammedans are making a determined effort to convert Christians to their respective faiths. Christians should not allow these religionists to be more active in spreading error than they are in advancing the kingdom of Jesus Christ. The value of a soul is so great, the truth is so helpful to all alike, that it does seem that Christians would be ready to make great sacrifices in order to sow the seed of the kingdom. We cannot sit down with folded hands and expect at last to hear God's approval, "Well done." If we expect to enter at last through the pearly gates into the city of our God, we must toil and labor and make great sacrifices in order to be crowned victors.

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Church Councils Join in Appeal for Disarmament.

A nation-wide appeal for an international conference on the reduction of armament has been made by four of the largest religious organizations in the country—the Federal Council of the Churches of Christ in America, the National Catholic Welfare Council, the Central Conference of American Rabbis, and the United Synagogues of America. It is significant that these religious organizations should join as one in making this request. A press report says this means that "more than one hundred thousand clergymen of all these sects have been asked to make an appeal from their pulpits on June 5 for such a conference. The request also asks that the members of the congregations prepare and send resolutions to their Congressmen and Senators urging the "imperative necessity of reduction in armament." This united request resulted from an appeal made by Gen. Tasker H. Bliss, formerly chief of staff of the United States Army, in which he said: "The responsibility for another war rests entirely upon the professing Christians in the United States." The sentiment for reduction in armament is undoubtedly nation-wide—yes, world-wide.—Christian Advocate.

In the times of peace Christians should be exceedingly active in discouraging war. Far more can be accomplished now than can be accomplished when nations are warring one with the other. As it is futile to argue with a drunken man, so nothing will be accomplished by arguing with a man against war after his passions are inflamed and he is already engaged in fighting others. Now is the time for Christians to encourage the disarmament of all nations. It will be difficult to get one nation to disarm until others enter into such an arrangement. Christ teaches his children not to fight. If a man is not armed and does not have a pistol in his pocket, he is not so apt to have a quarrel with his neighbor or to engage in a fight with him. To disarm is to discourage war. Every Christian in the land should speak out against war now. It is the duty of the church of Christ to show that the New Testament condemns war and that it encourages Christians to be peaceable. Christ has taught us that if his kingdom were of this world his subjects would fight for him. When Peter cut off the ear of the servant of the high priest, Jesus told him to put up his sword. Fighting does not settle the right or wrong of any question. While it is undoubtedly true that more can be accomplished by writing against war now than can be accomplished after people are engaged in war, yet it by no means follows that in time of war we should write in a way that encourages it.

Each in His Own Place.

Franklin Pierce's critics said of him: "He was a great Governor of New Hampshire; but when he became President of the United States, he was like a small piece of butter spread over a large slice of bread." We were not observing things back in Pierce's day, but we have read its history, and it is our opinion that President Pierce was a man of dimensions.

Be this as it may, the fact remains that the criticism upon Mr. Pierce applies quite extensively in our day, and especially in church life.

Within the past year we sat in a men's Bible class and wondered why the good man who taught it had been "put front." He certainly was not "apt to teach." During the hesitating lecture, if lecture it could be called, the men were restless, and the gentleman who sat next to us was especially restless. Once he turned to us and in a whisper groaned: "O, why don't they give us a man that can teach the lesson?" The teacher was a good man, and could, doubtless, have been useful in some other capacity; but before a class he was an absolute failure.

We once knew an ideal deacon who was made an elder—against his own will. Some months afterwards a member of the church—an outspoken fellow—said: "They took the cream of the deacons and made a skim-milk elder of him." Not very elegant and not courteous, but the criticism hit center.

Not only in the congregation, but in the ministry also, men sometimes get out of their logical places. And a minister in a place he does not fit is the most pathetic of all misfits.

There are two major temptations that constantly confront the ministry. The minister is frequently tempted to discuss political and other issues with which he is only partially acquainted, and to thus undertake the regulation of things in general; and when he fails in his attempt, as he usually does, he and his brethren are embarrassed. Again, some ministers—not all, or even the majority—are tempted to discuss from the pulpit the deep questions with which the scholarship of the world wrestles. A minister may "get across" with a sermon or two, or perhaps half a dozen, on the "deep themes," and these sermons may start the report going that he is a widely-read man and a wonderful thinker; but unless he is one of the few—the very few—exceptions, he cannot maintain his reputation as a scholar.

Plodding, continuous, accurate investigation of scientific and allied questions does not go hand in hand with the ministry. The minister's training, to begin with, is not that of a scientist or a philosopher; and, again, his busy calling precludes the possibility of scholarly investigations upon his part. Every minister should, of course, keep in touch with the thought of the world as much as possible, and his reading and observation should be drawn upon, when practicable, to drive home to the hearts of his audience the great life lessons he is teaching. However, the minister is not an authority upon the questions that vex the scientists and philosophers, nor do the people expect him to be.

The great servant of God, whether he be minister, elder, deacon, teacher, or just a plain member of the congregation, is the man who finds his place and is content to fill it. —Christian Standard

The foregoing article states an important truth. The one thing essential for every preacher to know is the word of God. Being able to speak the English language correctly and having a good knowledge of and great love for the truth, any preacher will be able to accomplish great good in his field of labor. While Paul was a talented, educated man, he gloried only in the cross of the Lord Jesus Christ. Read what he says when he went to Corinth: "And I, brethren, when I came unto you, came not with excellency of speech or of wisdom, proclaiming to you the testimony of God. For I determined not to know anything among you, save Jesus Christ, and him crucified. And I was with you in weakness, and in fear, and in much trembling. And my speech and my preaching were not in persuasive words of wisdom, but in demonstration of the Spirit and of power: that your faith should not stand in the wisdom of men, but in the power of God." (1 Cor. 2: 1-5.) A greater knowledge of the truth and more loyalty for it would be helpful in bringing about more spirituality among the churches.

MISCELLANY

W. H. Owen, of Henderson, Tenn., paid our office a pleasant visit last week. While here he renewed his subscription to the Gospel Advocate.

W. S. Long, Washington, D. C., writes: "We are glad to have brethren throughout the country write and give us the names of relatives and friends who are here, or of some one who may be coming to Washington. Do not forget to do this, for it may be the means of saving some precious soul. One young lady of Kansas City, Mo., sent me a name recently. If you think it better to write direct to the friends, do so at once. Tell them the church is located at Fourteenth and Meridian Place, N. W. (3400 Block, Fourteenth Street), and to take car marked Fourteenth and Colorado, or Fourteenth and Decatur, and get off at Newton Street, in front of the door. It is our desire to lift the debt on the church property here, so that we may turn our attention wholly to mission work needed so much all around us So we are asking each church who can to give us one Lord's-day's contribution in June. Please do this, and send to E. L. Mills, 2121 F Street, N. W., or W. S. Long, 1319 Harvard Street, N. W., Washington, D. C."

The Favorite, Grenada, Miss., has this to say of one of our latest books: "We have received a copy of 'Old Limber; or, The Tale of the Taylors,' by DeLong Rice, formerly lecture manager for Robert L. Taylor. In the Preface the publishers say of the book: 'Into one hour of reading the author has gathered the strange and romantic story of the two most wonderful political campaigns of Tennessee, the thrilling tale of the happy comradeship and the lifelong rivalry of Alf and Bob Taylor.' In the Dedication Mr. Rice says: 'This strange tale of truth, drawn from the extraordinary and romantic careers of real characters, is dedicated to the Spirit of Sentiment, whose home is the human heart.' It is indeed a wonderful book and should have a place in every library. This article is not an advertisement, but is the honest expression of The Favorite's editor, who is a native of Tennessee and who was a personal admirer of the Taylors. 'Old Limber' is published by the McQuiddy Printing Company, Nashville, Tenn., and will be sent to any address for the price of one dollar."

Fred M. Little, Montgomery, Ala., sends in the following: "A dozen faithful Christians of Selma had a chance to purchase the Cumberland Presbyterian church house, centrally located in that city of sixteen thousand inhabitants. Deed prevents innovations. It would cost twenty-five thousand dollars to build the house now. It is in good repair, and they are to pay only five thousand dollars, the first payment of one thousand dollars to be paid on June 15. This faithful little band has raised five hundred dollars and subscribed sixty-five dollars per month until paid for. They must have help. It is right to help. The churches of Montgomery will help, as Selma is only fifty miles from here. I am going to help and keep helping to meet the recurring payments. I will be lost if I do not. No Christian can afford to withhold his money when he sees an opportunity to spend it for the cause of Christ. Remember, the money must be in hand by June 15. Send contributions to F. J. Turner, 1110 First Avenue, Selma, Ala., or to Fred M. Little, 20 Wilkerson Street, Montgomery, Ala."

In a private business letter to Brother Grant, Brother Elam, writing from Fort Worth, Texas, last week, says: "It grieves me that in many places the rule is not to forbear, forgive, and 'endeavor to keep the unity of the Spirit in the bond of peace,' but to divide, to condemn, to try to make out a case against somebody, *even if he is a good man*, and publish it and condemn that somebody, or to uphold somebody else, or both. Right, as *right*, must be upheld, regardless of consequences, and likewise wrong must be opposed as *wrong*, wherever found. Personal feelings and prejudices and partisan spirit do not dominate real Christians. . . . I commend Brother McQuiddy's article last week. I am glad he declares that the paper cannot be responsible for *the news* published in it, or considered as 'taking sides' with a man who makes a report of his work. The empty wagon rattles the loudest. Of course, if the paper knew the reports were not according to facts or were made by immoral men, it would not publish them. I see reports almost every week from men of questionable morals; but I am not responsible for these men, neither is the paper, at least, until we all *know* the facts."

Eugene L. Pearson writes from New York City, May 23, as follows: "I reached New York on Sunday morning. We had two splendid services. Two young people gave their lives to Jesus last week and were baptized by William Johnson. I do not think I ever found a more loyal, faithful band of workers in my life than the brethren and sisters here in New York. They are so gracious to me that I can hardly realize I am north of the Mason and Dixon line. There is so much work to be done in this great city. Jesus tells us to make disciples of all the nations, and there are representatives here from every nation under heaven. Why have we so long neglected this great opportunity? We want to urge the brethren abroad to send us the name of any one whom you know that has moved to New York whom we might reach with the gospel. I am told that there are a number of business men who moved here some years ago, and who are now worshiping with the 'digressives' because our brethren had provided no place of worship. It may be that they would unite with us if we could but see them. Last night we held services in the apartment of an old lady who is 'very near the kingdom,' it seems. She invites her friends to the services, and that gives us a great opportunity of preaching the truth to some whom we might not otherwise reach. The hall for worship is ideally located, at 239 West Sixty-ninth Street. It may be reached by the Broadway Avenue subway to Sixty-sixth Street, the Eighth and Ninth Avenues elevated to Sixty-sixth, or the surface cars. The hall is used in the morning by the Dutch Reformed Church; consequently our service has to come at two o'clock in the afternoon. I am sending out letters to-day to certain congregations. Will not the brethren in these places regard this as one of the greatest opportunities in this generation to do some really constructive work for God? You would have to multiply the population of Tennessee by three to have a number equal to the souls in New York City. Can we stand any longer idle? My address is 140 West Sixty-fourth Street, New York, N. Y.; telephone, Columbus 7285."

J. Andrew Perry, who is now engaged in evangelistic work in Mississippi, recently sent in the following: "I must congratulate Brother Elam on his recent article in the Gospel Advocate on civil government and our relation thereto. I want to see this matter brought before the mind of every child of God so fully that all will realize that, while in the world, we are not of the world. I have a dear son buried in France, and well do I remember the last long talk he and I had before he was called to camp. He said: 'Father, if you and all the preachers who had stopped voting, who stood with David Lipscomb, E. G. Sewell, J. A. Harding, Brother Douglass, Brother Miller, and many others, on the civil-government question, had only preached on the question once or twice in every protracted meeting you had ever held, drawing the line fully, from the garden of Eden up to the present time, between God's people and the world, between the plants God had planted and the plants that man and the devil had planted, showing, as the Bible so fully shows, that our Heavenly Father had planted only three plants—(1) the family, (2) the Hebrew or Israelitish people, and (3) the church or kingdom of heaven—and that every other plant, while at different times God overruled and made them of use to him, had a different planter and hence will be rooted up; if all had showed plainly that Christian citizenship was in the kingdom of Christ, and not in any of the fragments of Rome, then our boys would have been respected and protected by the government at Washington as conscientious objectors to fighting, and we would have been given noncombatant service, just as fully as the Quakers were. Their history for years, in the time the colonies were in Indian wars and up to the present, was well known; and the Bible teaching on warfare should be just as well known.' I replied: 'Willie, while it is true that I have never preached on this question more than once or twice, and then by special request, I have talked it in house-to-house work in about all the fields of my labors, and I do not know how many copies of Lipscomb's book I have been the means of circulating.' I am rejoiced to be able to say that neither one of my boys who crossed the seas ever had to fire a gun at any man. Brethren, let us in meekness and love teach the Bible on these points just as much as on first principles. We will have some conflicts with the 'war digressives;' and this, by the way, was the first digressive movement that led to the Dark Ages. To true Christians, infidelity to the Bible is a deadly, digressive spirit to-day. Remember, before the kingdom of heaven, which has been in the world ever since the first day of Pentecost after the resurrection of Jesus from the tomb, can fill all the world, every other rule of faith or life must be removed. In view of this, let us put on the whole armor of God and fight the good fight of a perfect faith in God's word."

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The Efficient Bible School.

BY MRS. B. W. BOYD.

The efficiency expert is the man of the day. We find him in office, store, and factory. He is becoming an important factor in religious work. In secular work he is always the man of largest salary.

We are living in an age when we are all rushed to death in being efficient, so much so that we sometimes forget to be kind. So, if we would keep pace with the times, we must make our Bible schools efficient.

In order to have an efficient school, we must first have a vision; "for where there is no vision, the people perish." Many a Bible school is losing ground for want of a vision. We must set our standard high, remembering that the Bible school is the teaching service of the church, to win souls to Christ and train them in Christian service.

Another great essential to efficiency in Bible-school work is loyalty, without which all others would be weakened. Loyalty to truth, loyalty to the task at hand, and loyalty to God—these are fundamental principles of success in the great work of teaching the young and training their minds for eternity.

What shall we teach in our Bible schools to these eager, wondering minds? Shall we teach them the great abstract truths that mature minds can scarcely comprehend? It has been said that a child learns nine times as much by what he works out with his hands as by what he hears. Only object lessons can be understood by the child. When Jesus wanted to teach his disciples about the Father's care, he pointed to the lilies blooming at his feet and said: "Consider the lilies of the field." He did not say, "Suppose we had a flower here;" but he pointed directly to these wonderful creations of the Heavenly Father and taught them an object lesson then and there.

Let us remember in Jesus' teaching the good side came first, and only after he had made that beautiful and real did he present the dangers of the forbidden path. The more good impulses our boys and girls put into action, the fewer bad impulses they will have. So our great task is to keep them busy with things that are appealing and worth while.

These things have a vital bearing on the efficient Bible school. What we say to children is not half so important as what we get them to work out intelligently, and the most carefully prepared lesson that has no work for them has missed its deepest impression. It might be handwork, drawing sketches, pasting pictures, or making maps or charts. These are the things that bring out the keenest response from our growing boys and girls. Not only do they possess an eager hand, but an active brain as well. How important, then, that we use this opportunity to fill their minds with beautiful thoughts and passages of scripture that shall abide with them through the changing years!

Again, the efficient school is the working school, with proper organization and equipment. When Nehemiah rebuilded the walls of Jerusalem, the record says, the walls went up because "the people had a mind to work." Perhaps no other department of the church can so well organize its members for service. Here every one should be given something definite to do. I believe heartily in organization and efficiency, but it must ever be kept secondary to the "power of the Spirit."

The portraits of Christians in the Bible are faithful likenesses. They show us saints just as they are.—Ryle.

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10 ¶ And he called the multitude, and said unto them, Hear, and understand:

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Need of the Gospel in North Carolina.

BY J. D. TANT.

I am now twelve hundred miles east of home, preaching the gospel to large and attentive crowds, both morning and night, in the mountains of North Carolina.

The first three years of my life as a gospel minister were spent altogether in mission work. My fourth year I was paid nine dollars and seventy-five cents for gospel preaching. The fifth year I was paid ninety-two dollars. I have walked to many appointments, and have had to swim as many as seven times to reach my appointments. I have held from one to four mission meetings each year since that time. Yet in all my life I have never found mission work so badly needed as here, nor a place where I thought it would do more good and be appreciated more than among these people.

Brother Miles Foster, who has gone beyond the sixtieth milepost in life, is a grand man and a godly preacher. He is well spoken of by all, and is doing all he can to give these people the gospel. I hear that Brother W. L. Reeves is doing the same. Yet our records show eight preachers and less than twenty small congregations in all this State. It was greatly through Brother Foster's influence that I came here for three meetings; and whether or not these people will be able to pay me more than railroad fare, I am not yet able to say. I am glad, however, I came to see and learn their needs.

When I call to memory that we have more than a thousand loyal preachers in Tennessee, Texas, and Arkansas, with more than two thousand congregations who hear the gospel preached each Lord's day, and then hear the Son of God say, "Go," I can only hope and pray that something may come up to scatter the churches in Tennessee, Arkansas, and Texas, that they may go everywhere preaching the gospel, as they did from Jerusalem. I do not object to sending missionaries to Japan and China and to supporting them from two to four years before they can learn the language sufficiently to preach one intelligent sermon to those people. But these are English-speaking people in North Carolina; they are good, honest people, yet do not know any more about the gospel plan of salvation than the people in Japan. Will we not hear their cry? The sects are so ignorant here about the gospel and our people that they have not created the prejudice that is found farther west. People are willing and anxious to hear. We have more than one hundred preachers in Texas who are supported well to preach the gospel in the churches, instead of sounding it out, each Lord's-day. If these churches and preachers could only get a vision of the great work here and could persuade themselves to go back to Bible grounds and let the Holy Ghost appoint elders to feed the churches as God has taught them to do, and each church send its preacher into this country for one month, I am confident that from ten thousand to twenty thousand people could be baptized and one hundred churches started, and thereby set in motion a work of which in eternity alone could we see the end.

In this connection I might say these good people are starving for the gospel, and a man does not have to have a Bible-college education before he can teach it to them. I fear that today many of our churches and preachers have caught the "big-preacher" or "college-preacher" fever and are trying to gain the world for Christ through the wisdom of men.

I note from recent reports that Brother Mosley, of Tennessee, and Brother Still, of Arkansas, two young men whom the world looks upon as ignorant country boys, but who are earnest gospel preachers, since December have gone out into regions beyond and preached the gospel, and have baptized more than one hundred people and set to work four congregations.

Brethren, we need more scriptural elders to feed the church of God, more preachers to do mission work,

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and more Bible teaching along that line.

Remember, the gospel is God's only saving power, as taught by Paul. (Rom. 1: 16.) Why not become aroused to more gospel mission work, and why can we not get from twenty to fifty churches to send their preachers for meetings in this State this year and next? May God help us to think and act on these things.

I will be in this State in mission work for six weeks, and hope to tell you more of our needs later.

Berries From My Bush. No. 3.

BY F. J. BERRY.

THE SHADOW OF CHRISTIANITY.

The Jewish law set forth a system of Sabbaths or rests. These rests began with the seventh day, then the seventh year for seven Sabbath years, and then followed the great jubilee. (Lev. 25.) Christianity was foreshadowed in these Sabbath days and years. On the seventh day they rested from their daily routine of labor of the six days past, and rested with God. On the seventh year they not only rested from their labor, but rested from all obligations to their brethren. All debts were outlawed; all bond service expired.

As God had given every family in Israel an inheritance, it was so arranged that upon each jubilee year it would revert to the original heirs. This would, of course, occasion no little rejoicing and great consolation.

Though Joshua gave them the seventh-day rest, the seventh-year rest, and the fiftieth-year rest, these were but shadows of the real rest that Jesus gained for us through his blood when he suffered upon the cross and rested from his work. In this final rest we shall rest from all our labor, as God did from his. All our obligations ended, as is represented by the seventh-year Sabbath; all tasks will be completed, all cares and all trials past; all the associations of earth will have been closed, our time here expired; and as Israel, in making the journey from Egypt to Canaan, had to cross the Jordan, so we must cross over the river of death. Then we sympathize with David as he looked into the dark shadows of the coming night and said: "The Lord is my shepherd." As we journey to that rest, the Lord will lead us beside the still waters. Then it is that death becomes a rest from our pilgrimage here. Then we will sing, "In the sweet by and by." As God gave the human race the right to the tree of life, a home in the presence of God, an inheritance for every son and daughter, and as our forefathers lost the inheritance, we for the present have lost our right. Yet we look forward to the year of jubilee, when we, through Christ, shall receive what we lost through Adam. It seems we can know the anxiety of the Hebrew who was so unfortunate as to have sold his inheritance and cast his family out into the world as slaves, while they waited anxiously for the fiftieth year, when the old God-given homestead should be given to them again; so we are anxiously awaiting our inheritance which is waiting in heaven for us.

This great rest is shown by the writer of the Hebrew letter to be more than what Joshua gave them or what they enjoyed in David's time, and more than the Christians enjoyed at the time the Hebrew letter was written, since he urges them to faithfulness, lest they should "fail to enter into his rest." (Heb. 4.)

This shadow becomes the more clearly seen when we go back and study closely the history of that people that Moses led out of Egypt into the wilderness and God's dealing with them there. In Paul's letter to the Corinthian church we learn of their weaknesses: "But with many of them God was not well pleased: for they were overthrown in the wilderness." They murmured, lusted after evil things, tempted Christ, committed fornication, and as a result many thousands of them fell in one day. To them the word was preached, and it did not profit them, being not mixed with faith. Of these it is said that God swore, "They shall not enter into my rest." "Wherefore let him that thinketh he standeth take heed lest he fall."

"Know ye not that they which run in a race run all, but one receiveth the prize? So run that ye may obtain."

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Brethren, let us put on the whole armor of God, that we may finish the great battle of life; let us run with patience. Then we can enter into that rest that is prepared for the children of God. There the soul will rest from sorrow; there the body will rest from all sickness and pain and death. There we will rest from all our heartaches. There perennial springs will come forth from the throne of God. Nothing will ever grow old, and the sun will never go down. Wonderful country to which I am going! May the Lord help me attain it.

A Stranger in a Strange Land.

BY NELLIE STRAITON.

Mrs. Owens, the teacher of the kindergarten class in our Sunday school, has been working in a store down town. One day a Japanese boy of about fifteen or sixteen came in, pointed to what he wanted, laid down his money, and, when he had received his package, walked out. Sister Owens smiled to him and said: "Good morning." The boy smiled back, but did not return the greeting. It was evident that he could not speak English.

A day or two later he came again, and seemed pleased when Sister Owens recognized him, smiled, and said: "Good morning." And so he kept coming two or three times a week; and Sister Owens taught him the English words for some of the articles on sale, and taught him how to say "Good morning."

One Sunday morning she said to me: "Sister Nellie, I wish we could invite him to Sunday school and have him in your class." We discussed ways and means. Sister Sarah Andrews is now in America on a furlough, and we could get a letter to her and a reply within a few days. Perhaps she would write in Japanese an invitation to attend Sunday school and church, and we could give it to the boy. But immediately we asked ourselves what we would do with him after he came to Sunday school and church. He could not speak more than half a dozen words of English, and we could not speak one single word of Japanese.

About that time Sister Owens received from Sister Lillie Cypert, in Japan, a package of Sunday-school cards such as we use in our primary classes here, except that the lesson story was written on the back in Japanese characters. She gave one of these to the Japanese boy, and we are praying that from this small beginning a good work may grow.

Here was a stranger in our midst. We wanted to help him, but were almost powerless to do so. We are praying that through the providence of God a way may be opened up. If the condition of this one boy appeals to you as it did to us, how much more, think you, does the lost condition of millions of souls in Japan cause the hearts of our missionaries to ache because of the lack of facilities to reach them all, or even a very small number?

Will you make it possible for our missionaries to do more effective work—to reach a few souls more? Send me a contribution to the work in Japan. Address Miss Nellie Straiton, 1030 South Lake Street, Fort Worth, Texas.

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The High Castes in India.

BY E. S. JELLEY.

It is a well-known fact that the membership of the different missions in all except the far south consists of outcasts (aborigines), generally people following disgusting occupations, such as scavengers, removers of dead animals, tanners of putrid hides, and eaters of carrion. Efforts have been made to add to these some of the criminal classes, but without very good success.

No one tries to disguise the reason for this. It is easier to win a man who has nothing to lose, no social standing, and who is susceptible to the allurement of presents or famine assistance, especially when his caste does not ostracize converts, than to win those of the higher castes. This is something which, with regard to true conversion to Christ, I have never admitted. The gospel is the power of God unto salvation, and can save the high as well as the low. But I have, on the one hand, been busy among the neglected Mangs; and, on the other hand, I have never found an open door for work among the "high" castes. However, a year ago I announced my intention to begin work among the "high" castes, and now the opportunity has come. The other day, when the municipal secretary of this village of five thousand inhabitants called upon me, he did more than to mention a distorted report of the action of the allies in Germany. He not only requested, but urged, me to open a school for the "high" castes in Vambori, and promised his assistance in every possible respect. Not only this, but people of the "high" castes have been asking us when we are going to set up that school so they can send their children. Vambori has one or two municipal schools and a mission school or two (the latter, however, are for "low" caste children); but he promised me that even if I opened an ordinary vernacular school, without taking up English, I should have half a hundred pupils. In my own opinion, we can get many more; and if we teach English, we can get much larger numbers. I asked him what the expense would be, and he said: "One hundred rupees per month." Of course a schoolhouse will be needed; but we can rent one, or we can buy one for two hundred dollars.

Brethren, here is the opportunity of a lifetime. If it were offered to the Methodists, for instance, they would not grudge five thousand dollars per year for such an opportunity to drive an entering wedge into the heart of the Brahminist strongholds. But five thousand dollars is not required; just about thirty dollars per month will, with your prayers and the blessings of God, do the work. What six churches will give five dollars each per month to introduce the gospel of the Son of God daily into the homes of the "high" caste masses of India? Pray over this matter, and, if necessary, deny yourselves; but give the word of God to these lost ones for whom Christ died. Give me a chance at the children, and I will guarantee that the elders will themselves knock at the gate.

Remember, I have had an extraordinary success among the Mangs—twenty-two hundred in ten years—compared with the record of the Congregational mission—seven thousand five hundred, or thereabouts, after one hundred years, with (at present) about thirty American missionaries and five hundred native employees (whose family members, no doubt, compose the bulk of their membership).

If you commission me to introduce Christ to the "high" castes, I shall do a thorough work. If the church takes up this opportunity, I shall publish regular reports of the school and furnish photographs.

Remember, thirty dollars per month is required regularly. Odd sums will not help much, except toward buying a schoolhouse. It would be a dreadful thing to start up the school and then have to stop after six months. Five dollars each from six congregations, or one dollar each from thirty disciples, ought not to be beyond the power of the true church of Christ in America, when some denominations are giving as high as seven dollars per head to missions.

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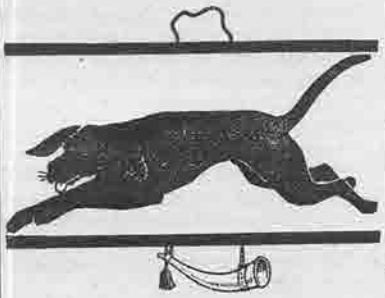

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FIELD REPORTS

Paris, Texas, May 20.—The Sherman meeting closed last Sunday night. It was a great meeting with a great church. More than sixty were added to their fellowship. They were well prepared for the meeting. A zeal for souls seemed to characterize every service. The week-day audiences were the wonder of all. They averaged more than two hundred. Brother White will assist us in a meeting beginning on June 19. We are hoping for a good meeting.—F. L. Young.

Weatherford, Texas, May 23.—I filled my appointment at Oklaunion yesterday. I preached three times—morning, afternoon, and night—to good crowds. Brother Claud McClung, of Fort Worth, has just closed a very successful meeting with us here at Weatherford, with good interest, good crowds, and a number of additions. Brother McClung is a very earnest gospel preacher. His exhortations are very strong and full of interest. We have been greatly benefited by his good preaching.—E. S. Fitzgerald.

Trion, Ga., May 24.—The meeting with the Trion congregation of fifteen days' duration, with preaching by Brother Aruna Clark, of East Lake, Tenn., was one of the best they have ever had in attendance and interest. Ten were baptized and three were restored to the fellowship. A song drill by Brother Alvin Reavis was very conducive to the success of the meeting. Last Lord's day, at Brother L. H. Reavis' regular appointment with the Hall Valley congregation, five young ladies came forward for baptism. Among them was my daughter. —Flavil Hall.

Ackerman, Miss., May 21.—I closed my work for this month at Reform on Thursday night. I delivered eight sermons in the meeting; besides this, I did considerable teaching in house-to-house Bible reading and teaching. While we had no additions, I am confident much good was done and that results will show later. I preached to good audiences at Shady Grove on Saturday night and on Sunday afternoon. I will continue several nights. This is an old congregation. I do not know their present working strength, but fear it is not as great as it ought to be. I hope and pray for good results from our labors.—Andrew Perry.

Fort Smith, Ark., May 23.—The meeting at Bates was a good one, all things considered. We had large crowds, and very attentive. We used the Methodist meetinghouse, and had all the space filled at most of the services. There are only four that meet regularly for worship there, but they are faithful ones. The people were busy at work, yet they came to hear us. The world will hear us at any time of the year; but it seems that the brethren, as a rule, cannot sacrifice the time to attend meeting except through July and August. Good services at home yesterday. Brother Henley is to be here Thursday to begin our meeting. We are expecting great things.—Will W. Slater.

A LEOPARD CANNOT CHANGE ITS SPOTS

Mr. Dodson, the "Liver Tone" Man, Tells the Treachery of Calomel.

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AT ALL DRUGGISTS

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Childress, Texas, May 23.—We had six more additions to the congregation here yesterday—four by baptism and two by reclamation. Our interest is great. Brother W. C. Mitchell preached an excellent sermon for us on the third Sunday. I am always glad to have these old-time preachers visit me and preach where I labor. They are interested in the church, and never try to undermine a preacher or put anything in his way. May God bless them! Our meeting, which is to begin next Sunday, has the brightest prospects in the history of the congregation to accomplish big results. Brethren are invited to visit our meeting and hear W. D. Bills preach some old-time gospel sermons. —T. B. Clark.

Muskogee, Okla., May 16.—We are in the midst of a great meeting here at East Okmulgee and K Streets. I am glad I came. There are some of the finest spirits in this church I have ever seen anywhere. Four splendid characters have been added to date. I am just doing my best, which is little enough, and God is blessing and leading the way. The house is far too small for this wonderful band of willing workers. Brother Oliphant leaves us to-night for his meeting in Kansas City. I go to Fort Smith from here. My heart almost faints when I think of giving up my meetings for the other work. I have preached so long, and God has so abundantly blessed my feeble efforts in evangelistic work, that I sometimes think he wants me to stay with it until death shall end it all here. Pray for me.—J. Will Henley.

East Lake, Tenn., May 24.—The meeting at Trion, Ga., closed on Sunday night, with a crowded house. Interest was fine throughout. Ten were baptized and four reclaimed. Brother Alvin Reavis, of Dresden, Tenn., was teaching a class in vocal music when the meeting began, and he led the song service a greater part of the time. He is a fine singer, and his work in Trion was very much appreciated by all. Brother Flavil Hall was with us one evening, and his son, Gardner, also attended and helped in the song service. Brother L. H. Reavis, of Summerville, who preaches for several of the congregations in that section, assisted much in making the meeting a success. Brethren from Lafayette, Hall Valley, Pleasant Grove, Summerville, and Guild gave the Trion members much encouragement by their presence.—Aruna Clark.

Pulaski, Tenn., May 23.—On the second Lord's day in April I began a meeting with the Big Springs congregation, in White County, Tenn., and closed it on Monday night following the third Lord's day. This meeting, to me, was very like a visit to home folks, or a family reunion. Beginning in 1913, I held meetings there in the month of October for five consecutive years. Many were the precious souls added to the Lord during those meetings. Brother John T. Smith and Brother H. Leo Boles have held successful meetings there in recent years. Both of these brethren are held in very high esteem and Christian love by the congregation. Brother Boles is booked for another meeting there sometime next fall. So far as additions are concerned, there were only two restorations during our recent meeting. Our efforts were directed mainly along lines of church development and awakening to greater activity. Letters from there, reporting the greatest interest and largest attendance at the regular Lord's-day worship in the history of the congregation, prove the wisdom of that course. I am now in my eighth year's work with the Pulaski and surrounding congregations. I preach three times nearly every Lord's day and teach a Bible class on Wednesday nights. I preach at Pulaski on the second and fourth Sundays, at New Zion on the third Sunday, and at Ephesus, in Alabama, on the first Sunday. I also visit Providence and Ephesus, both near Pulaski, in afternoons. On the third Sunday in this month we had the largest crowd I have ever seen at New Zion. We had two sermons, with dinner on the ground. I baptized one lady following the afternoon service. The cause is prospering there under the efficient leadership of some splendid brethren whose hearts are in the work. Last Sunday was a great day with us here. At the conclusion of the morning service two married ladies of prominent families came forward. One, who had been trying to play Methodist with her husband several years, returned to her "first love;" the other, also a Methodist, made the good confession and was baptized "the same hour" of the day. We are expecting Brother N. B. Hardeman for a meeting in August.—J. T. Clark.

How Coca-Cola Resembles Tea

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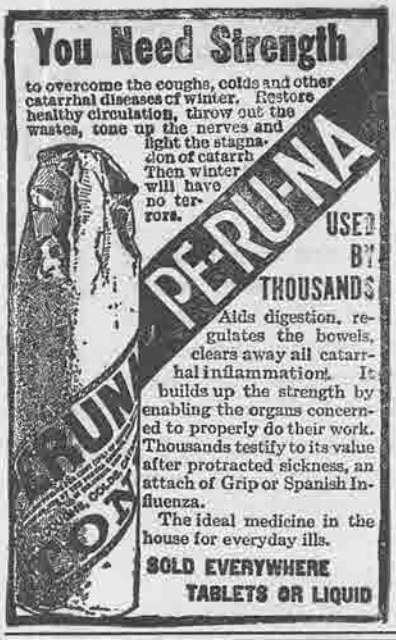

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OBITUARIES

Harris.

Sister Rucker Harris was born on August 9, 1856, and died on May 8, 1921. She obeyed the gospel, under Brother Rufus Hoover's preaching, in 1886. Sister Harris was a person of strong convictions, clinging tenaciously to what she believed to be right, never wavering from the faith in her Lord and Master. She was always mindful of the poor and needy, and contributed freely of her means to help them in their distress. She had her share of this world's heartaches, but bore them patiently, which would the better prepare her to enjoy the bliss over there. J. K. FREEMAN.

Nutt.

Brother Hollis Ervin Nutt was born on March 14, 1893, and departed this life on May 7, 1921, at Riverside, Tenn. Hollis was a man of clean moral character, and a devoted, conscientious Christian, who believed in doing the religion of Jesus Christ. He leaves a brother and three sisters, with a host of friends, relatives, and brethren, to mourn their loss. But what is their loss is his eternal gain; for it is a blessed thought, and full of consolation, that when they "rest from their labors," "their works do follow them." It is my admonition to those who knew Hollis and his life to follow him as he followed Christ.

LEONARD GRAVES.

Florence.

Sister Laura Florence, the youngest daughter of Mr. and Mrs. C. P. Florence (deceased), was born four miles from Madill, Okla., March 26, 1897, and was reared here, received her schooling here, and was baptized by Brother Milholland at the age of sixteen. She was one of God's true children, having by nature a gentle and reserved spirit and by grace a faithful heart to the Lord even unto death. Her death occurred at Phœnix, Ariz., on Sunday, April 24, 1921, being brought on by the dreaded tuberculosis. The remains were shipped here, and at the home of one of her brothers a host of relatives and friends attended the funeral services, conducted by the writer, after which the remains were buried in the local cemetery, to await the glorious resurrection of the righteous, after which there will be a reunion in "the city that hath foundations." "Blessed are the dead which die in the Lord."

O. M. REYNOLDS.

Davis.

A dark cloud of sorrow was cast over the town of Fort Deposit, Ala., when the sad news was sent abroad that Mrs. Georgia Davis had gone to her final reward. Sister Davis was of great sweetness of character. There was no cottage so humble nor mansion so grand that in time of trouble she would not enter and minister service and comfort. She was a woman of excellent personality and universally beloved. Her remains were carried by loving hands, in a beautiful, flower-covered casket, to their last resting place in the Fort Deposit Cemetery. C. A. Buffington spoke words of comfort to her sorrowing loved ones, and held up in beautiful language the life work of this consecrated woman as an example to others. Her body was placed beside that of her husband, who had preceded her to the grave by several years. May all those who admired and loved her make the right preparation, that they may meet her in the glorious city of God. X.

Askew.

In the passing of Brother Thomas V. Askew, at Marietta, Okla., on April 26, 1921, the community lost a valuable citizen; the family, a faithful husband and father; and the church of Christ throughout Love County, one of its most important supporters. In his earlier life, I am told, he was rather rough; but when he became a Christian, several years ago, he understood that he had given all to the Lord. I had known Brother Askew since the summer of 1913, and I found him interested in the cause of Christ more than all other things combined. He loved the pure gospel and the Lord's own church, and proved it by his conversation and by giving freely of his money and time for them. His home was always the preacher's home. He and Brother F. S. Vance were responsible largely for the establishment of the splendid congregation and the erection of the meetinghouse at Marietta. The writer was assisted in the funeral by Brother Vance, and before an overflow house we tried to warn the people and comfort the immediate families. A host of brethren and friends, a wife, seven children, and many other relatives, mourn his departure.

O. M. REYNOLDS.

A Warning—To feel tired before exertion is not laziness—it's a sign that the system lacks vitality and needs the tonic effect of Hood's Sarsaparilla. Sufferers should not delay. Get rid of that tired feeling by beginning to take Hood's Sarsaparilla to-day.

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GOSPEL ADVOCATE

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HEART CLEANING

The Psalmist prayed: "Create in me a clean heart, O God; and renew a right spirit within me. Cast me not away from thy presence; and take not thy holy Spirit from me."

There are few things that a home woman delights in more than a clean house. No wonder. It's her realm. She is queen there. The average man may raise a fuss or crack a joke about the hubbub of house cleaning, but he, too, appreciates the finished task.

Let us think more seriously of the greatest home in the world—the human heart. Our real life is lived there. From it come the issues of life and of death. Our minds may carry us far—into mysteries and wonders that thrill and delight. But it's our hearts that take the love of the world into themselves and make us feel comfortable and happy. Again, it's our hearts that are often filled with hate and malice and evil imaginations. You can see, can't you, that our hearts ought to be very clean places?

Every morning and every evening we should clean out our hearts. There must be a place where we can think right thoughts. Heart cleaning should be as regular a task as washing your face.

The sun, as it streams into your sleeping room in the morning, should be allowed to enter your heart. When you walk out into the busy workaday world, there is something that unconsciously makes you feel good. And that's the way you should approach the lives of those with whom you come in contact as you go out each day with a clean heart. There is something that people should feel in you that they can't explain, but which makes them glad to have you around.

When the evening draws near, it should find us softened and tolerant and just-minded, with no wraths to cobweb the serenity of our spirits.

"There is no new sorrow," says Henry Drummond. We are not called upon to bear anything which some one else has not borne before, or, perhaps, is bearing now. The heart of each of us must bear its own sufficient pain, and through its refinement we shall grow better and stronger.

And when the heart cleaning is attended to, what next?

"Then will I teach transgressors thy ways; and sinners shall be converted unto thee."

CURRENT THOUGHT

Zeal Without Knowledge.

Referring, in his letter to the Romans, to his Jewish brethren, Paul said: "I bear them witness that they have a zeal for God, but not according to knowledge." This sweeping indictment was not groundless, nor was Paul content to simply make it and pass on to a discussion of other things. He explained it by adding: "For being ignorant of God's righteousness, and seeking to establish their own, they did not subject themselves to the righteousness of God."

The Jews were not atheists, nor were they the worst sinners in the world. They believed in God and accepted the Old Testament as his word to them; moreover, they attended the synagogue meetings, and many, perhaps the majority, of them were devout—they prayed and fasted and gave alms and otherwise proclaimed their religion to the world. They had "a zeal for God."

However, they lacked knowledge—they had not informed themselves concerning the Christ and the plan of redemption he had submitted to the world. They were conversant with the Old Testament Scriptures—that is, they knew the text—but they had not grasped the prophecies relating to the Son of God and the Savior of the world. They were "ignorant of God's righteousness," and sought to "establish their own."

The same may be said of the Jews to-day. They, especially their leaders, know the Old Testament, and they accept it as God's word to them; but they fail to grasp the great, often-repeated truth therein contained respecting the Christ. And, being ignorant of God's righteousness, referred to again and again in the Old Testament and made plain in the New Testament, they seek to "establish their own."

Is there zeal for God that is not according to knowledge among people other than Jews to-day? This is a question worth pondering.

Reference to Mohammedanism and the Greek Church is not necessary. We can consider the question adequately if we confine our observations to what we term Romanism and Protestantism.

Roman Catholics are zealous, very zealous, and their zeal is in the name of God; but if their zeal is according to knowledge, all Protestantism is based on ignorance—just as the "Holy See" declares it is. It is not necessary to point out to Protestants the fallacious teaching of the Roman Church.

That Protestants are zealous, in a way, must be admitted—though they are not as zealous as are the Catholics. And their zeal is in the name of God. However, it would be preposterous to assert that all Protestant zeal is according to knowledge. In round figures, there are two hundred Protestant denominations, many of them proclaiming doctrines that are as opposite as the poles. As a result, the bewildered world is correctly pictured in the familiar verses:

"Like wandering sheep o'er mountains cold,
Since all have gone astray,
To life and peace within the fold,
How may I know the way?

"Bewildered oft with doubt and care,
To God I feign would go;
While many say, 'Lo, here! Lo, there!'
The truth how may I know?"

"No matter what one believes, just so he is a Christian." This is the common saying with which we seek to excuse our divisions; but all know, down in their hearts, that it is a "get-by" statement—it will not bear close inspection or discussion, or even prolonged consideration. According to the New Testament, it matters—matters much—what one believes.

Protestantism, like Romanism, has sought to establish its own righteousness, and unless the opposing Protestant doctrines are all true (an impossibility), it may be said even of Protestants that they are "ignorant of God's righteousness."

Much is being said about "quick union" and hasty evangelism. The day of union should be deferred until union can be accomplished according to knowledge—or in God's way. Better, by far, that the world should be evangelized slowly and evangelized right, "according to knowledge," than that it should be evangelized in haste and in "ignorance of God's righteousness."

The remedy for the ills of Protestantism is not in federation conferences and denominational alliances; it is suggested by the slogan, "Back to the word of God." Every preacher is exhorted to "preach the word"—he is not sent forth to preach anything else. And the church universal should be urged to study the Word. The Lord said, long ago: "My people are destroyed for lack of knowledge." And it is evident on every hand that the Lord's work to-day is hindered because his people lack knowledge.

Let there be zeal for God, but let it be "according to knowledge."—Christian Standard.

Christians should add knowledge to their faith. It is not enough to be zealous, but one's zeal should be tempered by knowledge. Men may be religious partisans and yet stand condemned at the judgment. Christ says in the Sermon on the Mount: "Many will say to me in that day, Lord, Lord, did we not prophesy by thy name, and by thy name cast out demons, and by thy name do many mighty works? And then will I profess unto them, I never knew you: depart from me, ye that work iniquity." (Matt. 7: 22, 23.) Jeroboam advanced the thought that it makes no difference how you worship, just so you worship. But men, in order to be accepted and approved by Jehovah, must worship as God directs. "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father who is in heaven." (Matt. 7: 21.) The man who is acepted of Jehovah obeys God. Without obedience to him, there is no promise of life everlasting.

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Memorial Day and Disarmament.

In a few days the nation will pause to heap flowers upon the graves of its dead—especially those who fell in the great civil struggle of the sixties. The long lines of Blue and Gray have grown weak and thin and the few survivors hobble out of Homes and homes, leaning on staffs as they take the last few steps to the end. Long, long have their comrades been sleeping

"Under the sod and the dew,
Waiting the judgment day;"

but their children and their children's children have not forgotten, nor will ever forget, though neither anger, revenge, nor bitterness seethes in their hearts, nor gleams in their faces. "All that is past." We administer the great, sweet sacrament of forgiveness and love with the roses and lilies we scatter on the still, weather-beaten graves. It makes the life of the nation better as it bends to perform such a service and rises with the tears of tenderness and the pathos of wistful memories.

But this day has far more than wistful memories of stalwart and heroic figures fading out in the mists of a fast and far receding past. It reminds us that love is stronger than hate and, in the endless march of the race down the long road of time, that the fierce passions that contended and reddened with wounds and filled with death have been changed into respect—yea, even into the noble sense of brotherhood. Nor North nor South do we any more meet fierce men who wave the "bloody shirt" with boast, defiance, menace, or threat, to keep alive vindictive strife over issues settled forever.—Christian-Evangelist.

While pausing for Memorial Day and Disarmament, the Christians of our nation should not lose the opportunity to urge "peace on earth and good will to men." They should impress on our rulers that "nations should learn war no more," and that all peoples, in so far as possible, should lead quiet, peaceable, and godly lives. If in the past the nations had been full of the Spirit of the meek and lowly Nazarene, we would not now be called upon to mourn over our dead. It is a good time to impress upon all that we should devote more money, labor, and thought to preaching the gospel to the nations, and less thought and money to the building of battleships.

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The one who cannot be dislodged from his high standing is the man of character. You can change his form of experience, but you cannot shatter his moral fortress.—Porkess.

OUR CONTRIBUTORS

Who Shall Say About It? No. 1.

BY W. H. CARTER.

Sometime ago I wrote an article which I headed "Between the Extremes." My purpose then was, and now is, to get brethren away from extremes and to come together on medium ground. Somehow, in arguing our positions, it seems natural for us to go to extremes and say things that are hurtful to the church so far as our influence extends, and often farther. We do not see it at the time, possibly never do, but others do see the injury done.

I want to relate an instance that is real, that I am familiar with. Some brethren subscribed for a paper that opposed receiving any one into the fellowship of the church on their "sectarian baptism." They fell in line with the teaching, and contended with the brethren for the teaching of the paper. Finally a minority (it is claimed) passed a resolution that the church would not receive any more into its fellowship on their "sectarian baptism." After this, at the close of a sermon, a lady presented herself for membership on her baptism. The preacher turned her case over to the church and took his seat. After some confusion, the matter was deferred. The lady went and united with another congregation. Since then that congregation has been divided, and several of them refuse to assemble on the first day of the week.

Here, in my judgment, are extremes at work which need to be overcome. But how is it to be done? By leaving the extreme and accepting the medium ground. We all understand that baptism is for the remission of sins. None of us deny that. When people are correctly taught, they will understand it, too. Now, if one comes claiming to have been baptized understandingly and believing he has complied with all the requirements of the gospel, and has a satisfied and good conscience, why should we not receive him into our fellowship? There are two parties to this contract; God is one, and the party seeking membership is the other. I insist that I am not able to say that God has not received them. God has not made me a judge in such matters, only for myself. Acting in this capacity, I am not willing to risk my chances on such faith and baptism. If they are, that is their business, and I leave it with them and the Lord. My business is to teach, not to make laws, nor to sit in judgment as to whether parties have obeyed or not. I teach just what the Book says—"be baptized for the remission of sins." I am confident that, after one has cut loose from sectarianism and is free from its arbitrary rules, he is then in a better state of mind to hear, understand, and receive the truth, and to decide whether or not he has obeyed the gospel. I believe it is extreme, too extreme, to say we will not fellowship them until they are baptized for the remission of sins. Let us notice:

1. If one says he is satisfied that he obeyed the gospel in baptism, and does not believe God demands that he be baptized again, but, in order to become a member, he agrees to be baptized, what is his faith? For what is he baptized? Is it to please God or to please men? Is the latter baptism any more scriptural than the former?

2. If we adopt a rule to receive all on their baptism who come from the denominations, how much do we lack of being as far away on the opposite extreme?

3. What do you mean by fellowship? Do you understand its meaning? If it just means membership, have you not in your membership characters who were "baptized for the remission of sins" that are as bad as, if not worse than, those whom you would reject? Does not fellowship mean more than membership? Does not it mean a full, wholehearted copartnership? Now, have we not in our membership several who are not copartners with us at all? They do not attend the meetings, nor do they give anything to help defray expenses or to have the gospel preached.

We have all had our experience. In my work I have had little trouble along this line. I have tried to preach the word. I have tried to avoid saying anything that would encourage any one to rely on an unscriptural baptism. Many have come from the denominations. Some were satisfied with their baptism, and some were not. Some who were satisfied, after learning more truth, demanded baptism. On one occasion a lady met me at the water's edge where I was baptizing, and said: "Brother Carter, I was baptized once to make me a Baptist; I want you to baptize me to make me a Christian." I took her confession and baptized her. She had learned the truth.

Let us avoid extremes, preach the word, quit arguing, and this question will take care of itself. I verily believe that more harm than good is being done. My conviction is that it should be cut out of the papers, out of the pulpit, and out of the private conversation. Some who do not attend the Lord's-day meeting at all, and who add nothing to the church treasury, are constantly harping on this question, which foments strife. If we could see the truth, it is possible that the one who relies on his "sectarian baptism" is in no worse condition than the agitator who neglects the Lord's-day meetings.

But who shall say about it? Shall the editor, the preacher, the elders, or all of us? A scriptural answer will do good. Can we find it? Paul left Titus in Crete to "set in order the things that are wanting." (Tit. 1: 5.) Timothy was told to "reprove, rebuke, exhort with all longsuffering and doctrine" (teaching). But how are they to do this, if not through teaching? Where is the scripture that authorizes the evangelists, preachers, to form a court, or tribunal of any kind, to settle church troubles? They may teach and help, but not form courts to decide.

Well, are there any others who may say? Paul told the Ephesian elders "to feed the church of God, which he hath purchased with his own blood." (Acts 20: 28.) Peter says: "Feed the flock of God which is among you, taking the oversight thereof." (1 Pet. 5: 2.) Paul says they watch for our souls. (Heb. 13: 17.) An elder must be "apt to teach." (1 Tim. 3: 2; Tit. 1: 9.)

Now, what do we get out of the above? (1) The elders are to "take the oversight." (2) The elders are to "feed." (3) They watch for the good of our souls. In doing this, they are to see that the church is fed on good, wholesome food. (4) They are to watch "as they that must give account." If the elders are held responsible for the souls of the members of the church, who has the right to override, overpower, or crush them out? Upon whom else is such responsibility placed?

But what saith the law to us who are not elders? Listen, ye evangelists, members, all of us: "Obey them that have the rule over you." (Heb. 13: 7, 17.) That does not excuse any of us, does it? Does it not include us all? But you say: "I am ruled only by Christ through the New Testament." Certainly, that is the way we should all be ruled; but if Christ, in the New Testament, tells us to "obey" and "submit" to the elders, and we refuse, are we being ruled by Christ? Are we not, rather, rebelling against him?

The true test of a man's greatness among men is that he has advanced above the greatness of men of his day; and yet a man may rise above his competitors, excel them in point of native abilities, in education, and in general influence, and not be a Christian at all. God's ways are above the ways of men.—Wheat and Chaff.

LOS ANGELES NOTES

By S. H. HALL,
2669 North Sichel Street.

House of worship, corner Altura and North Sichel Streets. Take North Broadway car to Sichel, then one block to left.

God's Care for the Poor.

The Book says something about our becoming "partakers of the divine nature;" therefore, we who claim to be Christians should see to it that God's nature we have, that we grow into it daily. The more of his nature we have, the more we will feel as he feels, think as he thinks, and care for those things in which he is interested. The Book says, somewhere: "For it is God who worketh in you both to will and to work, for his good pleasure." If this scripture is fulfilled and exemplified in us, I am sure the world will see, by observing us, how God feels toward the poor, and toward every one else, for that matter. The church is spoken of as "a habitation of God in the Spirit." (Eph. 2: 21.) The church is spoken of as being "the temple of the living God;" hence, it should be the most vitally living thing on earth, if, indeed, the living God dwells in it. It should have more life, more power, and should be felt more for good than a human organization "teaching as their doctrines the precepts of men," whose worship is vain, and, hence, a body of people in whom the living God lives and walks not. (See Matt. 15: 9, 14.) But God has assured those who will be faithful that he "will dwell in them, and walk in them." (2 Cor. 6: 16.) Am I correct when I say, if, indeed, we are such a people, that there should be seen a difference between us and vain worshipers in whom God does not live and among whom he does not walk? If, indeed, we are God's people, we correctly represent God to the people, for there will be an outshining of God's nature through us.

Just here I want to call special attention to God's care for the poor—not merely the aged who are poor in this world's goods, but any and all who stand in need of a helping hand. I think I have seen people not very old who were poor, very poor, but physically unable to make a living for themselves. Let our thoughts for the poor go as far as God's thoughts and God's feelings go, and we have it about right. David, in speaking of Jehovah, says: "The helpless committeth himself unto thee; thou hast been the helper of the fatherless." (Ps. 10: 14.) There are those who cannot pray loud enough for Jehovah to hear. Let the Book tell us who they are: "Whoso stoppeth his ears at the cry of the poor, he also shall cry, but shall not be heard." (Prov. 21: 13.) This certainly shows the deep and abiding interest our God has in the poor.

And just here let us look for a moment how the church of Christ felt about the poor in the very beginning of its existence on the earth. "And all that believed were together, and had all things common; and they sold their possessions and goods, and parted them to all, according as any man had need." (Acts 2: 44, 45.) No poor suffered in the first congregation our Lord had on the earth. And in Acts 4: 34 it says: "For neither was there among them any that lacked." In Acts 6 we find this "business" (see verse 3) of caring for the widows demanding the appointing of more men to assist in the matter, and seven most excellent men put over this work. Let us take this first church as the model, which, indeed, it is, and see that our poor have a place in our hearts and in the local church.

There is a statement in Paul's report of his conference with the leaders in Jerusalem that is full of significance, and here I ask the reader to give it some attention. "And when they perceived the grace that was given unto me, James and Cephas and John, they who were reputed to be pillars, gave to me and Barnabas the right hands of fellowship, that we should go unto the Gentiles, and they unto the circumcision; only they would that we should remember the poor; which very thing I was also zealous to do." (See Gal. 2: 9, 10.) Have you given thought as to why these leaders called special attention to the poor? Does this not give some insight into the deep and abiding interest the early churches and preachers took in the poor? And was it not due to God's presence in them and their letting his nature govern and control them? That congregation is not, indeed, the church of Christ, I care not what it has written over its door, nor how long and loudly they exclaim, "We are the church of Christ," if the poor of their own number are neglected.

Some weeks ago I gave an answer to the question: "Do we need a home for old people?" My answer was that in every truly scripturally organized local church we have a home for old people, whenever any of our old need help The one question now to settle is: Am I right in the answer? At Santa Ana, Cal., the church of Christ has four cottages built on their lot, and four widows are now living in these homes. About two years ago, when I visited them, I found an old brother and his wife in one of these cottages. Should not every local church build such homes when they are needed? I understand that in the local church there is a body of men known as deacons. (See Phil. 1: 1.) Am I correct in thinking that one of the special duties of deacons is to see that widows, the poor of the congregation who are being supported by the church, are properly supplied with the things they need? Will some one tell me if this is not the special work of the deacons? If it is not, what is it? If we are to have a home for our poor built in some State, and gather up all the aged who need alms and ship them to this place, pray tell me, what need will the local churches that fall in line with this work have of deacons? Then I think the members of each local congregation need to exercise the grace of visiting the poor and coming into personal contact with them. If we are to segregate our poor, then what?

In conclusion, therefore, let me insist that each local church strive to make itself, indeed, a church of Christ. Let them know their number, and the condition of each member; and when one of the members suffer, let all suffer with it. I do not want it understood that I take the position that we cannot have a home for old people or for the poor, built especially for them in some community. But when such is done, let it be done by a group of churches in some section where the members of the local churches can have the pleasure and profit of coming into personal contact with its work. Local congregations certainly can cooperate in such work where congregations are small, and by joint effort can do the work more effectively. But it would be a mistake to build a home in one State to care for all the aged and poor of that State. O, what a change we would see in this old world if every local church would come to the front and be, indeed, what it claims to be! The people in the very community where the local church exists need to see its good works. If the local church will do it, it will be seen by them. If they ship their poor to other quarters, the local church loses in that community. God's ways are best; and that church is the most powerful and effective for good that stays most nearly with the divine pattern.

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News Items.

The meeting at Pomona has had a glorious beginning, considering the bad weather we have had. The crowds are growing each night, and everything indicates one of the best meetings it has been my pleasure to help conduct since coming to this State. S. E. Witty and his splendid backers at Ontario are behind the work, and it is a pleasure to work with such men. Brother Riggs has been with us two nights, and is rushing the tentmakers with his tent, and soon two tents will be in the field and kept busy sounding out the glorious gospel of our Lord.

"Preachers' Meetings."

BY LEE JACKSON.

I want to write a word of commendation in behalf of what Brother S. H. Hall has recently suggested in regard to "preachers' meetings." First, Brother Hall says: "That preachers have a right, if they so choose, and time and opportunity will allow, to meet together as brethren in Christ, to exchange thoughts and to be mutually helpful to each other, I presume, will be admitted by all thoughtful Christians. To say that preachers cannot do this without sinning seems to me a very extreme and hurtful statement." Again, Brother Hall says: "If we love each other and are unselfish, rejoicing in each other's successes and standing by and encouraging each other in our failures, it seems that such meetings we will have in spite of ourselves. I am heartily in favor of them. I think I see something more dangerous than a "preachers' meeting? It is that lack of love that some seem to manifest. It is that selfishness that makes some interested in their own work, with not a prayer to offer or word of encouragement to give or speak of the work of others. It is that '*preacher jealously and envy' that makes preachers' meetings very incompatible. If preachers' meetings will make preachers love each other more and have a deeper and a more abiding interest in each other's work, and put to death that deadly weed, selfishness, then let us have them.*" [Italics are mine.—Jackson.]

Not only do I wish to commend these words of Brother Hall as being well said and to the point in the matter of wholesome teaching, but I want to also emphasize them as expressing a spirit of interest in behalf of the cause of Christ which should find an abiding place in the hearts of all who claim for themselves the noblest of all honors—that of walking in the footsteps of the Christ. Why should any one oppose a meeting of preachers, when they come together for mutual instruction and edification? When they come together only for an exchange of ideas, for the purpose of helping one another to a better understanding of the Scriptures, and to aid one another in the solution of difficult problems that have to do with their work as preachers of the gospel, what harm can result from such meetings? As I view the matter, harm has resulted from the lack of such meetings as a means for mutual helpfulness. My own limited experience has been such that I do not remember to have ever met a preaching brother with whom I could talk over and discuss points of Scripture teaching without receiving benefit from him. In that way a great portion of my little store of information has been gained. And while this may be a personal weakness of mine, I have always felt suspicious of the preacher who feels so certain of his own knowledge and of the correctness of his own teaching that he wants to learn nothing from his brethern.

In the beginning of the last century we announced to the world our plea for unity in faith and in teaching and practice. It was inscribed upon our banner in letters large that the Bible, and the Bible alone, is the only authoritative source of instruction for bringing about and maintaining that unity for which Jesus prayed. If our fathers were correct in the principles of this claim—and no one among us has yet had the hardihood to deny that they were correct—then evidently there are to-day many among us who need to sit at the feet of somebody and learn some lessons that they have not yet learned. In all sections of our country there are men claiming to represent the plea of Campbell, of Stone, of Scott, of Lard, of Milligan, and of Tolbert Fanning and David Lipscomb, whose theories and abstract vagaries would not be recognized by these former worthies as being any part of their plea. Those to whom we refer taught that the gospel in its purity, without addition or subtraction, should be preached; but instead of preaching the gospel in its simplicity, many of our present teachers are preaching theories *of* the gospel and theories *about* the gospel, and, in addition, are preaching other theories for which they as zealously contend as if these theories were a part of the gospel which saves. And some of these theorists seem not to know the difference between the word "believe" as a transitive verb and a leaning fence post. For just as they would prop up the leaning post with any object that they thought proper to put in front of it, so they put their theories before the word "believe" as being proper objects of gospel faith; and then, to cap their climax, they condemn others who do not accept these theories as being unsound in faith, and as being unworthy of Christian fellowship.

Maybe an occasional "preachers' meeting," with men of the "old guard" as leaders and directors of studies and deliberations, would help toward an elimination of factionalism over "hobbies" and unlearned questions. And perhaps such gatherings would also lead to a more general agreement as to the meaning of things that are really essential to a right understanding of the Scriptures, and, therefore, essential to that harmony among ourselves which is so very necessary if we are to convince the outside world that we mean what we say when we talk about the importance of unity. Above all, as Brother Hall suggests, if these meetings will assist in correcting the evils of "preacher jealousies" and envyings and "preacher egotisms" and self-laudations, which are to the injury of the cause of Christ, then we need the meetings and should arrange to have them.

Publisher's Items.

"Civil Government" is of special interest just at this time. All our readers who have not read it should send $1 at once for a copy of the book. Don't wait, but order to-day.

"Adventism and the Bible," by Monk, is one of the most complete books on the subject of Adventism. The arguments are scriptural, clear, and forceful. Send $1.25 for a copy.

"Letters and Sermons," by T. B. Larimore, in three volumes, is a most splendid work. It should be in every library. Price of single volume, $1.50; price of three volumes, if ordered at once, $4.

Have you seen a copy of "Sweeney's Sermons?" This is one of the best books of sermons published. John S. Sweeney could pack more into a sentence and more into a sermon than almost any preacher among us. His thoughts are clear, vigorous, and convincing. Send $1.50 for a copy.

We have recently printed another thousand copies of "Character; or, The Making of the Man," by E. W. Carmack. This book, handsomely bound in ooze, sells for $1.50; neatly and substantially bound in cloth, for $1. This is one of the best addresses ever made, is elevating and uplifting, and should be read by all, especially by the young. We would be glad to have your order for the book.

We are pleased to inform our readers that our new book, "Questions Answered," by Lipscomb and Sewell, is having a good sale. The book treats of a great variety of subjects, answers questions of vital interest from a scriptural viewpoint, and embraces the joint labors of Lipscomb and Sewell on the Gospel Advocate for over forty years. If you have not ordered a copy, you should do so at once. Price, $3.

We have just published a new edition of Nichol's Pocket Bible Encyclopedia. This book was compiled by C. R. Nichol and his wife, and enlarged by C. R. Nichol and J. W. Denton. Publisher, Mrs. C. R. Nichol, Clifton, Texas; 50 cents per copy. It contains much valuable information and will be of interest to all Bible students. It may be ordered from the McQuiddy Printing Company, or from Mrs. C. R. Nichol, Clifton, Texas. All orders promptly filled.

Georgia and the Far Southern Field

By B. C. GOODPASTURE

How We Ought to Pray.

The Lord not only taught men to pray, but he also taught them how to pray. If a prayer is to obtain the results desired, the desire and the prayer must be in harmony with God's will. Although it is written, "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you" (Matt. 7: 7), we must not conclude that the blessings here promised are to be given regardless of other conditions mentioned elsewhere in the Bible. To be sure "asking" is a condition of receiving, but it is not the only one; for James said: "Ye ask, and receive not, because ye ask amiss, that ye may spend it in your pleasures." (James 4: 3.) The trouble with those to whom Jesus wrote was not that they did not ask, but that they did not ask in the proper manner—with the proper motive. We should be sure that we have no selfish purposes or pleasures in view when we pray. One's manner of life has to do with the answering of his prayers. Peter indicated this fact when he wrote: "Ye husbands, in like manner, dwell with your wives according to knowledge, giving honor unto the woman, as unto the weaker vessel, as being also joint heirs of the grace of life; to the end that your prayers be not hindered." (1 Pet. 3: 7.) The inference is clear that he who fails to live, with respect to his wife, according to the commandment just quoted, hinders his prayers. These scriptures show that the mere act of asking in prayer, irrespective of qualifications and conditions, is not sufficient.

1. To whom should we pray? To the Virgin Mary, the pope, or the audience? Have we not heard prayers addressed to the audience, prayers that were mechanical and strained efforts toward pulpit eloquence? Have we not heard announcements made to the effect that "Dr." A or "Dr." B would "address the audience in prayer?" All such utterances are in the "speech of Ashdod;" and all such practices are after the manner of the pharisaical hypocrites of old. In answer to the request, "Lord, teach us to pray," Jesus taught his disciples to say: "Father, Hallowed be thy name." (Luke 11: 1, 2.) Our prayers are to be addressed to our Father—to God. In one of his epistles Paul wrote: "Now we pray to God that ye do no evil." (2 Cor. 13: 7.)

2. We should ask in faith. By general principles we are taught that our prayers must be in faith. "We walk by faith, not by sight." (2 Cor. 5: 7.) "Whatsoever is not of faith is sin." (Rom. 14: 23.) "Without faith it is impossible to be well-pleasing unto him; for he that cometh to God must believe that he is, and that he is a rewarder of them that seek after him." (Heb. 11: 6.) It is particularly pointed out that we must ask in faith. "Let him ask in faith, nothing doubting: for he that doubteth is like the surge of the sea driven by the wind and tossed." (James 1: 6.) "And all things, whatsoever ye shall ask in prayer, believing, ye shall receive." (Matt. 21: 22.)

3. Prayers should be in spirit as well as in truth. "God is a spirit: and they that worship him must worship in spirit and truth." (John 4: 24.) Paul said: "I will pray with the spirit, and I will pray with the understanding also." (1 Cor. 14: 15.) The biblical idea of prayer involves more than a mere lip performance. We should pray from the heart earnestly, sincerely, and fervently. Elijah "prayed fervently." (James 5: 17.) "The effectual fervent prayer of a righteous man availeth much." (James 5: 16.)

Finally, the "beloved disciple" has summed up all conditions of acceptable prayer in one: "If we ask anything according to his will, he heareth us." (1 John 5: 14.) This statement is not unlike an utterance of Jesus: "If ye shall ask anything in my name, that will I do." (John 14: 14.) Many are the conditions involved in prayer.

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News Items.

Brother Hockaday reports two fine services at South Pryor Street yesterday (May 29).

We also had two good meetings at West End Avenue. At the morning service two came from the Baptists and one took membership with the local congregation.

Brother Garrett continues the tent meeting at Hapeville. Sixteen additions when latest report was made.

Brother Beck sends an encouraging report from Savannah. Recently a woman from the Catholics made the good confession.

The Flood—Its Causes.

BY H. LEO BOLES.

"The earth was filled with violence." What an awful statement! This was Jehovah's solemn verdict after viewing the exceedingly wicked state of man. Briefly, the Bible assigns the following causes: The general corruption of man's heart and the unrestrained vice of the times; polygamy and licentiousness; men were mighty in crime; the earth filled with violence. The only way to save the race was to destroy nearly all of it. God's purpose was to destroy the worst portion of it and save the best.

I think that God's attitude toward the wicked world may be assigned as one great cause of the flood. God destroyed the evil as a condemnation for wickedness and a warning against sin. The destruction of the wicked gives opportunity for the good to develop and have its saving influence on the children of men. When the wicked are removed, the good have an opportunity for exercising greater influence. When one class is so numerous that it overpowers the other, it is an encouragement to the good for the numerous wicked to be destroyed. Noah and his family were struggling to assert God's righteousness upon the earth, while the teeming multitudes of earth were trying to destroy his righteousness. It seems that God steps in and with his mercy removes the wicked and encourages the righteous.

I think that the mercy of God is shown in the justice of God. Jehovah has many attributes, and they are all in activity in all of Jehovah's works. God is not merciful at one time and just at another and loving at another; he is all of these at the same time, and his works partake of his nature. God is always good, and everything that he does is good. Everything that God has done for the human family has grown out of his love and mercy for man. Even the very wrath of God has its root in the mercy of God. His wrath and vengeance manifested in the punishment of the wicked is for the good of that class. The chastisement of God is hard, or seemingly hard, at the time, yet it worketh for us the peaceable fruits of righteousness.

Everything that our God has done is good; hence, the great catastrophe of the Flood was good for the human race. If Jehovah had not destroyed the race of man with the Flood, the inhabitants of earth would have perished by moral gangrene and would have been destroyed by the fire of licentiousness, if not by the fire from heaven. What would have been the condition of the earth to-day, had not God's mercy stepped in and stopped the wickedness with the Flood! Evil works carry their own seeds of destruction and will in process of time destroy themselves. In the destruction of the wicked, Jehovah saved the good and righteous. He takes the little plant of righteousness, founded in Noah and his family, and cultivates it. At the same time he wipes out all the wickedness of that genera-

tion. He changes entirely the environment of Noah and gives him a new start in a fresh world, purged of all the corruption and sin that cursed the earth at that time. Oftentimes it is difficult for us to see the goodness of God in the destruction of the wicked. It seemed hard for Adam and Eve to be driven from the garden of Eden, yet it proved ultimately and finally a blessing to the human family. They were taken away from the tree of life and were not permitted to eat of it. Had they eaten of it after their sin, they would have been perpetual and eternal sinners. It seems that the tree of life was transplanted from the Paradise on earth to the Paradise in heaven. Man has been directed and instructed how he may have access again to the tree of life. As the gates of the garden of Eden were closed, the door to repentance was opened. "God so loved the world, that he gave his only begotten Son, that whosoever believeth on him might not perish, but have everlasting life." (John 3: 16.) That was not a new principle in the heart of Jehovah when spoken by John. It is an eternal characteristic of the nature of Jehovah. He loved the world even when he destroyed it, and for that reason he brought the Deluge upon the earth. By the Flood he cleanses and purifies the race of man and leaves the earth in its primitive state of perfectness again. His mercy was shown in giving them one hundred and twenty years in which to repent. For more than a century Jehovah delayed his judgments, kept back the thunders of his wrath, kept closed the windows of heaven, and chained the ocean to its bed, that the guilty race might have opportunity to repent.

"And God said unto Noah, The end of all flesh is come before me; for the earth is filled with violence through them; and, behold, I will destroy them with the earth." (Gen. 6: 13.) What a terrible sentence! A fearful doom! To hear the sentence of death pronounced upon a single individual is an appalling thing, but here is a sentence passed upon the six generations then living. "A world of culprits doomed to die." Not only the human race was to be destroyed, but also all beasts and creeping things and fowls of the air. The fearful sentence is passed upon all terrestrial animals. In the goodness of God the old order of things is to be destroyed by the Deluge, and new life and a new order of things are to be given to the earth.

In the mercies of God the race of man is to be taught to recognize God as the sovereign and eternal Ruler of the universe. His majesty must be maintained if men would worship him. Man must learn that wickedness must not be allowed to go unchecked until its dimensions assume such proportions as to involve the human family. Jehovah chooses to impress this lesson by the Deluge. This important truth is emphasized by the Psalmist when he says: "Jehovah sat as King at the Flood; yea, Jehovah sitteth as King forever." (Ps. 29: 10.) The power, majesty, wisdom, and love of Jehovah must be seen in his works. The ground was cursed for the offense of one, and deluged for the offenses of many; by one man sin entered the world, and by the sin of many the Deluge was brought upon the earth; and by the Deluge the wickedness of the earth was destroyed and the righteousness of man encouraged. The earth was blessed by the Flood. Behold the goodness and the severity of God!

The justice and long-suffering of God are manifested in this great and solemn catastrophe; his justice is seen in the punishment and destruction of the irredeemable wicked; his mercy is shown in the warning by the preacher of righteousness, and also in his waiting one hundred and twenty years before the Flood came.

A believer must have on the sea of life, Patience for his tackling, Hope for his anchor, Faith for his helm, the Bible for his chart, Christ for his Captain, and the breath of the Spirit to fill his canvas.—J. Trapp.

Good Books for Sale by McQuiddy Printing Company.

McGarvey's Sermons	$1.50
Seeking the Old Paths (Moffett)	1.00
Reason and Revelation (Milligan)	2.00
Querist's Drawer (Isaac Errett)	1.50
Pushing the World Along (Rutledge)	1.00
Poems of Pep and Point for Public Speakers (Will H. Brown)	1.75
The Polymathist; or, Christian Pulpit	2.00
The Way of Salvation (B. B. Tyler)	.50
True Origin of Mormon Polygamy (Shook)	1.00
The Spirit and the Word (Z. T. Sweeney)	1.25
New Testament Commentary—Luke (Lamar)	1.50
Stories of the Great War for Public Speakers (Will H. Brown)	1.50
Character; or, The Making of the Man (E. W. Carmack)	1.50
The New Testament Commentary—Hebrews (Milligan)	1.50
Commentary on Acts of Apostles (Lipscomb)	1.25
Soul-Saving Bible Sermons (Brandt)	1.25
Updike's Sermons	1.25
Sermons for the People (Will H. Brown)	1.25
Sermon Notes from the Ministry of Jesus (Boteler)	1.65
Walks About Jerusalem (Isaac Errett)	1.25
Twentieth Century Sermons and Addresses (L. C. Wilson)	1.50
Topical Illustrations (Denton)	1.50
Wit and Humor for Public Speakers (Will H. Brown)	1.75
Standard Bible Commentary—Thessalonians, Corinthians, Galatians, and Romans (McGarvey-Pendleton)	2.25
Form of Baptism (J. B. Briney)	1.25
The Fourfold Gospel (McGarvey-Pendleton)	2.25
The Glorious Gospel (Adcock)	1.00
How It Was Done in Harmony (John T. Faris)	1.00
Illustrative Incidents for Public Speakers (Will H. Brown)	1.75
Immersion (Christian)	1.50
Center Shots at Sin (Abernethy)	1.50
The Christ of the Church—Sermons, Lectures, and Illustrations (J. V. Coombs)	1.00
The Christian Confederacy (Herbert Booth)	1.00
Christian Science in the Light of Reason (Coppage)	1.00
Christmas Legends and Stories (Phebe A. Curtiss)	1.25
Columbus Tabernacle Sermons (W. H. Book); two volumes; per volume	1.00
Cumorah Revisited (Charles A. Shook)	1.50
The Divine Demonstration (Everest)	1.50
Doctrines and Dogmas of Mormonism (Bays)	2.00
Evangelistic Sermons (Matthews)	1.00
From Darkness to Light (by eminent ministers of the church of Christ)	1.00
Addresses (Henry R. Pritchard)	1.25
Bible Truths Illustrated (J. C. Ferdinand Pittman)	1.50
Biblical Criticism (McGarvey)	1.25
Bible Readings (Errett); two volumes; per volume	1.50
On the Lord's Day (Lord)	1.50
Lights on Scripture Truths (Boteler)	1.00
The Mastery of Love (James E. McCullough)	1.50
Moral and Spiritual Aspects of Baptism (Aylsworth)	1.50
The Mother Heart (Standard Publishing Company)	.50
On the Rock (Dungan)	1.25
Patriotic Illustrations for Public Speakers (Will H. Brown)	1.50
In Days of Old (Jones)	1.00
The Indiana Pulpit (Book)	1.40
Jesus Christ in Human Experience (Dutt)	1.25
Lands of the Bible (McGarvey)	2.50
Lectures on the Pentateuch (A. Campbell)	1.50
Commentary on Romans (Lard)	2.00
Eunice Loyd (Moody)	1.30
Evenings with the Bible (Errett); three volumes; per volume	1.00

No love is so high as that which prefers the real interests of its object before his present comfort, which aims at permanent good rather than momentary satisfaction. We often seek to gratify another's feelings rather than to promote his good. But Christ is not a parent who gives his children everything they cry for, but everything that is best for them. He withholds a lower mercy that he may impart a greater. Instead of raising Lazarus from a bed of sickness, he raised him from the grave.—A. Roberts.

AT HOME AND ABROAD

One baptism at the Lindsley Avenue Church last Lord's day.

There is no calm like the calm of resting on God.—James Reid.

The day's work is the thing that tests us all.—Archibald Alexander.

There is but one failure, and that is not to be true to the best one knows.

Water runs downhill, but love runs uphill.—Times Literary Supplement.

Brother Elam is preaching for the Southside congregation at Fort Worth, Texas.

S. P. York, of Westmoreland, Tenn., is available as a song leader for meetings or for special drill.

One great feeling of the Christian life is the constant feeling that there is more beyond.—T. R. Glover.

T. B. Larimore preached to a large and interested audience at Russell Street Church on last Lord's day.

Ben West reports three additions to the Northside Church at Fort Worth, Texas, at the last Sunday service.

Arrived in Atlanta, Ga., on May 28, B. C. Goodpasture, Jr. "A babe in the house is a wellspring of pleasure."

The great upward and forward movements in human history are divinely inspired movements.—Lyman Abbott.

E. D. Shelton, of David Lipscomb College, will begin work with the congregation at Bay Minette, Ala., next week.

"We've just got to Wit's End Corner, Lord, but You are standing there."—From a woman's prayer in the British coal strike.

Carl G. Smith, of Jacksonville, Ala., advises us that he has time to hold a meeting beginning on or after the fourth Sunday in July.

Two persons, husband and wife, were baptized at the prayer meeting at the Russell Street Church on Wednesday night of last week.

Public opinion does not necessarily mean freedom; it may be the death of liberty, and only the spirit of Jesus can revive it.—T. R. Glover.

J. W. Grant, who rendered efficient service as office editor for several months, is now located at Bridgeport, Ala. Sister Grant is with him.

J. S. Daugherty began his first regular meeting for the season, with fine interest, at Wiergate, Texas, on May 29. He will be busy until fall.

"Why," asks a Missouri paper, "does Missouri stand at the head in raising mules?" "Because" said another paper, "that is the only safe place to stand."

N. W. Proffitt has closed an interesting meeting at Sixth Avenue, North, this city, resulting in three additions. He is now engaged in a meeting with the Twenty-second Avenue congregation.

The commandments of God are not restraints on our liberty, but inspirations to liberty; for they are interpretations to us of our own true nature, and ideals of what we may become.—Lyman Abbott.

E. C. Fuqua is engaged in a meeting at La Porte, Col. He writes that rain is seriously interfering with the meeting, as the meeting is held in a tent. He expects to remain there two weeks from June 3, perhaps longer.

From Cled E. Wallace, Temple, Texas, May 30: "Ten baptized and six restored in the Ranger meeting. J. W. McKinney is the efficient home preacher; N. W. Allphin, song leader. I begin at San Angelo on June 1."

"Father," said little Frank, as he turned the pages of his history," "how did the cliff dwellers keep warm in the winter time?" "Why, I guess they used the mountain range. Now don't ask me any more foolish questions."

The meeting at the New Shops Church, this city, continues this week, with Herbert E. Winkler doing the preaching and George S. Davis leading the song service. One baptism to date. The attendance and interest are good.

We are pleased to hear from Thomas H. Burton, of Union, S. C., that the meeting continues with good preaching, singing, attention, and attendance, "considering the place and the opposition." Brother Burton promises a full report later.

Our associate editor, M. C. Kurfees, delivered the commencement sermon at David Lipscomb College on last Lord's day. He called to see us at the office, and showed his usual interest in things pertaining to the upbuilding of the church of Christ.

From R. D. Smith, Denton, Texas, May 30: "We are making all preparations for our meeting, which is to begin next Sunday. F. B. Shepherd, of Amarillo, Texas, is to be with us. Our people are enthusiastic over his coming, and we expect a splendid meeting."

A small group of loyal brethren at Antioch, Fla., are anxious to start a school in which the Bible can be taught. They solicit correspondence with one or more teachers who would like to help in this line of work, and also with families with a view of location. Write Martin B. Lambert.

It was dear old John Hay who said:

"I think that saving a little child,
And bringing him to his own,
Is a great deal better business
Than loafing round the throne."

It is almost as presumptuous to think you can do nothing as to think you can do everything. The latter folly supposes that God exhausted himself when he made you; but the former supposes that he made a hopeless blunder when he made you, which is quite as impious for you to think.

From John W. Hedge, Caddo, Okla., June 2: "My debate with Evangelist Slape (Baptist), near Blanchard, Okla., was a grand success. Over eight hundred people were regular in attendance. I think I got our plea before the people in such a way that much good will result from the debate in the future."

From Foy E. Wallace, Jr., Vernon, Texas: "Thirty-four persons confessed Christ in the meeting at San Saba, which continued only twelve days. A total of fifty-four additions, including those reclaimed and identified. Tillit S. Teddlie conducted the song service. We begin at Vernon with home forces the first of June."

To be out of harmony with the things, acts, and events which God in his providence has seen fit to array around us—that is, not to meet them in a humble, believing, and thankful spirit—is to turn from God; and, on the other hand, to see in them the developments of God's presence and of the divine will, and to accept that will, is to turn in the opposite direction and to be in union with him.

F. M. Little, Montgomery, Ala., writes: "Good attendance at all services of the Catoma Street Church on May 29. Eight baptisms at the evening services. The big union revival cuts no figure with our attendance or results. I find that we do not have to flirt with denominational error in order to reach results with the gospel. Our digressive friends are very faithful supporters of the union meeting."

"O be not the first to discover
A flaw in the fame of a friend,
A fault in the faith of a brother
Whose heart may be true to the end.
For we none of us know one another
And oft into error may fall.
Then let us speak well of each other;
When we can't, let us not speak at all."

From E. W. Moon, Holland, Ga., May 26: "J. A. Perdue, of Athens, Ga., has been in this vicinity for a month, and has preached a number of instructive sermons. His discourses are noted for the tenacity with which he adheres to scriptural thought. One is impressed with the fact that his conception of the Spirit's mind, as expressed by inspiration, is unusually clear. He preached once to the colored folks in Texas Valley, and a Methodist preacher who is above average ability confessed his faith and was baptized last Lord's day."

From Andrew Perry, Ackerman, Miss., June 2: "I was at Shady Grove, some eighteen or twenty miles west of here, over the last two Lord's days. I preached twelve sermons. Part of the time I had fairly good audiences, and I have hopes that some good was done; but a number that ought to be at work are neglecting duty, hence the work there is not flourishing. Dry, hot weather, some sickness, and pressure of work kept some away who ought to have attended. I will go to Berwick for a few days; then to Nial, near Kosciusko, Miss., for my next work. I have received five dollars from the church at Thyatira to help in the work."

From T. B. Clark, Childress, Texas, May 30: "Our meeting began on the fifth Sunday in May, with eight confessions at the first service. All eight were young men. Brother Bills failed to reach us the first day, but came in on Monday to take charge of the meeting. Largest crowds in the history of the church here attended the first two services of the meeting. We hope for great things in this meeting."

The editor has received an interesting letter from C. A. Lancaster, who is located in Wayne County, Tenn. Brother Lancaster is a self-sacrificing man who spends his time farming and preaching. He conducts a meeting two or three times each week, and always with a good hearing. He plans to devote all his time to the ministry after this year. Brother Lancaster commends very highly the labor of love being performed by H. N. Mann, of Riverside, Tenn.

From J. C. Mosley, Gillentine, Tenn., May 31: "I am having a fine meeting here. Had a fine meeting at Old Cumberland, and baptized some fine people there. I baptized a Baptist girl, and her sweetheart confessed his faults. I solemnized the rights of matrimony. They are a promising young couple of young babes for the Master. My next address will be Doyle, Tenn. I am near Spencer now, teaching day and night, with good interest. I will give Dongola, Ill., my time, the Lord willing, during September, October, and November."

Former Vice President Marshall recently delivered an address in Abilene, Texas, in which he said: "How many of you send your children to Sunday school in the morning and then stay at home yourselves and read 'Jeff and Mutt?' Well, the child soon begins to wonder how long it will be before he can stay at home and read 'Mutt and Jeff.'" In other words, you are teaching your child that the "funny paper" is more to be desired than God's word, while David taught that God's word was "more to be desired than gold, yea, than much fine gold: sweeter also than honey and the honeycomb." You had better come to church with your child and "taste and see that the Lord is good."

From Jim Stubblefield, Route 6, Morrison, Tenn., May 19: "C. M. Gleaves has just closed our meeting at Viola. The meeting began on the second Sunday and continued ten days. There were four baptisms. Though it was a busy time, the meeting was well attended, and the interest was good to the close. Brother Gleaves certainly handles the word aright, and declares the whole counsel of God without fear or favor from men, yet in such a spirit as to hold the attention of those who differ from him. His able and timely lessons are calculated to build up and strengthen the church. We shall hope to see a great harvest as the result of the seed sown by him. Brother Gleaves possesses in a large measure the spirit of meekness and humility which should characterize a servant of God. He endeared himself to the hearts of all, and we trust it will be our pleasure to have him with us again."

William Walker writes: "The congregation at Dinuba, Cal., instead of accepting my resignation, granted me a leave of absence for ten months. I trust that I may be permitted to return and resume my work with those noble people of God. I believe the Dinuba church is one of the best in the world. The congregation is fortunate in having such men as J. E. Word, Sam Jordan, and J. A. Randolph for elders. During my seven-months' stay with the congregation we distributed literature in all the homes of the town; seven souls were added to our membership, which now numbers forty-seven, including boys and girls; and about two thousand dollars passed through the treasury into the Lord's work. How many congregations in Tennessee with no more than forty-seven members have given two thousand dollars to the cause during the last seven months? At this writing Sister Walker is no better. My address at the present is Burns, Tenn."

The annual meeting of the Directors of the Tennessee Orphan Home on last Thursday was decidedly the most harmonious and best meeting the Home has ever had. The Home is doing more work year by year, is caring for more children, and is gradually getting into a good financial condition. Our readers are asked to remember that the first Lord's day in July is the day for a regular contribution. As the amount of cash on hand was not large at the last report, it is to be hoped that a liberal contribution will be made on the first Sunday in July. It was decided by the directors to make a number of needed improvements and to improve the system and method of running the Home. It is to be hoped that by doing this we will obtain better results and cut down our expense account. Of course it will require money to make the needed improvements. The directors of the Home have felt very much encouraged at the liberal support accorded the Home by the churches of Christ.

From Earnest C. Love, Fresno, Cal., May 30: "Three interesting services were held by the Fresno Street Church on May 29. There was one confession at the morning service, with baptism at six o'clock. A profitable and enjoyable afternoon was spent by the whole congregation at Roeding Park, where we had basket dinner and preaching. Many who were attracted by the singing came near and listened throughout the discourse. This program will be repeated on June 5, the Lord willing. The evening service was at the tent. One interesting feature of our tent meeting during the past week was that one evening the crowd was so large we could not seat them, something that has not happened before at a regular service during my preaching experience in California. A number of Armenians, some of them refugees, have become interested in our school and meeting. About ten or twelve of the children come to the tent early in the evening, even missing their dinner, to hear the Bible stories and learn to sing the songs that our girls teach them. Some of these children spend most of their time with us, and say they are coming to our school next term."

Acknowledgment of Funds.

Our last remittance for the Chinese Relief Fund amounted to $305.33, and was sent to Mr. Vance J. Alexander, the State treasurer for this fund.

We have received acknowledgment from the Near East Relief Committee as follows:

New York, June 4, 1921.—Dear Mr. Lipscomb: Your very generous contribution of $312.60 sent in with yours of May 31 is hereby acknowledged, and we wish to express our appreciation to the readers of the Gospel Advocate for their interest and support.

A cable just received from Constantinople advises that all the Kars orphans—seven thousand five hundred—have been moved to Alexandropol, and that there are now in that center eighteen thousand orphans, which is probably the largest number of orphans that ever assembled in one place. Inasmuch as the supplies were very low, they were on half rations during the month of April, and after May 1 there would be nothing. A later cablegram advises that they succeeded in getting a trial food ship through to Batoum, where they found only ten bags of flour left.

Thanking you for your interest and help, we are,

Sincerely yours, J. W. MACE.

In addition, we have received the following letter from the Paderewski Fund for Poland:

New York, June 3, 1921.—Dear Mr. Lipscomb: I beg to acknowledge receipt of your check for $143.80, and hasten to express to you my very sincere thanks for your generosity.

Since your letter mentioned that the check was destined for the Polish Victims' Relief Fund, I took the liberty of transferring it directly to the Polish White Cross, which in the past years has acted as intermediary in distributing our money in Poland. The Paderewski Fund for Poland, of which I was the secretary, has been closed, and all funds which we possessed were transferred to the Polish White Cross. This latter organization has no overhead expenses, and therefore I am able to assure you that a hundred cents out of every dollar will be used solely for relief purposes. It is a Polish government agency founded by my mother, Mrs. Paderewski, and she is the president of it.

I hope that this transaction will meet with your approval. I avail myself of this opportunity to thank you once more for your great kindness toward us and for your stanch support of our endeavors.

With very best regards, I beg to remain,

Most gratefully yours, W. O. GORSKI.

While the management of the Gospel Advocate is more than willing to forward contributions for relief of sufferers in foreign countries, we advise that it will save time and postage if they are sent direct to the duly authorized forwarding committees. For Armenian and Syrian Relief, send to Cleveland H. Dodge, treasurer, Near East Relief, 1 Madison Avenue, New York City; for Polish Relief, send to W. O. Gorski, Secretary, 33 West Forty-second Street, New York City; for Chinese Relief, send to China Famine Relief, Bible House, New York City.

GOSPEL ADVOCATE

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

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

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

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EDITORIAL

David Lipscomb on the Question of Christians in the Denominations.

BY M. C. K.

As a fitting sequel to the recent discussion in these columns called out by the series of articles on "Bible Things by Bible Names," and involving the question whether there are Christians in the denominations, we reprint a part of an editorial written and published years ago by our lamented editor in chief, the venerable and God-fearing David Lipscomb. From personal contact and conversation with him, I knew throughout the discussion that he occupied, in every detail, the identical position on this subject for which I contended, but I did not recall that he had been so specific and elaborate on it in his editorial writings. During the discussion, as our readers will remember, I had occasion to say, "In the denominational environment of to-day, with its greatly confused and misleading parlance, it is impracticable to describe and differentiate a New Testament church without a circumlocution," and that "it is exceedingly difficult, as is here freely granted, for even the best and most thoughtful of men to live and move constantly in the midst of such an environment and not be influenced by it."

Now, I have a twofold purpose in republishing this extract from one of Brother Lipscomb's great editorials. First, I want those brethren who seem to think—and I feel sure they are sincere in it—that I have departed from the former position of the Gospel Advocate on where Christians are to be found and where the complete church of Christ exists to-day to see that I have simply been contending for the very identical position which was held by the beloved Lipscomb himself, and which he strongly advocated on the editorial pages of the Gospel Advocate. Secondly, I want them also to see that in even as great and profound a student of the Bible as he was is illustrated the very difficulty pointed out in my statement just quoted. As we shall see, a slight *lapsus calami* (slip of the pen), as the Romans expressed it, occurred even with him in the very editorial here quoted. The following question had been propounded:

When we receive persons from other churches on their baptism, do we not admit that they are Christians? If so, then there are Christians in other denominations also. Please give your views on the subject through the Gospel Advocate.

The following is taken from his reply:

When people were born and circumcized among the ten tribes that seceded from the house of David and then wished to unite with the Jews faithful to the Lord, they were not rejected by the Jews for fear in receiving them they would own there were servants of God among the ten tribes. Whatever had been done among the ten tribes in accordance with God's will was accepted; what was not according to his will was left off; what God required that they had not done was added on. These things were types of divisions that would occur in the spiritual kingdom. Whole bodies of the followers of Christ would fall away from fidelity to the practices required by God. I do not know any better way than God's way. Retain what has been done in accordance with the will of God; drop what they have practiced not required by him; add on what God requires that they have done, so they will conform to the perfect will of God.

There are Christians in many places that I think they ought not to be. They are in politics, in the various societies of the age; they are in the missionary societies. I think a Christian should belong to but one society, that the church of the living God. He cannot serve two masters. But if he has become a Christian and gone wrong, I will not ask him to repudiate what he has rightly done to make a Christian, but to turn from the wrong steps he has taken. A Methodist or Presbyterian may believe Jesus is the Christ, the Son of God. After believing, he has taken a wrong step in becoming a Methodist or Presbyterian. When teaching him what is right for him to do, I would not ask him to disbelieve or deny faith in Christ for fear I would own people believe in Christ among Methodists or Presbyterians, for they do. If a man believed in Christ and repented of his sins among Methodists, I would not ask him to turn from his repentance and go to sinning again because he had come to believe in Christ and repent among these people. If he had learned to believe, repent, and be baptized for the remission of sins, or to put on Christ or for the answer of a good conscience toward God or to fulfill all righteousness among Methodists, Presbyterians, or Baptists (they can learn all these things among them), I would not ask him to undo or repudiate his faith in Jesus or his repentance toward God or his baptism or any part of the will of God he had learned and performed among these people; but I would ask him to cling to all he held or practiced in obedience to the will of God, and to turn from things in these churches not according to the will of God, and to add whatever the word of God requires that he has not done; and I am just as sure that I would have the approval of God in this as I am that the Bible is the will of God, for the Bible teaches that God dealt with men in this way. This rule would draw every Christian out of these sects as it drew Alexander Campbell, B. W. Stone, the Creaths, and others from these sects to the church of Christ. There is just a little danger that we get a little more righteous and strict than God. Then, people must act on their own faith, not mine or yours. If, after they are taught the will of God, they have a good conscience that in doing the things God commanded they obeyed God, none can gainsay it. I am glad for all these sects to preach just as much of the truth of God as they can; and, when they do so, we should acknowledge and encourage them in all the truth they teach and help them into more truth. I would like to own and fellowship every truth that every human being teaches, if I could do this without indorsing his errors.

When he quits his errors and clings only to his truth, I can do this gladly by accepting him in his truth and helping him to more truth. I know this is God's way of dealing with the ignorant and the erring. It is a presumptuous, "holier-than-thou" spirit that says repudiate what truth you have and accept all truth I have, or you are rejected. None of us understand the full truth of God and will not comprehend it all until we know as we are known in the glorified state. Let us help, not kick back, those struggling to gain truth. (See "Questions Answered," by Lipscomb and Sewell, pages 176-178.)

Now, assuredly that answer gives no uncertain sound; and I wish now to say:

1. I have never written a paragraph that more emphatically taught that there are Christians in the denominations than does this pointed statement; but if so, of course they are in the church of Christ in spite of their denominational entanglement. Brother Lipscomb does not say that *all* who are in the denominations are Christians. Far from this. Some who are in them are not Christians, and hence are not in the church of Christ. I myself repeatedly made this point in the discussion. Only those who do what God requires for membership in his church are in it. But he does say of such a man in the denominations: "If he had learned to believe, repent, and be baptized for remission of sins or to put on Christ or for the answer of a good conscience toward God or to fulfill all righteousness among Methodists, Presbyterians, or Baptists (they can learn all these things among them), I would not ask him to undo or repudiate his faith in Jesus or his repentance toward God or his baptism or any part of the will of God he had learned and performed among these people; but I would ask him to cling to all he held or practiced in obedience to the will of God, and to turn from things in these churches not according to the will of God, and to add whatever the word of God requires that he has not done." These are the three things definitely pointed out in my articles on which we should all insist in dealing with persons in the denominations.

2. But now let the reader also note the slip of our venerable brother's pen. Notwithstanding he had already conceded in the same editorial that they were in the church of Christ among the sects, he said: "It drew Alexander Campbell, B. W. Stone, the Creaths, and others from these sects to the church of Christ." Hence, as thoughtful readers can see, to have said what the context clearly shows he meant, he should have added some such expression as "apart from sects," thus: "It drew Alexander Campbell, B. W. Stone, the Creaths, and others from these sects to the church of Christ apart from sects." That, in this particular case, or some such statement, is the "circumlocution" made necessary by the present religious environment; and, had his attention been directed to it, no one would have been readier than he to admit it and to make the correction. It would not be improper to say of the number of Christians to-day or at any other time, whether many or few, who simply follow the New Testament in faith and practice, that they are "the church of Christ apart from sects;" but to say of them that they are "the church of Christ" without such qualification, when some of that church are not included in the expression, does not state what is the fact.

Finally, no one who knew David Lipscomb would suspect him of attempting to curry favor with the sects or with anybody else at the expense of sacrificing any New Testament truth; but, nevertheless, be urged in public and in private that we accept and encourage anything they teach that is in the New Testament, and hence his pointed caution: "There is just a little danger that we get a little more righteous and strict than God." As stated in our issue of April 28, 1921: "If a Baptist, Methodist, Presbyterian, Episcopalian, or anybody else teaches a New Testament truth on any subject whatever, let us accept it; but, on the other hand, if the most ardently loved and trusted preacher in all the church of God and a member of no denomination at all should teach an error, let us reject it." And I add, with the sainted Lipscomb, without hesitation: "I am just as sure that I have the approval of God in this as I am that the Bible is the will of God."

Sin and Disobedience.

BY J. C. M'Q.

All manner of sin is conceived in the heart. No man commits murder until after he has conceived and meditated murder in his heart. James (1: 13-15) tells us: "Let no man say when he is tempted, I am tempted of God; for God cannot be tempted with evil, and he himself tempteth no man: but each man is tempted, when he is drawn away by his own lust, and enticed. Then the lust, when it hath conceived, beareth sin: and the sin, when it is full-grown, bringeth forth death." When sin is conceived in the heart, it breaks out in the life in disobedience. Men must repent of their sins or they shall surely die. When a man repents of his sin, he thoroughly hates, loathes, and turns away from it. Nothing short of this is genuine repentance; and without genuine repentance there is no salvation. The prophet Ezekiel says: "The soul that sinneth, it shall die." (Ezek. 18: 20.) Few of us realize how terrible and how awful are the effects of sin. Could we know the aches, pains, and sorrows of all peoples that have ever lived or ever will live on the face of the earth; could we behold the pale-faced dead from the very beginning until time shall be no more, and could we hear the cries and feel the pains of all the doomed in torment, we would then have but a faint conception of the terrible work of sin.

When we think of sin in its awful work, we are almost ready to conclude that we will never be guilty of it. When, however, we think of the sins of Abraham, of Lot, of Jacob, of David, of Peter, and of others, we are disillusioned. The beloved John tells us: "If we say that we have no sin, we deceive ourselves, and the truth is not in us. If we confess our sins, he is faithful and righteous to forgive us our sins, and to cleanse us from all unrighteousness." (1 John 1: 8, 9.) People who do not have very much respect for the word of God sometimes contend that if they had been in the position of Adam and Eve they would not have been guilty of disobedience. Yet, when we analyze the temptation of Adam and Eve, we find that the tempter presented to them the very strongest temptation that can be presented to any man. Adam and Eve were living in happiness in the garden of Eden. They were commanded not to eat of the tree of the knowledge of good and evil, with the solemn warning that in the day they ate thereof they should surely die. But the serpent beguiled the woman, and said to her: "Ye shall not surely die: for God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as God, knowing good and evil." "And when the woman saw that the tree was good for food, and that it was a delight to the eyes, and that the tree was to be desired to make one wise, she took of the fruit thereof, and did eat; and she gave also unto her husband with her, and he did eat." (See Gen. 3: 3-6.) Now let us note the strength of this temptation. Before the woman listened to the seductive voice of the tempter she saw that the tree was good for food, that it was a delight to the eyes, and that it was to be desired to make one wise. Here we have the lust of the flesh, the lust of the eyes, and the vainglory of life. This is all of the world, as we learn from John. No temptation can embrace more and be stronger than was this temptation. "For all that is in the world, the lust of the flesh and the lust of the eyes and the vainglory of life, is not of the Father, but is of the world." (1 John 2: 16.)

No matter how severe our temptations are and how hard they are to bear, we should remember that no one is called upon to pass through a greater temptation than was Eve; but in the midst of all of our temptations, in the midst of the darkest hours that we are called upon to pass through, we should remember that God will not permit us to be tempted above that which we are able to bear. But we must fight sin in the power of Jehovah and with the help of the Lord Jesus Christ, and not in our own strength. When Paul was given a thorn in the flesh, the messenger of Satan to buffet him, that he should not be exalted overmuch, the Lord said to him: "My grace is sufficient for thee: for my power is made perfect in weakness." So Paul says: "Most gladly therefore will I rather glory in my weaknesses, that the power of Christ may rest upon me." (2 Cor. 12: 9.) Again, we are assured: "But where sin abounded, grace did abound more exceedingly." (Rom. 5: 20.) What we lost in the first Adam, we gained in the second—the Lord Jesus Christ. No cloud is so dark that it does not have a silver lining. Sin with its terrible effects has blighted the lives of millions, but the grace of God has nullified its terrible effects and offers more than is lost by sin. God's grace has overcome the terrible effects of sin. If we will only draw nigh to God in hours of gloom and despair, he will draw nigh to us. No man has ever fallen so low that the grace of God is not able to lift him up. It is not so bad to fall, if a man realizes how terrible and how awful is his sin and gets up with his eyes on the cross of the Lord Jesus Christ. The person who has been stricken down by sin may be exalted by the grace of God, provided he trusts in the Lord Jesus Christ. No sooner had Adam sinned than did God determine to reach down a helping hand and lift him up from a world of sin, sorrow, and despair. In order to overcome the terrible ruin which sin had wrought, God sent his own dearly beloved Son, who gave his life to purify, redeem, and save sinners. Wonderful redemption did Christ bring to a lost and ruined world! No matter how terrible or how awful our sins, if we truly repent of them and confess them, God will forgive us. He assures us that our sins and our iniquities he will remember no more. "Come now, and let us reason together, saith Jehovah: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool." (Isa. 1: 18.) If it were not for the great love of God and for his boundless forgiveness, we would all sink down to a hopeless grave. The great trouble with sinners is that, when they sin, they are not humbled by their sins, and do not hate and loathe them. God is more ready to forgive and lift up sinners than they are to repent.

And Christians should forgive the truly penitent, should consider their own weaknesses and seek to restore such in a spirit of meekness. "Brethren, even if a man be overtaken in any trespass, ye who are spiritual, restore such a one in a spirit of gentleness; looking to thyself, lest thou also be tempted." (Gal. 6: 1.) If God did not forgive us, how terrible would be our state! This world would be a world to us without a sun, a night without a star, and a desert without an oasis. How terrible are our own shortcomings when compared with the perfection of the Lord Jesus Christ! Christ, in all of his perfection, in all of his goodness, gently said to the woman who sinned: "Go, and sin no more." So we should encourage the penitent sinner, the one who has confessed his wrongs and turned away from them, to take a firmer hold upon the Lord Jesus Christ and by a life of devotion and humility to do more in his service, to lift up the fallen, to guide the erring, and to point all to the Lamb of God, who taketh away the sin of the world. "For we have not a high priest that cannot be touched with the feeling of our infirmities; but one that hath been in all points tempted like as we are, yet without sin. Let us therefore draw near with boldness unto the throne of grace, that we may receive mercy, and may find grace to help us in time of need." (Heb. 4: 15, 16.)

"A Convincing Argument."

BY F. W. SMITH.

Reference was made last week to the lifelong work of David Lipscomb and E. G. Sewell in contending for the truth, or their work of religious discussions. In scanning the pages of the Gospel Advocate for the year 1866, page 365, I note the following:

The Western Recorder, of Louisville, Ky., has been very virulent in its opposition to the union of the Disciples of Christ and Baptists in one scriptural body. It has given the points of difference, and endeavored to show wherein the Baptists were right and the Disciples wrong. Among the differences was that the Disciples did not believe in "total depravity." In an article in the number of May 12, involving some of the differences, the following are made: "God knows and men know that (1) conviction, (2) repentance, (3) the effects of repentance, (4) time, space for repentance, and (5) joy, gladness, these things have no place in the so-called Reformation. By the advocates of that system, these things are ignored, denounced as unscriptural and absurd. Reformers require no evidence that these realities ever existed with those who join their churches. In proof of which, sinners are received for baptism by said advocates while their hearts are enmity to God. Their lips never moved in a single prayer. Their tongues, as it were, black with cursing, and daring audacity written on their very foreheads against the Heaven-born principles of vital godliness. Sinners, with their mouths unwashed from the test oaths, without conviction, without repentance, or any of its effects, and without an hour of time for the exercise of these things, such persons are *urged* by reformers to baptism, an external physical act, in order to the remission of sins. Of all the graceless absurdities, from Mohammed to Joe Smith, is not this unconditionally the climax?"

Now, we ask, where is the man that doubts any longer the existence of total depravity? He that doubts, after that statement by a man—a religious man, and a Baptist religious man—is slow of belief, indeed. Not only the statement, but an attempt to dragoon the God of heaven into the witness of the truth of such a statement. Now, friend Recorder, give us evidence that that man's heart was as depraved at birth as when he penned the foregoing statement, and we are a firm believer evermore in the existence of total depravity from birth, and that his parents were as depraved in heart as he, and we are henceforth unshaken believers in the existence of *total hereditary depravity*. D. L.

Thus with a few strokes of his mighty pen David Lipscomb cut to the very heart and laid bare the true inwardness of a spirit posing as servant of the meek and lowly Christ, but which in reality was *steeped* in the wickedness of misrepresentation and vile scandal. The venerable senior editor of the Gospel Advocate never permitted such flagrant insults to the God of heaven and his holy word to go unchallenged. He was as quick to defend the truth against the false teaching and practice of those in the church as he was that of those without. Well do I remember the great battle he fought against the destructive higher critics Langan and Procter, as well as many others. It was a long and hard fight; but when the smoke of battle cleared away, the Bible was held aloft by the hand of David Lipscomb, and its foes were seen fleeing from the contest. When it seemed that innovations would engulf the churches of Christ from one end of the country to the other, he unsheathed his sword and carved these innovations to mincemeat, thus saving the cause in many places from its enemies. No false teacher ever reared his head in the church that David Lipscomb did not shoot at it, and no sectarian ever undertook to abuse or misrepresent the church of Christ without feeling the weight of his pen. Was he abused, maligned, and misrepresented? Yes, by those in and out of the church; but, like Paul, he permitted none of those things to move him.

We have often heard the little child cry to go home. We have heard the youth, the young men and middle-aged say: "I must go home." And are we all from home? O, precious promise of a home in heaven!—Selected.

MISCELLANY

A. A. Bunner, 1800 West Fifty-fourth Street, Cleveland, Ohio, sends in a list of persons and one congregation from whom he has received contributions totaling sixty-one dollars and twenty-five cents, and says: "For all of these donations I not only feel profoundly thankful to the donors, but especially to a kind and merciful Father in heaven. My hope and prayer is that I may yet be saved from a surgical operation."

From I. B. Bradley, Moulton, Ala., June 1: "I closed an eight-days' meeting with the church in Rome, Ga., May 23. We had small crowds, except on Lord's days. The church there is weak from several standpoints, and needs a good, strong man to devote all his time to the work. They need teaching—O, so much! One was baptized. Prejudice is strong and determined. It will take a man of prudence, experience, and ability to accomplish anything there. But they are not able to support a man if he could be found, for the work. I am in a meeting with the church at Moulton this week. Small crowds and interest low. Farmers all busy. The church is weak, but is trying to do something. They have a building fund started for a new house. I shall leave for Dickson, Tenn., next week."

J. D. Tant sends us the following evangelistic report: "I have just closed my second meeting in North Carolina, at Warner's Chapel, with nine baptized and the church pulled out of the anti-Bible-study channel, with a good Sunday school started with four classes to be taught the Bible each Sunday, with scriptural literature to help them in their Bible studies. I look for much good to result from this meeting. For a long time this church has had an idea that it is wrong to teach the Bible to our children on Sunday, for such would be a Sunday school; so they, by neglect to teach the young the Bible, had allowed them to drift off into the sectarian churches. But after teaching those good people that the Sunday school is not an organization nor society, but only a church work in which the word of God is taught to all classes, they at once saw their mistake in their past failure and went to work to remedy the same."

Earnest C. Love, Fresno, Cal., writes: "At a recent meeting of the trustees and friends of the Fresno Home and School it was decided that we should begin building just as soon as possible. We want two one-story buildings with basement that can be used as kitchen and dining room, and large enough to accommodate about one hundred; the main floor of the buildings to be used for classrooms. Building material is somewhat cheaper than it has been, and by paying cash for everything and doing most of the work ourselves we hope to reduce the cost to a minimum. After we have shown that we mean business by making a satisfactory start, we have the assurance that we will receive help and coöperation from the people of this city. We have no time to lose, for we hope to open school in September on a larger scale, and take care of all who wish to come. From present indications there will be a large attendance."

Miss Nellie Straiton, Fort Worth, Texas, says that during the first quarter of this year she received and forwarded to Sister Lillie Cypert, in Japan, $300; to others, $49. She then says: "The work in Japan is growing, and our missionaries are ready for greater and still greater work, but the contributions have not been increasing in proportion. Dear reader, your gift is needed, and without it the progress of the spread of the gospel will be hampered to that extent. A great many more regular monthly contributions are needed. Won't several churches, Sunday-school classes, and scattered individual Christians respond to this call? And if there are those who cannot send every month, let them send an occasional gift, for these occasional gifts coming from many sources are a wonderful help in the work. If you want a copy of my 'Missionary Statement for 1920' or 'Do Japanese Girls Need Christian Teaching?' address Miss Nellie Straiton, 1030 South Lake Street, Fort Worth, Texas."

James E. Chessor, Centerville, Tenn., writes: "W. W. Bates, the drummer-preacher, of Nashville, Tenn., delivered five sermons in his native county of Hickman on May 28, 29. On Friday evening, May 27, he preached in Hohenwald, Lewis County. Coming into Hickman County on Saturday, he spoke to a great assemblage of people at a graveyard decoration on Sulphur Creek, and again at night at the church in the same community. On Sunday he preached in the morning on Sulphur Creek, and in the afternoon and at night at Coble, large and appreciative audiences being present at all the services. He visited for the first time in twenty years the scenes of his childhood and drank from the boyhood spring. Recently he buried his father in West Tennessee, and is now the only surviving member of the family, a younger brother and his mother having died many years ago. He referred to this feelingly in his address at the cemetery, and promised to return again next year."

Carl A. Gardner writes from Bardwell, Texas: "George A. Klingman preached for the brethren at Bardwell on Sunday, May 22. The crowds were large at each meeting, and those who heard his discourses were edified and uplifted. In the afternoon Brother Klingman spoke on Christian education. If every preacher would speak a few times each year on the great needs of Christian education, and if every congregation would urge its members to give liberally for this great work, we would soon have some educational institutions that would be the equal of the best in material equipment, as well as in scholarship. I am in the public-school work, but I am certain there is not a greater field for Christian service than in the education of the young people under Christian surroundings and influence. While other religious bodies go forward in unity for the advancement of their schools, we fuss about methods and policies. As individuals we can do anything under the sun that is right, and the best method we can find is the one to use."

E. C. Fuqua writes of the work in Colorado: "We are building a new house at Colorado Springs, another at Boulder; our gospel tent has just cost us ninety-five dollars to get in readiness for the summer's campaign; we are pressed to meet payments on the house here at Fort Collins; and other matters of this nature take up all our means really more rapidly than we can supply them." Concerning his publication work he says: "As to my 'paper,' I am only printing tracts—one irregularly, in newspaper form, for free distribution; and I am fully convinced that ten times more people are being reached with the truth—as I would preach it—than would be possible without this means. Aside from the purchase of the equipment (which is all fully paid for) this work costs little, as I put in my spare time this way. I am putting out about ten thousand tracts a month, and I know of great good being accomplished through this means. Never will any help be asked for this phase of the work, since I mean to do only what I am enabled to do through volunteer donations."

Relative to a good brother's illness J. Will Henley writes: "Perhaps there are but a very few live, wide-awake Christians who do not know, or have not heard of, R. W. Arrington, of Stephens, Ark. For years he was associated with E. M. Borden in the publication of the Christian Pilot. My name appeared with his on the editorial staff of that paper for several years. No soldier in our ranks has fought more faithfully or gained more profitable victories for our Lord's cause than he. Many hearts have been made glad through the ministry of this great and good man. Brother Arrington in all probability has but few more months for this life. Like the great rank and file of gospel preachers, he has not a fortune in this world's goods. I here suggest that the brethren be not unmindful of this sick brother, but that they supply his every need, and that they do it *now*. Let us make a deposit here in heaven's bank that will return unto us interest compounded many times. Jesus may be visited on the sick bed in this case. As for me, I have sent to him my prayers and my offering. Let others do likewise. Write him good, cheery letters. Call and see him when passing his way."

R. N. Moody, of Albertville, Ala., writes: "Paul said: 'As we have therefore opportunity, let us do good unto all men.' I trust the brethren will consider the proposition I am making an opportunity to do good and that they will act accordingly. Three miles west of New Market, Ala., there is a meetinghouse that was built last year just before the financial crash came. It is a well-built house, and good for fifty years. It is at an accessible place in a good community. There is a balance of three hundred dollars due on it, which the brethren, on account of the crash, were unable to meet. R. J. Hastings was the main promoter in building, and assumed all responsibility for what is behind, besides doing more in work and money than his share in the matter. Brother Hastings is old and not able to work as he once was, and it would fall heavily on him to have the debt to pay. So I want to be one of thirty, more or less, to pay off the debt, and have already sent my check for ten dollars. So come along, brethren, and let us pay off this debt, and thus relieve Brother Hastings of this embarrassment and save the house to the cause of Christ. Send your donation to R. J. Hastings, New Market, Ala."

QUERY DEPARTMENT

BY J. C. McQUIDDY.

W. J. Matheson, of Mercer, Tenn., wishes to know whether it was the man or the unclean spirit which was in him speaking as recorded in Mark 5: 7-10, which reads: "And crying out with a loud voice, he saith, What have I to do with thee, Jesus, thou Son of the Most High God? I adjure thee by God, torment me not. For he said unto him, Come forth, thou unclean spirit, out of the man. And he asked him, What is thy name? And he saith unto him, My name is Legion; for we are many. And he besought him much that he would not send them away out of the country." While the man evidently did the speaking, he was moved to do so by the evil spirit which was in him and which spoke through him. This is evident from the language of verse 7, which says: "And crying out with a loud voice, he saith, What have I to do with thee, Jesus, thou Son of the Most High God? I adjure thee by God, torment me not." Jesus said in verse 8: "Come forth, thou unclean spirit, out of the man." And Jesus asked him: "What is thy name?" The evil spirit said unto Jesus: "My name is Legion; for we are many."

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W. A. Sisco, Lyles, Tenn., asks: "(1) What is the office duty of deacons? Should deacons take care of the funds of the church and use the means as the church directs? (2) Should the Lord's-day contributions be used for the support of preaching? Should preachers have any support for preaching on Lord's day only?"

1. The word "deacon" means a servant, a helper. It is frequently used in the Scriptures, and always means a servant, a minister, one that works for or in behalf of another. (Matt. 20: 26.) The word translated "deacon" is frequently rendered "minister." The seven appointed to attend to the Grecian widows at Jerusalem are usually regarded as deacons, though they are not so called in the Bible. The work of the deacon is gathered from the work the seven were appointed to do. The work of the seven was temporary, and some of the number were found preaching in the Dispersion. If these be the typical deacons of the church, the work of looking after the poor of the church and of seeing that their wants are supplied is clearly their duty. In 1 Tim. 3: 8-13 some of the qualifications are given. The passages are: "Deacons in like manner must be grave, not double-tongued, not given to much wine, not greedy of filthy lucre; holding the mystery of the faith in a pure conscience. And let these also first be proved; then let them serve as deacons, if they be blameless. Women in like manner must be grave, not slanderers, temperate, faithful in all things. Let deacons be husbands of one wife, ruling their children and their own houses well. For they that have served well as deacons gain to themselves a good standing, and great boldness in the faith which is in Christ Jesus." Some hold that this means that the deacon, as well as the elder, must be a married man. David Lipscomb, in reply to the question, "Must a deacon be a married man?" answered: "We do not think that language intended to require they should be married and have children; but as that was the common state of man, directions were given as to what kind of wives and children they should have. If it was prohibitory, Paul was unfit for a deacon; and he recommended that those who could restrain their passions should refrain from marriage that they might devote themselves exclusively to the service of God. The deacon is a servant of God and the church. That construction would present the case that Paul (1 Cor. 7: 30-35) recommended them to pursue a course to fit them for service of God; yet the course that he recommended prohibited their doing the service in some most important functions and positions."

2. I see no reason why the contributions made on the first day of the week should not be devoted to the support of preachers. "Now concerning the collection for the saints, as I gave order to the churches of Galatia, so also do ye. Upon the first day of the week let each one of you lay by him in store, as he may prosper, that no collections be made when I come." (1 Cor. 16: 1, 2.) If it be right to contribute for the support of the saints on the first day of the week, it is certainly scriptural and right to contribute for any other good work on that day. They that preach the gospel should live of the gospel. "Even so did the Lord ordain that they that proclaim the gospel should live of the gospel." (1 Cor. 9: 14.) The preacher who labors during the week should not spoil the churches by preaching for them for nothing. He should be supported in the work and then dispense his own gifts. Both he and the church should give as the Lord has prospered them. A rich brother insisted that a preacher be secured to preach for a church who preached without any remuneration and also made a liberal contribution to the church.

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W. T. Buffaloe, of Black Oak, Ark., asks the "Query Department" for an explanation of Acts 2: 38 in connection with Acts 3: 19. (1) He asks: "Does the expression, 'seasons of refreshing,' mean the forgiveness of one's past sins at the time of the baptizing or special blessings?" (2) He also wishes to know the meaning of John 4: 2, and asks: "Does the expression in parentheses mean that Christ baptized only his disciples and no others, or that he baptized no one at all, but his disciples did the baptizing?"

1. Acts 2: 38 reads as follows: "And Peter said unto them, Repent ye, and be baptized every one of you in the name of Jesus Christ unto the remission of your sins; and ye shall receive the gift of the Holy Spirit." Acts 3: 19 reads: "Repent ye therefore, and turn again, that your sins may be blotted out, that so there may come seasons of refreshing from the presence of the Lord." Believers are required to repent and be baptized unto the remission of sins. In Acts 3: 19 believers were required to repent and turn again —that is, be baptized in order that their sins be blotted out. This is the same as Acts 2: 38, the blotting out of sins meaning remission of sins. Then follows "seasons of refreshing from the presence of the Lord," which evidently means the same as receiving the gift of the Holy Spirit.

2. John 4: 2 declares: "Although Jesus himself baptized not, but his disciples." The meaning of this is that Jesus did not baptize any one, only as he did it through his disciples. The statement of the Bible is so clear on this point that it is wholly unnecessary to elaborate upon it.

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T. B. Lawrence, Anson, Texas, wishes to know if 1 Cor. 14: 34 applies to the churches to-day. The passage reads: "Let the women keep silence in the churches: for it is not permitted unto them to speak; but let them be in subjection, as also saith the law." I see no reason why any one should say that this language does not apply to the church of the present time. The Bible was written for peoples of all ages. We find Paul teaching the same truth in 1 Tim. 2: 11-14, which reads: "Let a woman learn in quietness with all subjection. But I permit not a woman to teach, nor to have dominion over a man, but to be in quietness. For Adam was first formed, then Eve, and Adam was not beguiled, but the woman being beguiled hath fallen into transgression." I do not see how to make this any plainer, and would not for one moment undertake to say that such scriptures do not apply to the churches now as well as to the New Testament churches. It appears to me to be a species of infidelity to say that the language is not applicable to the churches of the present time.

HOME READING

Old Mothers.

I love the old mothers—mothers with white hair
And kindly eyes and lips grown softly sweet
With murmured blessing over sleeping babes.
There is something in their quiet grace
That speaks of the calm of Sabbath afternoons;
A knowledge in their deep, unfaltering eyes
That far outstretches all philosophy.
Time with its caressing touch about them weaves
The silver-threaded fairy shawl of age,
While all the echoes of forgotten songs
Seem joined to lend a sweetness to their speech.
Old mothers! as they pace with slow-timed step,
Their trembling hands cling gently to youth's strength;
Sweet mothers! as they pass, one sees again
Old garden walks, old roses, and old loves. —Exchange.

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Would You Have Answered?

You would not be in a Japanese house long without noticing their extreme politeness, and that this politeness was especially shown by children toward their parents. The one thing that Japanese children must learn is perfect obedience. A child would as soon think of refusing to do a thing altogether, when told, as to ask why he must do it.

A little American girl, the child of a missionary, was playing in the street with some Japanese children.

"Mary," called her father from the house, "come in."

As she paid no attention, the others thought she had not heard, and began to say to her: "Your august father is calling you," "Your honorable parent is beckoning to you," and so on.

"I don't care," said Mary.

The children stopped playing and looked at her in astonishment. Her father called again. This time she answered crossly: "I don't want to come in. What for?"

At this the children picked up their playthings and hurried home, talking excitedly all the way. "Rude little foreigner!" "Bad little girl!" they said. And it was a long time before Mary saw anything of her friends again.—Lutheran.

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Which Would Be Worse?

If a friend came by and said to you, "Let me have Janie for the afternoon. I'll take her down to the café and feed her some mince pie and some hot coffee, and"—

But you wouldn't let her get to the end of that grown-up menu before you would say a peremptory "No," for you are far too careful of your young daughter's physical health to want to see her stomach loaded with such a diet. Mince pie and coffee and so forth may have their own peculiar place in the dietary of a grown person, but you don't have to think twice to see that they have no place in the food catalogue of a little child.

But suppose the friend had said instead, "Let me have Janie for the afternoon. I want to take her to the picture show," would you have been thoughtful enough to ask what sort of a picture was being shown, or would you have put Janie's little bonnet on her and let her run along to have presented to her eyes some sort of depraved hash of spiritual ideals and have said not a word about it? Maybe you say that your friend would not care for a depraved or seductive picture, and so you would feel safe, after all.

My dear little mother, a great many grown-up people have not thought seriously about the diet of a child; and if you give over the feeding of your child into their hands, you will most likely have a sick child or an undernourished one. But the wrong food in your child's stomach is easier to get rid of by the course of offended nature than is the subtle poison of a picture never meant for the heavenly eyes of childhood to see. Some people will tell you: "O, the children don't understand it, and so they either pay no attention to it or else go right out and forget it." That is not true. The plastic little brain stores it all away, and memory and imagination take it out and convert it into the most seductive poison when the time comes. My dear mother, do please be careful what sort of "picture food" you give the minds of your precious little folks. They have no business seeing any picture play in the world that you do not know personally to be the sort of spirit suggestion you want them to receive. The picture may be all right for grown people and yet be wholly unsuited for a child. Think of this when some one asks to take your child to a picture show.—Frances McKinnon Morton.

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Where Was Mother?

Mr. Smith, hearing music at his neighbor's house, decided he would drop in and see how they were. Mr. Jones welcomed him and ushered him into the parlor, where his daughter was playing the piano and his son singing. Mr. Smith begged them to continue. They consented. The first song they selected was "Mother." They sang this very feelingly, and then father joined in the chorus. This was followed by "Mother Machree" and others of like sentiment. Then they stopped for a while, and Mr. Jones commented on songs about mother—how true they were, how dear, and how they loved to sing them. Then, as Mrs. Jones hadn't appeared yet, Mr. Smith inquired about her state of health. "O," said Mr. Jones, "she's well enough. She's in the kitchen doing the dishes, but after she has finished and taken in the wood she'll join us."—Exchange.

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Ask Yourselves.

I want you to ask yourselves whether you make it fruitful in your lives, as you must answer to God at the judgment day. If you joy in an inward peace; if your private prayers are more a delight and less a task; if your communions are far more frequent, with a better preparation for each and a real thanksgiving after; if your family find you more loving, and your business associates note your work done more faithfully; if God is in all your thoughts, and you rejoice in being a fellow citizen with the saints; if you are readier to offer services and dues of every sort to God's holy church; if your Bible is growing more familiar, your speech kinder, your smile brighter—then praise God for the good seed sown, which is springing up in the garden of your heart, and resolve to tend that garden carefully. If not, then God grant you a fresh opportunity for receiving his word aright. May he have mercy on us all and bless us, not as we deserve, but out of the abundance of his grace.—William H. Van Allen.

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An Overdose of School.

There is only one set of children in the Hawaiian Islands, according to Everyland, who are not radiantly happy. These are the Japanese. Required by law to attend the American schools, they are required by their own people to attend also the Japanese schools held in connection with the Buddhist temples. So, for an hour or more before the American school bell rings, and again at three, when the American school "lets out," the little brown folk are at work in these Buddhist schools, studying aloud in that curious way that the Chinese also have. Doesn't it seem as if that were a little too much of a good thing?—Exchange.

Life Comes Through Obedience to God's Commands.

BY S. WHITFIELD.

God has given us physical life, and he has provided means by which it is sustained. It is sustained by taking into the body the food that God has provided for it, fresh air, exercise, and whatever else God has given for the good of the body. God has adapted these things to the body and the body to them. There is no other way of keeping up our existence here. By taking into the body these things that God has given us and doing what he requires, we live; failing or refusing to do these things, we die.

God gave our first parents life at the beginning, but they lost it through transgression of his command. All responsible people have sinned and have come short of the glory of God. So all such have lost life, and it can be received again only through God's institutions, ordinances, and commands—through obedience to these.

At the beginning God required people to offer sacrifices at the altar; he recorded his name at the altar; and he promised to meet them there. This was God's means at this time by which they did his will. Later the Ten Commandments, with the other laws that grew out of them, were given; and all of these God gave them to observe. Then they had the tabernacle, with all of its service, ordinances, and commands. The temple at Jerusalem followed the tabernacle and took its place.

God met the children of Israel in obedience to all these laws, and blessed them as they did his will. He met them and blessed them through his laws, or ordinances, and service.

Through these alone no life could be received, but all of these pointed to the Christ; so through obedience to these they will receive life through Christ, who died for the sins of the whole world.

"But he answered and said, It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." (Matt. 4: 4.) So Jesus taught, as the Old Testament does, that life comes through the word of God. As people hear, learn, and obey the word of God, they enter into life; and it is sustained as we keep on doing God's will.

"Jesus saith unto them, My meat is to do the will of him that sent me, and to finish his work." (John 4: 34.) When we are doing the will of God, we are eating of spiritual food that will give us spiritual life. We should see from this the importance of obeying the commands of God, whatever they are.

"And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent." (John 17: 3.) Jesus knew the Father, pleased his Father, and honored his Father by doing his will. We can only know God and Jesus Christ, and please them, by learning and obeying their commands; and we have life as we do this, and by doing this through life we enter into eternal life at last.

In the great commission, given by Jesus to the apostles for the whole world, we have the commands in obedience to which the sinner is brought into Christ, or into life. Baptism is the last of these, and even it must be obeyed before the sinner can receive remission of his sins, and receive life through the death and blood of Christ.

Then we have the worship, work of the church, and all the Christian duties that are to be observed by the children of God; and in doing all of these we have life day by day. So that we receive life and sustain it through God's laws, institutions, and commands. Apart from these, no life can be received. Hence the importance of always respecting what God says, trembling at his word, and never adding to it, taking from it, or changing it, but always letting the truth of Jehovah settle all disputes and questions.

It takes life to produce and sustain life. We owe our existence to God. In all the food that we eat, that sustains our physical life, life has been given. That which has had no life in it is not food for us. Jesus gave his life that we might live. "I am come that they might have life, and that they might have it more abundantly." (John 10: 10.) We receive life through him by doing what he says. He is "the way, the truth, and the life." "And why call ye me, Lord, Lord, and do not the things which I say?" (Luke 6: 46.) "Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city." (Rev. 22: 14.)

Warning Quotations.

BY H. C. FLEMING.

In view of the present condition of the world, it may be well to call the attention of the reader to the following quotations, without comment, hoping that some will read all in connection therewith and be warned in time to draw near to God that he may draw near to them.

"Noah, being warned of God of things not seen as yet, moved with fear, prepared an ark to the saving of his house." (Heb. 11: 7.)

"Whom we preach, warning every man, and teaching every man in all wisdom; that we may present every man perfect in Christ Jesus." (Col. 1: 28.)

"To whom shall I speak, and give warning, that they may hear? behold, their ear is uncircumcised, and they cannot hearken: behold, the word of the Lord is unto them a reproach; they have no delight in it." (Jer. 6: 10.)

"Therefore watch, and remember, that by the space of three years I ceased not to warn every one night and day with tears." (Acts 20: 31.)

"I write not these things to shame you, but as my beloved sons I warn you." (1 Cor. 4: 14.)

"Then said he to the multitude that came forth to be baptized of him, O generation of vipers, who hath warned you to flee from the wrath to come?" (Luke 3: 7.)

"And he said, Take heed that ye be not deceived: for many shall come in my name, saying, I am Christ; and the time draweth near: go ye not therefore after them." (Luke 21: 8.)

"But evil men and seducers shall wax worse and worse, deceiving and being deceived." (2 Tim. 3: 13.)

"For as Jonas was a sign unto the Ninevites, so shall also the Son of man be to this generation." (Luke 11: 30.)

"Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood." (Acts 20: 28.)

"And, behold, I come quickly; and my reward is with me, to give every man according as his work shall be." (Rev. 22: 12.)

"And these shall go away into everlasting punishment: but the righteous into life eternal." (Matt. 25: 46.)

"For I say, through the grace given unto me, to every man that is among you, not to think of himself more highly than he ought to think; but to think soberly, according as God hath dealt to every man the measure of faith." (Rom. 12: 3.)

"Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap." (Gal. 6: 7.)

"Likewise ye, when ye shall have done all those things which are commanded you, say, We are unprofitable servants: we have done that which was our duty to do." (Luke 17: 10.)

"Whereby are given unto us exceeding great and precious promises: that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust." (2 Pet. 1: 4.)

"Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven." (Matt. 7: 21.)

"And ye shall be hated of all men for my name's sake: but he that endureth to the end shall be saved." (Matt. 10: 22.)

A GOOD MEDICINE FOR LOSS OF APPETITE

General debility and that tired feeling is Hood's Sarsaparilla. This highly concentrated, economical medicine is a great favorite in thousands of homes. It is peculiarly successful in purifying and revitalizing the blood, promoting digestion, restoring animation, and building up the whole system.

Get this dependable medicine today and begin taking it at once.

If you need a laxative take Hood's Pills. You will surely like them.

ASPIRIN

Name "Bayer" on Genuine

"Bayer Tablets of Aspirin" is genuine Aspirin proved safe by millions and prescribed by physicians for over twenty years. Accept only an unbroken "Bayer package" which contains proper directions to relieve Headache, Toothache, Earache, Neuralgia, Rheumatism, Colds and Pain. Handy tin boxes of 12 tablets cost few cents. Druggists also sell larger "Bayer packages." Aspirin is trade mark Bayer Manufacture Monoaceticacidester of Salicylicacid.

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The Resolve.

O, I will follow thee,
Star of my soul!
Through the great dark I press
To the goal.

Yea, let me know thy grief,
Carry thy cross,
Share in thy sacrifice,
Gain thy loss.

Daily I'll prove my love
Through joy and woe;
Where thy hands point the way,
There I go.

Lead me on year by year,
Safe to the end;
Jesus, my Lord, my life,
King and friend.

—J. B. Monsell.

The Work at Tyner, Tenn.

BY FLAVIL HALL.

Last Lord's day (May 29) I spoke morning and evening for the faithful ones at Tyner, Tenn. We met in the home of Sister Harris. No. 55 was called for, and with delight we sang about the announcement of the glorious Lord's-day morning by the rising of the sun; about singing and praying together, reading "the dear old Book by which Jehovah's love and blessed will we see," eating and drinking "the supper set by Him who has gone before," contributing, thinking of the absent ones, "of faithful ones who've gone to live with Jesus o'er the deep blue sea," the Father's love, his help, our desire to do his will and to please him, our confidence that he will safely bring us through all the trials of our earthly pilgrimage "till we reach the land of promise" by and by; and about the blessedness of obeying the words of Him who died for us.

The worship according to the New Testament was started at Tyner by three sisters. Now from twelve to seventeen meet with them regularly, and a Christian boy of fifteen, Albert Robinson, leads the worship. They have started them a neat house of worship, and need at least eight hundred dollars with which to finish it, and this surely should be forthcoming. If courage, resoluteness, zeal, and loyalty under difficulties do not appeal to the sympathies of Christians and stir them to give support to a few, in whom such qualities are eminent, it is because they have not been rightly educated. The determination and stability of a few under trials is the strongest evidence possible of the future success and permanence of the work.

Brother Charles Holder, of Bridgeport, Ala., told me last Lord's-day morning that the efforts of the faithful few at Tyner could not fail, and that Tyner was one of the best localities for a true church that he knew of, since a high school of eminence is there; and let it be remembered that Sister Daisy Chambers Major, from Wilson County, Tenn., is the wife of the principal, and is leading in the effort to establish a true church permanently at Tyner. The restrictive clause is in the deed, and so no one need have any fears along that line.

Of the starting of the South College Street Church, in Nashville, Brother F. D. Srygley wrote as follows: "He started the work which resulted in the establishment of the church on South College Street, Nashville, of which he is now senior elder and in which there are over five hundred members, by preaching the first sermon in that part of town to an audience of three, all of whom were women, in an upper room over the firemen's hall." It was the lamented David Lipscomb who did that. His second sermon there was to an audience of six, and thus the work steadily grew. Cast away perverted ideas about immediate growth in numbers and send donations to Mrs. W. W. Major, Tyner, Tenn. Were it not for her activities, Christians who now are worshiping faithfully would be worshiping nowhere, and that boy, Albert Robinson, would not be under the influence of the true church.

Select Paragraphs.

A little too late is a lot too late.

Pure doctrine is the lifeblood of the church.

Character is determined by what we emphasize.

All the light of hope is the reflection on our hearts of the light of God.

They alone are able to enjoy this world who begin with the world unseen.

Patient waiting for an answer to prayer is a clear proof of faith in our Lord.

The darkest word is "sin;" the meanest word is "hypocrisy;" the shortest word is "time;" the longest word is "eternity."

How wonderfully beautiful is the delineation of the characters of the three patriarchs in Genesis! To be sure, if ever man could, without impropriety, be called, or supposed to be, "the friend of God," Abraham was that man. We are not surprised that Abimelech and Ephron seem to reverence him so profoundly. He was peaceful, because of his conscious relation to God.

BOILS Old Sores, Cuts and Burns have been healed since 1820 with

Gray's Ointment

Sold by all druggists. Write for sample to W. F. Gray & Co., 716 Gray Bldg., Nashville, Tenn.

The next time you buy calomel ask for

Calotabs

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

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

TETTERINE

Ends Complexion Worries

Healing, Antiseptic, Soothing, Fragrant.

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

FRECKLES

Now Is the Time to Get Rid of These Ugly Spots.

There's no longer the slightest need of feeling ashamed of your freckles, as Othine—double strength—is guaranteed to remove these homely spots.

Simply get an ounce of Othine—double strength—from your druggist, and apply a little of it night and morning and you should soon see that even the worst freckles have begun to disappear, while the lighter ones have vanished entirely. It is seldom that more than one ounce is needed to completely clear the skin and gain a beautiful clear complexion.

Be sure to ask for the double strength Othine as this is sold under guarantee of money back if it fails to remove freckles.

Headaches Vanish

Sick or nervous headaches, backaches, woman's aches, etc., almost instantly respond to the liquid remedy—Capudine. It stops the pain by removing the cause, giving quick relief. Every home should keep a bottle handy. Sold by druggists in three sizes. Insist upon the liquid remedy—Capudine.

Kill All Flies! THEY SPREAD DISEASE

Placed anywhere, DAISY FLY KILLER attracts and kills all flies. Neat, clean, ornamental, convenient and cheap. Lasts all season. Made of metal, can't spill or tip over; will not soil or injure anything. Guaranteed.

DAISY FLY KILLER at your dealer or 5 by EXPRESS, prepaid, $1.25.
HAROLD SOMERS, 150 De Kalb Ave., Brooklyn, N. Y.

Renew your subscription to the Gospel Advocate.

Paragraphs.

BY JOHN T. HALL.

In all congregations of Christians that we know there are a great many careless, indifferent members, who claim to be Christians and on their way to a better world. Some of them are acting and living out Christlike lives (morally), but do not attend church. We know that going to church on Lord's day is not all of the duty of a church member. Many of the above-mentioned ones are more upright in their lives than some who would almost risk all to get to church regularly. It is a great pity all cannot be brought to understand that the work of the church is a coöperative work, and that no one on this earth can prosper spiritually unless he does his part in the coöperation. "No man liveth unto himself."

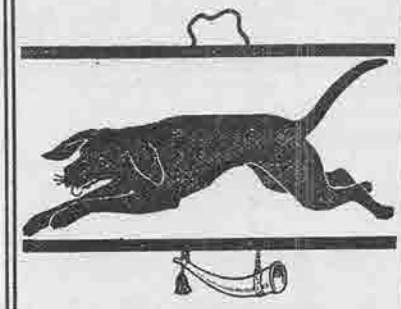
If you believe that there are members of the church who are guilty of wrongs that you would be ashamed to commit, join in with the better element and help to make all what they should be. If you have not the confidence in yourself that you can help others to live right and be happy, just turn a new leaf and go in that direction yourself. It will not be very long until you will feel that you are indeed a new creature in Christ Jesus.

Do not always be talking or speaking of the faults of others, and you will have more friends and a greater influence for good. The great Webster said: "He that is constantly caviling over the little imperfections of his fellow beings will soon find mankind united against him." We often blame others for something we are guilty of ourselves. James said: "Keep *yourself* unspotted from the world." When you fail to be governed by the divine law, you are going in the wrong direction and your life is not what it ought to be.

No parents who fail to unite with the Christian world in the effort to convert the world to Christ need expect to wield an influence for good over their children. If you want the congregation with which you stand identified to be a benefit, a blessing, and a light in the community in which you live, get out of that state of indifference and "put on the whole armor of God." Let your light for good shine for the betterment of the church and God's cause in every way. Be a worker for the right in every way, and by so living you will have for company as you pass on the One that Solomon spoke of as a "friend that sticketh closer than a brother," and you will be saved at last.

When we all get busy in the right way, good results will come. One of the sons of the great John D. Rockefeller was traveling through and stopped off in some city. He was

A Brand-New Book



"OLD LIMBER"
or
THE TALE of THE TAYLORS
by
DeLONG RICE

"ALF and BOB TAYLOR, with their eloquence, their fiddles, and their fox hounds, have wrought for themselves a niche of eternal melody in the hearts of their country."

So states the author of this little book, which we present as the best product of the pen of DeLong Rice. Into one hour of reading he has gathered the strange and romantic story of the two most wonderful political campaigns of Tennessee—the thrilling tale of the happy comradeship and the lifelong rivalry of the two famous brothers—a disclosure of the remarkable and heretofore unpublished incidents that attended the political division of the Taylor family—the wonder of "The War of the Roses" that attracted the attention of the world—and the truth about "OLD LIMBER," the peerless and now immortal fox hound that played the leading role of sentiment in the political campaign of last fall, from the Mississippi River to the Unaka Mountains.

With a "Cast of Characters extending from a President of the United States to a fox hound," the story touches a wide range of human sentiment; and through it all is the aroma of crackling camp fires and the music of the chase.

THE BOOK is beautifully printed and bound, appropriately illustrated, and packed in a neat gift box, ready for mailing.

PRICE, $1.00 THE COPY, POSTPAID TO ANY ADDRESS.

Correspondence with Bookstores and News Agencies is invited.

Special club rates to Fox Hunters' Associations, if ordered in sufficient numbers.

Where we have no Bookstore customer, we will offer an attractive proposition to any energetic woman or man who may desire to handle the book.

Write to us to-day.

McQUIDDY PRINTING CO.,
NASHVILLE, TENN.

Sure Relief

6 BELL-ANS
Hot water
Sure Relief

BELL-ANS
FOR INDIGESTION

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asked to make a speech and to tell when he thought times would change for the better. His reply was: "When we all follow in the footsteps of the lowly Nazarene."

In this fast age of the twentieth century it is no easy matter to avoid too much effort to make money, engaging in worldliness, etc. The old adage is appropriate: "Get right; time is precious." A dying poet prayed for just one more day, and then for just one more hour, that he might get nearer into the right way. If you will get a move on yourself, attend more to little things, talk more in the right way, and live out your pretensions, somebody will listen to you, some one will follow in your footsteps. Going in this direction, you will be a benefactor, a blessing, and a shining light.

A Point Overlooked.

BY R. L. WHITESIDE.

A great lamentation is heard concerning the scarcity of preachers. The call is for more preachers. We have overlooked one point—namely, there is a greater need for more preaching. There are nice speeches in plenty, but we have drifted away from solid gospel preaching. We deal much in words, illustrations, word painting, catchy sayings, but not much in gospel facts. It has been my happy privilege to hear such masters as Lipscomb, Sewell, Brents, Kurfees, Taylor, Sutton, and other great preachers. What I hear now is painfully different. If all who really profess to be preachers of the gospel would cease their efforts to please and entertain, and preach the solid gospel of Jesus Christ, it would, in a measure, meet the demands for more preachers, and might result in enlisting others to help in the great work. If you wish to stir up in a boy a desire to preach, preach the gospel to him. When I listen to some men perform in the pulpit, I am reminded of Hamlet's answer when asked what he was reading—"Words, words, words," said he.

If there were no valley, there would be no aspiration for the heights.

RENWAR VS. RHEUMATISM.

It is certainly a pity that so many people suffer year after year the intense pains of rheumatism when it can be so easily expelled from the system by the simple treatment of taking Renwar Rheumatic Salts. Rheumatism is caused by uric acid in the blood; and in order to effect a complete cure, it is necessary to entirely eliminate this acid from the blood. Renwar is guaranteed to relieve, or your money refunded. It contains no injurious drugs. It is the one sure remedy, and it does not in the slightest degree injure the stomach or affect the heart. Mr. Joseph L. Boehmer says: "One 50c bottle has done me more good than all sanatorium treatments; and what it did for me, why should it not do the same for others? Should any one doubt the virtue of Renwar and the certainty of curing this malady, refer them to me." For sale by druggists; price, 50c; or by mail on receipt of price from WARNER DRUG COMPANY, NASHVILLE, TENN.

McQUIDDY PRINTING CO.
NASHVILLE

ENGRAVED VISITING CARDS

		PLATE AND 100 CARDS	
		One Line	Extra Lines
1	Mrs. Morris E. Barr	$3.25	$1.50
2	Miss Virginia Haley	5.25	2.75
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4	Miss Emma R. Leathers	3.25	1.50
5	Miss Almyra Reams	3.75	2.00
6	Mrs. Carey N. Posegate	5.25	2.75
7	Mrs. Edward Glenn Walker	3.75	2.00
8	Mrs. Helen Simpson Cooper	5.25	2.75
9	Miss Elizabeth Barthell	3.75	2.00
10	Miss Kathleen Vaughan	5.25	2.75
11	Mrs. Justin Potter	5.25	2.75
12	MR. JOHN T. CAMPBELL	4.25	2.25
13	MR. FRANK B. EMMERLING	5.50	3.00
14	Miss Hester E. Bratten	5.50	3.00
15	MR. JACK SWANEY	3.75	2.00
16	MR. WILLIAM A. HUDSON	4.25	2.25

50 Cards reprinted from plate $1.50
100 Cards reprinted from plate 1.75
100 Plate-Marked Cards, extra ..... .25
50 Mourning Cards from plate 2.50
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Erasures on Copper Plate, per line 1.25

On orders of 100 Cards, with 50 name only and 50 with address, charge $1.25 for each lot of 50.

Charge 25 per cent extra line rate for adding Mr., Mrs., Miss, etc., to old plates.

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

School Desks
Opera Chairs,
Folding Chairs,
Church Pews,
Kindergarten Chairs.
School Supplies.
Blackboards.
SOUTHERN DESK CO., Hickory, N. C.

Skin Tortured Babies Sleep
Mothers Rest
After Cuticura
Soap, Ointment, Talcum, 25c. everywhere. For samples address: Cuticura Laboratories, Dept. V, Malden, Mass.

PARKER'S HAIR BALSAM
Removes Dandruff-Stops Hair Falling
Restores Color and Beauty to Gray and Faded Hair
60c. and $1.00 at Druggists.
Hiscox Chem. Wks. Patchogue, N. Y.

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

Renew your subscription to the Gospel Advocate.

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ANOTHER WOMAN ESCAPES

Mrs. McCumber Avoided a Serious Operation by Taking Lydia E. Pinkham's Vegetable Compound in Time

Georgetown, Ill.—"After my first baby was born I suffered so with my left side that I could not walk across the floor unless I was all humped over, holding to my side. I doctored with several doctors but found no relief and they said I would have to have an operation. My mother insisted on my taking Lydia E. Pinkham's Vegetable Compound and I soon found relief. Now I can do all my own work and it is the Vegetable Compound that has saved me from an operation. I cannot praise your medicine too highly and I tell all of my friends and neighbors what the Compound did for me." — Mrs. MARGARET MCCUMBER, 27 S. Frazier St., Georgetown, Illinois.

Mrs. McCumber is one of the unnumbered thousands of housewives who struggle to keep about their daily tasks, while suffering from ailments peculiar to women with backache, sideaches, headaches, bearing-down pains and nervousness,—and if every such woman should profit by her experience and give Lydia E. Pinkham's Vegetable Compound a trial they would get well.

Sore Feet?

Don't Worry. Here's a Remedy!

Hot foot bath. Dry feet carefully. Rub thoroughly with Eucapine Salve. Towel till dry. Then off to bed with a happy heart for your poor, sore feet will be better in the morning.

Eucapine Salve

Antiseptic Analgesic Antiphlogistic

(Prevents Infection) (Relieves Pain) (Allays Inflammation)

is a great comfort in cases of inflamed conditions of the skin and of the membranes of the air passages. 50c per 2 oz. jar, at your druggist's or by prepaid parcel post from the manufacturers. Full size jar free to physicians and quantitative formula supplied if desired.

Piedmont Laboratories, Inc.,
Clinton, S. C.

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FIELD REPORTS

Denton, Texas, May 31.—I am now at Baird in a meeting, but I can hardly tell how things are as to the prospect for a successful meeting. I was asked to come here and preach what they call the "baccalaureate sermon" for the High School on May 22, and I spoke to a packed house, and all seemed to enjoy my talk; but I tell you it is anything in the way of excuses these days to stay away from religious and church services. I spoke Sunday night to a large hearing in the school auditorium on "The Crime Wave, and Its Cause and Cure," and all seemed to realize the gravity of the situation; but to get people to take the remedy and effect a cure for this awful malady which is to-day covering the whole earth is a task not so easy to do. We are to have a meeting down town on the streets to-day, and hope to do some good. I will remain here, I judge, over the second Sunday in June, then I am asked to hold a mission meeting at Coppell, where we have no church and but two or three members. I have been there a time or two already, and I tell you, brethren, I never have seen a more receptive people. O, how badly we need mission work in our homeland!—D. S. Ligon.

Decherd, Tenn., May 31.—I recently closed a good meeting at Coalmont. The interest was good throughout the meeting, and large crowds attended the services. Two confessed their wrongs. Brother Bailey Brooks was with me most of the time. I being sick at the beginning of the meeting, he conducted the meeting until I was able to preach. He also led the song service. Brother Brooks is a good preacher and a good man, and ought to be kept busy preaching all of the time. I have just closed a good meeting in (West) Huntsville, Ala. I believe this to have been the most interesting meeting that I ever conducted. Fourteen were baptized and eighteen confessed their wrongs. The house was full at every service. A number of the preaching brethren there were with me a portion of the time—Brethren T. B. Thompson, John Jenkins, Joe Jones, and "Uncle" Dan Jones. The last named has passed his seventy-fifth milepost, but he is still active and full of zeal and love for the cause and does a great deal of preaching in the country. Among the "live wires" worshiping at West Huntsville is Brother J. I. Jones, a son of "Uncle Dan." He is an active elder of the church, together with Brethren Reed and Anderson, both good and zealous elders. The brethren here have one of the best Lord's-day Bible schools I have ever visited. I made my home with Brother and Sister Welch, who know how to make a preacher feel at home. Brother J. R. Coop led the song service for the meeting.—R. E. L. Taylor.

Albertville, Ala., June 1.—On Saturday before the third Sunday in May I went to Anniston, Ala., to continue a meeting begun by Brother Woodroof the Sunday before. I found a band of zealous Christians there, who, under the leadership of C. H. Woodroof, are doing much to advance the cause in and around Anniston. I stayed with them a week, and I never spent a week more pleasantly. The coöperation of the brethren was all that I could have desired, and Brother Woodroof knows just how to give a fellow preacher that unselfish coöperation that is so helpful in a meeting. He is an untiring worker, and has done a great work in Anniston, and all the brethren and sisters speak in the highest terms of his faithfulness. There were four baptisms during the meeting, and I think the members were greatly strengthened. My home while there was with Dr. Jere Watson and family, and a better preacher's home would be hard to find. From Anniston I went to Childersburg and preached on the fourth Sunday. It is always a pleasure to me to go there—not because I have a big crowd to preach to, for they surely have us boycotted in that town, but because of one brother and a few sisters who, in spite of the opposition, are courageously and faithfully fighting the good fight of faith. This work was started some years ago by Brother John T. Lewis; and although it has met with bitter opposition from the start, much good has grown out of the work there, and as sure as Jehovah's promises are true much more good will come of it, for a more faithful little band is not found every day. It is encouraging and inspiring to visit them and witness their faith and zeal. —R. N. Moody.

The Day of Christ.

No man rightly desires Christ's coming but he that hath assurance of benefit at his coming. To him the Day of Christ is as the day of harvest to the husbandman; as the day of deliverance to the prisoner; as the day of coronation to the king; the day of wedlock to the bride; a day of triumph and exultation, a day of freedom and consolation, a day of rest and satisfaction. To him the Lord Jesus is all sweetness, as wine to the palate, ointment to the nostrils, honey to the mouth; music to the ear, and a jubilee in the heart. Get assurance of Christ's coming, as a ransomer to redeem you, as a conqueror to subdue all your enemies under you, as a friend to comfort you, as a bridegroom to marry you, and then shall you, with boldness and confidence, with joy and gladness, with vehement and holy longing, say: "Come, Lord Jesus."—Grosse.

Unfinished.

All "good but willed, with God is done;"
So though each quickly setting sun
Sees work unfinished, just begun,
Fair goals unreached and race unrun;

Great God, behold alone the "will"
To do our best this life to fill
With deeds of love; and, striving still,
May we attain thy "finished" will!

—F. L. Ward.

USE MURINE FOR YOUR EYES

Night and Morning. *Have Strong, Healthy Eyes.* If they Tire, Itch, Smart or Burn, if Sore, Irritated, Inflamed or Granulated, use Murine often. Soothes, Refreshes. Safe for Infant or Adult. At all Druggists. Write for Free Eye Book. Murine Eye Remedy Co., Chicago

The Law of a King.

The law of a king is service,
And the kingliest serve the most;
And ye who are sons of promise
And would royal lineage boast,

Get under the common burden;
Go, help the brotherless sons,
And win the royal guerdon,
The thanks of comforted ones.

For suffering is measureless,
The sorrowing are a host;
The law of a king is service,
And the kingliest serve the most.
—Exchange.

Making Progress in Mississippi.

BY M. C. CAYCE.

Our meeting here is attended with interest. Three have been baptized, and others seem to be "almost persuaded." We have purchased from the Cumberland Presbyterians a good, centrally located meetinghouse with a seating capacity of three to four hundred. This house is just what is needed, is located in the right place, and was bought for the moderate sum of two thousand one hundred and thirty-seven dollars and fifty cents. Business men here in position to know say the lot, if vacant, would bring the price. Of course this house is yet to be paid for. This is the county seat of Lowndes County, a town of colleges and schools. The Mississippi State College, for girls, with a student body of about one thousand, is located here. This school is supported by the State, and preparations are now being made to enlarge materially the present capacity. Girls coming here to school are allowed to attend the church of their choice; but those girls who are members of the one body, and who are content with the simple New Testament worship, have had no choice but to attend some of the popular denominations, among which is the "progressive" church, which uses instruments of music and societies. This important place we have overlooked too long. I find that our brethren are always ready to lend a helping hand where needed. In Jackson, the capital of this State, we have purchased a house from the Presbyterians; and without mentioning the matter through the papers or making any appeal for help, I simply wrote a few personal letters, and on my visit home in April a few of our Nashville congregations cheerfully and promptly subscribed enough, with what the letters brought in, to pay for this house. Now, isn't that fine, and doesn't it prove conclusively that societies of men are unnecessary to do the Lord's work, and that we need no means of raising funds other than that taught us by God—namely, cheerful freewill offerings? People who think that the church of Christ is not missionary just simply do not know. They do not sound the trumpet nor herald their doings abroad, but I find them always loyal to the core and ready for every good word and work. Should any one feel disposed to have fellowship in this house, he will please mail the check direct to B. E. Seal, treasurer, Box 103, Columbus, Miss. I feel sure that the brotherhood share with us the rejoicing because of the way that God has blessed our labors here. On closing the meeting here I purpose going to Sturgis, Miss., and spending two weeks under the tent. Brother H. D. Jeffcoat is to be with me there, to assist and to lead in the singing.

Give me clean hands, clean words, and clean thoughts; help me to stand for the hard right against the easy wrong; save me from habits that harm; teach me to work as hard and play as fair in Thy sight alone as if all the world saw; forgive me when I am unkind, and help me to forgive those who are unkind to me; keep me ready to help others at some cost to myself; send me chances to do a little good every day, and so to grow more like Christ.—W. D. Hyde.

Be real about going to church. Go to be charged with power to go out and fight for Jesus Christ. Go, too, to show the world where you stand. Going to church is answering roll call; and what kind of a soldier is he who, when the captain calls roll, is not there to answer?—Fiske.

Duty is of far more importance than life. Life is a matter of very small account to any one in comparison with duty doing.—Exchange.

PRICES OF OUR HYMN BOOKS.

PRAISE HIM.

Music Edition—Boards.		Music Edition—Cloth.	
Single copy	$ 50	Single copy	$ 60
Per dozen	4 80	Per dozen	6 00
Per fifty	17 00	Per fifty	22 50
Per hundred	32 50	Per hundred	43 00

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

CHRISTIAN HYMNS.

Music Edition—Boards.		Music Edition—Cloth.	
Single copy	$ 55	Single copy	$ 65
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Per fifty	23 00	Per fifty	28 00
Per hundred	45 00	Per hundred	55 00

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

WORDS OF TRUTH.

Music Edition—Boards.		Music Edition—Cloth.	
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Per fifty	18 00	Per fifty	23 00
Per hundred	35 00	Per hundred	45 00

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VOICE OF PRAISE.

Music Edition—Boards.			
Single copy	$ 35	Per fifty	$16 00
Per dozen	4 00	Per hundred	30 00

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CHRISTIAN HYMNS AND WORDS OF TRUTH, COMBINED—CHRISTIAN HYMNS AND VOICE OF PRAISE, COMBINED.

Music Edition—Boards.		Music Edition—Cloth.	
Single copy	$ 70	Single copy	$ 75
Per dozen	7 20	Per dozen	8 75
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BY J. P. SEWELL.

The church in Washington is of more than usual interest for several reasons.

It is in our capital city, and furnishes a church home for those who gather there from all of the States for government work, and a place of worship for those who are called there on various kinds of official business.

Washington is necessarily a center of influence, and the church there should become a radiating center of spiritual truth and power. It has a wonderful opportunity so to do. It is making an excellent start in that direction. With just a reasonable amount of additional assistance from the brethren at large, it will be in a position to put on a strong program of expansion. I sincerely believe it may be depended on to do so. The missionary spirit is very strong; in fact, it is difficult for the leaders to hold it in check until other necessary things are finished. The congregation possesses the spiritual strength, knowledge of and love for the truth, the intelligence and zeal, making possible and highly probable a great missionary church just as soon as their present financial obligations are met and they are thus made free to proceed. The field about them is large and very inviting. I desire to urge that every congregation and individual disciple in the country who has had fellowship in this work send another gift at once, as much as possible, that the remaining eleven thousand dollars, or thereabout, due on their property may be paid. This will make them free to put on the missionary program they are so anxious and able to put on.

This church is of more than usual interest because of the further fact that hundreds of disciples from every section of the country have had fellowship in it and are thus personally interested.

Sister Sewell and I recently enjoyed the pleasure of two weeks with them. I am glad to make this report to all who are interested. We have much more, both in material and spiritual equipment, than I expected to find. Brethren, if each of you could make a thorough personal inspection of the work as I did, I believe you would feel just as I do, and would be exceedingly happy that you have had part in it.

The congregation has grown very rapidly since moving into their permanent home and is much larger in number than I expected. It is even now stronger than the average church in spiritual knowledge and strength and intellectual equipment. They are sane, conservative, and safe. They know well and are devoted to the plea

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for the restoration of the faith and practice of the New Testament church. In my twenty-five years' preaching I have never preached for a church that stood more loyally by the plain, uncompromising preaching of the whole truth. I thought the circumstances called for it, and I preached the old-time gospel just as plainly and aggressively as possible. Not one of them "flinched" or said "be careful," so far as I heard.

The elders and deacons are good men, intelligent and well trained, loyal to Christ, and free from hobbies. An unusually large per cent of the members take part efficiently in the worship and service. This much for the spiritual side of the work.

Their location is ideal. I doubt if a better one could be selected in Washington. The lot has a long frontage and is beautifully terraced. The house is a fireproof structure, nearly new, modern in design and structure. It contains a good auditorium and a number of well-arranged classrooms. It sits well back from the noise and publicity of the street. In their appeals for assistance they certainly have not exaggerated the desirability or value of the property.

It would not be right to close this report without expressing my appreciation of Brother and Sister W. S. Long. I think I have never seen a man more completely "wrapped up" in his work. It seems that nothing else gets into his mind, heart, or life. Everything he sees or hears promptly reminds him of something connected with that work. He is out early and late hunting up and interesting and teaching the people. He moves faster, covers more ground, and sees more people than any man I have ever been with. Sister Long is a delicate little woman; but, in order that Brother Long may give his entire time to the work of an evangelist in that great city and the church be able to pay its part on their debt, she does eight hours' hard work each day in a government department.

I am glad I went to Washington; I am glad I can make this report. I sincerely say, after two weeks of careful study of the situation, that I consider every penny given to the Washington work well invested. You have real cause for rejoicing in the stock that you own in that service; and if you have none, you should secure as much as you can afford before it is all gone. I believe it will pay dividends permanently.

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Silence.

To-night there is a hush abroad;
It is as though all winds were awed
Before the present face of God:
A hush on earth from plains to peaks,
And yet we know to him who seeks
Divinity in silence speaks.

—Clinton Scollard.

Is Idaho a Part of the World?

BY T. S. FLYNN.

"And he said unto them, Go ye into all the world, and preach the gospel to every creature." (Mark 16: 15.) Now, does this include Southern Idaho? If so, how long will the preachers be finding it out? This must be a part of the world; and there are many creatures here that have not had the gospel preached to them. There is a Christian Church at Twin Falls and one at Buhl, but at present neither of them has a preacher; and there is no church of Christ or preacher of that kind in all this great country. They go to California, Oregon, Washington, and even up into Canada; but they continue to leave us to the tender mercies of the world, the denominations, and the devil. Now, something must be wrong. I know some preachers that will preach two discourses on the first day of the week and take it easy the remainder of the week. I do not wish to judge our preaching brethren wrongfully or harshly; for Christ said: "Judge not, that ye be not judged." But the same Christ said in the same chapter: "By their fruits ye shall know them."

This is a great farming country. Now, brother, we will suppose you are farming here. You employ a man to work for you, and he comes on Monday and works well for two hours, then goes home and spends the remainder of the week, reads up on agriculture, and returns next Monday and works a couple of hours. What kind of a crop do you think you would make?

"And there were in the same country shepherds abiding in the field, keeping watch over their flock by night." (Luke 2: 8.) This is also a fine sheep country. A flock or band consists of from fifteen hundred to two thousand. In early spring the shepherd takes his flock to the mountains, from fifty to one hundred miles away, where there is nice grass and water for the sheep. Also there are many wolves and other wild animals, including the mountain lion. But he spends the summer with his sheep, so that he can watch over them day and night, and brings them back in the fall. This seems a little Paul-like. Now, suppose he takes his sheep to the mountains and gives them a good lick of salt, and returns home and spends the week; then goes back with another lick of salt on the next Monday, and continues this method the summer through. What condition would his flock be in at the time of bringing them home? "The hireling fleeth, because he is a hireling, and careth not for the sheep." (John 10: 13.) I fear too many are afraid of the wolf. Really, don't you think if every one that is preaching the gospel would put the energy and effort into it that Paul did, the world would see things in a different light?

Now, this is not to offend any one, and it will not offend any one that is doing his best to spread the gospel of Christ. But this is a much-neglected country. Any one interested will please write T. S. Flynn, Castleford, Idaho.

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Persons that can rarely or never say that they feel full of life are really among the most unfortunate. They do not live, but merely exist; for to live implies more than to be. To live is to be well and strong—to arise feeling equal to the ordinary duties of the day, and to retire not overcome by them—to feel life bounding in the veins.

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A Personal Statement.

BY A. B. L.

During my public ministry I have often had occasion to call attention to the troubles and temptations and sorrows of others, but in this article I ask the privilege of calling attention to my personal weakness and sin. For let me say, first of all, without equivocation or any attempt to excuse myself or to have others share the blame, that I have sinned grievously against God and man, for which I have been and am still deeply penitent. My conscience and a knowledge of duty under the circumstances have prompted a voluntary and complete confession of wrongdoing, with a plea for mercy and pardon. James exhorts: "Humble yourselves in the sight of the Lord, and he shall lift you up." "If we say that we have no sin," writes John, "we deceive ourselves, and the truth is not in us." If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." I have taken these and other passages bearing upon the subject at their face value, and have acted in full accord with their teaching.

With a consciousness of having received from God the forgiveness for which I pleaded, I feel that the attitude of all true children of God toward me should be that of our Heavenly Father. "For if ye forgive men their trespasses, your heavenly Father will also forgive you. But if ye forgive not men their trespasses, neither will your Father forgive your trespasses." One of the compensations for my suffering has been the appreciable number of expressions of love and confidence that have come from warm, true-hearted friends at one place and another who had heard of my trouble and desired to speak a message of comfort and good cheer. That they were thoughtful of me in such a crisis shall never be forgotten. Their kindness has given me a new and deeper impression of "the tie that binds" and the value of "a word fitly spoken." I find, too, that the confession I made to the church has been given undue publicity, due, perhaps, to my prominence heretofore along various lines. Some who liked to gossip and were indifferent to the consequences, being unacquainted with the facts in the case and lacking details, have supplied them to suit themselves. This was to my hurt, but I accept it without resentment. The chief reason for this personal statement is that all may know that Christ has given me the grace and courage to do under these trying circumstances just what I have urged others to do, and that I am trying to walk humbly before my God. There were some close friends who thought it the part of wisdom for me not to make so public a confession, the circumstances not demanding it, but to confess it to the elders of the church; but my own conscience suggested the course I have pursued, and I stand ready to abide by the consequences, holding on to the promise that all things will work together for my good if I but love and trust my Savior. "For I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord."

For several months I have, contrary to the advice of physician, relatives, and friends, undertaken to do too many things. I realize now how serious was the mistake, for the excessive load has brought on physical weakness, and that, too, at a time when I needed strength to resist, and causing me to do some things that I hate. I mention this as a circumstance, but not as an excuse for my offense, for there is no excuse for sin. Moreover, the bitter experience has, as never before, shown to me "the exceeding sinfulness of sin" and its awful effect upon the heart and life of man. Truly has the apostle said: "The flesh lusteth against the Spirit, and the Spirit against the flesh; and these are contrary the one to the other: so that ye cannot do the things that ye would."

Finally, it is my desire not only to be humble, but to be useful as well, and to bring forth fruits meet for repentance. If spared to this life, I shall, with the help and sincere prayers of my friends, work for God and the salvation of souls as never before; for this is nearer my heart than all else in the world.

"Unto thee, O Lord, do I lift up my soul.

"O my God, I trust in thee: let me not be ashamed, let not mine enemies triumph over me.

"Yea, let none that wait on thee be ashamed: let them be ashamed which transgress without cause.

"Show me thy ways, O Lord; teach me thy paths.

"Lead me in thy truth, and teach me: for thou art the God of my salvation; on thee do I wait all the day."

CURRENT THOUGHT

Respect for Art.

When a young boy in India has decided to be a carpenter, potter, or adopt any trade that has to do with the creating of beautiful things, he is initiated into the mysteries of his profession much as a priest is received into a temple. He does not lightly decide to be a carpenter or a potter, but throughout his whole life has been led up to the day when he will choose his work. Sometimes he chooses his father's craft; sometimes he launches boldly in a new direction; but in any case his choice is celebrated with a religious ceremony, and he takes a vow: "To create only that which is beautiful and useful." This vow is as earnestly adhered to as any made by a priest. It is this devout respect for art that makes the work of India stand supreme in exquisiteness of detail and in fineness of form.

It is not usual here in America to find as reverent a spirit put into work. Our young people are apt—alas!—to enter a trade or profession because of the wealth and power to be gained therein, rather than for the delight and privilege of creating something that is useful and that will add to the beauty of the world.—The Touchstone.

Christians may learn from the above statement how important it is to bring up children in the nurture and admonition of the Lord. There is no art so beautiful nor yet so useful as being a simple Christian. From infancy a child's training and thought should be turned in that direction. If respect for art can make the work of India "stand supreme in exquisiteness of detail and in fineness of form," then respect for Christ's service can make that service the greatest accomplishment in the world. When one confesses his faith in Jesus Christ, the Son of the living God, he not only honors the greatest Leader, but espouses the greatest cause. That confession should be more than a religious ceremony. It should mark the beginning of a new life that will become resplendent with noble deeds humbly performed in the name of Jesus. "Finally brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things."

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Ennobling the Sexual Instincts.

The sexual instinct at first sight appears to be incapable of being raised to higher uses. It is an instinct which is necessary to the race for the purpose of reproduction. But, like fear, it has a far greater "affect" or emotional tone than we need for this purpose, and therefore its lavish expression apparently needs to be suppressed. On the other hand, the suppression of this instinct causes a very large number of the nervous ills to which men, and still more women, fall victims. But the sexual instinct, which naturally expresses itself as admiration for personal beauty, is probably at the basis of all the higher forms of art and may well be sublimated to this end. Further, this instinct is very closely associated with the maternal and paternal instincts, and seems almost to form a harmonious complex with them. The true lover is not only moved by the sexual instinct, but almost always associates with it the maternal or paternal instinct, and desires to "have some one to care for." Many a woman has married an invalid man simply in order to gratify this maternal instinct in caring for him. Unmarried women, in whom the sexual instincts are strong (and let them never be ashamed that these instincts are strong), may transform them into the maternal instinct in caring for children, "mothering" the lonely, or nursing the sick. The sexual instincts, debased to the uses of fleshly lust, kill the soul and stifle all noble thought and feeling; but from the same soil there may spring the stainless flower of love, whence comes all that is pure and holy in human life.—J. A. Hadfield, in The Spirit.

A great deal has been written of late on the sex problem. It is a subject that appeals not only to the thoughtful, but to the curious and to the lewd as well. No one will gainsay the fact that the sexual instinct is God-given. We must, therefore, conclude that it must have a noble, God given purpose. The best safeguard in the matter is to read the Bible and learn what God teaches on the sex question. There we may find all the teaching needed as related to expression and suppression of the instinct. The editor does not know just how closely connected is this instinct with the paternal or maternal longings, but he does know that this should be a "harmonious complex" with God's will. If we are not moved with the desire to please God, we will certainly fall into trouble. The Bible invariably associates the sexual instinct with honorable marriage. So far as expression is concerned, it is limited to husbands and wives and within proper bounds. In all other relations there must be self-control. When God's laws are observed, "the bed is undefiled."

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Just Like One of Us.

An old minister was pastor of a rural church on a hill a few miles out from a university city. He was poor. His salary was a pittance. His clothes were much worn and some of them were secondhand; but his heart was warm and tender and his sympathy was given freely and abundantly. He had a genius for compassion and lovableness and fellow feeling.

It happened that a death occurred in the college town in a poor family.

Instead of seeking one of the city ministers, they called the old gentleman from the hill. He came and ministered to the family in their deep trial, entering into their affliction most closely and sympathetically and leading them into the larger hope.

After the funeral service was over and he had become, in a short time, like an intimate friend, he asked the family a question: "Why did you call me? Why did you not invite one of the pastors in the city near by?"

The reply was this: "Why, we feel you are just like one of us. We are ordinary folks and haven't much money and cannot dress very well. You understand us and are just like one of us."

The old minister, in speaking of the incident, looked down and, brushing with his hand his threadbare coat, remarked: "I haven't as good clothes or as much culture as my city brethren, but I rejoice that there are places where my ministrations are acceptable, where even plainness and poverty help to bring me into closer touch with the people."

Is it not herein that the strength of Jesus lies? He came to earth. He was made "like unto his brethren." He was "born of a woman." He came in by the door of human birth. "He was tempted in all points like as we are." He was poor and powerless—a babe in swaddling clothes in a manger. "He knew what was in man." He came near to the race because he got down to it. He inserted himself at the lowest point—"the common people heard him gladly."

He that would raise the world must get under the world. Jesus lifted the race because he submerged himself beneath it. He was "just like one of us."—Homiletic Review.

It is a good thing to remember that Jesus Christ was just like one of us, with one important exception. He did no sin, neither was guile found in his mouth. His enemies criticized him harshly because he received sinners and ate with them. This Jesus did not deny; but no enemy could ever point to a time or place where Jesus sinned against anybody or with anybody. We should not only follow Jesus' example in being friendly and sociable with everybody, and especially with poor sinners, but we should also strive with all the powers of our being to imitate him in the exception of keeping ourselves from sin. Some preachers deceive themselves in trying to be "one of the people." With this idea uppermost in their minds, they make it a point to join the leading clubs and fraternal orders, appear at popular gatherings, and act "like one of the boys" on all occasions. Plainly the effort is to be like the world, rather than to get close to sinful man in his poverty and temptations. In connection with the importance of coming near to the race socially, we should never forget that Jesus said to his disciples: "Ye are not of the world, even as I am not of the world." If we lose sight of this point in our endeavor to be like the people, we miss the real strength of our Savior's teaching.

OUR CONTRIBUTORS

John B. Cowden's New Book.

BY J. W. BRENTS.

Recently I was in Nashville, and upon meeting up with my near kinsman in the flesh, John B. Cowden, I was presented a copy of his book, "Christian Worship," issued from the Standard Press, Cincinnati, Ohio. There is much in this book that is exceedingly profitable, and one will be benefited by perusing its pages. He has, however, one chapter devoted to praise in Christian worship, which to me seems sad and even tragical. John B. formerly stood with the people who reject humanisms of every kind; but by and by, like so many, he "bowed the knee," "waxed fat and kicked," and is now preaching for a people who in a large measure have surrendered the principles of the Restoration movement. He makes a plea in this chapter for the use of instrumental music in the worship, or, rather, restates some he made in a tract some months past, and which were so completely demolished by the lamented G. Dallas Smith and M. C. Kurfees that it is a mystery to me how he ever managed to gather up the fragments and rearrange them and insert them in a book; in fact, to my mind, some of them are fearfully and woefully distorted until yet.

The use of instrumental music in the worship can no more be justified by the Scriptures than the burning of incense or infant baptism; in fact, the same arguments can be made for each. Instrumental music in the worship has not been the only barrier between Christians and those people with whom Brother Cowden is now aligned, and he and the last mother's son of them know it is not the only difference. Those who use it know it has a more far-reaching effect than outward appearance. They say it is a little thing; but when once introduced, they know a new epoch begins with that church, and that is exactly the reason they make it a point to introduce it; and for no consideration—no, not for unity, which our Savior prayed for, nor a brother's conscience, brotherly love, or anything else—would they give up that little trifle.

Those who oppose it and have opposed it ever since it split the church in St. Louis when first introduced know it is a beginning of an apostasy equal to that of Israel when they clamored for a king. It is the beginning of attempts at church federation, the vagaries of up-to-date evangelism, worldly methods of entertaining the populace, centralization of church government, women preachers, and the Hyde Park method of accepting the pious unimmersed into the "sitting membership." Those who have gone as Brother Cowden has gone, when challenged to defend their practice, have sarcastically branded honest religious discussion as "pugilistic methods" and have said that the "days of pugilism are over." It would be interesting to know if Brother Cowden considers those days over or not. On page 142 he states that "it is a fact that hardly permits denial that the churches which have given most prominence to music have lost most in spirituality, and the professional musician has little desire to worship." Exactly so; and why is it that the people with whom Brother Cowden affiliates go so far as to even hire sectarian singers and players, and even sinners, to make their music? No wonder the president-moderator of the Texas State Convention of "Disciples of Christ" a few years ago said: "If Mr. Campbell were living, he would not even claim to be one of them." Some one has written a song, "Were Washington Living To-day," what would he think of all our modern improvements, inventions, etc.? Well may we say: 'Were Mr. Campbell living to-day, what would he think of the modern methods of the Christian Church, with all their man-made machinery and human desires to propagate the work of the Lord?" Surely he would be among the first to start a reformation. Don't come saying: "This is a modern age, and we need to keep up with the age." We need no new gospel or new methods of doing the work of the Lord. The Lord sees the end from the beginning.

The book is dedicated "to Hiram F. Leonard, scholar and teacher, the faithful and able instructor of my boyhood and young manhood, who laid in me the foundation for what I am, and gave me a vision of life here and hereafter that has been an abiding inspiration to me in all my undertakings and accomplishments." Here is another tragedy to me. It was at old Cane Creek meetinghouse that this noble man of God, Hiram F. Leonard, with B. F. Hart, Billie Dixon, Dr. Brents, and others, taught and labored for years to implant in the people of that community the true principles of Christianity, and who were as firm and irresistible as Gibraltar against any departure from God's plan of work and worship. Just how it was, when or where, the sainted Hiram F. Leonard laid in John B. Cowden the foundation for his pursuing the course he has is a mystery to me, and, I am sure, to many of the people about Cane Creek and Petersburg.

Well do I remember the last time I ever saw Hiram F. Leonard. It was at the Talley graveyard. My father had died, and it was this hoary-headed sage and lifelong friend of my father's family who preached his funeral. That was the grandest speech I ever heard in many respects. Hiram Leonard never made anything but great speeches. He spoke at length of the departures of the people with whom Brother Cowden is now affiliated, and warned me as Paul would Timothy against these departures. This advice will follow me to the grave, given under such a circumstance. Surely it was Hiram Leonard that kept Brother Cowden out for years, for it was not until this grand old man of the cross was laid in his grave that Brother Cowden took the fatal step he did.

It is to be hoped that Brother Cowden, together with Dr. Cowden, may yet return to their "first love." I love them both. It was none other than Dr. Cowden that only a few weeks past, with that skillful knife of his, saved one of my sisters from an untimely grave. May I not relate an incident for their benefit and that of all others who have departed from the New Testament order? One of the best generals the South ever had was John B. Gordon. It was he who led the last attack at Appomattox Courthouse that Sunday morning in 1865 when General Lee surrendered his entire command to Ulysses S. Grant. General Gordon afterwards became a candidate for the United States Senate. One of the old veterans who had served under him had become estranged from him for political reasons, and, being a member of the Legislature, he vowed he would do everything in his power to defeat him. He stormed and raved against his old commander on every occasion; and when the day of the convention came, he walked resolutely down the aisle to the ballot box with an anti-Gordon ballot in his hand. But there on the platform sat his old commander, with a face that had once been handsome all disfigured with the scars and wounds of battle, and as the old veteran saw him the memory of other days came back. He tried for a moment to nerve himself, but it was no use; the sight of the old general was too much for him, and the tears began to roll down his cheeks. And suddenly turning to the convention, his frame shaking with emotion, he cried aloud: "It's no use, boys; I can't do it. Here goes my vote for John B. Gordon. It was all up with me, boys, when I saw that scar and that tattered uniform. Forgive me, General."

May we not ask Brother Cowden to stop long enough—and all others, as to that matter, who have departed from

their "first love"—to let their minds go back to the past. Let us hear once more the voice of Campbell, Scott, Stone, McGarvey, Lipscomb, and Franklin, pleading against the very things Brother Cowden has embraced. Surely the stentorian voice of the lamented Hiram F. Leonard, pleading for the old paths and the cutting down and rooting up of all names, customs, traditions, and even instrumental music in the worship, should be enough to cause Brother Cowden to say: "It's all off, boys; I can't do it. Forgive me. Here goes my all for the old paths." The seed sown by the people Brother Cowden is now associated with has done nothing but cause strife, discord, division, and has broken the hearts of some of the noblest souls on earth. Who would not be touched by the prayer of David Lipscomb, "the noblest Roman of them all," when seeing the departure of his brethren coming, he, like Samuel of old, prayed all night that the fatal step might not be taken?

But if recalling these incidents to mind is not enough, let us go back beyond the strife and confusion, beyond the years as they have hurried onward, treading in their haste on one another's heels, to crufixion day, see the bruised and bleeding form of the Child of the skies, and remember his prayer just before he drank the bitter cup, pleading that his followers might be one; and surely this is enough to cause Brother Cowden and all others who have departed from the New Testament plea to return and lay aside the things which caused the sad, sorrowful division.

People who introduce into the body of Christ unauthorized and ruinous opinions and divide this spiritual body are committing a greater sin than those people who bruised and stabbed his fleshly body. Departures from his spiritual body and treason to its truth is more offensive to God than treason to his Son while he tabernacled in the flesh.

Brethren, let us press the claims of the Lord. Time has proven that the methods of these brethren are failures. Recently we read in one of their papers of more than thirty empty church houses in East Tennessee. This is the condition all over Texas. Their houses are empty. There is only one place where digression can flourish—viz., in the larger towns and cities, among those who love Dame Fashion more than they love God and their brethren.

Don't Beeloud the Christian's Faith.

BY FLAVIL HALL.

Thomas E. Watson, an eminent editor and classic author, who is coming into the lime light in the polity of government; who has the interest of the common people at heart, I believe, as few politicians have; who has rightly exposed the corruptions of men who delude the people and plunge them into an earthly hell—this man of renown has some queer things to say in an issue of his paper—the Columbia Sentinel—about some portions of the Bible, the genuineness, integrity, and divine inspiration of which are as the Rock of Gibraltar. He has often flayed the Roman Catholics for not following the teaching of the Bible, and has in some of his writings, as I thought, tried to sanctify the truths of the Bible in the hearts of his readers. But—alas!—it seems now he is jumping upon the fiery coals of destructive criticism.

In decrying prejudice against the Jews and showing the unwarranted fears of some that they are trying to get the reins of political power in America in their hands, he says: "Who wrote the story of Adam and Eve, and the garden of Eden, and the serpent that beguiled our common mother? A Jew wrote it, or at least copied it from the Oriental fable, which was never intended to be anything more than an allegory."

I may misunderstand him; but whether I do or not, his divine inspiration of Moses and his writings, whereas Jesus (whose divine Sonship the honorable gentleman does not call in question) quotes those writings as divinely recorded truth and as authoritative under the dispensation with which they had to do. His quotations in Matt. 19: 4, 5 and John 8: 44 have to do with the story of Eden and the devil's lie to Eve.

The Babylonian and Assyrian accounts of creation, the "serpent of evil," and the flood (antedating the period when Moses wrote), which bear a striking likeness to the Bible account, are on tablets which the ravages of time for thousands of years have not effaced, and which are now preserved in the British Museum. Is an account thus recorded, which required so much time and toil, to be regarded as only a fable? We see many tablets of historic fact in the United States. Will they ever be regarded as fables?

The sage should be careful how he reflects upon the divine inspiration of Moses, lest he, in this respect, make of himself what he sometimes calls others—a chimpanzee. Have not the men of knowledge and observation been beholding the fulfillment of the prophecy of Noah, recorded by Moses (Gen. 9: 25-27), in all ages since the distinction of races became an established fact? Has not a curse rested upon the Hamitic nations? Have they not been cursed with abominable idolatries and vices? Have they not been "servants of servants," abject servants to others. Think of Egypt and her ruins, and of Africa, the Dark Continent.

Did not God dwell "in the tents of Shem"—his descendants, the Israelites—in that he providentially cared for them, committed to them his oracles in the Mosaic dispensation (Rom. 3: 2), recorded his name in the tabernacle and temple, manifested his glory there, and chose a virgin of Israel to be the mother of the Messiah? (Upon this latter fact Senator Watson expatiates in a pleasing manner.)

Is it not a fact that God "enlarged Japheth;" that he had seven sons, whereas Shem and Ham had five and four, respectively; that Japheth's descendants have had the largest territory?

Who can thoughtfully read the prophecy of Moses in Deut. 28 concerning the final overthrow of the Jewish nation and then read from Josephus the exact fulfillment (which was more than fifteen hundred years after it was recorded) and not be profoundly convinced that Moses only by the inspiration of Jehovah could have accurately foretold those momentous events that transpired fifteen centuries later? Kind reader, he who reads said chapter, then reads Josephus' account of the fulfillment of that prophecy and ponders the history of the Jews in the light of the prophecy can but wonder at the strangeness of a mental giant representing anything in the Pentateuch as copied from some fable. Other prophecies and their fulfillment could be noticed, but the foregoing is sufficient for the present purpose.

Senator Watson further says: "Who wrote the Decalogue, the Ten Commandments? A Jew was the scribe, and we believe that he wrote at the dictation of Jehovah."

He writes like he has wisdom equal to, if not above, a man directly inspired of God; for this it would take to determine what Moses wrote by the dictation of Jehovah and what he copied from a fable, if he did both kinds of writing in the Pentateuch. It is ruinous presumption to claim to be able to make any such a distinction in the books of Moses.

Usually those who reject the Mosaic account of creation and the fall of man hold the donkeyish Darwinian theory of the origin of man, which takes him through the ape back to "a group of marine animals resembling the (minute tadpole-like) larvæ of existing ascidians." (Universal Dictionary of the English Language.) I am glad we have rock-ribbed evidence of the divine inspiration of Moses (as

words are such as to becloud the faith of Christians in the has been pointed out), which exalts man as a being made in the image of God, the infinite and benevolent Creator, and gives him the only origin that could have ever made possible his reasoning powers and capabilities. And I am glad not to be akin to the tadpole nor to the chimpanzee. If the "sage of McDuffie" has something better to offer than the tadpole theory of the origin of man, since he rejects the Mosaic account, let him divulge it. He will be wise enough not to answer.

After making an exhibit of his profound wisdom (?) about where Moses got the account of creation, and giving honor to the mother of Jesus, he says: "His [Jesus'] teaching was entirely by word of mouth, and what we get of it comes from hearsay, reduced to writing some eighty years after the crucifixion. For instance, the Gospel of Luke, who was not a disciple, is entirely made up of hearsay and naturally quite different in many respects from the other Gospels."

Here are some of the wildest and most inconsiderate statements I have ever seen from the pen of a man of genius. Luke was a celebrated Christian, and every Christian is a disciple (Acts 11: 26), but he says Luke was "not a disciple." He means he was not an apostle, but his mistake shows how wide of the mark one can hit when he shoots in the darkness, not knowing the facts. Luke was long the companion of Paul, and the latter calls him "the beloved physician" (Col. 4: 14), and writes: "I am now ready to be offered, and the time of my departure is at hand. . . . Only Luke is with me." (2 Tim. 4: 6, 11.) Bible scholars are sure that Paul again refers to Luke when he writes of a brother chosen by the churches to travel with him as one whose "praise is in the gospel throughout all the churches." (2 Cor. 8: 18, 19.)

Such a Christian could not have been ignorant of the facts concerning the birth and growth of Christianity in his day. One did not have to be an apostle before the New Testament was written to be divinely inspired of God. Multitudes of Christians besides the apostles (among whom were some women) were thus inspired with knowledge. In fact, it is evident that every one who did the work of an evangelist was supernaturally qualified for this work; and so, whether orally proclaiming or writing the truth of the gospel, the hand of divine guidance was with them.

Luke "traced the course of all things accurately from the first," with which his writings have to do, and received them from "eye witnesses and ministers of the word." (Luke 1: 1-4.) How easy was this possible, and well might an eminent editor write: "Mary, our Lord's mother, might furnish the most of the early documents used, and all might be selected and stamped by divine inspiration and authority."

That Luke's Gospel differs from the other Gospels, in that it has been called "the Gospel for the Gentiles," and "leaves out many of the words of Christ and of the incidents of his life which had particular reference to the Jews" and presents other things peculiar to itself, is noted with interest by Bible students. But that it contradicts the other Gospels, no reputable critic will undertake to show, for it cannot be done.

"Eighty years after the crucifixion" would have been at least one hundred and ten years after the birth of Christ, and our reckless scribe (in this matter, but not in things general) says it was about that time before the New Testament oracles were written. In a table before me "exhibiting the different views of eminent writers on the chronology of the books of the New Institution," no one gives the writing of the books in their respective order later than A.D. 64, 65, 64, 97, 65, 58, 57, 58, 53, 62, 65, 62, 52, 52, 64, 66, 65, 62, 64, 61, 64, 65, 80, 85, 70, 97. This makes the earliest about twenty-two years and the latest about sixty-seven years after the crucifixion. I have given the latest dates. The most of the writers give earlier dates.

How careful should one be not to inveigh against the Book of books, which has stood the trials, the battles, and the storms of the ages, and which is the beacon light for every storm-tossed mariner upon life's ocean who will rise above the brute, above the carnal things of earth, and "walk by faith, not by sight." Its truths, sealed by the blood of those who gave them, can never perish.

The Tent Meeting and the Flood in Colorado.

BY E. C. FUQUA.

My first tent meeting of the season, though a week old, is not advanced appreciably, though the few who have attended are greatly impressed. Rain has fallen almost constantly for ten days, and yesterday the water rose a foot deep under the tent, as it is near the river; but, clad in rubber boots, we hauled the tent out of the water on to the higher ground, and as soon as the rain ceases we expect to resume the meeting. The pure word of God has never been preached in La Porte, and for a while we expect the people to be stubborn, but from the interest developed before the flood rose we predict a good hearing will be enjoyed. Colorado is suffering from the worst flood in her history. At Pueblo alone the estimated loss of life reaches from five hundred to fifteen hundred souls, while more than ten million dollars property loss is reported; and it is still raining. The whole State, from Fort Collins to the New Mexico State line, is horribly wrecked, and this devastation reaches east to the Kansas State line, according to available reports. Most bridges are out, homes washed away, crops ruined, and thousands of lives, it is estimated, are sacrificed to the floods of Friday, June 3. Of course our tent work must suspend a few days till conditions get better. We all hope that the present estimation of loss is overdrawn; but the catastrophe is decidedly greater than the San Francisco flood, earthquake, and fire of a few years ago, even according to known conditions. Fort Collins escaped almost miraculously, but every city south, even Loveland, thirteen miles south, is a great sufferer; and the end is not yet, as rain is still falling all over the State, and the numerous reservoirs, already full, are breaking and threatening other sections. One near here, the water of which covers eight hundred acres and is seventy-five feet deep, is hourly expected to collapse; but citizens are working day and night to try to prevent a break. May the Lord save us from a further scourge.

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Salvation by Faith. No. 4.

BY W. L. REEVES.

"He that believeth not shall be damned." (Mark 16: 16.) There is a negative to every affirmative. The passage above gives the negative to the subject of this series of lessons. As damnation, destruction, eternal punishment, etc., are the opposites of salvation, this passage teaches that faith is necessary to salvation as strongly as any affirmative one can teach it. "How shall we escape, if we neglect so great salvation; which at the first began to be spoken by the Lord?" (Heb. 2: 3.) This salvation is equivalent to eternal life. Christ said: "If a man keep my saying, he shall never see death." (John 8: 51.) Again: "And whosoever liveth and believeth in me shall never die." (John 11: 26.) Christ here promises life eternal upon both faith and keeping his sayings. Which one of these statements must I leave out? If I teach that man is saved, and so has eternal life, by faith, without keeping Christ's sayings, I leave out the one which promises life eternal on keeping them. This is just as certain as certainty itself.

But let us try again. "He that believeth on me hath everlasting life" (John 6: 47.) Christ "became the author of eternal salvation [life] unto all them that obey him." (Heb. 5: 9.) He became this when made perfect, and he was made perfect through sufferings (Heb. 2: 10), immediately after which he stated: "All power is given unto me in heaven and on earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost." (Matt. 28: 18, 19.) Mark says: "Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned." (Mark 16: 15, 16.) Under this commission Peter was asked: "Men and brethren, what shall we do?" And "Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost." (Acts 2: 37, 38.) Jesus told Peter to preach repentance and remission of sins in Christ's name. Did Peter violate the will of Christ when he told the Pentecostians to both repent and be baptized? He did, if he had no authority to do so; but every Bible reader knows that Christ told Peter to tell them, "He that believeth and is baptized shall be saved," and Peter did what Christ said: for he said: "Repent and be baptized for the remission of sins." Faith without works is dead. (James 2: 20.) Now I ask, what works is it that quickens the faith of man, if he is saved immediately upon believing? Such faith is certainly without works, consequently is dead; so, according to the theory of Baptists and many others, man is saved on a dead faith. How can it be otherwise? The repentance which they teach is not of a saving faith, for they place repentance before faith, and contend strenuously that one is saved at faith before it works.

If a man is saved immediately at faith, what about love, confession, prayer, etc., we often hear the Baptists talk about? It is certain that one cannot be saved without confessing Christ. (Matt. 10: 32.) Baptists contend that one must pray earnestly before he can be saved. "How can they call on him in whom they have not believed?" (Rom. 10: 13-17.) This shows that one cannot call on the name of the Lord before believing. To fit the theory, you have man praying without faith, or you have him saved without calling on the name of the Lord at all; for as per the theory, he is saved at faith before it prompts him to do one thing. Prayer must be of faith to avail; so if a sinner cannot be saved without praying, away goes the Baptist theory of salvation by faith alone, or before it works.

We now notice the importance of the confession. This confession is the word of faith: "That is, the word of faith, which we preach; that if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved. For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation." (Rom. 10: 9, 10.) I am sure that language cannot make it plainer that salvation is predicated upon the confession. Again, we read: "Whosoever shall confess that Jesus is the Son of God, God dwelleth in him, and he in God." (1 John 4: 15.) Now for a negative on the proposition: "And every spirit that confesseth not that Jesus Christ is come in the flesh is not of God." (1 John 4: 3.) It is of faith, and does not come before faith; therefore, man cannot be saved instantaneously after faith. "Let us hold fast the profession of our faith without wavering." (Heb. 10: 23.) From the foregoing it is invincibly evident that man must confess his Lord before he can be saved, and most certainly he must have faith before he can confess faith. Then it follows that the confession is after faith, but before salvation. Philip had the eunuch confess faith in the Lord Jesus as one of the prerequisites of scriptural baptism. (Acts 8: 36-38.) The confession is made unto salvation. Salvation is in Christ. The apostles baptized people into Christ. "For as many of you as were baptized into Christ did put on Christ." (Gal. 3: 27.) "Go ye therefore, and make disciples of all the nations, baptizing them into the name of the Father and of the Son and of the Holy Spirit." (Matt. 28: 19.) In the English language, where an imperative is given, followed by a participle, it shows how the thing to be done is done. "Go, make disciples, . . . baptizing them." The farmer says to his son: "Go, clean the crop, plowing it." The boy would not do what his father told him if he went and hoed the crop. The mother says: "Daughter, clean the floor, washing it." The daughter sweeps the floor, but does not do what her mother told her to do, because that participle, "washing," is included in the thing which is to be done; or, in other words, it tells how the thing is to be done.

But to the confession and baptism. Above it is shown that the confession is "unto" salvation; but baptism is "into Christ," where all men are saved. "If any man be in Christ, he is a new creature." (2 Cor. 5: 17.)

All the above goes to show that confession and baptism both are after faith and before salvation; therefore, man is not saved at faith before it obeys the commandments of Christ Jesus.

Christian Leadership.

There are those who are dismayed because at such a time as this no great leader stands out head and shoulders above all others in the church. Perhaps we sometimes forget that the strength of a democracy is less likely to be found in this type of leadership than in a multitude of leaders scattered through every walk in life and found wherever men dwell and walk together. The leadership of the Christian church will doubtless in these days be found not in one man, but in the many. The remarkable readjustment of our nation to the new conditions imposed by war was made possible because of just such leadership in every part of the nation, and in so far as the Christian church can bring into activity just this type of leadership, just so far will it be able to build its principles of living into the new social-economic order.—H. N. Shenton.

The sins we older people commit against children are legion, and they grow up to the standards we have set before them. The truth had little chance to develop in the child who was taken to the stores by her mother, and the next day given a note to the teacher: "Please excuse Mary's absence yesterday, as she was sick." Or the child who was "four in the street car, five at home, and six at school."—Exchange.

HOME READING

The Never-Old.

They who can smile when others hate,
Nor bind the heart with frosts of fate,
Their feet will go with laughter bold
The green roads of the Never-Old.

They who can let the spirit shine
And keep the heart a lighted shrine,
Their feet will glide with fire-of-gold
The green roads of the Never-Old.

They who can put the self aside
And in Love's saddle leap and ride,
Their eyes will see the gates unfold
To green roads of the Never-Old.

—Edwin Markham, in Gates of Paradise.

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The "Church Pig."

A man in China bought two little pigs, promising to give one to the church—or, rather, to give the proceeds of it when it had grown to be a big pig. A missionary tells the story:

As the days went on, the pigs were seen to be good, healthy specimens, enjoying life according to the law of their kind, little dreaming of the future in store for them. The "church pig" was unusually fat and flourishing. The man began to wish he could have it for his own and quietly pocket the sum it would bring. The feeling grew, so that when the pigs were fully developed all desire to give it to the church was gone. Thus, indeed, it is when we "give place to the devil," instead of being overcomers by the Lord's grace.

The day came when the pigs were to be sold. The man started for the market driving the pigs in front of him. Now the "church pig," as a rule, was a most docile creature and had never given any trouble; but that day it behaved in a most extracrdinary way, persisting in disappearing up various alleyways. Finally, to the man's dismay, when they reached the riverside where a bridge had to be crossed, the "church pig" took to its heels and ran, as pigs do when they are in earnest. The poor man was indeed in a dilemma. Here was his own pig which needed careful watching, and there was the "church pig" fleeing for its life. To make matters worse, the streets were crowded with people, each like himself hurrying to market on his own business and with an eye out for gain. What likelihood was there that a fine, fat pig running loose, far from the eyes of its owner, would ever be found again or restored if claimed? At last he was forced to move on, finally reaching the market, where he was successful in getting a fair price for the remaining pig—his own.

Later in the day he was wending his way home, sad at heart, and feeling that God had been punishing him for breaking his promise, when, passing the little chapel where God's name was so faithfully proclaimed Sunday after Sunday, what should he see lying calmly in front of the steps but the old "church pig," as much as to say: "Here I belong, and here I mean to stay." After that the matter was settled and the gift given to the church without a murmur.—Exchange.

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The House With the Golden Windows.

There was once a farmer who, having had a prosperous season, promised his son that at the end of the season he could have a holiday or go wherever he wanted to. When the time came, the boy said he wanted to go to the house with the golden windows, which stood on a hill not far from his home.

His father granted the wish, and the boy set out on his journey. He went down the hill to the valley, crossed the river by a bridge, and climbed up the other hill till he came to the house. In answer to his knock, a lady opened the door.

"Please," said he, "I've come to see the house with the golden windows."

"Come in, come in," replied the lady, "and glad I am to see you."

He was taken into a room, and presently a little girl came in.

When her mother told her what the boy wanted, she said: "I am so glad he has come to see me." She showed him the cows, horses, geese, pigs, and so forth, and then the boy asked to see the golden windows.

"O, there is the house with the golden windows," said the lady, pointing to his own house, where the golden rays of the setting sun shone upon the windows.

The boy then started off homeward, down the hill, across the valley, and up the hill, till he reached home.

"Well, my son, what have you learned?" said his father.

"Father," replied the boy, "I have learned the greatest lesson of my life—that the house with the golden windows is home."—Exchange.

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A Parable of a Prodigal Father.

A certain man had two sons, and the younger of them said to his father: "Father, give me the portion of thy time and thy attention and thy companionship and thy counsel which falleth to me." And he divided unto them his living in that he paid the boy's bills and sent him to a select preparatory school and to dancing school and to college and tried to believe that he was doing his full duty by the boys.

And not many days afterwards the father gathered all his interests and aspirations and ambitions and took his journey into a far country, into a land of stocks and bonds and securities and other things which do not interest a boy; and there he wasted his precious opportunity of being a chum to his own son. And when he had spent the very best of his life and had gained money, but had failed to find satisfaction, there arose a mighty famine in his heart; and he began to be in want of sympathy and real companionship. And he went and joined himself to one of the clubs of the country; and they elected him chairman of the house committee and president of the club and sent him to Congress. And he would have fain satisfied himself with the husks that other men did eat, and no man gave unto him any real friendship.

But when he came to himself he said: "How many men of my acquaintance have boys whom they understand and who understand them, who talk about their boys and seem perfectly happy in their comradeship of their sons, and I perish here with heart hunger! I will arise and go to my son, and will say unto him: 'Son, I have sinned against heaven and in thy sight; I am no more worthy to be called thy father. Make me as one of thy acquaintances." And he arose and came to his son. But while he was yet afar off, his son saw him and was moved with astonishment; and instead of running and falling on his neck, he drew back and was ill at ease. And the father said unto him: 'Son, I have sinned against heaven and in thy sight; I am no more worthy to be called thy father. Forgive me now and let me be your friend.' But the son said: 'Not so; I wish it were possible, but it is too late. There was a time when I wanted companionship and counsel and to know things, but you were too busy. I got companionship and I got the information, but I got the wrong kind; and now—alas!—I am wrecked in soul and body; there is no more heart left in me, and there is nothing you can do for me. It is too late, too late, too late.'"—Exchange.

AT HOME AND ABROAD

F. W. Smith reports one baptism at a regular Lord's-day service at Franklin, Tenn.

Will J. Cullum preached to good audiences at Reid Avenue, this city, Sunday morning and night, and at the Powder Plant in the afternoon.

Paul Slayden began a meeting with the church at Savannah, Ga., on last Lord's day. O. W. Rawlings gives a good report of the work in this section.

J. C. Estes and wife have located at Denver, Col. They will practice chiropractic, and Brother Estes will go out to preach the word as he has opportunity.

W. M. Oakley will begin a meeting at Pleasant View, Cheatham County, Tenn., next Lord's day, with the assistance of J. D. Derryberry as song leader.

T. B. Clark reports a meeting one week old at Childress, Texas, with twenty-nine baptisms and one restoration. Brother Bills is conducting the meeting.

R. N. Moody, of Albertville, Ala., preached two excellent sermons at the Russell Street Church, in Nashville, Sunday. A young lady made the good confession at the morning service.

A. C. Walker, of Huntsville, Ala., writes to tell us that T. B. Thompson, of Avon Park, Fla., has agreed to begin twelve months' labor with the Randolph Street Church at Huntsville, beginning on October 1.

Thirty-two charter members have enrolled for the new congregation at Columbus, Miss. Brother Cayce preached the first sermon in the newly purchased house on Sunday. He is now in a meeting at Sturgis, Miss.

Beginning on June 20, the church at St. Louis will meet at Hall No. 4, Eagles' Home, corner of Lafayette and Jefferson Avenues. This change was made necessary on account of the sale of the hall at Cherokee and Texas Avenues.

From M. S. Mason, 1851 Broad Street, Springfield, Mo., June 7: "I have the last week in June and first week in July I would be glad to place somewhere. This is caused by the meeting being called off at Huffman, Ark. First come, first served."

From J. H. Horton, East Florence, Ala., June 6: "Twenty-one were baptized here last Saturday. Two restorations and two confessions Lord's-day night. The meeting will continue this week. J. H. Morris, of Tuscumbia, is conducting the song service. Pray for us."

R. E. Wright, of Wartrace, Tenn., began a promising meeting with the brethren at Griffin, Ga., on June 5. There are only a few members at this point, but they are zealously going forward in the Master's service. Brother Wright has time for a meeting or two in September and October.

Walter L. Brummett writes: "The church at Brownsville, Tenn., is moving along very well, but not as well as we would like. S. P. Pittman, of David Lipscomb College, is to hold our meeting, beginning on the third Sunday in July. E. L. Whitaker, of Henderson, Tenn., preaches for us every fourth Sunday."

The Potter Orphan Home, at Bowling Green, Ky., will hold its annual all-day meeting on Wednesday, July 6, and a special invitation is extended to the readers of this paper. The exercises will include a reunion of old students of Potter Bible College. Hugh Potter is superintendent and treasurer of the Home.

From J. W. Brents, Rogersville, Mo., June 4: "We have just closed a fine meeting here. There were eleven additions to the congregation. The house was too small to accommodate the crowds. I am to return for another meeting next May. I go from here to Springfield for a meeting, then back to my home—Athens, Ala."

N. W. Proffitt, now in Nashville, reports: "The meeting at Twenty-second Avenue, North, continues with unabating interest. Five added to date. The meeting will continue for two weeks yet. On the fourth Sunday in June we are anticipating the beginning of a meeting at Number One, five miles south of Gallatin, on the Nashville and Gallatin Pike."

From J. S. Daugherty, Kirbyville, Texas, June 6: "I closed the meeting at Wiergate, Newton County, last night, with three baptisms and many others interested. One of those baptized was a young single woman, from the Baptists; two were men past fifty years of age, neither of which had heard God's truth before. I am to begin at Lufkin on Sunday, June 12."

From C. G. Vincent, 2813 Linden Avenue, Knoxville, Tenn., June 7: "We had four to take membership with us last Lord's day. The Broadway Church is always glad to welcome visitors and any who move here. The meeting-house is located at 1124 North Broadway. Either the Fountain City or Broadway car will bring you to the door. I will have time for a meeting this summer. Address me as above."

From T. H. Matheson, Guymon, Okla., June 7: "The meeting at Happy resulted in one baptism. Hindered by rain. Too, we dismissed two days to attend a debate at Tyrone, over the college question, between Brethren Elkins and Sears. Our schools scored several points in this debate, and I am sure the anticollege brethren could not have put up a better fight than through M. R. Sears. I am in a meeting now at home."

From W. F. Hall, Booneville, Ark., June 6: "This is the first report I ever made to the Gospel Advocate. I have been preaching since 1911. I went to the County Line (Ark.) school in 1911-12. I have held many good meetings in Oklahoma, Arkansas, and Texas. My success has been far above the average man. I have had several joint discussions. I have some protracted-meeting work this season, and some valuable time to offer some congregation."

From Earl M. Hodson, Moulton, Ala., June 8: "I. B. Bradley, now of Avon Park, Fla., has just been visiting his wife's people, and conducted for the congregation at Moulton a meeting from Sunday, May 29, to Sunday evening, June 5. During the week he preached only at night. The meeting was a very helpful one to our little congregation. While there was but one baptism, that of a young woman, a member of the Sunday school, all members and many not members were blessed. The sermons were in the main to the church."

Financial assistance is needed at Sylvester, Texas. Read what B. M. Dickey says: "We are a small body of Christ's followers, but we are in good working order. We have no house in which to worship. We have a lot on which to build, but we are not able financially. We have some money, but not enough to build. We ask all who read this to send us a little help, which will be thankfully received and highly appreciated, that we may build before winter. Send all checks to W. K. Dickey, Box 84, Sylvester, Texas, who will have it properly applied."

Jack Meyer, of Murfreesboro, Tenn., is a good song leader. He wishes to lead the song service in a number of meetings this summer. Any one wishing his services should write him at Murfreesboro, Tenn. He has attended the David Lipscomb College for two years, and wishes to return next year in order to graduate in that institution. His return to the institution for graduation next year will depend on funds received during the summer. He is authorized to act as an agent for the Gospel Advocate. We hope that the churches will remunerate him liberally and also encourage him in his work for the Advocate.

From F. M. Little, Enterprise, Ala., June 7: "Last Lord's day was a fruitful day for the church of Christ in Montgomery. Six persons placed their membership with us, and one made the good confession who will be baptized next Lord's-day evening. In addition to the regular contribution, two hundred and sixty dollars was pledged and given to help the congregation at Selma make their first thousand-dollar payment on the house of worship which they recently bought of the Cumberland Presbyterians. I am now at Enterprise preaching to interested audiences. There is more work than we can do. More preachers are needed."

James E. Scobey writes: "On the first Sunday in June I was at Hopkinsville, Ky., and preached both at the morning and evening meeting of the congregation. It had been a year since I had been there, and the numbers present at the meetings were greater than I had heretofore been accustomed to meet. The brethren there, and the sisters as well, seem to be earnestly devoted to the work of the Lord. Last Sunday I was at Woodbury, Tenn., and preached at 11 A.M. and 3 P.M. Woodbury has, as I perceive, a well-settled and substantial membership. They are well taught and appreciate a sermon which carries the truth. Their protracted meeting was announced for the second Sunday in August, the preacher to be Price Billingsley. I am to be with my home congregation—Lawrence Avenue, in Nashville—next Sunday, and the fourth Sunday at Columbia."

From J. V. A. Traylor: "H. M. Phillips and I are in a good meeting here at Decherd, Tenn. No additions up to this time, but great interest is being manifested."

W. A. Austin, in sending in his renewal to the Gospel Advocate, says: "Financial matters are rather hard with me just now, but I must have the dear old Advocate continue to visit my home, even if the price should double what it now is."

From R. D. Smith, Denton, Texas, June 6: "Our meeting started yesterday with a very large attendance and showing the best interest we have yet seen in the work in Denton. F. B. Shepherd, of Amarillo, is to reach us to-day and continue over the third Sunday. A great meeting is expected."

James E. Laird, Piggott, Ark., writes, June 10: "I am now in an interesting meeting at Hayti, Mo. I am conducting this meeting under our new tent. I am expecting a good meeting. Owing to some changes in my plan for meetings, I have the last two weeks in July I can arrange for a meeting somewhere."

From Hiram Thomas, Kanima, Okla., June 2: "The meeting at this place, conducted by L. E. Stewart, of Dustin, Okla., came to a close on Sunday night, with fourteen baptized, three restored, and much good done. Brother Stewart preached the truth without compromise. No church will make any mistake in securing his services as a gospel preacher."

From R. A. Craig, Louisville, Ky., June 6: "Last Sunday I was at Campbell Street Church, morning and evening. I went to Shelbyville in the afternoon. Campbell Street Church is up and doing under the leadership of M. C. Kurfees, and is moving onward and upward. If you come to Louisville, visit the Campbell Street Church. They will do you good."

From R. E. L. Taylor, Decherd, Tenn., June 8: "I am now in a good meeting at Algood. Large crowds at each service, and the house packed full at night. Two have been baptized to date. This is a prejudiced town, but it seems that we have about removed most of the prejudice. This is the home of E. G. Collins. He is doing a good work here. Every one seems to love him. He is leading the song service."

From R. L. Colley, Camden, Ark., June 6: "Yesterday marked the beginning of the meeting at this place with very much encouragement. We had the largest crowd last night we have ever had in the history of the church in Camden. We are bending every effort to make the meeting a success. Remember us in your prayers. The disciples here want to extend their sincere thanks to all who have helped them to buy a place of worship."

From J. Oscar Paisley, Metropolis, Ill., June 11: "L. E. Jones, of Troy, Tenn., closed a very successful meeting with the church at this place last night. The meeting continued twelve days, and six persons confessed their faith in Christ and were buried with him in baptism. One of them was an old lady, seventy-seven years old; two of them are blind. The church has been greatly strengthened through Brother Jones' earnest, zealous, godly efforts in love."

From J. S. Dunn, Ardmore, Okla., June 8: "The meeting at Longview resulted in two added and the church aroused to greater activity. I am now at this place, with good interest and hearing. Five added to date. The brethren here have the best church house we have in the State of Oklahoma. An active evangelist is needed to spend all his time here, and the congregation will support a good man for such work. I go next to Gainesville, beginning there on the third Sunday in this month."

From A. J. Lowe, Box 806, Ardmore, Okla., June 7: "Not seeing any report from here, I feel like a few words would be appreciated. Last Lord's day was the beginning of a protracted meeting conducted by J. S. Dunn, of Dallas, Texas, in our new house. Interest good and large crowds. Three additions last night. Some visiting brethren are present. The brethren all appreciate Brother Dunn and are working to have the best meeting for the cause of Christ. All is well and all are working."

From J. A. Hudson, Oklahoma City, Okla., June 9: "Last Sunday was an enjoyable day for us. We had two excellent services at the Tenth and Francis Streets Church, this city. For the first time since I began work here nearly two years ago we had more people than we could seat at the morning hour. There were four additions. Our new church building is going up as per contract. It will be a commodious structure with an auditorium that will seat six hundred people, full basement for Sunday-school work, rest rooms, vestibules, etc."

From J. G. Allen, Muskogee, Okla., June 7: "Our protracted meeting began on May 15 and continued two weeks, with four baptized and three taking membership with us. The tent would not hold the people at times. This meeting was held in the neighborhood where we will build our house soon. William Whaley did the preaching, and did it well. Brother Whaley is a fine teacher and a godly man, free from any hobby, which is indeed refreshing in this age of hobbyism. We are using the tent given us by the Nashville brethren, as represented by S. F. Morrow and my son, James A. Allen."

Thomas E. Milholland writes: "The meeting at Tioga, Texas, closed with thirty-one added to their local strength—twelve by baptism. This was a great meeting. I was told that three hundred people were turned away, unable to get in the house. Eight months ago on this same spot the writer urged the faithful few to believe God and take hold of his promises. Then we were under an old show tent; now we have a splendid new house, worth, perhaps, thirteen thousand dollars. The little band, led by Willis Kreager, has made a very great sacrifice to do this work. V. O. Tedlie was our song leader. He is a fine leader. We thank God and take courage."

From D. B. Whittle, Palmetto, Fla.: "John Hayes has just closed a meeting here in Palmetto, with no additions, but the best of attention by those who came to hear him. We are making arrangements to meet here on Sunday afternoons for Bible study with our friends and a few members of the church who find it difficult to go to Bradentown for the morning worship. We will also have preaching as often as possible, and hope to soon have a small congregation established here. I will also state that the congregations at Bradentown, Manatee, Cortez, and Oneco are all coöperating with us in this work, and we know we will soon be able to make a big showing for the cause of Christ here."

From Earnest C. Love, Fresno, Cal., June 6: "Our tent meeting is now in its fifth week, and this is the last, as we expect to close on June 12. We had a good day again yesterday. Three services and basket dinner in Roeding Park. There was one confession and baptism, which made really four services. This is the last week of the Fresno Home and School for this term. We had to abandon our program, as there was so much to do—irrigating, building, plumbing, printing, etc.—that we simply could not get up a program without neglecting something more important. For the benefit of our friends, we are glad to say that our well and pumping plant seems to be an unqualified success. We seem to have plenty of water for the ten acres. We will have something definite to announce in regard to buildings for the Home and School in a short time."

From Andrew Perry, Kosciusko, Miss., June 9: "I preached again at Cork Schoolhouse, near Ackerman, on Saturday night. On Sunday we had an all-day meeting, with dinner on the ground. Five additions by membership. Members were there from Ackerman, Sturgis, Reform, and Shady Grove. I preached three sermons, also again on Monday night. On Tuesday I came to Sturgis, where I remained till this morning. I listened to three good sermons by M. C. Cayce, who is holding a tent meeting there. Brother Jeffcoat is looking after the song service. There are nine members now at that point, and we have hopes of there being several additions there. There are between fifty and seventy attending the day meetings, and many more than can be seated under the tent at the night services. The attention and preaching is excellent. I am now here at Nial Schoolhouse, where I intend to preach each night and over Lord's day and on till Wednesday night next."

Tice Elkins sends the following report of Brother Elam's meeting at Fort Worth, Texas: "The protracted meeting at Southside church of Christ, Fort Worth, closed on Sunday, June 5. Brother Elam, of Tennessee, did the preaching, and his lessons were powerful and edifying to the church. There were none baptized, but we think the teaching put forth will lead to that in goodly numbers later. This meeting followed the Central Church revival, which was also a great and good meeting in many respects. We all love Brother Elam, and believe his work here will live long. The following preachers attended the meetings from time to time: C. J. Robinson, D. F. Draper, W. K. Rose, T. W. Phillips, Claud McClung, Ben West, H. W. Busby, N. L. Clark, J. F. Morrow, G. W. Newman, J. E. Black, W. E. Morgan, J. C. Cask, Fred Killian, M. G. Bryant, Dr. Lowery, Noble McKillip, M. H. Moore, Ed. Stewart, R. L. Whiteside, and many others whose names I failed to secure. Brother Elam endeared himself to all, and we live in hopes of hearing him again. The writer had charge of the song work at Southside."

QUERY DEPARTMENT

BY J. C. McQUIDDY.

Mrs. James Tankersley, Prattville, Ala., wishes an explanation of Luke 16: 8, 9. The passages read: "And his lord commended the unrighteous steward because he had done wisely: for the sons of this world are for their own generation wiser than the sons of the light. And I say unto you, Make to yourselves friends by means of the mammon of unrighteousness; that, when it shall fail, they may receive you into the eternal tabernacles." Faithfulness of the unjust steward is not commended, but his wisdom. He had used the means in his hands so as to make friends to help him when he no longer had his office. So we are urged to so use our means as to be helpful to others and in such a way that Christ and his Father will receive us into the eternal tabernacles. Some day all of our earthly treasures will fail. They can do us no good when we come to die. They will not enter us through the pearly gates into the city of our God. So we should be wise in the use of our means in this world, so that when we die Christ will receive us into glory. Unfortunately, many men use mammon in a way that is not righteous, and so when they come to die Christ will not receive them into glory. We are not to understand that money is not righteous, but most men handle it in an unrighteous manner.

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Blaine Speer, of Buckhorn, New Mexico, asks the following questions: "(1) What does it take to constitute fellowship as mentioned in 1 John 1: 7? (2) Does "the blood of Jesus" mentioned in that verse have reference to the wine in the communion service? (3) When a Christian commits sin, and repents and prays God to forgive him, does he receive pardon then, or must he wait until the next Lord's day and partake of the bread and wine before he receives forgiveness? (4) In Col. 3: 3 we find the following language: 'For ye died, and your life is hid with Christ in God?' What does it mean?"

1. The passage in 1 John 1: 7 reads: "But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus his Son cleanseth us from all sin." "Fellowship" means communion. All Christians who walk in the light have fellowship one with another, have communion one with another and with the Lord Jesus Christ. It is only those who walk in the light that have fellowship one with the other. Those who do evil and are disobedient do not have fellowship with the obedient.

2. The blood of Christ in this passage does not refer to the wine used in the communion service. The fruit of the vine is symbolic of the shed blood, and, therefore, represents it.

3. Whenever a Christian does what God requires him to do in order to be forgiven, God forgives him. He certainly does not have to wait until some future time in order to be forgiven.

4. In obedience to God the believer dies to the love and practice of sin. This death is a reason for his not loving earthly things. Christians die to the world and crucify the lusts of the flesh. The life of a Christian is hid with Christ in God. The world does not see his true life, the eternal principle within. His life is in Christ and can never be fully manifested until he shall be manifest. The tree in the winter is not dead, but its life is hidden. When the spring comes, its life shows itself in glory. Even so it is with the Christian. "For the earnest expectation of the creation waiteth for the revealing of the sons of God."

W. J. McAlister, of Fayetteville, Tenn., sends the following to the Query Department: "I have been believing that we would know each other in heaven. Some preachers write like we would, and others say we will not. Let us hear from you through the Gospel Advocate." We should be far more concerned about getting to heaven than we should be about whether we shall know each other there. If we are so fortunate as to reach heaven, we will be perfectly satisfied with things as we find them. In heaven there will be joy and a peace that passeth all understanding. The great fight of the Christian to-day should be to overcome the world, the flesh, and the devil, so as to be prepared to enter heaven, which is a prepared place for a prepared people. All should do the will of God and know each other here, and should be kind, gentle, and forbearing with each other in this life, as this is absolutely necessary in order to enter heaven. There are evidences in the Bible, however, that Christians will know each other in heaven. The rich man knew Lazarus in Abraham's bosom. Moses and Elijah were recognized on the mount of transfiguration. The seventh and twenty-fifth chapters of Matthew bear incontestable evidence that we shall in the future state know who we were and what we did in this life. This teaches us that we shall know with whom we worked and with whom we associated. The rich man in torment remembered that he had five brethren back in this world. This all goes to show that we will know with whom we associated here in this life when we reach the future state. To do this, we must know ourselves; and if we know ourselves, we will know those with whom we associated.

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W. N. Abernathy, Westport, Tenn., sends in the following: "In the church here there is quite a strong sentiment against the sisters taking any part in the services, except to sit and listen to what is said by the men and to partake of the emblems. My position is that woman's relation to the church is the same as her relation to the home. In the home she may enjoy all the privileges and perform all the duties that her husband may perform, so far as her ability allows, so long as she remains in subjection to him. If the husband be dead, then she becomes the head of the family, as there is no man over whom she may usurp authority. In the church, if there is no brother who can or will teach or look after the business, it is her duty to do this herself. If some sister is able to instruct, and the elders call on her to do so, I think it is proper for her to do so in a quiet and modest way. Please give us your understanding of the matter."

Here is what the Bible says on the subject of women keeping silence in the churches: "Let the women keep silence in the churches: for it is not permitted unto them to speak; but let them be in subjection, as also saith the law." (1 Cor. 14: 34.) "Let a woman learn in quietness with all subjection. But I permit not a woman to teach, nor to have dominion over a man, but to be in quietness. For Adam was first formed, then Eve; and Adam was not beguiled, but the woman being beguiled hath fallen into transgression: but she shall be saved through her childbearing, if they continue in faith and love and sanctification with sobriety." (1 Tim. 2: 11-15.) The teaching that is forbidden is public teaching, or that teaching that usurps authority over man. A woman is permitted to teach a class of children so long as she does it in a modest way. Elders in the church that would call on the sisters to do the teaching should apologize to the church for permitting themselves to be called "elders." Elders are to be apt to teach. They are to tend and feed the flock. I certainly think such elders should get out of the way and give the sisters a chance. So long as the church has scripturally qualified elders, I do not think that they should call on the sisters to teach in public in a modest or quiet way. The elders need to be taught, rather than to encourage the sisters to teach.

GOSPEL ADVOCATE

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EDITORIAL

The Annual Meeting.

BY J. C. M'Q.

Another annual meeting of the Directors of the Tennessee Orphan Home has come and gone. The last meeting was undoubtedly the most harmonious ever held, and more was accomplished than in any preceding meeting. Many visitors cheered the directors and the management of the Home by their presence. A number of good suggestions were made by the Advisory Committee. The directors will adopt the suggestions and make needed improvements in the Home as rapidly as the funds at their disposal will permit.

It was learned from the treasurer's report that two hundred and forty-three children had been cared for in the Home during the last four years. Seventy-four orphans are now in the Home. The children in the Home are well fed, well clothed, and are happy. Any man with a soul in him will take delight in feeding and caring for orphans, if he will only visit these orphans and see how well they are cared for. What a great and noble work it is to give a home to the homeless, to feed the hungry, to warm the cold, and to give the thirsty drink! Before turning a deaf ear to the cries of orphan children we should remember that our blessed Master, who spent his days in doing good and in blessing others, in feeding the hungry, in giving sight to the blind and hearing to the deaf, and whose whole life was devoted to destroying sin, was so poor that he had no home of his own. We hear him exclaiming on one occasion: "The foxes have holes, and the birds of the heaven have nests; but the Son of man hath not where to lay his head." (Matt. 8: 20.) I repeat, what a blessed work it is to care for orphan children! Will you not reflect for just a short time what may be the great results coming from the housing, training, and educating two hundred and forty-three children? Many of these children have been placed in ideal Christian homes. In these homes they will have the very best of attention, care, and training. In this life we can never know just what the result of this work will be. Thousands of thousands of ransomed souls may hymn praises to Jehovah throughout eternity as the result of the good that has been done. The man who never engages in such work must think meanly of his own existence. Every one is put here for some purpose and has some work to do. Our sweetest joys and happiness come to us from doing just such work as this. I wish I could arouse all people to care for orphans who are now turning a deaf ear to the cries of orphan children. Some of the very children now in this Home will in all probability make preachers of the gospel. Some will probably make teachers; others, physicians; and it may be that some will become rulers in our country. It is certain that the responsibilities which now rest upon our shoulders will rest upon the shoulders of these boys and girls grown to a useful manhood and a noble womanhood.

The readers of the Gospel Advocate have been very liberal in relieving the distress of suffering children in Central Europe, Armenia, and China. While we have not one word of discouragement for the work done in this respect, yet we would like to emphasize the importance of doing more work at home in taking care of helpless children. The directors of this Home are determined to use the funds committed to their trust wisely. They have been economical and have secured the very best of results with the means placed in their hands. During the last four years the Home has been paid entirely out of debt and an endowment fund of nine thousand dollars has been provided and invested in bonds. It is thought that the value of the Home is now something near fifty thousand dollars. Of course this includes the farm (which is being improved), the stock on the farm, the building itself, and all furnishings.

While the directors and matrons of the Home are to be congratulated on the work that has been done, yet we all feel there is room for improvement. No man should ever be fully satisfied with what he has accomplished for humanity. Every one should be reaching out after a better, more useful, and more noble life. "It is always better further on." The Advisory Committee of sisters, all of whom are splendid housekeepers, have recommended a number of needed improvements, all looking to the health and proper care of the children. More bath tubs and commodes must be provided. A laundry for the Home appears to be absolutely necessary. Single beds would be far better than double ones. Children are brought here from all parts of the country. While a physician's certificate of health is required, sometimes children will get into the Home that are not healthy. Care should be taken to see that the health of the helpless is protected. In order that improvements may be made, it is necessary for liberal contributions to be made by those who are interested in the work. We can hardly expect a man who has no interest in such work to make a contribution, but we have learned from experience and from the liberality of Christians that all the necessary means will be provided. We would hate to believe otherwise. Every time a man gives fifty, one hundred, or five hundred dollars to such work as caring for the orphans, he is laying up treasures in heaven. How much

better to lay up treasures in heaven than to lay up treasures on earth, which may be swept away in a moment! Treasures laid up in heaven will never fail.

It was deemed advisable by the Board of Directors not to raise money by means of festivals, tag days, or any other human invention for the Home. A resolution was unanimously spread on the minutes by the directors commending our vice president and treasurer, John W. Fry, for calling off the tag day that had been proposed. It was understood that the Board of Directors of the institution would not be a party to tag days, but that if the world or the denominations wished to have a tag day of their own entirely independent and separate from the management of the Home, they were at perfect freedom to do as they liked. If they saw proper, after raising such funds, to present them to the Home, the directors would accept them and use them for the care of children. There is no sectarianism in feeding or taking care of orphans. Every man should engage heartily in such work. In this Home we have children from the various denominations. The directors, however, must see that what they do, and what they ask the churches of Christ to do, is in harmony with the will of God. We should purpose in our hearts to give, and to give cheerfully as the Lord has prospered us. Tag days have been so abused that a man who is usually tagged does it out of courtesy to the young ladies and with no thought of giving to the Lord. Many a man gives a quarter and is tagged simply to get rid of the taggers. Such gifts are not pleasing to the Lord. God requires a man to give cheerfully and in a way that will honor and glorify him. I am sure that tag days have been overworked; yet I have no desire to try to control the world, the denominations, or anybody else who is determined to proceed in such a course. I can only teach the truth and be responsible for my own actions. I am not responsible for the way that other men make and handle their money, but I am responsible for the way that I make what money I have and for the uses to which I put it. I am glad to say that the Home is in a flourishing condition and that I believe that its condition is largely due to the efforts of our vice president and treasurer, John W. Fry. His whole soul appears to be in the work; he thinks about it and likes to talk about it. If we only had a dozen people interested in it as he is, the good work that we are doing in the Tennessee Orphan Home would be increased a hundredfold.

We are asking Christians to make a liberal contribution for the Home on the first Lord's day in July. We believe all that is necessary is to call the attention of the churches and Christians to the fact that more funds are needed for improvements in the Home. A liberal contribution now will be doubly helpful and appreciated. Send all contributions to the Tennessee Orphan Home, Columbia, Tenn.

Regard for the Word of God.

BY E. A. E.

Last night (June 1) after the sermon in the meeting with the South Side Church, Fort Worth, Texas, Brother J. P. Sewell, being present, was requested to say something of encouragement or warning or anything edifying as he saw fit. He emphasized the power of the word of God and the need of preaching it. Afterwards, as we walked down the aisle together, he repeated with emphasis the crying need of preaching only and simply the gospel, the sad failure of many to do this, and said that he was doing all in his power to impress all students in his school who preach with the great importance of preaching and teaching the word of God—"all things that pertain unto life and godliness," and not theories and speculations on the word of God and not the dogmas and wisdom and learning of men. And we agreed that, with all the learning preachers may possess, the only salvation now for the church as well as for the world is the gospel of Christ; hence, the sin of failing to preach it and of preaching something else is great.

Many students, both young men and young ladies, attend this school at Abilene every year; and when they go from there deeply impressed with the power and the all-sufficiency of the word of God and with the fullness and completeness of the church as God's building and workshop, temple and kingdom on earth, they will prove a great power for good.

But I have heard recently a story like this: A countryman and brother of some age and experience, of a practically good education, of some general information, of true piety, and a long-time student of the Bible, offered some information and correction of a mistake a young educated (!) preacher had made; but—O, no, said the young man; *he* knew; *he* was not to be corrected; *he* was educated, and was right. He was not truly educated, or he would have humbly heard this brother's suggestions and sincerely thanked him.

A fine and devout young man, anxious to accomplish the greatest good, desirous to preach, once asked Brother E. G. Sewell what university in England he should attend in order to become the best equipped for preaching. Brother Sewell replied: "The power is in the word." This young man was my schoolmate and related this to me. What help that was to him, I cannot say; he never preached. It has been a great help to me.

For I am not ashamed of the gospel: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek." (Rom. 1: 16.)

The anathemas of God rest upon any man or even an angel from heaven who would preach any other gospel. (Gal. 1: 6-10.) The man who, in the face of this, would dare preach any other gospel, or even pervert the gospel of Christ, courts destruction and seeks to destroy others.

Just here, too, Paul declares that if he were still seeking to please men and to gain their favor he could not please God. These two things can never go together. Let all preachers, educated or uneducated, old or young, learn this. The very fact of seeking to please men and to gain their favor is displeasing to God.

On the other hand, it seems sadly true that the less education some men have—the less of grammar, of the proper meaning and pronunciation of ordinary words, of historical facts and characters, and especially the less of the Bible and God's dealing with men they know, the more they think they know. Ignorance is no virtue; it may be a crime. Egotism, self-assertion, self-conceit, and devotion to one's opinions are not faithfulness to God, but the reverse.

Let preachers know all the science possible, all the languages they can learn, all the mathematics they can take, and all the psychology in the world; but with all this, let them determine to know nothing, "save Jesus Christ, and him crucified."

Yea verily, and I count all things to be loss for the excellency of the knowledge of Christ Jesus my Lord: for whom I suffered the loss of all things, and do count them but refuse, that I may gain Christ, and be found in him, not having a righteousness of mine own, even that which is of the law, but that which is through faith in Christ, the righteousness which is from God by faith: that I may know him, and the power of his resurrection, and the fellowship of his sufferings, becoming conformed unto his death; if by any means I may attain unto the resurrection from the dead." (Phil. 3: 8-11.)

That which Paul counts loss and even refuse, preachers must not count the main or principal thing. All this he *gave up "for the excellency of the knowledge of Christ,"* his Lord; and this excellent "knowledge of Christ" cannot now be exchanged for that which Paul counts loss and refuse. The *one thing* with Paul was to so live and work, to so preach and pray, as to be saved at last (read Phil. 3 entire), and in this way to save others.

On the other hand, with all of a preacher's ignorance of literature, history, the sciences, dictionaries, grammars,

etc., let him not show his denseness by decrying true education and great learning; but let him in meekness and modesty, honesty, and frankness, humility and becoming piety, unpretentiously "preach the word," and God will turn his Christian virtues into greatest good.

Then, with little or great learning, let none preach themselves, but Christ Jesus as Lord, and themselves servants for Jesus' sake. (2 Cor. 4: 5.) Let none mistake ignorance for faith or learning for the gospel.

All the machinery of the world, from the child's tricycle to the finest automobile, from the dump cart to the mightiest locomotive, was not made in order to use grease ("lubricating oils," if one prefers); but such oils are used to preserve the machinery and to enable it to accomplish the more. All machinery well oiled will run more smoothly, run faster, endure and accomplish more, and last longer; but the machinery was not made for the oil, but the oil for the machinery. The oil is not the machinery, and it imparts no strength to the material parts of the machinery. Even the paint is not the machinery. It may sometimes *hide the defects* of the machinery. Education in its ordinary meaning is not the man. It does not change him any more than oil and paint change the material and purpose of machinery. There are ignorant thieves and educated—*well-oiled and polished*—thieves; there are ignorant scoundrels and educated ones. So there are ignorant good men and most highly educated and learned good men. Education brings out what is in a man; it oils the machinery and enables him to run more smoothly, "to get there" quicker, and to accomplish more of whatever he undertakes. The heart must be right in the sight of God before an education can be used to the greatest advantage.

It is important to teach the young how to make a living, but it is more important to teach *how to live* after making a living. Just so, it is far more important to teach the young how to use an education, after they have become educated, than it is to educate them.

The Young Man's Problem of Higher Education.

BY F. W. SMITH.

Under the above topic, Z. T. Sweeney, in the Christian Standard of January 20, 1920, had the following contribution:

Dear Brother Abbott: I am inclosing you herewith a letter which is a fair sample of many that I receive from time to time:

"Dear Brother Sweeney: I am twenty-two years old and will graduate from —— school next June. I am anxious to receive a little more of higher education than the school here affords. I wish to be prepared for a useful ministry and would like to attend some school of higher instruction where I can receive an education in harmony with all modern science and discovery, and yet without impairment to my faith in Christianity. Do you know of such a school, and if so, will you recommend it to me?

Fraternally yours, ——."

From the number of such letters received, I presume that a great many of our young men are animated by the same motives as the writer. I wish to say to such that I do know of a school that will answer all such requirements. It is located in New England and has a large corps of professors, all wide-awake, learned in their several departments, and having done much to develop the great field of Christian scholarship. There are twenty-four such instructors and professors, all concerned with the great task of giving a thorough training to young men and women who are looking forward to various types of Christian service. These teachers have all been carefully selected, are thoroughly competent, scholars in their several departments, are all earnestly devoted Christian people, giving their lives to the cause of Christ and the training and preparation of ministers and workers in the great fields at home and abroad. They face all the problems of modern life, but do it with a deep, abiding Christian faith.

In addition to the teachers, the school has one of the largest libraries in the country and one of the best organized, within its field, that is constantly growing and being developed so as to allow the best of advantages to those who are preparing for service in all parts of the world. The school has always had the reputation, and still maintains it, of being deeply faithful to the fundamentals of the Christian faith on all the essential elements of the gospel. It stands for what is known as the evangelical system of belief. I regard it as far superior to either Yale or Harvard in preparing young people for Christian service.

Any young man or woman desiring further information concerning the institution can address me at Columbus, Ind., and I will see that they have full information furnished. I can arrange for special financial assistance to a number of young men preparing for the ministry that will greatly aid them in the expense connected with their attendance at the school. I am not caring to advertise the school to the general readers of the Christian-Evangelist, but I hope to reach those interested by this letter. All you have to do is write me a letter, inclosing no postage nor incurring any other expense.

Sincerely and fraternally,

Z. T. SWEENEY.

Under the heading, "In the Book World," in the Christian-Evangelist January 20, 1921, we have the following:

HEBREW LEADERS FROM MANASSEH TO JOHN THE BAPTIST.

Prof. Henry Thatcher Fowler, who holds the chair of Biblical Literature and History in Brown University, has written this volume for the "Great Leader Series," which aims to meet the needs of "moral and religious secondary education." Prof. E. Hershey Sneath, Ph.D., LL.D., Yale University, is the general editor of the series.

The analysis of the great leaders of Hebrew history is brief and clear. Any boy in the adolescent period will be able without much difficulty to grasp the meaning. Take this paragraph on Job's hope of immortality, and note how clearly it sets forth Job's wavering feelings on the subject:

"Job longs to see God face to face; he is sure that if he could come before him he could clear himself. In this longing he reaches a momentary faith that after death he will be able to find him. From this high hope he falls back to his earlier conviction that the world of the dead is only a place of oblivion where suffering will be over. A clear faith in immortality, a belief in a heaven where the wrongs of this world will be righted, had not yet come into the Jewish religion. Job comes nearer to expressing this faith than any previous character, but it is not yet a clear and constant hope. He does see that if he could believe in a future life, he could endure all the suffering and sorrow here. He ends protesting his innocence and not understanding why God punishes the guiltless."

While Job did not succeed in solving the mystery of the government of the world, his experience sets its seal of approval on a man who honestly questioned what had been believed about God and who tried to know and understand God for himself, and to such a one was vouchsafed "a vision of the wisdom and power of God that satisfied his eager, longing soul." The writer sets forth the mistake of Job's friends in this clear paragraph:

"The idea held by Job's three friends that a peculiar misfortune is a judgment sent by God for peculiar sin dies hard. It was still held by the Jews in Jesus' day. They thought that for a man to be born blind was a judgment for sin. Jesus taught that those whose blood cruel Herod mingled with the sacrifices and those on whom the tower of Siloam fell were not sinners above other men. Yet, even down to the present day, many sincere Christians judge life as Job's discredited friends judged it. The great prophet who wrote the poem of the Suffering Servant saw that God's true servants suffer for the sins of others more than the sinners themselves. Our Lord Jesus, the supreme Suffering Servant, is ever the final refutation of the idea that long life and all earthly prosperity are the natural rewards of virtue. It is true that to live up to the general moral standards of the community in which we are usually furthers prosperity, but it is equally true that those who rise far above the standards of their fellows are made to suffer for it. The sure reward of virtue is not health nor wealth, but the peace of God that passeth all understanding, a peace that may be found in sorrow and suffering and may be lost in prosperity."

As for the book of Jonah, it "seems to be an allegory in which Jonah is Israel, the whale Babylon, and the great thought of the whole is that God cares for all peoples, even the most wicked, and that he desires his people to share his purposes of mercy to all mankind." In this view it ceases to be a narrative of ancient wonders, or merely a silly tale that is told, but a vehicle for covering truth "that lies above the level of almost all the rest of the Old Testament." The author regards it as the forerunner of those wonderful parables of our Lord, such as the good Samaritan

and the Prodigal Son, "with their lesson of a compassionate God and a broad and generous humanity."

This is not only a good study for boys in the adolescent period, but for those of riper years as well. It frequently happens that what is simple enough for the understanding of boys can also be understood by adults!

Under the title, "Logical Sequence," the editor of the Western Recorder, a Baptist journal, gives to his readers this:

We have been criticized for asserting that any one who doubts any part of the Bible will quite likely, sooner or later, discard the entire Bible. The following from the Christian Century (Disciples of Mr. Campbell) is a case in point, and quite pointed:

"No one ever reads all these books, except the technical scholars, and they are a hindrance to popular knowledge of the volume. The major portion of the books of Numbers, Leviticus, Deuteronomy, Chronicles, Ezra, Nehemiah, Esther, Ecclesiastes, and Ezekiel, and much of the books of Exodus, Judges, Joshua, Proverbs, Lamentations, Daniel, Joel, Nahum, Habakkuk, Zephaniah, and one or two portions of the New Testament, could be left out with advantage."

So, then, according to this ecclesiastical Ishmaelite, practically one-third of the number of books of the Bible should be omitted from future editions. The Century fails to tell us how much of its remnant Bible is inspired.

Really we are not surprised at this piratical profanation, upon the part of the Christian (?) Century. There is but one logical conclusion for the destructive critic—the unqualified rejection of the Scriptures. This, perhaps, is what a large majority of the higher (destructive) critics have done, and they would doubtless confess the fact were it not for the monthly stipend they filch from denominational treasuries.

All too long have the denominations tolerated this traitorous tribe, and that, too, to their own undoing. When a man declares that Genesis is a myth and that the Bible is only inspired in spots, the hand of church fellowship should be promptly withdrawn. These leeches, who despise the blood, are sucking away the lifeblood of the churches. Let them be to us as a publican and a sinner.

With such onslaughts against the Bible in the house of its professed friends, is it to be wondered at that a young man who has respect for God and his word is perplexed on the subject to which an appeal was made to Z. T. Sweeney? There are the fewest number of colleges and universities in the world to-day that are not honeycombed with this most dangerous species of infidelity. Note this: "As for the book of Jonah, it seems to be an allegory in which Jonah is Israel, the whale Babylon, and the great thought of the whole is that God cares for all," etc. The author says: "In this view it ceases to be a narrative of ancient wonders, or merely a silly tale that is told," etc. If it is a "silly tale," then Jesus Christ was unable to detect it: for he told it as a *fact*, and not as a myth. "For as Jonah was three days and three nights in the whale's belly, so shall the Son of man be three days and three nights in the heart of the earth." (Matt. 12: 40.)

While this journal fully indorses the Western Recorder's condemnation of the Christian Century's infidelity in whittling away the Bible, it must utter a solemn protest against the Recorder's misrepresentation of Alexander Campbell in that the Recorder terms these destructive higher critics "Disciples of Mr. Campbell." If Mr. Campbell ever had a disciple, he was not of the class to which the Christian Century belongs; for Mr. Campbell was a devout believer in, and a powerful advocate of, the divine inspiration of the Bible from beginning to end. Whose disciples are those higher-up destructive critics in the Baptist Church, Brother Porter? When you discover that fact, you will also have discovered whose disciples the Christian Century folk are, too.

I close this warning to parents regarding the schools to which they send their children with a splendid tribute to the Christian religion by the renowned Henry Watterson:

Surely the future looks black enough, yet it holds a hope, a single hope. One, and one power only, can arrest the descent and save us. That is the Christian religion. Democracy is but a side issue. The paramount issue is the religion of Christ, and him crucified; the bed rock of civilization, the source and resource of all that is worth having in the world that is and that gives promise in the world to come, not as an abstraction, but as a mighty force and principle of being. If the world is to be saved from destruction, it will be saved alone by the Christian religion.

Mr. Chenault's Gift to the David Lipscomb College.

BY J. C. M'Q.

In order that our readers may know the exact conditions on which the gift of fifty thousand dollars was donated to the David Lipscomb College, we publish in full the paper presenting the gift and also the paper presenting the conditions on which the Board of Directors accepted it. The directors congratulate themselves on receiving the services of E. A. Elam as teacher in the Bible chair during his life, or so long as he is able to teach. It is sincerely hoped that he may add much strength in teaching the Bible in this institution. It is more important to study and know the Bible and to practice it than any other book in the world. In fact, no man can go wrong or can make any blunder by taking the word of God just as it is and living in harmony with its sacred precepts. The directors realize that more and more attention should be given to teaching the word of God. The man who knows and practices the word of God makes the best farmer, the best merchant, the best physician, and the best citizen.

These papers very clearly show that the David Lipscomb College has not received any immediate help from this gift other than receiving the services as teacher of E. A. Elam without charge. The present wants and needs of the institution are not relieved by this gift of fifty thousand dollars. The institution is as much in need of funds to-day as it has ever been. It is hoped that our readers will readily realize this and that many will make liberal donations in order to successfully carry forward the great work in which the institution is engaged.

But here is the paper stating the donation and the terms:

February 12, 1921.

Mr. A. B. Lipscomb, President, Board of Directors, David Lipscomb College, Nashville, Tenn.

Dear Sir: It is a great pleasure to me to donate to the David Lipscomb College, formerly the Nashville Bible School, located at Nashville, Tenn., the sum of fifty thousand ($50,000) dollars, to be paid as follows: Ten thousand ($10,000) dollars on March 10, 1921, and ten thousand ($10,000) each succeeding month until July 10, 1921, which payment shall complete the donation.

This donation is made through my profound respect for the Bible as the will of God, and my desire to aid in this way in teaching it to the young; and is for the purpose of endowing a chair of the Bible in the said David Lipscomb College, to be known as the E. A. Elam chair, the proceeds of which donation are to be used in the support of teachers of the Bible and studies connected with the study of the Bible in this college.

However, this donation is made upon the condition that it shall be used always in harmony with the present deed and character of said David Lipscomb College, in which the Bible is taught daily as a textbook to all pupils alike, and without theological opinions and doctrines of men, without any phase of infidelity and what is now called "higher criticism," and without any innovations upon the work of the church of the New Testament or the worship of God as set forth in the New Testament.

Through my confidence in the integrity and faith of E. A. Elam and his ability to teach the Bible, I place this donation in the hands of the directors of the David Lipscomb College, to be invested and applied according to his approval, the proceeds of which I wish to be used for his support in teaching the Bible in this college during his lifetime, either while in active service or emeritus, unless in his own conscientious convictions he sees he can serve God and men more effectually in some other way. In that case, the directors of said college may use the proceeds of the endowment to fill the chair with some well-qualified man, or use it in supporting different teachers of the Bible in this college, according to their best judgment.

In case the David Lipscomb College shall ever be diverted from the purposes set out in its deed and charter and the conditions of this endowment, then, and in that event, this endowment is to go to that part of the school which still stands for the purpose as set out in said deed and charter; and in the event there is no such remaining part of the David Lipscomb College, this endowment is to go to the nearest school which teaches the New Testament, together with the whole Bible, as set out in the third paragraph of this letter; and in case there is no such school, then this endowment is to go to the churches of Christ in the city of Nashville which teach and practice the Bible as above stated, and is to be used for the promotion of the gospel according to the wisdom and discretion of the elders of said churches. Yours very truly, N. B. CHENAULT.

Acting as agent for, and by the authority of, the Board of Directors of David Lipscomb College, this donation is accepted by me in highest appreciation and sincerest thankfulness. E. A. ELAM, Agent,
Board of Directors, David Lipscomb College, Nashville, Tenn.

Below we give the conditions on which the Board of Directors accepted the gift of fifty thousand dollars:

Resolved, That the gift of fifty thousand dollars tendered by Mr. N. B. Chenault, of Wichita Falls, Texas, in letter of February 12, 1921, be accepted with gratitude, with the understanding that Brother E. A. Elam is selected as the teacher of the Bible to fill the chair of Bible study endowed by Mr. Chenault, and with the further understanding that he be subject, as other teachers, to the constitution and by-laws of the David Lipscomb College. It is further understood that in the event any difference should arise between Brother Elam and the trustees as a body that should result in his discontinuance as a teacher, the income from the Chenault donation shall go to him during his natural life as intended by the donor, but at his death the endowment, with the income, shall go actually into the hands and control of the board to be used as set forth in Mr. Chenault's letter of February 12, 1921. It is further understood that while the endowment is in the control of Brother Elam the Board of Trustees shall not be financially responsible. Neither shall Brother Elam be held financially responsible to the board for the handling of this fund.

State of Tennessee, Davidson County.

We, A. B. Lipscomb, president, and C. A. Moore, secretary, do hereby certify the foregoing is a true and correct copy of a resolution adopted and passed at a regular meeting of the Board of Directors of the David Lipscomb College held on the 16th day of April, 1921, as appears on page —— of the minutes of said college, same having received a unanimous vote of all members of the Board.
This the 22d day of April, 1921.

Mr. Chenault accepted the modified conditions presented by the College and made the gift in accordance therewith, and so the matter is closed.

A Shepherd Song.

When God sought a King for his people of old,
He went to the fields to find him;
A Shepherd was he, with his crook and his lute,
And a following flock behind him.

When God looked to tell of his good will to men,
And the Shepherd-King's Son whom he gave them;
To shepherds, made meek a-caring for sheep,
He told of a Christ sent to save them.

When Christ thought to tell of his love to the world,
He said to the throng before him,
"The good Shepherd giveth his life for the sheep"—
And away to the cross they bore him.

When God sought a King for his people, for aye,
He went to the grave to find him;
And a Shepherd came back, Death dead in his grasp,
And a following flock behind him.

O love of the sheep, O life from the dead,
O strength of the faint and the fearing;
A Shepherd is King, and his kingdom will come,
And the day of his coming is nearing.

—Joseph Addison Richards.

We are remembered more by tenderness of heart than by brilliancy of speech.—Selected.

Good Books for Sale by McQuiddy Printing Company.

McGarvey's Sermons	$1.50
Seeking the Old Paths (Moffett)	1.00
Reason and Revelation (Milligan)	2.00
Querist's Drawer (Isaac Errett)	1.50
Pushing the World Along (Rutledge)	1.00
Poems of Pep and Point for Public Speakers (Will H. Brown)	1.75
The Polymathist; or, Christian Pulpit	2.00
The Way of Salvation (B. B. Tyler)	.50
True Origin of Mormon Polygamy (Shook)	1.00
The Spirit and the Word (Z. T. Sweeney)	1.25
New Testament Commentary—Luke (Lamar)	1.50
Stories of the Great War for Public Speakers (Will H. Brown)	1.50
Character; or, The Making of the Man (E. W. Carmack)	1.50
The New Testament Commentary—Hebrews (Milligan)	1.50
Commentary on Acts of Apostles (Lipscomb)	1.25
Soul-Saving Bible Sermons (Brandt)	1.25
Updike's Sermons	1.25
Sermons for the People (Will H. Brown)	1.25
Sermon Notes from the Ministry of Jesus (Boteler)	1.65
Walks About Jerusalem (Isaac Errett)	1.25
Twentieth Century Sermons and Addresses (L. C. Wilson)	1.50
Topical Illustrations (Denton)	1.50
Wit and Humor for Public Speakers (Will H. Brown)	1.75
Standard Bible Commentary—Thessalonians, Corinthians, Galatians, and Romans (McGarvey-Pendleton)	2.25
Form of Baptism (J. B. Briney)	1.25
The Fourfold Gospel (McGarvey-Pendleton)	2.25
The Glorious Gospel (Adcock)	1.00
How It Was Done in Harmony (John T. Faris)	1.00
Illustrative Incidents for Public Speakers (Will H. Brown)	1.75
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They do not want to shine in the world, or to be rich or popular, or to have their own way and assert themselves, or to enjoy the relish of success. . . . With all simplicity their hearts are bent on moving, doing, suffering, as the spirit of Christ in them may will. They have done with worldliness; they have done with self-seeking; they do not look for an easy life in the world where Christ was crucified. . . . Their faces are set toward God, and the light that glows in them comes from him.—Exchange.

MISCELLANY

There will be a four-days' debate on the church question, at Cloverport, in West Tennessee, twenty miles south of Jackson, beginning on Tuesday, July 26. It is believed that this debate will be largely attended. J. D. Tant will represent the church of Christ; Claude Cayce, Primitive Baptist Church.

W. H. Lawson writes: "The Turkey Creek High School, in Moore County, Tenn., where I have been teaching, closed on May 27, having seven to graduate. This year has been a very pleasant school year to me, and great interest was manifested among the students of this school, who desire to live the life worth while. The commencement sermon was delivered on May 22 by J. V. Armstrong Traylor, of Smyrna, Tenn., who has been preaching for the Hoover's Chapel congregation, near this place. An excellent sermon on the subject of 'Influence' was enjoyed by a large audience."

A news-dispatch from Columbia, Tenn., reads: "Perry P. Taylor, aged ninety years, one of Maury County's oldest and most highly respected citizens, died on Monday afternoon, June 6, at his residence at Neapolis, after an illness of only two days with congestion of the brain. Mr. Taylor was born, reared, and spent his entire life in this county, and had a large acquaintance. He was a member of the Christian Church and a splendid citizen. His wife preceded him to the grave more than twenty years ago. The funeral was conducted Tuesday at the home of Tom H. Taylor, a nephew, on Knob Creek, by Elder W. S. Morton."

Brother Taylor was a stanch friend of David Lipscomb College, which he remembered in his will.

Matthew C. Cayce writes from Columbus, Miss., May 31: "Our meeting here closed on Sunday night with a larger crowd in attendance than we were able to seat. With the four baptized, we leave a congregation of thirty members who will begin at once keeping house for the Lord in the building purchased from the Cumberland Presbyterians. We believe that many more are almost persuaded and that the seed sown will yet bear fruit. Among those baptized are two prominent business men of high standing, both of whom are thoroughly converted. They are now leaders in the business world, and are going to make leaders and workers in the church, for they are in dead earnest. The tent was shipped on Monday morning to Sturgis, where I am to begin a meeting next Lord's day. We have no congregation in Sturgis, but hope to establish one."

In connection with I. B. Bradley's meeting at Moulton, Ala., Earl M. Hodson writes: "One of the blessings Brother Bradley brought with him along with his sermons and songs was the visit of Sister Sarah Andrews, now home from Japan. She was prevailed upon to talk to us about the work in that far-off land. Without any exercises on Thursday evening, after a brief introduction by Brother Bradley, Sister Andrews told much of the manners and illustrated many of the customs of the Japanese in a talk that lasted more than an hour; she also showed many articles brought with her from the Flowery Kingdom. The house was filled with interested men and women and boys and girls to hear her, and many a one was filled with admiration at her earnestness, simplicity, and devotion to the cause of Christ. I would not have it thought that Sister Andrews went beyond what Christ would have her do. It was nothing more than a talk to tell men and women what men and women do not apparently believe—that is, that there are millions of people who know nothing of Christ. Brother Bradley preached a sermon with missions as the subject on the last Sunday evening he was here."

Called to his old stamping ground at Celina, Tenn., to preach a commencement sermon, M. L. Moore, of Bowling Green, Ky., found an unexpected opportunity to preach the gospel under the most favorable circumstances and with fine results. We rejoice in his report of this visit, which follows: "I went to Celina, my old home, to preach a commencement sermon in May, and at the close of the sermon one made the good confession. So, at the earnest request of the church, I remained from Lord's day till Wednesday night, and fifteen were baptized and six returned to the fold. We were filled with joy and thanksgiving. We lost a brother, Willie Clark, during the meeting, his funeral occurring on Monday. There seems to be a splendid interest there in both church and school. J. D. Smith is in a meeting there now, and I do pray that many others may turn to the Lord. John Arms was with us for one service. It is always a blessing to see him. Words that are at my command cannot tell how I did enjoy the renewal of the ties of love that bind our hearts together. There shall ever be a place in my heart for the people of my childhood home. May the Lord bless them, and may they serve him with reverence and fear. I hope to return to the county of Clay for a meeting in August. Four were baptized here on the night of the fifth Lord's day in May."

With forty-seven graduates, including the high school and special departments, David Lipscomb College completed its thirtieth annual session yesterday. A very large crowd was in attendance for the final event.

Dr. J. S. Ward, formerly a member of the faculty and professor of science for a number of years, made the graduation address, emphasizing true education as a preparation for a life of service, and asserting that graduation with a college diploma is not to be considered an end in itself, but a means to an end.

Other numbers on the program were as follows: Salutatory, Miss Camilla Yarbrough; retrospection, "The Senior Boys," Miss Ferrell Kirby; oration, "Life's Mirror," Morton Shearer; retrospection, "Senior Girls," Clarence D. Massie; Class Will, Miss Pauline Allen Lynch; valedictory, J. Ridley Stroop.

The graduates were as follows:

Bachelor of Arts: James J. Reynolds, J. T. Rivenbark, Willie Rogers, Fred Senter, and J. Ridley Stroop; Misses Millie Sue Williams, Delmo Donoho, Helen Gardner, Mary Howard, Ferrell Kirby, Pauline Allen Lynch, Emma Lee McPherson, and Velma Lee Parton.

Bachelor of Science: Joe Boswell, William Dean, George L. Dunn, Clarence O. Massie, Morton Shearer, Howard Stubblefield, and Robert A. Watson; Misses Camilla Yarbrough, Helen Gilbreath, and Temple Gilbreath.

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The presentation of diplomas was by Prof. Horace S. Lipscomb, dean of the college.

Charles F. Hardin, of Springfield, Mo., writes us a letter in which he conveys his impressions of Brother Cayce's evangelistic work and influence. He says: "Truly the Lord has been good to me in directing my way to labor with our dear brother, Matthew C. Cayce, in a mission meeting at Columbus, Miss. It is not necessary to report in detail the results of the meeting, as that has already been done; but I should like to say, brethren, that if a request is made for help there, to you personally or through the papers, I want to indorse it, and insist that you do your full duty as our Father sees it. I have known of many worthy calls, but the Columbus call is the most worthy one I have ever known. Brother Cayce is indeed a hero in the kingdom, a brave soldier in the fight of the cross. He has a marvelous influence over all who hear him. He presses the work of the Master with whole-hearted earnestness, inflexible faithfulness, sleepless energy, and a patience that knows no tiring. He has a simplicity of style and an accent of speech that twines the hearts of his hearers around the cross, all the time remaining transparent and invisible as Cayce. If I ever saw a man that had more of the real spirit of the Master than Brother Cayce, and who preaches because his heart is full of the blessed story, I do not recall him. My heart grows tenderer each time I think of him as 'a voice crying in the wilderness' of sin, in the State of Mississippi. To be with him is but to resolve that you live better, give more, pray more, sing more, visit more sick and lonely, to preach the 'sweetest story' to those who have never heard, with more zeal and love. His every sermon is preached as though it were the last one he would preach and the last one we would ever hear. A person cannot hear him preach and go away not feeling his responsibility to God. Personally, he is a man of the sweetest spirit, the strongest faith, the most active zeal, the kindest manners, purest life, and the firmest convictions of any man I ever met. If he has a weakness or a fault, I did not discover it. I was too busily engaged admiring and loving him to look for it. I thank God for such noble and untiring men. My life was made better by our association. We are to be together another year in Mississippi."

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"Vanity of Vanities."

BY JARRATT L. SMITH.

"Vanity of vanities, saith the Preacher; vanity of vanities, all is vanity. What profit hath a man of all his labor which he taketh under the sun?" (Eccles. 1: 2, 3.)

The general drift of the book of Ecclesiastes is peculiar to itself. It gives us an estimate of life which, to a certain extent, reappears in our Lord's teaching, but which is, generally speaking, in the background throughout the Old Testament. This passage of scripture is the keynote of the book. The word "vanity" occurs thirty-seven times in the Bible, and it means, properly speaking, a breath of wind; and thus it comes to mean something fictitious and unsubstantial. The vanity of life and of that which encompasses it has been brooded over by the human mind under the influences of very different moods of thought. But it was neither subtle pride, nor weary disgust, nor a refined mysticism, that prompted this language of Solomon.

The Preacher does not ignore the circumstances and duties of this life, while he insists that this life does not really satisfy. The true lesson of the text before us is that this earthly life cannot possibly satisfy a being like man, if it be lived apart from God. The reason is threefold. First, all that belongs to created life has on it the marks of failure. Man is conscious of this. The warp and weakness of his will, the tyranny of circumstance, the fatal inclination downward, of which he is constantly aware, tell a tale of some past catastrophe from which human life has suffered deeply. And nature, too, with its weird mysteries of waste and pain, speaks of some great failure. Secondly, life and nature are finite. The human soul, itself finite, is made for the infinite. God has set eternity in the human heart, and man, as man, has a profound mistrust of his splendid destiny. Thirdly, all that belongs to created life has on it the mark of approaching dissolution. This is a commonplace, but commonplaces are apt to be forgotten from their very truth and obviousness. Personality survives with its moral history intact; all else goes and is forgotten.

"What profit hath a man of all his labor?" The answer is: No profit at all, if he is working only for himself; but most abundant profit if he is working for God and eternity. Christ has passed his pierced hands in blessing over human life in all its phases. When death is near, we read this verse with new eyes, and realize that this world is a world of shadows—that the real and abiding is beyond.

Preparation.

BY N. W. PROFFITT.

"The preparation of the heart in man, and the answer of the tongue, is from the Lord." (Prov. 16: 1.) "Prepare to meet thy God." (Amos 4: 12.) In the preparation to meet God in peace, God has wisely provided the means of our salvation. Every one who will look into "the perfect law of liberty"—the gospel—can find precisely the sure way of life. As the preparation is from the Lord, any individual would be exceedingly unwise to apply to man to obtain the means of his preparation. God tells us: "Be ye not unwise, but understanding what the will of the Lord is." (Eph. 5: 17.) The Christ says: "Ye shall know the truth, and the truth shall make you free." (John 8: 32.) Hence we see that Jesus, our Lord, expects us to have this divine means of our preparation of heart. Where, then, shall we go to find it? Listen: "Whoso looketh into the perfect law of liberty, and continueth therein, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed [or, in his doing]." (James 1: 25.) This forever sets aside the old theory of waiting God's good time; for he says: "Now is the day of salvation." (2 Cor. 6: 2.) God has made ample provision, and he is expecting us to use it. God feeds the birds that flit away through space, but he does not throw the crumbs into their mouths; but he places food where they can pick it up. God has so graciously fixed the divine plan of salvation that the greatest thing for us to do is to accept the plan just as it is, then we will be prepared.

When our worth declines, our taste also declines.—La Rochefoucald.

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Is There Need of Two or Three Orphan Homes in Texas?

BY MRS. JENNIE CLARKE.

As this question is now being discussed by those who as yet have but little experience in the orphan home work, I think it just and right for me to give my views on the matter, since I have about twenty-two years of experience. During all of these years of endeavor and sacrifice I have never refused to receive a really dependent orphan of eligible age and condition, and have extended aid when necessary where a parent is living; but in the latter case we were always careful not to receive children that would be cared for by parents or relatives, in order that the contributors might not be imposed upon. For this purpose we have a blank application form which we require applicants to fill out for our consideration before passing on children, and it appears that this precautionary method caused the Canadian Orphan Home to develop. When the application was made for some children who had a father living to be received from Canadian, our secretary replied, but left out the blank by mistake. A reply to this letter stated that they understood from the letter that they were to fill out a blank form, and to please send it at once; and if we could not receive the children, they had decided to start a home for them at Canadian; but the letter expressed the hope that this would not be necessary, if we could take the children. I gave the matter personal attention, inclosed a blank to be filled out, and sent it to them, indicating that we might receive the children. The blank was never returned, and no further explanation was made; and the home was launched as described in the Firm Foundation, with an article copied from the Canadian Record, a secular paper, stating that the church of Christ and their minister tried to place some children in some orphan home, "but found that there was no place for them." We have room for Panhandle orphan children, or from any other section of Texas. We recognize no sectionalism when it comes to caring for orphan children. We have some from Arizona, Arkansas, California, and other States. We trust that the Panhandle brethren will continue to send their children to this institution, and that they may still give us their hearty coöperation, which they have so kindly rendered for many years, and which has had our highest appreciation. It would bring sadness to our hearts to strike your familiar name from our record book.

Now we wish to kindly refer to the zeal manifested by Brother Tackett in behalf of the welfare of orphan children, which is very commendable; but he is laboring under a mistake when he thinks there is need for two or three orphan homes in Texas, and especially in North Texas. It is his desire to combine an orphan home with a home for aged people; but he will find this not practical, and that December and May will not unite harmoniously. I have had brethren time and again to urge me to start a home for old people on the ground at Belle Haven, but I always turned it down, and gave my reasons, as I have had a little experience in keeping a few old people on the grounds who came in contact with my children daily, and they did not always bring to them sunshine and cheerful messages. I believed then, as I do now, that a home for aged people should be set apart as a distinct work. Brother Tackett also stated that he "did not wish to injure the Luling Orphan Home, but that North Texas needed an orphan home." Why does it need one? We receive children from North Texas, and they are supported by North Texas congregations; and as South Texas has but few strong congregations, we can readily see that the orphans of Belle Haven may be reduced to want, if one is started in North Texas. Can you afford to do this, when the welfare of a

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band of orphans is in jeopardy? We do not feel the responsibility so much for those whom we have not gathered into the fold. We must realize that we are the keepers of the children of Belle Haven, and that we promised them food, raiment, educational and Christian training through the medium of this Christian institution. If we fail, we have offended "one of these little ones," and it "were better if we had a millstone around our necks, and were drowned in the depths of the sea." Let us reason together for the good of orphan children. If the Panhandle will still decide to cooperate with Belle Haven, and Brother Tackett will concentrate all of his efforts in establishing the old folks' home, we will not divide and weaken our forces, and cause one home or all to fail to accomplish permanent good. "In union there is strength, and in division there is weakness." Belle Haven is now one of the most beautiful homes in Texas, with ornamental shrubbery and evergreen trees as far as the eye can see, with one of the best-equipped and most picturesque playgrounds for the children. We have about all the accessories necessary to make it an ideal and well-equipped home. We still have room for more children; and by the time we are full we hope to have a fund on hand that will justify the erection of the new permanent brick building for the school purposes, and with extra rooms for more children. Let me continue to hope for the undivided support of the brethren and sisters to this end.

Preaching the Gospel in North Carolina.

BY J. D. TANT.

My last letter was written from Statesville, N. C. I closed my meeting there and started for Warner's Chapel, sixty miles away, Brother Foster, our faithful gospel preacher, carrying me in his car. On our way we went near the land of Canaan, through Jericho, then in two miles of Jerusalem, and stayed all night in Ephesus, and came out through Alpha and Omega on to Warner's Chapel.

It was once asked: "Can anything good come out of Nazareth?" Yet something good did come, for Jesus, our Savior, came from there. When I saw Jericho, to my mind one of the poorest countries and backwoods of all North Carolina, I saw the house wherein our noted M. C. Kurfees was born and reared, and saw the church house where it is said that for more than twenty-five years Kurfees has found time in the busy rush of city life to come back once a year and preach to his kindred and friends. I thought, what wonderful ties and memories the old homestead leaves on a boy's mind, and how essential it is to make the old home the very house of God! I also thought of the instruction the Lord gave the man when he told him to return to his own house and tell what great things the Lord had done for him. (Luke 8: 39.) If our boys and girls could only know and see the country out of which so great a man as Kurfees has come, it would, no doubt, give them courage to try to pull to the top.

I am now preaching the gospel at Warner's Chapel. Brother W. L. Reeves, one of our ablest preachers, is with me. He has persuaded an extra fine girl of this church to be his wife. The grand old gospel preacher, E. Hansbrough, of Austin, Texas, set this congregation in order in 1886. Since that time W. L. Butler, of Tennessee; Andrew Perry, of Illinois; J. C. White, Harding Nall, Charlie Smith, Luther Willman, and X. W. Morgan, of Texas, have all held meetings here. But, with all the preaching that has been done here, there seems to be a lack of zeal and system and coöperation among the little congregations in this part, to work together and support some man in the field all the time to preach the gospel.

I am here from Arkansas, Brother Green is coming from Tennessee, Brother Kurfees from Kentucky, and perhaps other preachers from other points. If these brethren could only

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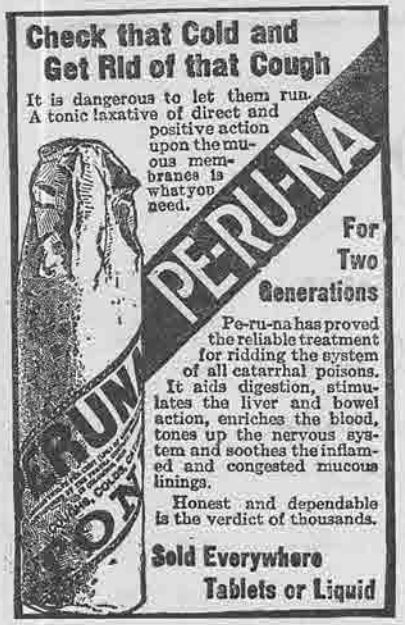

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be taught that we are only men and that we all preach the gospel, and that the gospel is God's power to save, and not the wisdom of men, and if they would by their messengers learn the conditions that surround each little congregation and put some man out, not only to preach the gospel, but to water and cultivate the seed after it is sown, they could do grand scriptural work here, and could raise up some young man who knows these people and who would not require so much support to go in and out before them, and in a few years have Bible congregations all over this country. One great trouble with most brethren is, they have gone preacher crazy instead of gospel hungry, and think more about the man than the truth he preaches.

I call to memory that in the long, long ago six little congregations in Texas coöperated with me and kept me in the work all the time during 1887, 1888, and 1889. I baptized seven hundred people during these three years, held fourteen debates in that territory, set to work twenty-one congregations, and several boys are out preaching now who obeyed the gospel. During these years I lived among the people and preached the gospel from house to house, never preaching less than five nights each week, and often every night during the week. I was then a little preacher, not big enough for churches to call me; yet I preached the gospel and did some of the best work of my life. Eternity only can tell the results. And these people of North Carolina can do far better if I can only get them to try.

The Bible I have proved to be the very life of my life, because in it is enshrined my glorious Master and only Savior Jesus Christ. "Whereas I was blind, now I see"—like that humble man of old, whose eyes were opened by the good Physician. I would not exchange my experience for all the learning and honor in the world; and in the last analysis it is most solemnly true that experience is all.—Troop.

Interpret the universe through the idea of God, place God and man in living relations to each other, and there will be consciousness of an order sublimer than any nature reveals—an order which not only has room for the resurrection, but demands it, to the end that grace may reign through righteousness unto the glory of God.—Selected.

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OBITUARIES

Werly.

Brother Monroe Werly was born on January 7, 1821, and died on March 17, 1921. He lived one hundred years, two months, and ten days. He obeyed the gospel so long ago no one could tell the date. He was one of the few men that lived above reproach. Old people who knew him all their life say they never heard anything against him. He was born in Hickman County, Tenn., was reared there, obeyed the gospel there, and died there. After services conducted by the writer, he was laid to rest in the home graveyard.

MORRIS M. BEARD.

Goins.

Mrs. Anna Goins was born on March 21, 1887. She was married to Brother Chame Goins on August 6, 1911, and to this union were born four children—two girls and two boys. Sister Goins obeyed the gospel in 1908 under the preaching of the lamented W. W. Barber. She fell quietly asleep in Jesus on May 22, 1921. She leaves a husband, four children, father, mother, four sisters and three brothers to mourn their loss. She ever lived true to her confession until death. After funeral services conducted by the writer, her remains were laid to rest in the Jenkins graveyard, near her home, in Hickman County, Tenn. To her loved ones I would say: Weep not, for she is done with trials and temptations. She has gone to her reward.

MORRIS M. BEARD.

Allen.

Mrs. Lucinda Allen came to the end of her mortal existence on the evening of May 29, 1921. She was born on December 6, 1844, the daughter of Mr. and Mrs. John Southerland, who resided in Floyd County, Ind. She was married to John D. Allen in 1865. The Allen family came to Riverside about sixteen years ago. She is survived by her husband; three daughters—Mrs. Florence Ball, Mrs. Emma Ridgeway, and Mrs. Irvin Rich; and two sons—George D. and Joseph Allen. As a wife and mother, she was faithful. As a Christian, her life speaks for itself. Her implicit faith in Christ, her obedience to him and her devotion to him, have won for her a place of happiness. She had prepared, not to die, but to live again. As a future abiding place, she made choice of the beautiful city of God. First a babe, then a pretty maiden, a wife, a mother, a grandmother, a great-grandmother, then the end of her earthly pilgrimage. Her body was buried in Evergreen Cemetery, Riverside, Cal. A large audience attended the funeral services, conducted by the writer.

E. M. BORDEN.

Canter.

Charles E. Canter, son of William B. and Lucy Canter, was born on October 29, 1879; was married to Belva H. Clark on September 8, 1904; yielded primary obedience to the gospel in September, 1905, under the preaching of J. D. Gunn; lived a zealous Christian until death, which occurred on

March 3, 1921, after a lingering illness of Bright's disease. His body was laid to rest in the cemetery at Gallatin, Tenn., after funeral services conducted by E. A. Elam. He leaves a wife and four children, a father, mother, three brothers, one sister, and a number of friends, who mourn his death. Charley had a kind word, a welcome smile, and a willingness to help others. He was a devoted husband, an affectionate father, and a good neighbor. Believing the end near, he called each of the members of his family to his bedside, admonished them to at all times take Christ as their Savior, submit to his will in all things in order that all might be reunited in a land where sad partings are unknown. We weep not as those who have no hope, but get comfort from the belief that he is among the dead in Christ and will have part in the first resurrection; on such the second death has no power.

J. H. SHOULDERS.

Scott.

Susan Smith Scott was born on September 14, 1856, and died on May 4, 1921. She married James A. Walker on October 27, 1872. To this union were born eight children, five of whom survive—Mrs. Etter Cathey, Mrs. Glenn Blackwell, and Miss Nona Walker, all of Nashville, Tenn.; W. L. Walker, of Hugo, Okla.; and Robert S. Walker, of Chicago, Ill. Her suffering, which ended in death, lasted only five days. All the surviving children, except one, were with her when the end came. The greater part of her life was spent in Marshall County, Tenn. At an early age she became a member of the body of Christ, in which body she remained faithful until death; hence, she had the promise of a crown of life. (Rev. 2: 10.) The great gathering of people at the funeral service showed the high esteem in which she was held by those of her old home section. The writer spoke words of comfort and cheer to sorrowing ones and words of warning to all present at the funeral. Let all of God's children be comforted in the thought that God has promised a home beyond this vale of tears more beautiful, sweet, and lovely than a home in this world, and to this home all faithful ones will go when the time that pleases God comes to take them to this home.

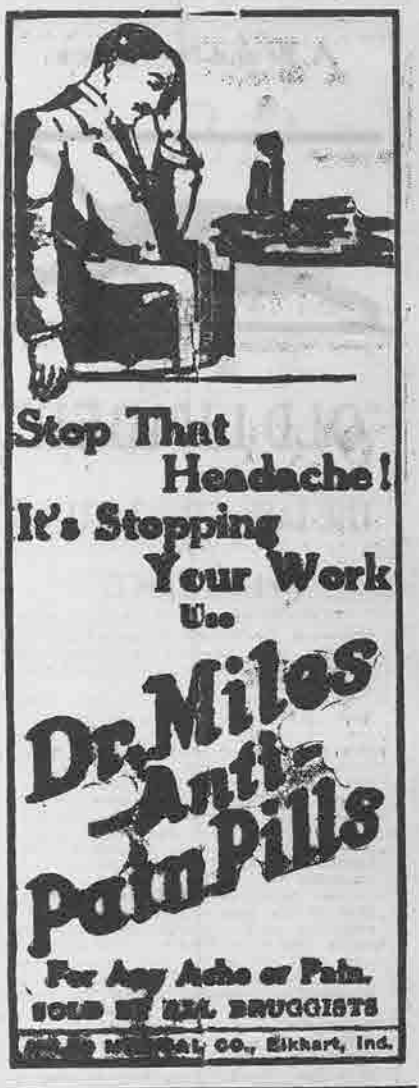
T. C. FOX.

Dodd.

Sister Emma Sewell Dodd, wife of Brother S. L. Dodd and daughter of our venerable brother, E. G. Sewell, was born on February 23, 1855, and died on April 23, 1921. She was the only daughter of Brother and Sister E. G. Sewell. She was married to Brother S. L. Dodd on September 18, 1879. Two daughters were born to Brother and Sister Dodd, both of whom live in the West—one in Oklahoma and the other in Texas. Sister Dodd had five brothers to survive her, her aged father and mother, and her husband. They always made their home with Brother and Sister Sewell, and it seems strange to me that she should have been taken and these dear old people left without their daughter. They are both so old and it appears they need her so much. Of course Brother Dodd also misses the association and love of such a devoted Christian companion. He has two lovely Christian girls and their families to comfort him, and few men have stronger faith in God or a better knowledge of his word than Brother Sam Dodd. Sister Dodd was a faithful, Christian woman who looked on the bright side of every question. She cherished no enmity in her heart toward any one, and had a sweet, forgiving spirit for all. She always counseled toward mercy and forgiveness. Her husband, her family, and her friends could always take her advice and be guided by her forgiving, sweet spirit. She was a quiet, unassuming woman, and had so many good traits that one hardly knows which one to emphasize. Her devotion to her husband and children, to her father, mother, and brothers, and to her God and his cause, is truly commendable; her sweet, forgiving disposition, her cheerful spirit, and her Christian life could well be followed by her family and friends. The Lord deal gently with her aged father and mother, her heartbroken husband and children, her true and loving brothers, and her innocent grand children. There will be a happy reunion in the glory world in the not very distant future. It is with a sacred pleasure that I write these few lines in memory of a faithful sister in Christ.

F. B. SRYGLEY.

Christ managed to like all sorts of people. Think—all the common people; the sick, the mad, the sinners; publicans, outcasts (the sinner woman), Samaritans, Pharisees (Nicodemus), Roman soldiers (at the crucifixion), and the dying robber! And how many more that we have never heard of!—Exchange.



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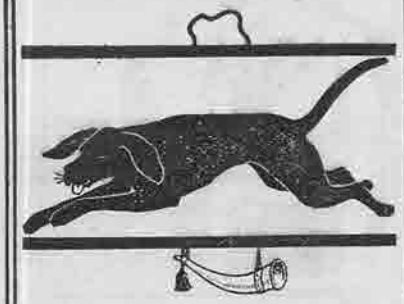

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Among the Colored Folks

Report of Work.

On the first Lord's day in April I was with the church at Obion, Tenn., and we had two very interesting services. This congregation is small, but they are buying them a house to worship in, and they are planning on doing some mission work this year. I am to labor with them in a two-weeks' meeting in September. From Obion I went home (Nashville, Tenn.), so as to be in the meeting there.

On the second Lord's day in April I went to Ashland City. Brother O. E. Williams, a white brother, called me there to preach to my people. Brother Williams is greatly interested in getting the gospel to my people. He is a man of faith. There are some colored brethren and sisters at Ashland City, and they are meeting now on the first day of each week. I promised Brother Williams that I would come back in the fall and hold a meeting for them.

On the third Lord's day in April I visited the White's Chapel congregation, near Fosterville, Tenn., and I am glad to say I found them faithfully keeping house for the Lord. I will begin their meeting on the first Lord's day in August.

On the first Lord's day in May I began a meeting at Tuscumbia, Ala. I agreed to labor with the brethren and sisters there two or three weeks, but the interest was so good that they asked me to remain a month. One lady made the confession, but was prevented from being baptized by her relatives, and one was restored. This was my second meeting there. The tent was packed at almost every service. The white brethren have assisted the colored brethren in purchasing a nice lot, and the tent was on this lot. I thank the white brethren and sisters for their coöperation in this meeting. Brother Phillips, the white preacher, gave me all the assistance that he possibly could, and he and Brother Morris made some encouraging remarks one Lord's-day afternoon. I have agreed to hold a meeting there next year. The colored brethren and sisters did all they could to make my stay among them pleasant. They now meet each first day of the week in the Odd Fellows' Hall. This is a fine field, a Baptist stronghold; but if the Christians continue faithful to God, we will overcome.

I am now in Birmingham, Ala. If there is a colored member of the church of Christ here, it is unknown to us; but the colored people are here in large numbers. The white brethren have me here to preach to my people, and they have told me to preach the gospel and they would stand by me. Thank God for this great interest that the Christians are now manifesting in getting the gospel to my race! I went over on Lord's day and met with the white congregation so I could take the Lord's Supper, and I heard Brother Pullias' preach a strong sermon. These people treated me kindly and in a Christian way, and I pray that I may conduct myself always so as to be worthy of such blessings. According to our present arrangements, I am to be here one month, and I hope to have an encouraging report to make. The harvest truly is great, but the laborers are few.

M. KEEBLE.

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FIELD REPORTS

Muskogee, Okla., June 2.—My meeting with the Thirty-third and South Benton Streets Church, in Kansas City, Mo., closed on Sunday night. Although we did not accomplish as much as I had hoped for, the meeting was far from being a failure. Three were baptized and one added to the congregation by membership. One of those submitting to baptism was an old lady, seventy-seven years old, who had been a Methodist all her life; another was a young married lady, who had been a Presbyterian all her life; the other was a splendid youth of about fourteen years. There are some splendid characters in this church. Wife and I enjoyed to the fullest extent our stay among them. The brethren asked me to hold their spring meeting next year. Brother Clayton Gall is to hold a meeting for them this fall. Brother Roy Bixler visited with me a few hours one evening of the meeting. I was favorably impressed with Brother Bixler, as well as with Brother Henthorn, Brother Gray, and other preachers whom I met for the first time on this trip.—W. L. Oliphant.

Caruthersville, Mo., June 6.—A tent meeting was started here on the third Lord's day in May and closed on the fifth Lord's-day night. The preaching was well done by Brother F. L. Paisley, of Memphis, Tenn., a very generous young man and a good gospel preacher, who promises much to the world. Brother Goodman, of Memphis, was really the promoter of the meeting. He is an untiring worker and wields a wonderful influence wherever he goes. May the Lord bless him. We were also assisted by Brethren J. Oscar Paisley, James E. Laird, and Brother Thurman. Some ten years ago Brother A. O. Colley came here and started the cause. The brethren built a house, and put the restrictive clause in the deed, but by some hook or crook the "digressives" had that clause changed and took the house. But in the face of all that, we found some fourteen who said they would come together and keep house for the Lord. This is a great mission field and should have attention immediately. As a result of this meeting, one very promising young lady was baptized, and in this we were greatly paid for all our efforts. The singing was conducted by the writer. After this meeting closed I went out some five miles west of here and preached one night at Pierce's Chapel, and they insisted on my coming back in the near future. I think much good can be done in Southeast Missouri if we will put out the effort and go to it. What do you say, brethren?—A. B. Gunter.

Huntsville, Ala., June 3.—Things in a religious way are moving along nicely here in Huntsville. Brother R. E. L. Taylor's meeting with the West Huntsville church continued for two weeks and a day and resulted in quite a number of additions. There seemed to be quite a religious awakening, not only among the people of this particular congregation, but the three other churches in Huntsville seemed to profit by the meeting. During the last week Brother J. Pettey Ezell was with the Randolph Street Church, which arrangement could hardly be avoided; but both meetings were a success. Brother Taylor is a hard worker, preaching about all day and night, too. I think the people at West Huntsville, and possibly one or two other churches in Huntsville, have arranged with him to return here next year. Brother Taylor endeared himself to many people here. Brother Ezell is also a consecrated Christian, a good preacher, and an effectual worker. Brother Ezell believes in work—hard work, constant work, systematic work. I go over to Albany to preach for the church there between the first and second Lord's days in this month. I am expecting a great time visiting with Ezell and the church there. We are to be in Ezell's home, a pleasure worth anticipating. I am to "dedicate" the large tent which they have lately stretched on a prominent lot in the heart of the city of Albany, and the next "big" event will be Brother Grover Brewer's meeting, which will follow soon. The church here has decided for me to return to Huntsville the first of October for a twelve-months' siege against sin and wickedness. Brethren, the job is a big one, and I covet your prayers. I go out for seven meetings, beginning the fourth Lord's day in June.—T. B. Thompson.

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"First Things First."

BY HARVEY W. JONES.

The following short, pointed article, under the above heading, by Z. S. Hastings, of Effingham, Kan., appearing in the Christian-Evangelist for April 21, is so good and timely for that ultra-progressive "journal of Christianity" that I want to "pass it on" to the readers of the Gospel Advocate, and to other religious papers, too, if they will publish it:

A Christian is a member of the church Christ built. He need go no further. Here is enough. The Son of God is both Lord and Christ. Here is safety.

With freedom did Christ set us free, to go everywhere, in his name, with his holy religion, to do good and to preach his gospel to the whole world.

But to attend conventions, congresses, world-wide movements, national meetings, State meetings, district meetings, county meetings, etc., we are not authorized to do; for our Lord and Master never calls them. They are called by leading, influential men of the churches. Why they are called, I know not. The intentions may be good; but the fact is, the results are evil.

These meetings lead to ecclesiasticism and divisions, which are wrong. We are already divided because of such meetings; some are conventionites and some are congressites, etc.

I remember, away back, when I was young, because of these kinds of meetings, the churches were divided. Some were called "progressives," others were called "antis."

O shame, shame; pity, pity! We are not getting the church restored very fast; nor are we helping to answer our dear Lord's prayer for unity very much.

My contention is, no society of any kind should domineer over the church by legislating, substituting, modifying, adding to or taking from the word of God. We must always conform to the principles, precedents, and precepts of the New Testament.

We must never forget that Christ is Lord and head of the church. There are too many programs, propagandas, entertainments, etc. "What shall we do, then?" you ask. Do? Go preach the gospel everywhere. Go about doing good. Go to the Lord's Supper every Lord's day. If you do not know all the things taught, go to the New Testament and learn them. They are there.

Well said, Brother Hastings, and here's to you my hand and heart as a token of love and esteem for one who writes such good common sense and with such high regard for the teaching of holy writ. Come again, and "stay with 'em" longer.

Do all the good you can,
By all the means you can,
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To all the people you can,
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—John Wesley.

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GOSPEL ADVOCATE

Volume LXIII. No. 25. NASHVILLE, TENN., JUNE 23, 1921. $2.50 PER YEAR, IN ADVANCE.

STIRRING UP THE MEMBERS

[The elders of the Williams Chapel congregation have sent to this office a copy of a "Heart-to-Heart Talk" which they have used to a fine advantage in creating a better interest. Believing that this circular will help other congregations, we pass it on to our readers.—Editor's Note.]

Dear Brother or Sister: We find that our church register contains about one hundred and sixty names. Some of these members are meeting regularly and working faithfully; some are lukewarm, and while they seem to hold on to the profession of faith which they have made, they are not willing to make the effort and sacrifice characteristic of the true children of God; and some have become cold and careless and have ceased to manifest any interest in their own spiritual welfare. Among the latter two classes are some who are living good, moral lives, which is commendable; but many who make no pretensions of a religious profession do that.

Now, dear reader, to which of the three classes mentioned are God's promises made? To which class do you belong? Are you living as you promised yourself and your God that you would live when you enlisted as a soldier in the army of the Lord? Do you want your name on the church book when you realize that the world looks upon you as a hypocrite? Do you wish to live so that others will lose respect for the cause that you vowed to uphold? What would become of the church if every other member were living as you are living and were giving as you are giving? If you were to die as you are living—and you will die as you live—could you hope to stand with the redeemed in judgment? If so, may not at least all good, moral people hope to be saved?

It is not the purpose of this short circular to teach you your duty—you already know that. It is our purpose to persuade you to do your duty if you are not doing it. If you are doing your duty, you will assist us by trying to save some other soul from destruction.

Perhaps you cannot attend regularly. You can write a letter showing that you are interested. You can send your contributions by mail. You can ask the church to meet with you at your house. If the church were a bank and you had money deposited there, you would manage some way to look after it. The church is your spiritual bank, and Christ is the Cashier. Are you making any deposits? Do you expect your check on eternity to be honored? The faithful ones are praying for you. They are spending their money for you. Will their prayers be unheeded? Will their sacrifices be in vain. We trust not.

Yours for eternity,

THE ELDERS OF WILLIAMS CHAPEL.

Approved by the church, February 27, 1921.

CURRENT THOUGHT

All Things to All Men.

An American firm manufacturing a brand of pills which had enjoyed a wide sale in America desired to introduce them into the Chinese market. But it was evident that they could not be sold in this market by means of the same advertising message which had made them so popular in America: for here they had been advertised as especially beneficial to people who were "yellow, run-down, and anemic," and it was evident that Chinese normally look yellow, run-down, and anemic. The problem was finally turned over to a Chinese comprador, who devised quite a different appeal. Taking advantage of a growing distrust of the native doctors, he played up the marvelous cures wrought by the wonderful foreign doctors in other lands. Now he said, it is impossible for every Chinese to have the advantage of personal attention from these marvelous foreign physicians, but only neglect and ignorance can keep every Chinaman from having in his home at all times a box of the pills which these great healers use to work their cures! And the little pills have been selling in China by the ton ever since. Did not Christ say something about the need of our imitating the wisdom of the children of this world in our work for him? The shrewd Christian worker needs something of that insight into human nature and that capacity for the patient study of human weaknesses which the good advertiser displays in effecting the sale of his goods, varying the appeal to the psychology and need of the person.—Exchange.

What Jesus actually said is this: "The children of this world are wiser in their generation than the children of light." His statement followed the parable of the unjust steward, who protected himself against misfortune by crooked dealing with his lord's debtors. I do not believe that Jesus meant to convey the thought that the children of this world would always be wiser than the children of light. The preaching of the gospel through the centuries and the gradual absorption of our Savior's teachings should have changed the verdict by this time. Yet it is true that we may always learn some valuable lessons from the world on how to do our Master's business especially in point of efficiency. Certainly Jesus did not intend to teach that his evangelists should use duplicity in selling the wares of the gospel as one might sell pills to the unwary Chinese. Here we do not need to misrepresent or exaggerate the worth of the article. It is the power of God unto salvation in China, Africa, Japan, Russia, and in the uttermost parts of the world. The symptoms of spiritual diseases and the need of a cure are everywhere the same. For "all have sinned and come short of the glory of God."

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The Bondage of Fear.

An infant in its mother's arms cries and shrinks from a face unknown. A child will shrink and shriek when left in darkness. A youth feels an unknown power creeping into his adolescent life and has fear at himself. A maid is frightened at the new rose tint on her cheek—and wonders. Man and woman enter the holy relations of wedlock with a subconscious sense of fear. Man of maturity fears that the sea of finance may be unsafe, that some sudden riffle may grow into a wave of mountain-like proportions, and that his bark may be lost. A mother guides the steps of her children with fear and doubt. And we all are anxious concerning the unknown truth that awaits us on the other side of the grave. Thus, man, with his finite mind, is a pathetic figure wandering on in boundless space and time.

Scientific philosophers tell us whence we have come, but fail in that they have not yet discovered whither we are going. This does not discourage us, however, for we keep moving on while each new experience brings us to the brink of the unknown. Reason tells us that we must not allow to-day to be unprofitable by the uncertainty of to-morrow. As we trace the records of our own minds we discover evidences of fear which has held us back and has made us servants of superstition.

Can we not picture ourselves climbing up the stairway of life, while around us is the darkness of midnight? And are we unlike the boy who, as he fears to enter the darkened upper chamber of his father's house, shrinks back in fear? We are victims of superstition and fear, and all along the great stairway of life we shrink from each newly found thought; each newly revealed truth. The boy knows he is in his father's house. He knows there is nothing within his father's house which would injure him; yet he fears the unknown, the thing that his reason tells him does not exist. We, too, know that we are within our own Father's house. We, too, know that we should be brave, but few of us ever take that bravery through life with us.

Columbus was one who trusted the unknown and launched out into the deep, believing that his ship would land on another shore beyond the infinite depth and breadth of the sea.

We call ourselves apprehenders of knowledge; yet, when we take stock of the things of which we really know something, we find that our stock of knowledge is sadly overdrawn and that there is no balance in the treasury of our own minds.

There is upon every life, upon every soul, an excess impediment, caused by the demon, "Fear," and we shrink back with a nameless dread that holds us back, oftentimes from the very "borders of the infinite."

Knowledge and truth and the acceptance of them are the redeemer from fear. We know that there is nothing in the darkness of the room which would harm; but unless we accept that knowledge and the truth which it embraces, we are still in the bonds of fear. When we throw off the impediments—fear, superstition, and uncertainty—the clouds will pass by and the sun-rays of knowledge will usher in a newer, brighter, and more glorious day.—Homiletic Review.

The writer of the above article has drawn an impressive picture of an indefinable something that fills the breasts of most mortals. Only those completely dead to sin are free from some kind of fear and they are often moved by superstition. It should be noted that the fear that fills the Christian's heart is different from any other. He has no servile fear. His fear of God embodies both love and reverence. It never crushes nor bears him down. His fear leads to obedience, and where there is obedience to God there cannot be uncertainty nor superstition. When we read the lives of the heroes of faith contained in the Bible, we do not find a single one who became a "servant of superstition." "Servant of God" and "servant of superstition" are irreconcilable terms.

Job is the typical spokesman of the Old Testament when he cries: "I know that my Redeemer liveth." Paul becomes the greatest exponent of New Testament on the fear question when he exclaims: "I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day."

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Doing Good For Evil.

Every one should be careful to see that he harbors no hatreds against people; that he avoids the dangerous effort "to get even," and that he acts from the constructive motive of redemption instead of from revenge. Destroy your enemy by converting him into a friend. Anything otherwise will make matters worse. It is at this point that the victor nations are in danger. Atheism, anarchy, Bolshevism, and their ilk, cannot last. They will break themselves upon the rocks of order and truth. But if the nations act in the spirit of revenge toward each other, the "red flag," though unseen, will prevail in the soul, keep the wounds of the world red, and drive the innocent and helpless to despair.—Christian-Evangelist.

Nations as well as individuals should not cultivate a spirit of revenge. We should seek to destroy the enmity that others may bear us by overcoming it with good. Instead of rendering evil for evil, we should render contrariwise blessings. We should bless and do good to those who persecute us. The man who possesses such a spirit and does good for evil will surely overcome his enemies and make them his friends. If we are persecuted for righteousness' sake, we should rejoice and be exceedingly glad, knowing that great is our reward in heaven. No man can really harm us and do us an injury so long as we are true to God and to ourselves. No Christian should ever cultivate a spirit of hatred; neither will he labor in order "to get even" with his brother. His chief effort will be to save sinners, to convert the erring from their errors, and to lead a holy and unblamable life.

OUR CONTRIBUTORS

A Good Mixer.

BY R. L. WHITESIDE.

So often the announcement runs about as follows: "We are anxious to secure a preacher. He must be a good mixer, and—" But no matter about the rest. Anything else is of secondary importance, whether the call comes from Goose Creek or from Progressive Hollow. No others need apply.

And what is a good mixer? Can't define the term? No matter; every one knows a good mixer when he sees him in action. A person may be very courteous and in every sense a gentleman without being a "good mixer."

The Bible gives us an account of one good mixer, only that is not what the divine historian calls him. This man, the son of the favorite king of Israel, had led a rather wayward life. He was selfish, devoid of sympathy for others, and without interest in their welfare. He killed his brother Amnon, and fled to Geshur, where he remained in exile three years. David finally brought him back. Now this man Absalom was more than a good mixer; for "in all Israel there was none to be so much praised as Absalom for his beauty: from the sole of his foot even to the crown of his head there was no blemish in him." (2 Sam. 14: 25.)

Absalom had a big, selfish purpose to accomplish. He set his heart on dethroning God's anointed king, his own father, that he might obtain the kingdom for himself, even if he must murder his own father to accomplish his purpose. But he could never do this without first winning the people. He knew the value and utility of being a good mixer. He formulated a plan. "And Absalom rose up early, and stood beside the way of the gate: and it was so, that when any man that had a controversy came to the king for judgment, then Absalom called unto him, and said, Of what city art thou? And he said, Thy servant is of one of the tribes of Israel. And Absalom said unto him, See, thy matters are good and right; but there is no man deputed of the king to hear thee. Absalom said moreover, O that I were made judge in the land, that every man which hath any suit or cause might come unto me, and I would do him justice! And it was so, that when any man came nigh to him to do him obeisance, he put forth his hand, and took him, and kissed him. And on this manner did Absalom to all Israel that came to the king for judgment: so Absalom stole the hearts of the men of Israel." (2 Sam. 15: 1-9.)

Of course he kept his purposes in the dark, while by the arts of flattery and deceit he was working himself into the good graces of the people. He made them believe he was so kind, so sympathetic, so unselfish—such a good man! When they came to believe him to be the best man in the kingdom, they were then ready to support him in a move to gain the throne, even if God's king and his own father must be murdered to accomplish the purpose. Thus Absalom, the finest-looking man in the kingdom, was also the best mixer in Israel, and—the basest scoundrel!

But is it not strange that a man could be so selfish and base, and yet be the most idolized man in the kingdom? It is not strange that he practiced the arts of flattery and became so good a mixer. That was a part of the game, without which he could have made no headway. But the people love to be flattered, and they love a good mixer; and Absalom knew it. In that line he was an artist. I never read a call for a good mixer without thinking of Absalom; and if he were living, I would recommend him for the place. And would he not make a great showing as a modern pastor, or "located minister?" He was such a fine-looking man, so entertaining, seemingly so unselfishly interested in every one's welfare, that he would have captured the whole town or city. And had he discovered that the elders were growing suspicious of him, how easily he could have stirred up his enthusiastic supporters, deposed the old elders, and appointed some who would retain him as their preacher and be thoroughly submissive to him.

Be courteous, of course—truly, genuinely, sincerely courteous. If a man loves God and man, neither bigotry, impudence, self-will, nor any of the other unbecoming traits of character will find a place in his heart. He will be considerate and forbearing, gentle and forgiving, kind and sympathetic, toward all, rich and poor. But genuine love will prompt one, when, occasion demands, to do a thing that, under ordinary circumstances, would not seem courteous. To rescue a child from immediate danger may require you to snatch him in a way that under ordinary conditions would seem extremely rude. And to rescue a man from sin may require you to rebuke him in such way as to destroy your reputation for being a good mixer; but genuine love, true courtesy, requires it. A physician will not flatter one concerning his prospects for a long life and good health, when he knows that a serious operation is the only means of prolonging his life; only a quack would console him into the idea that he needed only a mild treatment.

Some people are naturally more demonstrative than others. Extreme friendliness seems to be a part of their nature. It is not strained and professional. They have a fluidity of spirit that mixes in easily with others; and, for that reason, they cannot be leaders. A good mixer mixes easily and gracefully with his surroundings, and catches the spirit of the crowd. How, then, can one possessing such fluidity of spirit have sufficient boldness and concentration of spirit to lead others? He is more likely to be affected by them. As Brother D. Lipscomb said: "A good mixer is easily mixed." You would have to change human nature for it to be otherwise. But it is certainly no sin to be naturally a good mixer, though this trait so highly prized by some may really be a liability instead of an asset. Neither is it wrong to cultivate a friendly, sympathetic disposition. In fact, love for man creates sympathy and a desire to be helpful. If genuine love masters a man, he will be kind and courteous to all, neither fawning on the rich nor patronizing toward the poor, recognizing that all are God's creatures upon whom is engraven or may be engraven the image of the divine nature. This is true courtesy.

But let us not forget that courtesy may be put on as a cloak. There is such a thing as professional courtesy. What may be genuine fruit in one may be merely artificial trimmings in another. And here is the danger. The preacher who is a good mixer is in demand. Seeing this, a young preacher may cultivate it as an ornament, as a means of making a success in his calling. Hence, he flatters that he may please, and seems interested when he is not, because both contribute to his success. He shakes hands with everybody in his own meetings; but when he attends another's meeting, he does not. Thus he makes courtesy a professional matter. Such a course is rotting to character and makes one the basest of hypocrites.

Flattery, an essential trait of the professional good mixer, is insincere praise, and is a product of selfishness. No one ever flattered another for the other's benefit, but for his own. Hence, David classes the flatterer among his enemies. (See Ps. 5: 8, 9.) And no wonder, for the flatterer seeks to use others for his own selfish ends. I like true courtesy; but when a new acquaintance is too sweet on me, I wonder what he is priming me up for.

Flattery is an evil, a great sin, and is severely condemned in the Bible. And yet a young preacher said:

"People like flattery and being bragged on, and I am going to give it to them." All such should read and ponder the following: "Help, Jehovah; for the godly man ceaseth; for the faithful fail from among the children of men. They speak falsehood every one with his neighbor: with flattering lip, and with a double heart, do they speak. Jehovah will cut off all flattering lips, the tongue that speaketh great things." (Ps. 12: 1-3.) "A flattering mouth worketh ruin." (Prov. 26: 28.) "And in his place shall stand up a contemptible person, to whom they had not given the honor of the kingdom: but he shall come in time of security, and shall obtain the kingdom by flatteries." (Dan. 11: 21.) "And such as do wickedly against the covenant shall he pervert by flatteries; but the people that know their God shall be strong, and do exploits." (Verse 32.) Rather than be a contemptible flatterer, let us follow the example of Paul: "For neither at any time were we found using words of flattery, as ye know, nor a cloak of covetousness." (1 Thess. 2: 5.)

"Meet it is I set it down, that one may smile, and smile, and be a villain." (Shakespeare.)

LOS ANGELES NOTES

By S. H. HALL,

2669 North Sichel Street.

House of worship, corner Altura and North Sichel Streets. Take North Broadway car to Sichel, then one block to left.

Is This the Cause of the Difference?

Some months ago I had something to say about the difference in the results obtained in the days of the apostles and now. "The Lord added to the church daily such as should be saved." (Acts 2: 47.) This shows that the first congregation that was established was daily felt for good. It also says: "And believers were the more added to the Lord, multitudes both of men and women." (Acts 5: 14.) It also says: "A great company of the priests were obedient to the faith." (Acts 6: 7.) And I think I cited the scripture in which those early workers were spoken of in the following words: "These that have turned the world upside down are come hither." (Acts 17: 6.) It also speaks of the conversion of "the devout Greeks a great multitude, and of the chief women not a few." (Acts 17: 4.) The question was raised: Why this great difference in results then and now? And it was also suggested that instead of having such results to-day, if some church gets ready for a meeting and invites a good man to come and help them, and then, by working and praying continuously till the final service, have a hundred or a hundred and fifty additions, some one is ready to say the preacher is a "shaker," a "sensationalist," and sometimes to accuse him of using hypnotism. Of course these criticisms are due, to a large extent, to the fact that we have not been in the habit of succeeding; and when we do succeed, it causes comment and wonder.

But recently the solution to my problem came to me in the mail. It is this: In the days of the apostles they worked miracles, their work was attended by miraculous manifestation; but it is not so to-day; hence the difference. Well, I have thought of this myself, but have been unable to pull myself into believing it. I think God is just as able to work miracles now as he was then, and that he loves souls now as he did then; then, why did he not let miracles continue to accompany the preaching of the word from then till now, and on till the days of grace shall have ended? You had better think a little before pressing this too far as the solution. It is a fact that miracles are not performed to-day, the claims of some to the contrary notwithstanding.

There Is Something Greater Than Miracles.

We come now to the consideration of one of the most fundamental questions for the child of God and the church to-day—viz., *there is something greater than miracles.* You ask: "What is it?" It is that church, that teaching, that religion that makes saints out of depraved souls, that was brought to the world by the Holy Spirit and confirmed by miracles. The word of God, the Book says, was confirmed by the signs that followed. (See Mark 16: 20; Heb. 2: 1-4.) Which is the greater—the thing confirmed or the miracles that confirmed it? Which does the saving—the thing confirmed or the power that confirmed it? If you say the former is the greater, then I ask: Why did not God just give us the miracles and leave the word off? We have, my dear brethren, the very thing the Holy Spirit brought and confirmed by signs and wonders, and it is this that saves, that takes the soul and establishes in it the very nature and spirit of our God. In speaking of what the Spirit would do when he came upon the apostles, Christ says: "He shall glorify me: for he shall receive of mine, and shall show it unto you." (John 16: 14; read also verse 13.) Which is the greater, and which do we most need—the Holy Spirit as an inspiring monitor, or that the Holy Spirit took of Christ—his word, his teaching—and gave to the apostles to give to us? Think on these things.

In Heb. 4: 12 it is said: "The word of God is living, and active, and sharper than any two-edged sword, and piercing even to the dividing of soul and spirit, of both joints and marrow, and quick to discern the thoughts and intents of the heart." And now read the verse that follows, and see if it does not sound like the very presence of our all-seeing God is with the word: "And there is no creature that is not manifest in his sight: but all things are naked and laid open before the eyes of him with whom we have to do."

But I want to come to direct proof that there is something greater than miracles, and that this something is that which the word of our Lord establishes in our souls, called "love" and also "pure and undefiled religion." Will you please listen as I read slowly: "If I speak with the tongues of men and of angels, but have not love, I am become sounding brass, or a clanging cymbal." There is something better and greater than speaking with tongues as they did in the days of the apostles, is there not? "And if I have the gift of prophecy, and know all mysteries and all knowledge; and if I have all faith, so as to remove mountains, but have not love, I am nothing." Something greater, then, than that miraculous faith that could actually say to the mountain: "Remove hence to yonder place, and it shall obey thee." Something greater than miraculous knowledge and the ability to tell future events, is there not? This settles it. You say if we had miracles as they had them in the days of the apostles, we would have as great results as they then had. But the above scripture proves to a certainty that we can have something greater than all miracles—viz., *love*—that love that is the very heart and soul of the religion of our Lord. This religion we claim to have, but this love we have not; hence, we will take positions that put the blame at God's feet for not continuing miracles when he has given us something better and greater—viz., a gospel, a doctrine, which, if indeed received and lived, will make us to be felt with a power unknown to miracles.

Christ says: "Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go to my Father." (John 14: 12.) Of course he was talking here to his apostles and meant them. But the "greater works" that they were to do were not miracles. They were to do these, but they were also to do something greater, and the reason for doing these greater works was because he was going to the Father. They never worked any miracles greater than our Lord himself worked while here. If so,

what miracle was it? They were to do such works as he had done, but were to do something greater than the works he did, and do it, too, because he was going to the Father. What did the apostles do along with their doing the miracles that Christ had done? I ask again, what was it? They did absolutely nothing in addition to performing miracles as great as those Christ did, except to inaugurate the kingdom of God's dear Son on earth, to establish his church, and place in it a doctrine which, if we will indeed take it into our souls and let it have its own way with us, will establish that love in us that is greater than miracles. Brethren, we can have this. Will we not hang our heads in shame and confess that we do not have it, but that, since we can, we must and will have it?

That was a great revival over at Cleburne, Texas. May I say, brethren, God bless you! And if I ever go to that town and see that church, I shall expect to find some *loving* like we are taught to love. Perhaps you do not yet love like our Lord wants you to love. If you did, your meeting would have been greater. So, I am not ready to say, "Brewer is a 'shaker' or a 'sensationalist,'" but that he loves God and was backed with a church that loves God; hence the great and glorious results. Where shall the next great meeting be? You need not tell me that the doctrine of Christ is not the most wonder-working power on earth to-day, for it is. If you will take it and first live it, then preach it, the devil will suffer a defeat in us, to say the least, and this will lead to his being defeated in others.

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Bits of News.

The work goes well in these parts. A crowded house at Sichel and Altura Streets last Lord's day. Three were added to our number by statement. Collections, all told, went above $175. The treasurer's report showed $1,046.71 balance on hand after all bills for the month of May had been paid. The expenditure for May was $1,064.71.

We are in a most excellent revival at Pomona, with two added by statement; large crowds and fine attention. Brother Witty is my backer in this meeting, and there can be no better. Brother Riggs starts a revival Sunday at Montebello.

Georgia and the Far Southern Field

By B. C. GOODPASTURE

Heaven.

The world has lost sight of heaven and things heavenly. Religious people talk very little concerning the glory land. This is a sad indication of a sadder condition. He who thinks little of heaven is not likely to go there. Just here a story from antebellum days is illustrative. "I hope your master has gone to heaven," said some one to a Southern slave in the bygone days of slavery. "I'se 'fraid he has not gone dar," replied 'Rastus, "for I nebber heah 'im speak of dat. When he go to de North, or to de springs, he allus be gittin' ready for weeks ahead ob time; but I nebber see 'im gittin' ready for goin' to heaben or talkin' 'bout it." Exactly so. There is a great weight of wisdom in the homely philosophy of this old slave. He who does not "set his mind on the things that are above" (Col. 3: 2) will never inherit them; "for as he thinketh within himself, so is he." (Prov. 23: 7.)

Notwithstanding the fact that men as individuals do not always keep the glories of the better world ever before them, yet, as a race, they have carried everywhere and through all times some conception, or misconception, of heaven.

The ancient Egyptians, the primitive torchbearers of civilization, expected to sail the limitless ocean of the air in a mystic sky-boat with the sun god or else walk with unwearying feet the happy "Field of Peace." The Scandinavians dreamed of a green paradise awaiting them beyond the gates of death, with fields of waving flowers, singing birds, and musical streams flashing in the resplendent light of a sun that would never set. The old Iberians had visions of magnificent castles and chateaux of gold and ivory, where sweet strains of enchanting music forever filled the air. The heaven of the Teutons was a land of pleasure, fullness, and fruitage, where every desire could be satisfied to the soul's contentment. The North American Indian looked forward to his "Happy Hunting Ground,"

> "Where game is always plentiful,
> And winter knows no cold;
> Where trees will bear perennial fruit,
> And squaws will never scold."

A belief in a future state of bliss has characterized the religions of all nations. All have had their

> "Island valley of Avilion
> Where fall not hail or rain or any snow,
> Nor ever wind blows loudly."

These heathen conceptions of heaven have been crude, sensual, and untrue, to be sure; but they are the voice of universal man crying in the night of superstition and despair for the light of a nobler clime. These ideas of a future state are man-made, and they cannot rise above man—they are simply creations of his own genius or lack of genius. The true revelation of heaven must come from on high.

The Christian conception of heaven is as much higher than the heathen as the heavens are higher than the earth. Heaven is said to be a building: "In my Father's house are many mansions." (John 14: 2.) A kingdom: "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." (Matt. 25: 34.) A paradise: "To him that overcometh, to him will I give to eat of the tree of life, which is in the Paradise of God." (Rev. 2: 7.) A city "which hath foundations, whose builder and maker is God." (Heb. 11: 10.) Some one has said: "Heaven is a city never built with hands, nor hoary with the years of time; a city whose inhabitants no census has numbered; a city through whose streets rushes no tide of business, nor nodding hearse creeps slowly with its burden to the tomb; a city without griefs or graves, without sins or sorrows; without births or burials, without marriages or mournings; a city which glories in having Jesus for its King, angels for its guards, and saints for its citizens; whose walls are jasper, and whose gates are pearl." A city whose temple is "the Lord God the Almighty, and the Lamb;" a city which "hath no need of the sun, neither of the moon, to shine upon it; for the glory of God did lighten it, and the lamp thereof is the Lamb." (Rev. 21: 22, 23.) A city in which we shall see and adore the King in his beauty. This is the everlasting Canaan.

"Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city." (Rev. 22: 14.) "They shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat. For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters: and God shall wipe away all tears from their eyes." (Rev. 7: 16, 17.)

"Finally, brethren, whatsoever things are true, whatsoever things are honorable, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; . . . think on these things." (Phil. 4: 8.)

"Obedience is better than sacrifice;" but the man who never makes a sacrifice never obeys.—Exchange.

The Let-Alone Theory of Gamaliel.

BY JAMES E. CHESSOR.

The speech of Gamaliel (Acts 5: 34-39), delivered in the Sanhedrin which had convened to try Peter and John for speaking "in the name of Jesus," is one of the most remarkable addresses in Acts of Apostles. Although uninspired in the sense that it did not come from God or receive his indorsement, nevertheless it is brief, pithy, temperate, and convincing. Its prudent worldly advice respecting the treatment of the followers of Jesus of Nazareth was not received merely by that turbulent council then, but to-day is accepted by many as defining the correct attitude of God's people toward the various religious movements, doctrines, and sects of the time. I desire to look into this counsel of Gamaliel, and I invite the reader to consider earnestly the analysis here given.

Gamaliel, grandson of the distinguished teacher, Hillel, was a zealous Pharisee and a member of the Sanhedrin. He was in his day the most celebrated doctor of the law. He taught in Jerusalem, where for a time Saul of Tarsus sat learning at his feet. (Acts 22: 3.) He was "had in honor of all the people"—more, I take it, on account of his prudence and learning than for any superior virtues. He seems to have possessed a spirit far more tolerant than the mass of the Jews of that age and a poise that stood him in good stead as a leader in the council. He is said to have lived some fifteen years after this scene in the Sanhedrin.

If Gamaliel survived Pentecost fifteen years, he was witness to the remarkable growth of Christianity in Palestine despite Jewish prejudice and persecution. He must have known of the first persecution that arose against the church in Jerusalem, when the disciples "were all scattered abroad throughout the regions of Judea and Samaria" and "went about preaching the word." He lived long enough to see the wisdom of his counsel vindicated—that opposition to Christianity, however concerted and determined, cannot overthrow it nor long retard its progress. He survived long enough to see his distinguished pupil, Saul of Tarsus, fight against the new religion, only later to embrace it. Had the Jews uniformly observed the advice of their great rabbi, the first century would have been spared the blood of the apostles and Jewish persecution of Christians. Gamaliel was no ordinary Pharisee.

The occasion of the speech was the second arraignment of Peter and John before the Sanhedrin following the healing of the lame man at the Beautiful Gate. The healing of the cripple, conceded by the enemies of the apostles to be "a notable miracle," had aroused Jewish jealousy and led to the first arrest. Peter and John were threatened and charged not to speak in the name of Jesus of Nazareth henceforth. Of course they disobeyed this order. The preaching of the resurrection seems to have caused the second arraignment. The Sadducees had a hand in it. The apostles faced the council on the technical charge of disobeying the order of the high priest not to teach in the name of Jesus. The reply of the apostles precipitated a crisis: "We must obey God rather than men." The Sanhedrin took deep offense at these words. The bigoted and infuriated judges were minded to slay the apostles. Then it was that Gamaliel arose and interposed his counsel.

Gamaliel, before beginning his address, commanded that the apostles be "put forth for a little while." The following is Luke's account of the speech: "Ye men of Israel, take heed to yourselves as touching these men, what ye are about to do. For before these days rose up Theudas, giving himself out to be somebody; to whom a number of men, about four hundred, joined themselves: who was slain; and all, as many as obeyed him, were dispersed, and came to naught. After this man rose up Judas of Galilee in the days of the enrollment, and drew away some of the people after him: he also perished; and all, as many as obeyed him, were scattered abroad. And now I say unto you, Refrain from these men, and let them alone: for if this counsel or this work be of men, it will be overthrown: but if it is of God, ye will not be able to overthrow them; lest haply ye be found even to be fighting against God." (Acts 5: 35-39.) Gamaliel's counsel prevailed.

It will be noted that Gamaliel advises caution and deliberation—"take heed to yourselves as touching these men, what ye are about to do." He then assigns two reasons for counseling moderation. First, if these teachers are impostors or seditious persons or victims of a harmless delusion, their movement will come to naught. One Theudas and one Judas of Galilee initiated short-lived insurrections, and were slain and their followers dispersed. Hence, if this movement is of men, born of personal ambition or factional spirit, it will certainly be overthrown. If these men prove to be factious disturbers of the peace, they will be dealt with summarily by the Roman authorities. The second reason is more weighty—namely, if this work is of God, you cannot overthrow it. Gamaliel was not a believer in the new teaching (he died a Pharisee, according to the Talmud); but evidently he was impressed with the possibility that the apostles might be sent of God, and he was of no disposition to be found fighting against the God of the Jews. Gamaliel knew that fanaticism and imposture, even when supported by insurrection, are of short duration; but in the teachings of these men he was not so sure that he detected either fanaticism or imposture. Might there not be something more than appears at present, some gleam of revelation that shall shortly proclaim these men the messengers of Jehovah? In this reasoning lies the wisdom of Gamaliel. His logic is worthy of consideration.

I do not think that Gamaliel's plea was so much a plea for systematic tolerance as for temporary caution. Tolerance and long-suffering were lacking in the Pharisee character; and while Gamaliel unmistakably was more liberal than his sect, yet it is not likely that he would have advocated a permanent passive attitude toward a religion so hateful to the Pharisees. He was urging that these men be let alone *at present*. There was time, he thought, to wait and watch development of the new fraternity—to see whether it should grow into a formidable menace to established religious forms. To interfere with it in its inception might lead to needless embroilment between the people and the Sanhedrin. A little patience would save trouble and indicate the course which later should be pursued. Gamaliel was sufficiently clear-sighted to have observed that the fire of a foolish fanaticism ordinarily dies out if neglected, but is fanned into fury by premature opposition. Gamaliel reasoned well, and he hit upon the right course. I am not surprised that he carried with him so blind and so narrow a body as the Jewish council.

In short, then, Gamaliel's speech set forth the *let-alone* theory. There can be no mistaking his teaching: "Refrain from these men, and *let them alone*." Aye, the let-alone doctrine! Let them teach and have their way and do their utmost. Leave them severely alone. As a temporary precaution, I do not object to Gamaliel's teaching; but let us consider it as a general principle. Shall we apply the let-alone theory to the various religious movements, doctrines, and sects of to-day? Is it a correct general principle, defining the attitude of God's people toward false teachings? Is it a scriptural working rule? Does Jehovah enjoin upon his people such a let-alone attitude—the attitude of disinterested aloofness and noninvolvement? Is Gamaliel in harmony with Christ and Paul and Peter? Another question: Shall false religions come to naught if let alone? Take Mormonism to illustrate the point. It has had a small beginning. Should God's people let the institution alone—not cross its path, not expose its claims—that it may, peradventure, die a natural death? What is God's answer to these questions?

No doubt you have observed that this doctrine of non-

interference is one of the most popular doctrines in the religious world to-day. Those of doubtful opinions must not be jostled. All sorts of odd teachings must be sugar-coated and passed up, regardless of how subversive of Scripture they may be or where they may lead those who indorse or follow them. It is of small moment that the blind should guide the blind. They must all be let alone. It is considered a sure token of ill-breeding, a breech of good manners, and a pitiful and wanton trampling upon sacred feelings to argue with any one about his religious convictions. He is entitled to his private interpretation of Scripture, and an effort to "proselyte" him smacks of pharisaism. If he is in error, as was Apollos, you must not follow the example of Aquila and Priscilla, but you must follow the advice of Gamaliel—*let him alone!*

I arraign this principle as preposterous, dangerous, subversive of truth—as a rule of action that pleases Satan well enough, but grieves God. I object to it because, in its general application, Gamaliel's teaching seems to assert that the success of a religion—its mere weight of numbers—is a sufficient test of its truth. If that were so, Mohammedanism would supplant Christianity, Catholicism would supplant Protestantism in the realm of truth. Moreover, the religion taught by Christ, so slow of growth was it during his earthly ministry, would have succumbed to Judaism instead of uprooting that institution. But the religion of the Nazarene "came not with observation;" and its enemies were not able to overthrow it, because they were found fighting against God. The masses usually are wrong in religion, as well as in politics. It has always been so. God's peculiar people to-day, as always, are greatly outnumbered by errorists; but I do not despair of the ultimate triumph of truth.

I arraign this let-alone doctrine on the ground that truth must war with error, and to the death; there can be no compromise. Truth, indeed, crosses the path of error at right angles. You cannot teach truth without combating error. To fail to do so is to cringe and compromise. If you love truth—if you love God, who is truth—you will be drawn into controversy often, just as often as you encounter men who dare join issue with you, calling in question the truth you are bound to defend. Christ was a great controversialist; he encountered the errorists of his day. So did Paul and Peter. If you champion right and truth and stand like a Gibraltar, you will find much in the examples of our Lord and his apostles to encourage you. They let nothing alone that opposed the truth of the gospel. Faithful men are solemnly commanded "to contend earnestly for the faith which was once for all delivered to the saints." This is a fearful responsibility.

Such a principle, then, is at variance with both the precepts and the examples of Christ and the apostles. It is, therefore, false and dangerous, and should be repudiated. As applied by Gamaliel, it perhaps was expedient, and it worked well; but it is the *modern* use of the doctrine that I object to. If Gamaliel actually meant to set forth a general principle, as some contend—that God's people must let false teachers promulgate error without a word of protest—I say to you that the Holy Spirit did not move the famous rabbi to utter it, but only moved Luke to record it. It is not of God. Gamaliel was no representative of God. Peter spoke for God on that occasion. He stood boldly for the truth.

I would not be misunderstood. I believe in preaching the gospel in love. I possess little of the combative spirit. I have little patience for the "fretful-porcupine" type of preacher—the "ripsaw" that delights in lacerating human hearts. But the simple truth of the gospel, brethren—let us contend for that. Summon tact, humility, long-suffering; arm yourself with truth and love, and, with God's assisting grace, win the deluded from the error of his way. Woo him with love and win him with truth.

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The Son of Man.

He had no place whereon to lay his head, his life begun;
No room for him, save in a manger-bed—a borrowed one.

He had no place whereon to lay his head, his lifework done;
A cross his pillow and his graveyard bed a borrowed one.

Sin's suffering borne, he freely offers men in heaven a part;
Yet stay! He asks one resting place again, 'tis but my heart.

—F. D. DuPuis.

AT HOME AND ABROAD

F. J. Berry reports seven baptisms at Kirbyville, Texas.

N. B. Hardeman is engaged in a protracted meeting in Florence, Ala.

W. J. Butler is in a tent mission meeting in Asheville, N. C. He reports good interest.

Charles L. Talley called to see us last Monday on his way home from Hopkinsville, Ky.

T. B. Larimore is engaged in a meeting in East Chattanooga. At last report the interest was good.

For the next three months Dr. E. B. Ketcherside will be located at 2729 North Broadway, Los Angeles, Cal.

A. W. George reports a fine meeting at Clara, Okla., which was conducted by Brother Williams, of Huntsville, Ark.

R. V. Cawthon's meeting with the Bethany congregation resulted in five additions. He is now at Tracy City, Tenn.

H. M. Phillips has just closed a thirteen-days' meeting at Decherd, Tenn., with seven baptisms. The attention and interest were good.

C. R. Nichol, of Clifton, Texas, has recently closed a good meeting at Houston, Texas. He is now engaged in a meeting in Russellville, Ala.

A. S. Derryberry preached at the Russell Street church of Christ on last Lord's day and night. One took membership at the morning service.

J. L. Barfield can lead the song service for meetings from the second Sunday in July to August 1. Address him at 131 Fifth Avenue, North, Nashville, Tenn.

The Twelfth Avenue church of Christ, this city, is having splendid interest. It had a recent attendance of three hundred and fifty-three in the Bible school.

L. S. White has begun a meeting for the church at Paris, Texas. F. L. Young reports this church to be in a flourishing condition, with frequent additions at regular services.

Arthur B. Tenney will locate at Berry, Ala., about July 1, and take charge of Alabama Christian College. He wrote us from Balko, Okla., where he was in a promising meeting.

J. C. McQuiddy is indebted to O. P. Barry, of Lebanon, Tenn., who owns a fine mill in that town, for one sack of Monarch flour. This is splendid flour, for which due appreciation is here expressed.

J. H. Morris, of Tuscumbia, Ala., is open for engagements for meetings for July, August, and September, or will sing in meetings if opportunity is offered before he changes permanently for the summer's work.

From Harvey Scott Brady, Texas, June 6: "I am here in an interesting meeting, with my brother, Prof. F. M. Scott, of McKinney, doing the singing. I go from here to Charco, Texas, with Austin Taylor."

J. W. Shepherd and Leslie G. Thomas closed a two-weeks' meeting at Speaker, Mich., on June 9. Brother Thomas expresses the hope that there may be a harvest of souls later as a result of this meeting.

From Cled E. Wallace, Temple, Texas, June 13: "Fourteen were baptized in the San Angelo meeting. T. M. Carney is the home preacher. C. T. McCormack conducted the song service. I begin at Mart, Texas, June 17."

J. E. Norman has arranged his affairs so as to give all his time to the ministry of the word. He refers to C. E. Wooldridge, A. O. Colley, and Dr. E. V. Wood. Address Brother Norman at General Delivery, Dallas, Texas.

If you have friends who should be interested in the church in New York City, send their names and addresses to Eugene L. Pearson, 105 West Sixty-fourth Street, and they will receive a warm personal invitation.

"Grace and Truth," which was edited by Tice Elkins, of Fort Worth, Texas, has been discontinued because of the financial burden. Those who paid their subscription in advance may secure a refund by writing to Brother Elkins.

An effort is being made to establish the cause of Christ at Butler, Mo. Charles F. Hardin is one of the leaders in this work. He writes to tell us that "wherever the Gospel Advocate goes there is an element of determination and loyalty that one may depend upon."

J. H. Hines gives a good report of the Highland Park Church in Montgomery, Ala. He states that there have been two recent additions, also that the Bible study and song service, with E. S. Parrish as leader, are important features.

Horace W. Busby is in a meeting with the Pearl and Bryan Streets Church at Dallas, Texas. He reports thirty-six baptisms and twenty-three restored and identified with the congregation at Kirkland, Texas, during his meeting at that point.

A. G. Freed writes: "I will begin a series of meetings to-morrow (June 19) with the church at Covington, Tenn. The brethren there have bought the Cumberland Presbyterian house, a neat, well-furnished brick building, conveniently located. This will be their first meeting in it."

A group of Christians are arranging to begin a midweek Bible class at Palatka, Fla., and would appreciate some used copies of "Smith's Outlines of Bible Study," and also some discarded song books. Before sending song books, write S. H. Thaymes. Individuals may send Bible outlines to P. G. Millen.

N. B. Hardeman writes: "I am closing a tent meeting on South Fourth Street, in Paducah, Ky., which was begun by C. M. Stubblefield on the fifth Sunday in May. Our audiences have been large and the attention and interest have been encouraging. Fourteen baptisms thus far. I go to Florence, Ala., for next Sunday."

J. W. Richardson, of Cookeville, Tenn., is anxious to secure a housekeeper to help his invalid wife in the care of his home. He prefers a Christian woman, and will arrange for her to attend services. The editor of the Gospel Advocate believes this is a fine opportunity for some good woman who needs a permanent home.

From R. E. Wright, Griffin, Ga., June 17: "The meeting at Griffin continues, with interest growing each night. Nine have confessed their faith in the Lord Jesus to date. I think now I will be here most of next week. We have a fine little band of brethren and sisters here, the most of them, however, being only babes in Christ. They love the cause."

E. A. Womack, Route 1, Hixson, Tenn., is desirous of doing some evangelistic work, and would appreciate information as to where he may do the most good in strengthening a weak church or establishing a new congregation. The editor is not personally acquainted with Brother Womack, but is favorably impressed with his letter. He refers us to the brethren at East Chattanooga.

From M. C. Cayce, Sturgis, Miss., June 13: "Our meeting under the tent in Sturgis continues with large attendance and increasing interest. Twice as many were out last night as could be seated under the tent. Five have been baptized, and we hope for others. Brother Jeffcoat is leading the song service and doing the baptizing, and I do the preaching. Brother Jeffcoat is a fine worker and a good man."

E. A. Elam, our associate editor, recently made a visit to Mineral Wells, Texas. After a painstaking investigation there, he reached the conclusion that the church with which J. C. Reese is associated is in no sense digressive and that it should be recognized as a faithful, loyal church of Christ. From information gathered, the members of this church stand well in the community and are held in high esteem as men of honor and integrity.

J. I. Regan writes from Dallas, Texas, June 13: "I closed the mission meeting at Lancaster last night, and though it was raining, we had a full house. I left twenty-six who promised to worship the Lord according to the New Testament plan. The people of the different congregations of Dallas attended, and a building committee was appointed to plan and build for them. Several from the progressives, one being an elder. Fine crowds throughout, reaching the thousand mark at times. I go to Runge next, then to Cooper."

From M. S. Mason, Springfield, Mo., June 11: "I closed at Fayetteville, Ark., on June 5, with twenty-two additions—seven the last service. Fine crowds and good attention at all services, and a house and yard full at the closing service. The brethren treated me well, and I hope to be with them at some future time. I had a pleasant visit home, and am now at Butler, Mo., with Charles F. Hardin as song leader, in a very interesting meeting. I will close at Butler on June 26, visit my father at Foster and some neighboring congregations at that place, spend a few days at home, and begin with Brother Hardin at Kennett, Mo., on July 9, for a three-weeks' effort."

E. W. Moon, of Holland, Ga., wishes to buy on installment a good, small, gospel tent, with light, portable chairs.

T. E. Tatum writes from Hallsville, Texas: "I have some time yet open for protracted meetings. From July 1 to July 15, write me at Mayflower, Ark.; from July 15 to August 1 write me at Bryant, Ark. Keep me busy. I am ready for mission points or congregations."

From L. E. Carpenter, Desdemona, Texas, June 14: "Our meeting has just closed here, with eight additions. There were several things that hindered the meeting very much. The brethren are striving hard to build up the cause in this place. My next meeting will be at Breckenridge, where the cause is very weak."

J. M. Dennis writes from Ravenscroft, Tenn., June 13: "Our meeting which began here on June 5 still continues, with good interest. The largest crowd during the meeting was present last night. Three persons have been baptized, and others are expected before we close. I will close on Friday night."

From W. N. Carter, Dalhart, Texas, June 10: "I am here in my eighth meeting. Our crowds are very small; they always are at this place. I have never preached to so small a crowd. But we have here in the way of a congregation the best bunch who ever lived and fought for the Lord. They are true to God and his word."

From T. B. Clark, Childress, Texas, June 13: "Our meeting, which began on the fifth Sunday in May, closed on the second Sunday in June, with forty additions to the church. Only two restorations. Most of the additions were married people. Only seven services during the entire meeting that were not hindered by rain. Sometimes we were rained completely out. W. D. Bills, of San Antonio, did the preaching, and to say he did his work well puts it rather mildly. He will be with us again next year.

James E. Scobey writes: "Last Sunday I preached for the Lawrence Avenue congregation, in Nashville. This is my home congregation, where I preach on the third Sunday in each month. The congregation was not quite as large as usual. One reason was that part of our membership attended the opening meeting for worship in the Baptist church building recently purchased from them. Dr. Ward preached both at the morning and evening meetings. I shall preach next Sunday (June 26) at Columbia, Tenn."

Andrew Perry writes from Greenwood, Miss., June 17: "I closed my short meeting at Nial Schoolhouse, south of Kosciusko, night before last. I preached eight sermons. At Smyrna, some six miles away, I preached once. Fine and attentive audiences attended all the services, not as large during the week nights as on Lord's day. I go today to Stover to begin a meeting to-night. I am with a noble brother, J. A. Hackworth, recently from Alabama, who is now living here. I am well pleased with him and his Christian wife and their pleasant family."

F. O. Howell writes an open letter to the brotherhood, which follows: "'The harvest truly is plenteous, but the laborers are few; pray ye therefore the Lord of the harvest, that he will send forth laborers into the harvest.' I am writing this to inform weak congregations and scattered brethren of the fact that I am in touch with several very capable and worthy young preachers who will be glad to hold meetings for them. Already one congregation has agreed to help me in this work, and I think others will. I want these young preachers to go in pairs, or two together, and they will do great good. If you want a meeting, write me at once at 128 West King Street, Jackson, Tenn., and we will try to arrange for your meeting."

G. W. Jarrett writes from New Smyrna, Fla., Box 1137, under date of June 12: "I began a meeting last night at Maytown. I go from here to the northern part of Florida. The first of July I am to go to Clark County, Ala., where I lived about two years, for some meetings. If any congregation on my way to Dyersburg, in West Tennessee, wants my service the fourth and fifth Lord's days in July, please write me soon as you can. As God is kind and loving to us, and Christ loved poor sinners enough to give all, even his life, we ought to give as we are able to have the gospel carried to them. I am willing to go. Who will give me the first opportunity? I am to begin a meeting near Dyersburg on the first Lord's day in August. I want to put in all the time I can in Tennessee."

Flavil Hall writes from Largo, Fla., June 18: "In my article, 'Don't Becloud the Christian's Faith,' in your issue of June 16, I wrote: 'I am glad we have rock-ribbed evidence of the divine inspiration of Moses (as has been pointed out), which exalts man as a being made in the image of God, the infinite and benevolent Creator, and gives him the only origin that could have ever made possible his reasoning powers and capabilities.' A line from another paragraph at the beginning of the third column occurs in this quotation, which is very confusing to the reader. In another place I wrote: 'I may misunderstand him; but whether I do or not, his words are such as to becloud the faith of Christians in the divine inspiration of Moses and his writings, whereas Jesus (whose divine Sonship the honorable gentleman does not call in question) quotes those writings as divinely recorded truth and as authoritative under the dispensation with which they had to do.' But a line of this quotation is moved from its place from the second to the beginning of the third column, which causes the reader to lose the connection."

William F. Faulkner, Alcalde, Ky., writes: "The Lord willing, on June 28, at 10 A.M., at Somerset, Ky., Pulaski County, on the Southern Railway, there will begin a four-days' discussion between Evangelist J. L. Davis, of Houston, Mo., and Elder H. B. Taylor, of Murray, Ky., on the following propositions: (1) 'I, H. B. Taylor, affirm that the church of which I am a member, known by me and my brethren as the Missionary Baptist Church, is scriptural in name, origin, doctrine, and practice.' H. B. Taylor affirms. (2) 'I, J. L. Davis, affirm that the church of which I am a member, known by me and my brethren as the church of Christ, is scriptural in name, origin, doctrine, and practice.' J. L. Davis affirms. No doubt some of the readers of the Gospel Advocate are acquainted with both these men. Both have had considerable experience, and the friends of each seem to be willing to leave it to them to produce the proof that will decide the issue. The 'mountain evangelist' and friends are expecting another great victory for the truth. (See John 17: 17.) Let all Christians pray for the success of the 'one body.' (Eph. 4: 4.)"

Thomas H. Burton writes from Union, S. C.: "Our meeting, which began on May 17 and closed on June 5, resulted in seven baptisms and several others almost persuaded, and many heard the gospel for the first time. H. M. Phillips certainly did some good preaching, and T. A. Nicks did his part above criticism in the song service. These brethren are untiring workers, and they decided while here that this is no place for rheumatic workers or any other kind who are not willing to suffer hardships. We distributed about four thousand tracts and handbills during the meeting. In the midst of our meeting the denominations allied themselves and began a meeting within a block of us, taking it night about preaching. One of the preachers told me that they were in opposition to us. I am sure that we are the only people that they have ever had to stand aloof from them. It seems that they have agreed to disagree until they have about broken down the wall of distinction. Prospects are good for the summer's work. I am sadly handicapped by not having a helper. It takes two to do the work that is to be done in a field like this. I really believe that we will have a continual growth in this town. Pray for us."

Joe L. Netherland, Box 253, Miami, Fla., writing under date of June 7, says: "The cause of Christ is moving forward in this city. One more baptized on Sunday night. This city is located on the extreme southeastern coast of Florida, and is strictly a tourist town. The population increased 440 per cent the past ten years. We now have a permanent population of about forty thousand, and our winter population is over one hundred thousand. There are only a few congregations in this State, and only about two or three on the east coast. This congregation has been using me the past few Sunday afternoons at Homestead, thirty miles south of here. We began our efforts there in a private home, but have been successful in starting a congregation of about eleven members there. They are meeting at the present in the school auditorium. We also purchased and equipped a large tent, which is being used at the present in mission work on the west coast. We found that our building here would not accommodate our audiences, so we began a few days ago to make preparation to build an auditorium. We do not have a large membership, and most of us are among the small wage earners, yet we have already raised a nice, substantial amount to be applied to the building fund. This congregation believes in doing all it can at home before asking the brotherhood at large to assist. We cannot say as yet just how the building will be financed, yet we feel sure that by the beginning of another season we will have the building well under construction. I will remain with the work here another year, giving a large portion of my time in trying to plant the cause in the east-coast towns. This work will be supported by the Miami church."

GOSPEL ADVOCATE

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

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EDITORIAL

Biblical Interpretation, With An Inquiry Concerning the Nature of "Emblems" and "Symbols."

BY M. C. K.

From the class in Hermeneutics in the Freed-Hardeman College at Henderson, Tenn., I received some queries sometime ago which I now place before our readers, together with the reply which was then sent to them in the way of a private letter. In view of the erroneous use often made of the science of interpretation by the denominational world with its different and conflicting systems of theology, these queries touch upon principles of vital importance to all students of the Bible. The queries and reply then submitted were as follows:

Henderson, Tenn., December 8, 1920.—Mr. M. C. Kurfees, Hotel Watterson, Louisville, Ky.—Dear Brother Kurfees: I wish to take a little of your time to consider what seems to me to be a close point in the exegesis of some scripture.

It is concerning the "symbol." On page 349 in Dungan's "Hermeneutics" he begins the discussion of this figure, and from his discussion we get the idea that he means to say that a symbol is retrospective. Is this true? In studying this we are mindful of the contention of some on this point to sustain a theory; but if a symbol is ever retrospective, we want to so accept and teach and have nothing to lose by the fact.

While the Lord's Supper was instituted before the facts it "symbolizes," is it, as a symbol, retrospective now? And if baptism is a symbol of the death, burial, and resurrection of Christ, and thus looks backward, we are still lacking proof that it symbolizes a "past salvation." I state these points that you may get my meaning and difficulty.

Is the Lord's Supper a "symbol" or "emblem," or is there any real distinction?

Our class in Hermeneutics will appreciate a personal reply; and then you may, if you see proper, use this query in the Gospel Advocate. At any rate, we are asking wholly for information.

Thanking you for your assistance and hoping that you can help us out of the difficulty, I am,

Sincerely,

[Signed] F. L. PAISLEY.

Louisville, Ky., December 17, 1920.—Mr. F. L. Paisley, Henderson, Tenn.—Dear Brother Paisley: Your inquiry concerning the nature of "emblems" and "symbols" is received. I wish to say, first of all, that the field of study covered by such terms in the theological world, while entirely legitimate and proper, is, nevertheless, unless explored under proper safeguards, somewhat dangerous. I will, therefore, state some general facts and principles which you and your "class in Hermeneutics" will, I think, do well to keep constantly in mind.

In dealing with the language of an author, whether figurative or literal, but preëminently in either case with the language of the Bible, the student should be well versed in what are really the essentials of Hermeneutics and then stick to them, else he is liable, sooner or later, to find himself adrift upon the uncertain sea of speculation. This is where many a bark goes to pieces on the rocks. Hermeneutics and Exegesis, the former the science of interpretation and the latter the correct application of its principles, are entirely legitimate as applied to the Bible; but the student should never overlook the fact that proper exegesis, as the term signifies, is merely the drawing or leading out of what the author of a document puts into his words and stopping there. With many religious teachers to-day, especially with those who attempt to deal with prophecy, instead of *exegesis* there is a vast amount of *eisegesis*—that is, putting into a passage what the author did not put into it. Even the term "interpretation," with the coloring given to it by the theological world, is itself sometimes misleading; and hence much that is called "interpretation" is not interpretation at all, in the true sense, but merely speculation or the inculcation of human opinions. In fact, strictly speaking, the term "interpret," as used in the New Testament, means the translation of ideas from one language into another. (See Matt. 1: 23; 1 Cor. 12: 10; 14: 27, 28.) And hence, when we have an exact translation, we then have what the author said; and this, with proper information as to the current meaning of words in the language into which the translation is made, is all the interpretation that is needed. This suggests the very appropriate and pointed language of the International Standard Bible Encyclopedia: "The moment the Bible student has in his own mind what was in the mind of the author or authors of the Biblical books when these were written, he has interpreted the thought of the Scriptures." (Vol. 111, page 1489, Article Interpretation.)

Furthermore, speaking in general terms on the interpretation of language, whether literal or figurative, it should be borne in mind that the meaning of an author cannot be properly understood and appreciated, in some instances, without due consideration of the historical circumstances, such as the time and place of composition, the persons to whom or concerning whom the document was written, and the author's design in writing it. In Milligan's treatment of Hermeneutics, "the general law" concerning figurative language in the Bible is thus given: "All words and sentences should be taken and construed literally, unless this would imply some absurdity or incongruity, or involve a meaning which is inconsistent with the nature of the subject, or the plain and obvious meaning of other portions of Scripture." ("Reason and Revelation," pp. 393, 394.) For example, of Herod, Jesus said: "Go and say to that fox." (Luke 13: 32.) Again, he said: "He that eateth my flesh and drinketh my blood hath eternal life." (John 6: 54.) To say that "fox" and "flesh" and "blood" are literal in these passages would involve an absurdity, and hence it is proper to construe them figuratively.

But your query directly concerns symbols and emblems. Neither the term "symbol" (Greek, *symbolon*) nor the term "emblem" (Greek, *embleema*) occurs in the Greek New Testament; and yet the ideas which these terms convey in present-day English are contained in other words or combinations of words in the New Testament. For ex-

ample, when the Lord appointed bread to represent to men his body and the fruit of the vine his blood (Matt. 26: 26-28), and when Paul used the term "cross" to represent Christianity (1 Cor. 1: 18; Gal. 5: 11), they both did and said all that is meant in current English to-day when we call the Lord's Supper a symbol of his death and sufferings, and the cross a symbol of Christianity.

As to your question, "Is the Lord's Supper a 'symbol' or 'emblem,' or is there any real distinction?" it is proper to say that, in current English, the two terms somewhat interlap each other, each having something in common with the other precisely as they both have the same Greek origin with different prefixes, and these points of identity properly range both of them under the generic term "sign." Webster's description of the two terms is in point here: "An emblem is a visible object representing another by a natural suggestion of characteristic qualities, or by a habitual or recognized association; as, a circle, having no beginning or end, is an *emblem* of eternity, the dove is the *emblem* of peace, a flag is the *emblem* of its country. . . . A symbol may be entirely arbitrary or conventional (as in algebraic, astronomical, typographical symbols, and the like)." The Standard Dictionary gives an additional idea: "An *emblem* resembles, a *symbol* represents. An *emblem* has some natural fitness to suggest that for which it stands; a *symbol* has been chosen or agreed upon to suggest something else, with or without natural fitness." Hence, the large and learned work on "Biblical Hermeneutics" by Milton S. Terry, discussing the difference between types and symbols, says: "Types and symbols may, therefore, be said to agree in their general character as emblems, but they differ noticeably in special method and design. Adam, in his representative character and relation to the human race, was a type of Christ. (Rom. 5: 14.) The rainbow is a symbol of the covenanted mercy and faithfulness of God (Gen. 9: 13-16; Ezek. 1: 28; Rev. 4: 3; comp. Isa. 54: 8-10), and the bread and wine in the sacrament of the Lord's Supper are symbols of the body and blood of Christ. There are also typical events, like the passage of the Red Sea (1 Cor. 10: 1-11), and symbolico-typical actions like Ahijah's rending his new garment as a sign of the rupture of the kingdom of Solomon (1 Kings 11: 29-31)." ("Biblical Hermeneutics," page 334.)

Accordingly, because of the "habitual or recognized association" of the Lord's Supper with the Lord's death, the former, in harmony with Webster, may be called an "emblem" of the latter; and because it "has been chosen or agreed upon" by the Lord "to suggest" his death and promised coming, it may, in harmony with the Standard Dictionary, be called a "symbol" of both. According to popular usage, it is more appropriate to speak of the elements, the bread and wine, as "emblems," and of the institution as a "symbol."

You further ask whether a symbol is ever "retrospective." Most assuredly it is. Of the Lord's Supper the Lord himself said, "This do in remembrance of me" (Luke 22: 19); and Paul said: "As often as ye eat this bread, and drink the cup, ye proclaim the Lord's death till he come" (1 Cor. 11: 26). Both of these significant declarations distinctly make the symbolic institution "retrospective."

Finally, the New Testament says nothing to the effect that baptism "symbolizes a 'past salvation,'" but it does say: "We were buried therefore with" the Lord "through baptism into death; that like as Christ was raised from the dead through the glory of the Father, so we also might walk in newness of life." (Rom. 6: 4.) Again: "Having been buried with him in baptism, wherein ye were also raised with him." (Col. 2: 12.) The evangelical prophet said: "Hear, O heavens, and give ear, O earth; for Jehovah hath spoken" (Isa. 1: 2); and this, with numerous other inspired declarations, presupposes man's ability to understand as far as Jehovah speaks and explains, but beyond that sacred limit there should be no speculation. And hence, let us never forget that proper reverence for the sacred word and for its divine Author will always prompt men to attempt no interpretation beyond this limit. The great truth here involved is a solemn reason for the preacher's inspired charge: "Preach the word." (2 Tim. 4: 1, 2.)

Hoping this will be of some assistance to you, I remain,

Yours most fraternally,

[Signed] M. C. KURFEES.

I take occasion to add that many of the most mischievous errors that have been propagated in the theological world were set forth and defended by their authors under the guise of Biblical interpretation. The Arian controversy of the fourth century, the interminable battle over Trinitarianism and Unitarianism, and the countless other speculations that have disturbed the peace of the church in both ancient and modern times, have all taken shelter under the high-sounding and alluring name of "Biblical interpretation." No matter how absurd may be some fanciful opinion born in the school of speculation, its author puts it forth as merely his "interpretation" of the Bible, to which he says he has the same right that other people have to their "interpretation," and in this he is right; but the fact is, no one, in the capacity of a teacher of God's word, has the right to teach human opinions under this or any other guise. After the word of God has been faithfully translated into the language of a people, the main thing it then needs is that it be preached, not interpreted. Surely the Lord is as capable of expressing himself in terms to be understood as some self-appointed interpreter of his word.

Finally, let preachers and teachers of the word of God everywhere remember the inspired injunction which has been recorded for their guidance: "I charge thee in the sight of God and of Christ Jesus, . . . preach the word." (2 Tim. 4: 1, 2.)

God Seeth Not As Man Seeth.

BY J. C. M'Q.

"God works in a mysterious way his wonders to perform." One thing is certain, God does not think and act as do men. The prophet Isaiah says: "For my thoughts are not your thoughts, neither are your ways my ways, saith Jehovah. For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts." No man has ever been able to explain just why all life comes out of death and suffering and just why the just should die for the unjust. Neither would I attempt to explain why God selected Cyrus to build for him a house in Jerusalem. Just why he chose to work through this idolatrous king, no one is able to explain to his own satisfaction. Yet we know God did this. Jehovah "saith of Cyrus, He is my shepherd, and shall perform all my pleasure, even saying of Jerusalem, She shall be built; and of the temple, Thy foundation shall be laid." (Isa. 44: 28.) Not only does the prophet tell us that Cyrus was God's shepherd, but he also tells us that God anointed him. "Thus saith Jehovah to his anointed, to Cyrus, whose right hand I have holden, to subdue nations before him, and I will loose the loins of kings; to open the doors before him, and the gates shall not be shut: I will go before thee, and make the rough places smooth; I will break in pieces the doors of brass, and cut in sunder the bars of iron; and I will give thee the treasures of darkness, and hidden riches of secret places, that thou mayest know that it is I, Jehovah, who call thee by thy name, even the God of Israel. For Jacob my servant's sake, and Israel my chosen, I have called thee by thy name: I have surnamed thee, though thou hast not known me. I am Jehovah, and there is none else; besides me there is no God: I will gird thee, though thou hast not known me; that they may know from the rising of the sun, and from the west, that there is none besides me: I am Jehovah, and there is none else." (Isa. 45: 1-6.) Thus it is clear that while Cyrus did not know God, yet God anointed him and chose him as his representative and stirred up his spirit to make a proclamation throughout all his kingdom, which reads: "Now in the first year of Cyrus king of Persia, that the word of Jehovah by the mouth of Jeremiah might be accomplished, Jehovah stirred up the spirit of Cyrus king of Persia, so that he made a proclamation throughout all his kingdom, and put it also in writing, saying, Thus saith Cyrus king of Persia, All the kingdoms of the earth hath Jehovah, the God of heaven, given me; and he hath charged me to build him a house in Jerusalem, which is in Judah. Whosoever there is among you of all his people, Jehovah his God be with him, and let him go up." (2 Chron. 36: 22, 23.)

God is more concerned about the message than he is about the messenger, so we find that he has at times used wicked men to carry out his purposes. God overrules the wickedness of men for his own honor and glory and for the good of the human family. Man frequently considers more the messenger than he does the message. If God required perfect messengers to deliver his perfect message, it would not be delivered to-day. There has only one absolutely sinless, perfect Being lived on the earth. Christ was perfect, brought a perfect message, and made a perfect delivery. No man from his day until the present has done likewise. Through Christ, God brought a perfect message of wisdom and love to a lost and ruined race. The great throbbing, beating heart of the Almighty has exhausted the resources of heaven and earth in order to bring this message to a fallen race. Because his messengers are fallible, weak, and sinful, he will not permit his word to return unto him void. The seed is the word of God, which is sown in the heart. When the word is sown in the heart, it will germinate, spring up, and bring forth fruit. "Cast thy bread upon the waters; for thou shalt find it after many days." (Eccles. 11: 1.)

God has given his servants a perfect gospel to preach. He will not allow any change or modification of that gospel. The anathemas of heaven rest upon the man who makes any addition to or subtraction from it. Even an angel in heaven is not allowed to make such a change. God forgives and overlooks the shortcomings and weaknesses of his servants, but he will not permit them, without punishment, to make any change in the message of love which he has given a fallen race. We learn that one of his servants, the great apostle Paul, rejoiced whenever the gospel was preached. "Some indeed preach Christ even of envy and strife; and some also of good will: the one do it of love, knowing that I am set for the defense of the gospel; but the other proclaim Christ of faction, not sincerely, thinking to raise up affliction for me in my bonds. What then? only that in every may, whether in pretense or in truth, Christ is proclaimed; and therein I rejoice, yea, and will rejoice." (Phil. 1: 15-18.) Even though some men preach the gospel through envy and strife and some in pretense, Paul rejoiced just so it was preached.

No one should lose sight of the fact that the preacher has a perfect law to preach and an imperfect nature with which to contend in its proclamation. He is a very poor preacher who cannot preach better than he practices. This is not written to excuse sin, but to encourage men to subdue their sins and rise above them to a purified and nobler life. I have yet to see the man who practices all the sacred precepts that he teaches the people. God does not have one standard for a preacher and another for the lay member. The world has two standards, one for the pulpit and one for the pews; but God has not. God has no double standards. God has not only made allowance for the sins of his subjects, but he has made provisions through which those sins may be blotted out. He tells us that, while no one of us is sinless, if we confess our sins, he is faithful and righteous to forgive us our sins and to cleanse us from all unrighteousness. "If we say that we have no sin, we deceive ourselves, and the truth is not in us. If we confess our sins, he is faithful and righteous to forgive us our sins, and to cleanse us from all unrighteousness." (1 John 1: 8, 9.) But men sometimes act as though they did not believe it. I rejoice in the belief that God is able and that the blood of Jesus Christ has sufficient efficacy to cleanse from all sin. How dark and dreary would the world be without such belief! We read of God's forgiveness. He tells us: "Their sins and their iniquities will I remember no more." (Heb. 10: 17.) He says: "As far as the east is from the west, so far hath he removed our transgressions from us. Like as a father pitieth his children, so Jehovah pitieth them that fear him." (Ps. 103: 12, 13.) In tender mercy he casts our sins behind his back. (See Isa. 38: 17.) That we may not give up in utter despair in the midst of our sins and follies, he says to us: "Though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool." (Isa. 1: 18.) He holds out to us the precious promise of complete forgiveness in order to encourage us to loathe and hate our sins and turn away from them. No man is able to do more than this, and God has never required any being to do more. To require more is to shove a man downward to hell. When a man, in contrition of spirit and in genuine repentance, has done all that God demands of him, what right has frail man to require more? We all need to get down in the very dust of humility; we must humble ourselves in order that God may exalt us. So long as we think more of the good opinion of the world than we do of the approval of God, he will not and cannot save us. God loves the contrite and humble spirit. "For thus saith the high and lofty One that inhabiteth eternity, whose name is Holy: I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite." (Isa. 57: 15.) Again, the prophet says: "For all these things hath my hand made, and so all these things came to be, saith Jehovah; but to this man will I look, even to him that is poor and of a contrite spirit, and that trembleth at my word." (Isa. 66: 2.) When a man has humbled himself, is penitent and trembles at the word of God, what right has any man to demand of him not to exercise his gifts in the way that he can best serve God? If God has cleansed a man, what verse in the word of God is there that warrants telling him to take a back seat instead of in humility and contrition doing the best that he can to honor God and wipe out the evil that he has done? While Paul was insistent that the church at Corinth should withdraw from the man who had his father's wife, when the man had truly repented, he was just as insistent that the church confirm its love toward him and comfort him, lest he be swallowed up with his overmuch sorrow.

We have seen how God forgives sinners; and the Holy Spirit, through Paul, admonishes us to forgive each other, even as God has forgiven us. "And be ye kind one to another, tender-hearted, forgiving each other, even as God also in Christ forgave you." (Eph. 4: 32.) When God forgave David, he did not tell him to get down off the throne and take a back seat. After Peter had cursed and denied his Lord, Christ did not take away from him the keys of the kingdom of heaven, nor when he had acted a hypocrite was he told to take a back seat. When a man is truly penitent, and is proving every day that he lives that he is, there is not one sentence in the Bible that encourages us to demand of him that he cease to work for the Christ. To do so is to encourage and not discourage sin. If we cannot strive for more active, purer, and better lives because we have sinned, we will all sink down to a hopeless grave of darkness and despair. There is not one of us without sin, and our only hope is in the atoning blood of the Lord Jesus Christ. Our ideas of expediency and propriety should not compel us to desert the truth. When the truth is on one side and public sentiment on the other, we should always take our stand with the truth. We have a beautiful example of the Father's love and forgiveness in the example of the prodigal son. When the prodigal returned to his father's house, his father saw him afar off, and, moved with compassion, ran and fell on his neck and kissed him. When the prodigal humbly confessed his sins and pleaded to be as one of his hired servants, "the father said to his servants, Bring forth quickly the best robe, and put it on him; and put a ring on his hand, and shoes on his feet: and bring the fatted calf, and kill it, and let us eat, and make merry: for this my son was dead, and is alive again; he was lost, and is found. And they began to be merry." (Luke 15: 22-24.)

Thus he was not only completely restored to favor with his father, but also to his former position in the family, except with the self-righteous elder brother. So should we rejoice when men who have been lost in sin have discovered their sins, have learned to hate and loathe them, and have confessed them and turned away from them. Angels rejoice over sinners that repent. Why should we not do likewise, and show our rejoicing by helping them to a better life?

No Regard for the Word of God.

BY E. A. E.

Hear, O heavens, and give ear, O earth; for Jehovah hath spoken. (Isa. 1: 2.)

It is distressing to see so little regard paid to the word of God. Never before as now for the past half century have people generally, both in the church (as the saying goes) and out of it, given such little attention to the teaching of the Bible.

The Pharisees and lawyers rejected the counsel of God against themselves in refusing to submit to John's baptism. (Luke 7: 29, 30.) Do not all to-day, who refuse to obey God in any other way or at any other point, do the same? To set aside God's order of things at any one point is to become guilty of all. (James 2: 10, 11.) Instances:

1. The children of Israel rejected Jehovah as their King when they turned away from his order of judges and asked for a king to judge them "like all the nations." This rejection of God brought in the end the most fearful destruction. (1 Sam. 8.) God has ordained elders with scriptural qualifications and duties in "every church." To reject his order of church government and work here is to reject him. So long as it is necessary to teach the will of God to the church—babes in Christ and others; "to feed the church of the Lord which he purchased with his own blood;" "to tend the flock of God," protecting it from false teachers within and wolves without (Tit. 1: 9-11); to "labor in the word and in teaching" (1 Tim. 5: 17); and, above all, to *set a good example* (Acts 20: 28; 1 Pet. 5: 3), the work of scripturally qualified elders will be necessary. This work and, therefore, elders—overseers—bishops—are as permanent in the church as preaching the gospel and teaching the truth. To set aside scripturally qualified elders and their scriptural work is to set God and his order of things aside. Is it not a sad and woeful fact that in many places elders or bishops or overseers and their qualifications and work have been altogether ignored? It is a fact that wherever this has been done, it has been done either in ignorance or in willful disobedience to God.

2. King Saul refused to obey God in utterly destroying the Amalekites and all they possessed; yet presumed to worship Jehovah in his own way at Gilgal. Samuel declared that God has not as great delight in sacrifices and burnt offerings as in obeying his voice, and that to obey is better than sacrifice, and to hearken to him than the fat of rams. Saul's act was pronounced stubbornness and rebellion, equal to the sin of witchcraft and idolatry, and a rejection of the word of Jehovah. For this he was rejected from being king. (1 Sam. 15: 1-23.) How much better are the ones who, while they work and worship, refuse to obey God and persist in going their own way?

3. All should know the scriptural qualifications of elders, and should strive by God's help to have no other kind of elders—or so-called ones. In places these qualifications are not regarded and God is openly disobeyed. A "novice" is no more of an elder than a babe is a man; he cannot be. God plainly says "a novice" must not be selected as an elder, and gives *his* reasons. (1 Tim. 3: 6.) Yet, in places, in utter disregard of all this, novices are selected and called "elders."

4. Back of all this is greater stubbornness and rebellion. Some man, or set of men, desiring to carry a certain point, which itself may be wrong, maneuver so as to have novices and others appointed as elders in order to get a majority vote in "the board of elders." Men who have any regard at all for the word of God and the church cannot do this. In other words, all who do this have lost all respect for honesty, themselves, the truth, the church, and God. This is worse than the dirtiest politics of the lowest-down city wards, because it is done in the name of Christianity and ostensibly for the peace and good of the church. I write as plainly and as clearly on this point as it is possible to do, in order to arouse the church of God in all its strength against such worldly and wicked practices.

5. The work of elders is as plainly taught in the New Testament as what to do for the remission of sins. Is this work done, or is it disregarded? Is any effort worthy of the name being made to bring the church up to this work? Does not some preacher, especially some modern one, publishing himself as "the minister" of the congregation, assume all charge and control, or, at least, charge or control above the nominal elders, and proceed to rule it as suits him? He puts on his spurs, gets into the saddle, takes the reins into his own hands, and rides the congregation in the direction in which he wants it to go. He has no regard for what Paul says to Timothy and Titus in regard to elders and their proper treatment. If the elders do not rack according to his gait, he deposes them and has others elected by a popular vote of the babes and less informed in the church who will. The man who has no higher conception of the church of God than that cannot preach the gospel, or would not if he could. Satan has never discovered a more powerful and effective way of destroying the peace and usefulness of any congregation of saints.

6. The church of the New Testament can never be restored so long as the scriptural qualifications and work of elders are disregarded, or so long as the church makes such poor efforts in general to fulfill its mission.

7. God did not establish his church at such wondrous cost in order to furnish preachers some place to preach, or a job; neither did he make it a plaything for preachers. However, some preachers do make it a plaything. God did not qualify, call, and send out preachers to take charge of churches. God did not qualify, call, and appoint elders in every church in order to place them as a board in some preacher's hands to do his bidding.

8. Preachers have no regard for the word of God when they encourage congregations to divide over themselves. Paul would not allow the church at Corinth to divide over him, Apollos, or Peter (1 Cor. 1: 10), and said that all who are ruled by strife and jealousies are carnal and "walk after the manner of men" (1 Cor. 3: 1-9). In another place he declares that he could wish himself accursed from God in order to save others. It seems that some preachers would have the church accursed rather than lose a job.

9. To refuse studiously and prayerfully to avoid all questions which God teaches should be avoided, for the reason that they gender strife, and to refuse, on the other hand, to declare likewise the whole counsel of God, is to disregard the word of God.

10. To decline to study and to teach all the will of God on unity and peace—being of one mind, one heart, one soul, of the same love, speaking the same thing, each counting the other better than himself (Phil. 2: 1-11), and to fail to "give diligence to keep the unity of the Spirit in the bond of peace," spring from not regarding the word of God. In this respect some seem to have no regard whatever for God and his word.

But to this man will I look, even to him that is poor and of a contrite spirit, and that trembleth at my word. (Isa. 66: 2.)

It All Depends.

BY F. W. SMITH.

The accumulation and bequeathing of money is a very dangerous thing, and few there be who do either to the glory of God and the good of their souls. Hence, it all depends upon certain principles founded in the revelation God has given to man; and before proceeding with the development of certain facts, I wish to submit the following from the Christian-Evangelist:

THE WISDOM OF MAKING A WILL.

There is a fine, brave kind of dignity in making a will. It is the revelation of a thoughtful, earnest soul.

It is not, as some think, an attempt to control money and property with a dead hand for living people who know best what they need and want in a changeful world like this.

The will of a good man who has been successful in life makes his memory blessed. It relieves uncertainty and prevents strife among those who are conscientious and generous. It educates the public and gives a precedent likely to be followed by others, if the will is a righteous one. Giving money for worthy purposes enables one to continue to be a force for good long after his "lisping, stammering tongue lies silent in the grave."

The hour is rapidly approaching when the memory of the wealthy and even well-to-do will be a reproach, if he has left no gift for the service of mankind. Men of the latter day are learning to give while they live, and also to leave gifts to be used after they have gone hence. Rarely does a wealthy man fail, in these days of better conceptions of the duties of wealth, to designate something for religion, benevolence, or education in his will.

Mr. Jacob Schiff, the wealthy New York banker, who has just passed away, left $1,300,000 for charity and education, mostly among his own people, the Jews. This was a small sum, comparatively speaking, for he was "worth" $30,000,000. The will does not compare in liberality with that of Mr. T. A. Cary, whose gifts to education we commented on sometime ago. Mr. Cary's fortune was $900,000, and he gave $578,000 through his will for religion and benevolence. It is related that when his will became known it was the chief topic of conversation for some time in religious gatherings, in clubs, and at parties. One man said: "Most men leave their money behind when they die; Mr. Cary took his with him." Another declared: "I'm going right home and alter my will." A shroud has no pockets. It needs none. But there is a way to take the real riches, in money, into the life beyond. When it is transmuted into spiritual power through support of those who labor to make the world happy, it will be laid up in heaven beyond the reach of rust and thieves.

Take the first sentence: "There is a fine, brave dignity in making a will. It is the revelation of a thoughtful, earnest soul." The "fine" and "brave dignity" in the matter depends upon *how* the goods were accumulated and for *what purpose* they were bequeathed. Usually colossal fortunes are made through oppression, graft, or political trickery, with unfair methods as the taproot. The lamented F. D. Srygley once said in substance that he did not believe a man could accumulate riches and discharge his duty to God and his fellow man, because there were so many places calling for and demanding money that it would be impossible to keep it and stand well with God. The thought impressed me very much, and years of observation in the light of God's word has strengthened me in the conviction that he was right in his statement. Men who accumulate great fortunes necessarily have but little time for Bible reading and the demands of Christian living, for their big business calls for about all there is in them. When the shadows of death or the infirmities of old age creep upon them, it is but natural for them to think of the beyond, and many of them seek to compensate for the loss of a life service to God with a death gift of their wealth to some religious or benevolent institution. Mr. Carnegie, it is claimed, once said, "It is a disgrace for a man to die rich;" and he might have added, "It is dangerous for a man to live in the possession of riches," for the Savior said: "It is hard for a rich man to enter into the kingdom of heaven." (Matt. 19: 23.)

The so-called "Christian education" to which these rich men bequeath their wealth in their wills, to be distributed *after* their death, is, as a rule, *a curse to mankind*. Why do I say this? Because the institutions made recipients of these large gifts of money are *honeycombed with infidelity*, and "Christian education" has come to mean in many instances *educated infidels*. It would be infinitely better for men who make money to spend it *as they make it* for the glory of God and the good of mankind, rather than bend their energies to accumulate it with the thought of leaving it in bulk for some one else to manage when they are dead and gone. Nine times out of ten the "benevolent institutions" to which they leave their money are rivals of the church of Jesus Christ, robbing the church of the glory that should go to her. These gifts to schools and benevolent institutions *commercialize* them, furnishing big salaries for men, which become plums for designing men to obtain through political wirepulling.

The author of the excerpt given above says: "A shroud has no pockets." True enough; and it is also true that neither the everyday nor Sunday garment should have pockets "lined with gold," unless there be a rent through which it flows into the hands of the helpless and needy. "Honor the Lord with thy substance, and with the first fruits of all thine increase." (Prov. 3: 9.)

Are rich men sinners above all others? By no means. They can be a blessing to the world by a timely and proper distribution of their money. It is one of the failings and faults of both men and women to classify sin and magnify sins where God has not. Of course all kinds of sin are *wrong*, and *no apology* can or ought to be made for any sin; but while this is true, we find men and women lifting their hands in holy horror at some unfortunate man or woman who has fallen from fleshly passion, while they behold, without a word of protest, an old idolater (covetous man) sitting on the front seat, singing: "Amazing grace—how sweet the sound!—that saved a wretch like me." Mistake! He is not saved; and accepting the Bible as true, he is bent in another direction. "Now the works of the flesh are manifest, which are these; Adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revelings, and such like: of the which I tell you before, as I have also told you in time past, that they which do such things shall not inherit the kingdom of God." (Gal. 5: 19-31.) Inspiration here draws the picture of the covetous man and swings it on the wall side by side with all other works of the flesh. Again: "For this ye know, that no whoremonger, nor unclean person, nor covetous man, who is an idolater, hath any inheritance in the kingdom of Christ and of God." (Eph. 5: 15.) This puts the covetous man in company with the grosser sins of the flesh; and yet the church makes a broad distinction. Even preachers are not free from a spirit of covetousness, and sometimes preach and write eloquently against the love of money, while they themselves love it better than a hound puppy loves "pot licker." Heb. 13: 5 is a fine text, *provided* a *personal* application is made of it—viz.: "Be ye free from the love of money." (American Revised Version.) But inconsistency gone to seed is seen when one who chases the dollar from morning till night, week in and week out, as well as year in and year out, undertakes to dictate to others as to how to run the kingdom of God. Preachers who are not covetous—and I believe there are many—should raise their voices in no uncertain sound against the spirit of covetousness in the church.

Largess bestowed as charity is no offset to wealth achieved by injustice. It is more blessed to give than to receive, and no class has a right to monopolize the greater blessedness of giving, leaving to others only the lesser joy of receiving. —Selected.

Two Meetings in Fort Worth, Texas.

BY E. A. E.

The first one of these meetings was held by the Central congregation, beginning on the second Sunday in May and closing on the evening of the fourth Sunday. This is an earnest, faithful church, conscientiously working to build itself up in love and to extend in that part of the city the cause of the world's Redeemer. Its worthy elders, seeking the coöperation and good will of all, are endeavoring to keep the unity of the Spirit in the bond of peace. Brother M. H. Moore, for a number of years the superintendent of the public schools of Fort Worth, one of the most useful men in all the city and also one of the very busiest, preaches for this congregation. I think he is, too, one of the elders, laboring in word and teaching. There were one or two additions during this meeting. The audiences and attention were good.

On Monday night after the fourth Sunday in May I joined the Southside congregation in the meeting which had begun the day before. This meeting closed on the evening of the first Sunday in June. There were five Sundays in May. The audiences and attention during this meeting were likewise good. Not one was baptized, but I trust some in faith repented. This congregation is at work. During the meeting it held a most pleasant all-day meeting. Brother Tice Elkins preaches for this congregation, and is much liked by all. He is a hard worker. Besides his other work, he edits and manages a solid, good, small paper, called "Grace and Truth." His paper is growing in favor with the people.

Brother Elkins will make a full report of these meetings, giving the names of all preachers present. I had the pleasure of being with a number of young preachers, earnest and devoted to the gospel. It was encouraging to be with these strong young men, "free from envy, scorn, and pride," and clear and clean in their lives. The future growth of the church depends upon such young men. The good Lord guide, protect, and bless them! These men and these congregations know I love them all.

Mineral Wells

By an earnest invitation I spent one day and night with the congregation at Mineral Wells, Texas. This is fifty miles west of Fort Worth. I was urged to hold a short meeting here, and but for duties at home I should have been pleased to do so. This congregation numbers at least one hundred and twenty-five members. The elders are Brethren Woodard, Love, Branning, and Middleton. They are men of sufficient age and ability to serve as scriptural elders. I learned that they possess another qualification so necessary: they have a good report from those who are without. A president of one of the strongest banks in the place, and who is a Methodist, told me that any one of these men can borrow all the money he wants upon his own good name, and all of them stand high as upright and trustworthy Christian men. The congregation owns a good brick house of worship, recently purchased from the Presbyterians, situated on one of the best streets, and is as well located as could be desired. This congregation impressed me as a united, peace-maintaining, earnest and faithful band of brethren and sisters. Brother J. B. Nelson, of Dallas, not long since was with this congregation in a meeting, and I find that his report of the work of this church is correct.

I say this much with pleasure, because some few have spoken of this congregation as not being loyal and faithful to the gospel of Christ and the pure worship of God. Because it uses the quarterlies and other helps in studying the Bible, some would call it "digressive." It is indeed a sad misrepresentation to do that.

I am glad to say there is a church of Christ in Mineral Wells, with a neat and comfortable house of worship in a desirable location, and I pray God for its prosperity spiritually.

If God Be For Us.

BY A. B. L.

The assurance is given that God's friendship is the best insurance to be had against failure or defeat. The question, "Who can be against us?" is rhetorical. The inference is that no one can be against us in the sense that he can prevail over us. In the final analysis all things must work together for the good and salvation of him whose fortunes are linked with God. But there are many who appropriate to themselves this promise who do not have it. They deceive themselves in believing that God is for them. To have God for us means that we have done and are doing the things that please him. Unless this be our attitude, it is mockery to talk about God being for us. A man cannot tie up with God and with the world at the same time. Jesus said: "Ye cannot serve God and mammon." Our Father will not stand for a half-hearted allegiance. "Know ye not that the friendship of the world is enmity with God? Whosoever therefore will be a friend of the world is the enemy of God." During the darkest period of the Civil War some one approached Mr. Lincoln and said: "Don't you think that if God is on our side we will win?" The great commoner replied: "Never fear about God; the main thing is for us to be on his side." God will certainly do the right thing, for he is eternally on the right side. The burning question is, are we on God's side? If not, we have no right to expect his help or protection.

Separation from the world is the price that must be paid for partnership with God. "Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty."

Lincoln was right. If we can just make up our mind to be on God's side, he will surely stand by us.

Many people have a wrong conception of how God shows his favor toward those who are on his side. "I don't see why God blesses that man so much," said a Christian woman. She referred to a man who had grown rich in this world's goods, but who had in many points forsaken God's law. "Good people are nearly always poor people" is another observation frequently made. But why assume that because a man is wealthy and his money comes easy, that God is for that man and against his poor brother? True enough, the man of wealth and distinction may be a useful and sincere Christian, employing his means for the spread of the gospel and the relief of the suffering. In that event, God is for that man, for the reason that he is making money for God. But this is the exception and not the rule. The average rich man is not for God, and God is not for him. The wealth he has accumulated becomes such a handicap that the true riches of the kingdom of heaven are almost beyond his reach. "And Jesus looked round about, and saith unto his disciples, How hardly shall they that have riches enter into the kingdom of God! And the disciples were astonished at his words. But Jesus answereth again, and saith unto them, Children, how hard is it for them that trust in riches to enter into the kingdom of God! It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God." Mark 10: 23-25.) Surely no one will contend that a man is especially blessed of God who stands in such a position that it is hard for him to enter the kingdom. I can see how God blesses a man when he permits him to fail in his ventures. For there is danger in the striving after riches before they are actually obtained. Paul said: "But they that will be rich fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition. For the love of money is the root of all evil: which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows." (1 Tim. 6: 9, 10.) Away with the spirit of cant that envies

the rich! It is the sign of ignorance and of weak faith. Every Christian who has felt the sting of poverty should be big and brave enough to echo Luther's prayer: "I thank thee, God, that thou hast made me poor." After all has been said, you have a better chance than had you been fed from a silver spoon." Hearken, my beloved brethren. Hath not God chosen the poor of this world rich in faith, and heirs of the kingdom which he hath promised to them that love him?"

Commencement at David Lipscomb College.

BY H. S. LIPSCOMB.

The commencement of 1921 at David Lipscomb College marks the close of the most remarkable record of its existence. The enrollment reached the high-water mark of two hundred and twenty-nine—the first time it has crossed the two-hundred mark—twenty-three of whom were in the graduating class.

The character of the work done in every department has been elevated and standardized. Students leaving or graduating from this institution enter any institution in the State now with full credit for whatever work they have completed at David Lipscomb College without further examination. The college is a member of the Tennessee Association of Colleges, in which each college accepts at par the work done by any student in any other college of the association. Students in all classes are subjected to formal, rigid examinations at the end of each term. Records of these are systematically kept. Promotion in every case is based upon the regular classroom work and these examinations.

The deportment of the boys in their dormitory has been the best in the history of the school. Rowdyism of every character has been eliminated by excluding from the school all who would not be subject to proper regulations. More than a dozen boys were sent home for such offenses as profanity, smoking, absence without leave, etc. In these cases the character of the discipline was positive, and yet so kindly administered that those who left did so with the highest admiration of their teachers.

The religious life of the boys has been unusually good. In addition to preaching to a number of surrounding congregations every Sunday, the boys have converted and baptized about twenty of their own number. This makes a most wholesome influence among the boys and girls of the school.

The commencement exercises were acclaimed by those who saw and heard them to be the best they had witnessed.

An Auditor's Plea.

BY R. L. WHITESIDE.

O man of God, when you stand up to preach to-day, I beg that you remember that I am in your audience; and I plead for some small consideration. I come to you because I believe you have come into union and fellowship with God and his Son Jesus Christ, have grown into intimate acquaintance with them, and have found that relationship so sweet, so helpful, so satisfying, that there has grown up in your heart a consuming desire to bring others into that blessed communion. You have eaten of the bread of life, you have drunk of the fountain of the water of life, and they satisfy. You pity those who have not thus tasted of the Lord and found that he is gracious, and you would gladly lead them into this joyous experience. You are not a professional preacher, saying a perfunctory speech as a part of your professional service. At least, so I trust.

I hunger; I thirst; hence, I am here. Don't joke; don't resort to any of the tricks of the orator; don't try to sooth me with the grace of the accomplished platform speaker. These things, in turn, might amuse, entertain, and please me, were it not that I am tormented with this awful hunger, this consuming thirst. Remember that, and give me bread, give me drink. My brother in the pulpit to-day, were you ever intensely hungry and consumed with thirst? If so, you know that nothing but food and drink will satisfy. Do not, then, indulge in jesting and tantalizing to-day—that would be cruel to one so hungry and thirsty as I. Remember, I sit in your audience to-day; and I am hungry. I am thirsty. Give me food; give me drink.

Publisher's Notes.

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MISCELLANY

From J. Frank Jenkins, Owen's Cross Roads, Ala., June 13: "I wish to say that I enjoyed visiting the church of Christ at Bell Factory last Lord's day, with Dan Jones, of West Huntsville. Brother Jones is a faithful preacher. I enjoyed a visit for dinner with Elder G. M. Moore—a devoted Christian home. Brother and Sister Moore are blessed with ten children, who are all members of the church of Christ. Brother Moore intends to have a protracted meeting some time in the near future at Bell Factory, near his home, for the good of all. May God bless all his children everywhere."

From J. H. Morris, Tuscumbia, Ala., June 13: "J. H. Horton, of Haleyville, Ala., began a series of meetings with the church of Christ at East Florence, under a tent, on the fifth Lord's day in May and continued it two weeks, closing last night with thirty-seven baptisms and five reclaimed. The services were well attended, especially at night, averaging perhaps four hundred every night. The preaching was the very best, being edifying, uplifting, and inspiring throughout the entire meeting, thus strengthening and building up the local congregation. I conducted the song service throughout the meeting. We praise God and press on."

From A. A. Bunner, Cleveland, Ohio, June 13: "I am authorized to say that a few good, zealous brethren are endeavoring to establish the cause of Christ in the city of Warren, Ohio, a city of twenty-eight thousand inhabitants. They are now holding a protracted meeting in the McKinley school auditorium on Elm Street. If there are any loyal disciples of Christ in or near Warren, let them report to O. C. Julian, 143 Perkins Road, Warren, Ohio. These brethren will need the fellowship of the faithful in Christ in their work here. Any desirous of helping them in their effort can send to Brother Julian, whose address is given above."

L. Meade Williams has been on our list for fifteen years, and writes that he "could not get along without your valuable paper." Concerning the cause at Tulare, Cal., he writes: "The work is moving along nicely here. A splendid audience to-day (June 12). A sermon from Heb. 9: 27 was ably delivered by Brother Wyatt. On June 5 Brother West preached, and at the close of his sermon one noble boy came forward and made the good confession and was baptized immediately after the service. We are hoping and praying for great results in this year 1921. May we have a mind to work to this end, and to God be all the glory."

From S. W. Bell, Sedalia, Mo., June 14: "I filled my regular appointment at Berea last Sunday. F. H. Hanger was with them on the fifth Sunday, baptizing one, with one by relation. I. D. Ames was with them on the first Sunday. We never have large crowds at this place, but there are some of the very best people to be found anywhere in this church. I pray that God may continue to bless our efforts for good. We held our initial service under our tent to-night. While we are sure that we have a hard fight to make in more senses than one, yet we believe that the Lord will bless our efforts for good. We ask that our friends keep their eyes on Sedalia and raise their voices to God daily for our success."

From F. O. Howell, Jackson, Tenn., June 14: "The congregation at Highland Avenue, this city, is growing rapidly. We are having to place chairs in the aisles to seat our congregations. We are planning the enlargement of our building in the near future to accommodate the growth. I am conducting night services in different parts of the city, with very satisfactory crowds and good results. I preached to more than five hundred people at a tent service on Sunday night. There are no better people than these. Perfect peace and harmony prevail among the entire people. Brethren, any time you are in the city on Sunday, do not fail to worship with us. We hope to be able to report great things for the church here in the near future."

W. D. Bills writes from Dallas, Texas, June 13: "I closed at Childress, Texas, last night, with excellent interest. Thirty-seven were baptized and three were restored. Rain hindered a great deal through most of the meeting, yet we had large crowds and interesting services. The church at Childress is among the best and is wide-awake to her opportunities to accomplish good. They treated me well in every way and paid me well for my work. T. B. Clark is the preacher, and is held in the highest esteem by the people of the entire town, both in and out of the church. He seems to be decidedly the most popular preacher in the city. He knows about all the people, and seems able to call most of them by name. I do not know of a place in the entire State where a preacher has done more for the church. His work accounts for much of the success of the meeting; and if we could have had pretty weather, we should have had a wonderful meeting. I promised to return again next June. I am now at Oak Cliff, Dallas, for a few nights, and will go from here to Valiant, Okla., for my next meeting."

From Earnest C. Love, Fresno, Cal., June 13: "The tent meeting, conducted by the Fresno Street church of Christ, which began on May 9, closed on June 12, with the tent filled to its capacity. There were two baptisms, one came from the Baptist Church, and the church was edified and strengthened. We had another good meeting at Roeding Park in the afternoon of June 12. The subject, 'Hell Fire,' drew a good hearing from the large crowd present. Our school closed on June 10. We had to leave off our program on account of not having time to prepare it without neglecting something of more importance. We are pleased with the results accomplished during the year, considering our move from Santa Rosa about the beginning of the second semester. There is a great deal of work to be done to get ready for the opening of school in September. From present indications the attendance will be large, and the buildings will have to be started soon."

From J. L. Hines, Monticello, Ky., June 7: "I closed a three-weeks' meeting at Mullintown, this county, which resulted in five believing and being baptized. The church is in good condition there now. For the gratification of those who know the conditions that exist in this field, I will say that the churches of Wayne County are cooperating in the matter of doing evangelistic work in the county. Our work this year, so far, has resulted in the house in Monticello being painted inside and out, a baptistery installed, cork carpet covering the entire floor, and the installation of opera chairs. The contribution has more than doubled, and the attendance at the Sunday school has about doubled. All of the churches in the county are in very good condition. There have been eleven added, and the building of two church houses is to start shortly. I am to begin a meeting here next Sunday, but we are looking forward to one to be conducted by C. R. Nichol, beginning on October 2."

We are grieved to learn that U. G. Wilkinson, of Comanche, Okla., is seriously ill, being under the constant treatment of a physician. Brother Wilkinson writes: "It is a heavy trial, but the Lord in his wisdom knows just what is best. I submit in all things to his will. I need the prayers and fellowship of the brethren. They have all been so kind and good to me that my heart melts in gratitude to them. May God bless them all. I have given all I had to give in this service, and can only depend upon them for means to meet expenses. I cannot think what would have become of me without their loving friendship." It is to be hoped that thoughtful Christians will make a quick response. Brother Wilkinson's health has been broken in fighting the good fight, but he may yet regain it with the help of God and his brethren. His two books, "In the Great Conflict" and "Infidelity Against Itself," are well worth reading. Price, fifty cents each. Write to Brother Wilkinson at Comanche, Okla.

The following is addressed to loyal disciples everywhere by the church of Christ at Cove, Rockcastle County, Ky.: "We are a small church, and have been worshiping in a schoolhouse most of the time for the last fifteen years. At one time we were locked out of it. During the time that we were locked out we worshiped in a mill house. In a short time we were permitted to go back to the schoolhouse, and are continuing our Lord's-day meetings there. In a schoolhouse where any one is allowed to preach who wishes to, the church of Christ cannot expect to prosper as it would in its own building. We have, therefore, decided to build a house in which to worship. We have purchased a nice site on which to build, and have the restrictive clause in the deed. The membership is small and poor in this world's goods. Therefore, we appeal to all the faithful ones in Christ to help us in our efforts in this worthy undertaking. With a fund of from fifteen hundred to two thousand dollars we can erect a modest house in which we may meet to worship God as the New Testament requires and in which the gospel can be preached in its purity. We will thank you for your fellowship with us in this undertaking. We hope to be able to begin our building in August. So please help us at once. Send all donations to Elder J. W. Riddle, treasurer, Orlando, Ky."

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FIELD REPORTS

Bedford, Ind., June 13.—The church here began a series of meetings yesterday, with the writer doing the preaching. The house was crowded at both services, and the hearts of the audience seemed to be full of love and zeal. Brother O. W. Scott, of Borden, Ind., preaches here twice a month, and he is dearly beloved by the church for his earnest and effective work. This is the home of Brother A. L. Dalton, one of our faithful preachers.—J. E. Thornberry.

Baird, Texas, June 6.—I am at Baird yet, doing my best in preaching the word. I understand that a few of the members are not attending, but the brethren tell me that more of the other church people are hearing me than had ever attended our meetings here before. O, if our brethren just would always be at their post of duty and help in the "Father's business," how much more good the preacher could do in a protracted effort! Brethren, if we do not lay down our little petty notions, the cause of Christ cannot prosper. The Master's work needs, right now, as perhaps never before, a united effort and a concerted action upon the part of all who love the Lord. Brethren, pray for me.—D. S. Ligon.

Algood, Tenn., June 14.—Last Lord's day I preached morning and night to attentive crowds at Tyree's Chapel, in Simpson County, Ky. On the first Lord's day in June I preached at Bethel, in the same county, to large audiences, with fine attention. On the fifth Sunday in May and on Saturday night before I preached at Dunmor, Ky. All of these services were well attended. The meeting at Algood, with Brother R. E. L. Taylor doing the preaching, will probably close to-night. We have had good attendance and attention throughout the entire meeting. Eight have been baptized to date. My first meeting is to begin on Thursday before the fourth Sunday in July at Sulphur, in Overton County, Tenn. This is a mission meeting.—Allen Phy.

Texarkana, Ark., June 10.—I recently spent two weeks on the coast in South Texas, preaching a baccalaureate sermon at Sinton and several nights to large and attentive audiences which the house would not hold. I had the pleasure of meeting two venerable preachers of righteousness—Brother C. W. Sewell, at Corpus Christi, and Brother J. P. Whitefield, at Sinton. These great men began telling the sweet story of Jesus and his love in Tennessee half a century ago. A great field is open in that country for a wide-awake minister who is not afraid to work, but free of hurtful hobbies and petty jealousies. The local work with the Central congregation grows steadily. Brethren Isaac Tackett and S. C. Cox took care of the work during my absence.—J. E. Wainwright.

Sedalia, Mo., June 9.—Brother Roy H. Lanier reached us to-day and preached at the church house to-night. On account of the rainy weather, we have not pitched our tent yet. We look for Brother W. W. Slater to join us next Tuesday, and hope that the weather conditions will be such by that time that we can begin under our big tent. Those who expressed themselves are well pleased with Brother Lanier's singing and preaching; so, when we all join in our efforts against sin, we hope and pray that we may be able to accomplish much good. Please do not forget that the few who live here are not able to bear the burden alone. Any help, from one dollar up, will be greatly appreciated in this effort against sin. With God's help through his children, we expect to keep on battling against sin till we win. Pray for and with us, and aid us all you can.—S. W. Bell.

Abilene, Texas, June 7.—I preached at Peter's Chapel, north of Abilene, Sunday, May 29. No visible results. In the afternoon I went to Lueders with Brother G. W. Harvey and family. A large congregation was assembled under the tabernacle. The singing was good, and Brother J. D. Harvey preached a good sermon. I remained overnight and preached for the congregation, with a large audience and good attention. I spent a real pleasant night in Brother Harvey's home. He is a good preacher and a godly man. His influence is good among the people. He has a splendid wife who is a helpmeet indeed. I was at Bowman meetinghouse, in Archer County, Sunday. As usual, the "faithful few" were present. However, the service was good. There was an unusual thing about this place which is worthy of mention—namely, a meetinghouse. Through the zeal of a few, funds were raised and a real nice meetinghouse was built. It is sufficient to accommodate a large audience, is seated with nice opera chairs, and four large lamps are suspended from the ceiling. The example of these zealous people is worthy of emulation. Why not others show their zeal as these have done?—W. G. Black.

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Periods of Life.

BY H. C. FLEMING.

From our first recollections in life, in after years our minds revert to the events of the past that have slipped by unheeded in their effects upon ourselves and others. Among all these events are many that have been full of joys and pleasures, but with the most of us the sad ones have had the supremacy. Both the pleasant and the sad have come to us by conditions and influences of our earthly affairs. When we glance backward over these, the pleasant ones still give us happiness, and we love to dwell upon them; but how different when we think of the effect of the evil ones upon ourselves and others! In old age these cause us sad memories and fearful thoughts of the consequences that may follow after we are done with the affairs of this life.

Thoughtlessness in the careless use of our words and actions has been the cause of many evils. The impulse of the moment has often caused us to say or do things that in old age we regret with sincere sorrow; but, like the scattered feathers, they can never be recalled. If in our younger days we could have realized these facts, how different would have been our condition and the influence of our lives! But sighs and tears are of no avail for past actions. The only consolation we can have is through the promise of forgiveness of God by the mercies of our Lord Jesus Christ in obedience to him. Eliminate this promise from the plan of salvation, and who, old or young, could have any hope for relief from the burdens of sin?

The periods of life—infancy, youth, manhood, and old age—come to us but once, and as they pass in succession they can never be recalled. Therefore, whatever evil we do must stand in the debtor's column until canceled by him to whom the debt is due; if never canceled, we must bear the results through a never-ending eternity.

For it is written: "As I live, saith the Lord, every knee shall bow to me, and every tongue shall confess to God. So then every one of us shall give account of himself to God." (Rom. 14: 11, 12.) "And that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father." (Phil. 2: 11.)

In view of the certainty of the foregoing quotations, we should learn the great importance, in every period of life, of doing all the good we can, and of avoiding the evil. There will be a great difference in confession and obedience to Christ in this life and at the judgment day when every knee shall bow and every tongue shall confess.

We in old age, having had the experiences of all the periods of life, should endeavor to influence the young in all ways and manners possible to us, so that they may avoid, along life's journey, the mistakes that we have made, and thereby enjoy sweet happiness in this life and in that which is to come. In doing this we will bring to ourselves the greatest happiness possible in this life. None ever regret the good they have done, but many regret the evil which they cannot undo.

It is one of the most hopeful features of present-day Christianity that men are becoming sensible that they are not mere individuals, but are members of a society, and that they must bear the shame of the existing conditions of things in society. Intelligent Christian men now feel that the saving of their own souls is not enough, and that they cannot with complacency rest satisfied with their own happy condition and prospects if the society to which they belong is in a state of degradation and misery. It is by the growth of this sympathetic shame that reformation on a great scale will be brought about. It is by men learning to see in all misery and vice their own share of guilt that society will gradually be leavened. To those who cannot own their connection with their fellow men in any such sense, to those who are quite satisfied if they themselves are comfortable, I do not know what can be said. They break themselves off from the social body, and accept the fate of the amputated limb.—Dods.

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Paul's Attitude Toward the Sects.

BY J. B. BRADLEY.

Read 1 Cor. 9: 18-23. Paul became all this, "that he might save some." Take the statement of verse 20: "And unto the Jews I became as a Jew, that I might gain the Jews; to them that are under the law, as under the law, that I might gain them that are under the law." He says in verse 22: "I am made all things to all men, that I might by all means save some." Before taking his son Timothy with him to the work, "he took and circumcised him because of the Jews that were in those quarters." This young man's mother "was a Jewess; . . . but his father was a Greek." (See Acts 16: 1-4.) This, as I see it, is one instance of Paul's becoming as a Jew that he "might gain the Jews." Another instance is recorded in Acts 21: 17-24. Remember, the elders indorsed and advised Paul to enter into this Jewish "vow," that these Jews might know that "thou thyself [Paul] walkest orderly, and keepest the law." Of course we know that Paul had been freed from all this when he obeyed "the law of the Spirit of life in Christ Jesus." (Rom. 8: 2, 3.) See also Acts 18: 18: "And Paul after this tarried there yet a good while, and then took his leave of the brethren, and sailed thence into Syria, and with him Priscilla and Aquila; having shorn his head in Cenchrea: for he had a vow." I cannot think for a single moment that "the great apostle to the Gentiles," the apostle who did more solid gospel preaching than all the other apostles, *ever did*, in all his association with the different sects of the Jews, *sacrifice a particle of the gospel ground on which he stood*. See how he "preached Christ in the synagogues, that he is the Son of God" (Acts 9: 20-22), immediately after his conversion. See his masterly sermon in Antioch, right in the Jewish synagogue. (Acts 13: 14-41.) He also "so spake, that a great multitude both of the Jews and also of the Greeks believed." (Acts 14: 1.)

Now, then, I ask, does not Paul's attitude toward these "sects" (Acts 5: 17; 15: 5; 26: 5) show what our attitude should be toward the "sects"—not only the Jews, but also Methodists, Baptists, Presbyterians, and all "sects" among us to-day? Paul sacrificed no truth to do so; neither do we have to sacrifice any truth to do so. Paul did it to "save some." (1 Cor. 9: 22.) May we not do it to "save some?" Who are sectarians?

We dote upon this world as if it were never to have an end, and neglect the next as if it were never to have a beginning.—Fenelon.

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Living the True Life.

We live in two worlds—the physical and the spiritual. We are living two lives—the one putting us in contact with the material world and its daily duties and pleasures; the other charging us with duties and pleasures that are spiritual, which bind us to the world invisible. In the wilderness it was determined to which world man belongs, which is his true life. Character, virtue, integrity—moral elements—are definitions of manhood; these alone separate us from the beasts; and the more one lives in and among the invisible powers, so much the greater will be his lordship.

How are these results to be accomplished? Will any one reach them by going on in the same old round of occupations, by continuing in the same paths of pleasure, by thinking the same thoughts and doing the same thing? Never.

We must demand a halt, shake ourselves loose from our surroundings, look carefully about us, search more deeply our hearts, examine with greater scrutiny our lives, "take our bearings," and break each cursed habit that brings us regret or shame, and make a new start.—Exchange.

Notes From West Tennessee.

BY JOHN R. WILLIAMS.

Most of the congregations of West Tennessee are still on the map; but unless there is a change for the better, when the map is revised, some of them will be left off. Let us hope for the better.

Just now I am having quite a lot to do; am preaching for about six congregations and fighting infidelity and "Holy Rollerism." I have no way of knowing whether the fight against infidelity here in Hornbeak has done any good or not. I cannot get an expression from the people one way or the other. About all that the people are interested in now is the thing that seems to be scarcest—*money*. I hear a great deal more said about money than I do about the life that is to begin when the present life ends. A fresh infidel of Dresden, Tenn., has challenged me to defend the Bible—yes, the God of the Bible. He thinks so little of God and of Christ that he writes their names "god" and "christ." In fact, he has just about as little use of the king's English as he has for the Bible. I am doing what I can for him in my feeble manner. Yes, a "Holy Roller" has challenged me, and calls on me to defend the Bible teaching on "miraculous gifts, healings, new tongues," etc. This fellow, who claims that the Holy Spirit enables him to speak in "new tongues," etc., spells it "wholy ghost." He, like the infidel, writes "God," "god." I believe if the Holy Spirit enables one to-day to speak in a "new tongue," he certainly would enable that one to speak correctly in the old tongue—the tongue wherein he was born.

Infidelity is manifesting itself in many forms in this country. I am sorry to say it, but duty to God and my fellow man compels me to say it: there is more infidelity in the congregations to-day than many think there is. If a man preaches faith, repentance, and baptism for the remission of sins, the sectarians will pass him up—will hear him no more. If he preaches that people should live soberly, righteously, and godly in this life, there are members ready to pass him up—hear him no more. "So then am I become your enemy, because I tell you the truth?" It is so very sad to see a person turn away from the truth and become angry with the one who tells him the truth. Financial interest is one of the greatest handicaps to the church and the conversion of the world. If they take a bold stand for the old Jerusalem gospel, that will render them unpopular and they will lose trade—thereby losing money. Rather than run the risk of losing money by a bold stand and constant contention for the truth, they hold their tongues or condemn the man who preaches the truth. A genuine, old-fashioned gospel preacher has but little encouragement to-day; fact is, it seems that he can do but little good, so many against him. Brethren, do not give up the fight, but go into it boldly, fearlessly, and lovingly, and God will abundantly bless your labors.

If infidelity, Holy Rollerism, and other sinful influences do not knock me out, I may have some more to say of the work in West Tennessee.

How Many Were Baptized on Pentecost.

BY D. PENNINGTON.

I see in the Gospel Advocate of May 19 a note from Brother Clifford Lumley, asking how many were added on the day of Pentecost by baptism. The editor's reply was: "The Spirit does not state that the three thousand added on that day were all baptized on that day. Probably they were, but we cannot certainly know that they were." Permit me to call Brother Lumley's attention to a few passages of scripture. Matt. 3: 5 says: "Then went out to him all Jerusalem, and all Judea, and all the region round about Jordan, and were baptized of him in Jordan, confessing their sins." In John 4: 1, 2 we learn that Christ "made and baptized more disciples than John." Christ sent out the twelve and seventy others, making eighty-two preachers, and these eighty-two preachers baptized more than John. Those baptized by John and the eighty-two preachers were all Jews; and as the day of Pentecost was an annual national festival, the Jews were there from Rome and all parts of the world. Is it not reasonable to conclude that those who had been baptized by John and the eigthy-two preachers were there (for they were all Jews), and that they constituted a part of the three thousand who were added? If those Jews who had been baptized by John and the eighty-two preachers took no interest in the events of Pentecost, then the preparatory work of John and Christ was a failure. Some may think that those baptized by John had to be rebaptized, because they read an account of twelve being rebaptized in the nineteenth chapter of Acts. Read Acts 18: 24-26, and you will see that those twelve were baptized unto John's baptism after it was out of date. These twelve were baptized twenty-three years after Christ had come, had been crucified and buried, had risen from the dead, and had ascended to the throne of his glory. Hence, their faith was a false faith, and they had been baptized upon that false faith.

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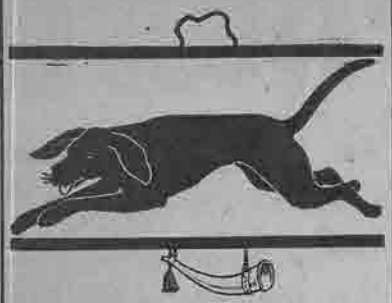

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The Baptism of Jesus.

BY S. R. DRAKE.

We learn from Matt. 3: 13 that Jesus came all the way from Nazareth to the river Jordan to be baptized of John—a distance of about eighty miles. In all probability this journey was made across the country on foot. This shows the importance of Christ's submitting to the institution of baptism at the hands of John, the administrator.

The question is often asked by prominent teachers and preachers: "Why was Jesus baptized?" If the answer to this question is not found in the New Testament, it cannot be answered. Jesus himself answered this question in reply to John's interrogation: "I have need to be baptized of thee, and comest thou to me?" Jesus replied to John in this way: "Suffer it now: for thus it becometh us to fulfill all righteousness"—or submit to God's method of constituting men righteous. (Matt. 3: 14, 15.) John's authority to baptize emanated from God. (Mark 11: 30.) Jesus declared that the people and publicans who heard John upheld the righteousness of God's law by being baptized of John; but the Pharisees and the lawyers rejected for themselves the counsel of God, refusing to be baptized of John. (See Luke 7: 29, 30.) John's commission was under a positive, divine law; he was sent to preach and baptize. (Mark 1: 1-5; John 1: 6, 33.) Jesus came to fulfill all righteousness; to complete, fulfill; to answer the law of righteousness by obedience. "Let my tongue sing of thy word; for all thy commandments are righteousness." (Ps. 119: 172.)

I am puzzled to know why the American Revision Committee should render the text in Matt. 3: 16, "went up straightway from the water," and in Mark 1: 10 (the same incident), "and straightway coming up out of the water." If Jesus was in the water when he was baptized, he would have to come up out of the water. He could come up straightway from the water without being in the water (river Jordan). The Authorized Version in Matt. 3: 16 reads, "went up straightway out of the water;" and in Mark 1: 10 it reads, "and straightway coming up out of the water." In the Authorized Version of Matthew and Mark there is no discrepency in the rendering of the text of the two accounts of the same incident. [The revised Greek of the American Revised Version has in Matt. 3: 16, *apo*, "from;" in Mark 1: 10, *ek*, "out of." The rendering in each is literal, and he did both—went up *out of* the water and then *from* the water.—EDITOR.]

In coming up out of the water Jesus saw the heavens opened, and the Spirit like a dove descended upon him. The word "straightway" is by some rendered "immediately," "forthwith." "Jesus saw the Spirit of God descending like a dove, and lighting upon him." (Matt. 3: 16.) "The Holy Ghost descended in a bodily shape like a dove upon him." (Luke 3: 22.) John "saw the Spirit descending from heaven like a dove, and it abode upon him." (John 1: 32.) Jesus prayed while being baptized, and the heavens were opened, and the Holy Spirit descended upon him as he came up out of the water, and a voice from heaven said: "This is my beloved Son, in whom I am well pleased." (Matt. 3: 17; Luke 3: 21, 22.) This act on the part of Jesus signified a complete surrender and consecration to the divine will and service of his Father. This marked the beginning of his ministry and his work in the redemption of the world. God by the descent of the Holy Spirit attested the divinity and Sonship of his Son, and it gave him such joy and pleasure that, in an audible voice, he bore witness to the world of Christ's divinity.

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Notes From Holland, Ga.

BY J. A. PERDUE.

I have been in this section of the great State of Georgia for more than a month doing missionary work. I have preached several times at different places under varying circumstances, and, if the Lord wills, I shall hold down three or more mission points for some time to come. But I have not set up the kingdom a single time, neither have I preached a set sermon on baptism yet. As a subject, baptism is not taboo; in its place and at the proper time it is all right.

I attended a debate between a disciple and a Baptist one evening; and if I gathered a single thought during the discussion, it was that a good deal of energy and valuable information are wasted in these debates. Mr. Hoover says: "Food is ammunition; save it." The church is custodian of very valuable food—food that saves the soul; and the church could conserve it, shoot straighter, and do more effective work with less debating.

Two or three times since coming into this section I have called the attention of the brethren to the danger of eating "this bread" and drinking "this cup of the Lord" unworthily. They are wont to think if they are a right good sort, it is their privilege to commune; but if they think otherwise, they exclude themselves. I have tried to impress upon them the fact that it is not a matter of moral fitness, but that there is great danger of eating and drinking unworthily if they are careless and indifferent in observing this sacred feast; that it is a matter of motive rather than moral fitness, and the danger is that they will constantly, if unconsciously, eat and drink unworthily if they fail to properly discern the Lord's body and blood.

As many as three times I have given talks on "How to Study the Bible." For the remainder of the time I have been content to preach the word. That is what Paul did, and I feel that I am in right good company. At Athens he held forth, doing some excellent preaching; but he established no church, nor had any converts, so far as I know. Thence he went to Corinth, and en route, it seems, he decided thenceforth to preach Christ only. At least, he said to the Corinthians: "For I determined not to know anything among you, save Jesus Christ, and him crucified." Result: "Many of the Corinthians hearing believed, and were baptized." And he charged Timothy: "Preach the word." Philip "preached Jesus" to the Ethiopian, with the result that he believed and was baptized. Peter preached Jesus and the resurrection at Pentecost, and a great number were obedient to the faith. At Philippi Paul and Silas preached Christ, and the jailer and his household obeyed the gospel. And so on through the apostolic ministry; and their success was marvelous.

Now our success is very meager. Is it because we preach around and about his word, our opinions, deductions, speculations? If so, let us try the apostolic plan. But whether you will or not, I shall preach only Christ—what he was, is, and shall be, according to his word: what he promises, threatens, commands, and says; and I shall succeed in sowing the good seed. No matter if some of it falls by the wayside, while other falls into stony places; a goodly portion will fall in fertile soil, and under the blessing of God will bring forth fruit abundantly. I shall preach only the gospel, which is the power of God unto the salvation of believers, and supplement my preaching with fervent prayer and simple, consistent living. If that does not succeed, nothing will.

This is rather a rough outline of what I am doing and shall continue to do. This work is being supported singly and solely by one man, Brother E. W. Moon. He is not doing more than he is willing to do, nor more than he thinks he should do. Save in faith, good works, and optimism, he is not a rich man; far from it. He is depot agent and telegraph operator combined, and has held down his present job for more than a quarter of a century; and between times, which is early morning and noon, he plows a crop. Through the entire day he is as busy as a bee, being bright and cheerful and apparently happy all the while. In a word, he is in many respects a remarkable man, well-known for his philanthropic spirit.

Brother Moon did not advise the writing of this; it is written entirely upon my motion without consulting him. I just wanted you folks to know what we are doing, preaching the gospel to those who have it not. Now, if any of you want to help us roll the gospel on by having fellowship with this good work, you can address Brother Moon or me at Holland, Ga.

The churches in this section are few and far between; the brethren are few in number, poor in this world's goods, and not very opulent in faith. While not lacking in love, they have not any more than they actually need, for God and one another. But they do need help. Will the brethren help preach the gospel in the waste places hereabouts?

Salt loses its savor by lack of contact. Our religion expresses itself best when it seeks contact both with God and our fellow men.—W. W. Bustard.

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FIELD REPORTS

Fresno, Cal., June 10.—The work at Nevada Avenue Church moves along nicely. Brother J. W. Ballard, of Texas, will assist us in a meeting this fall. The preachers' meeting that was held in Dinuba last month was a great success. The majority of the preachers of the State were present, and we heard many interesting and instructive sermons and talks. The evening the meeting closed Brethren O. W. Gardner and Felix Owen and Brother and Sister George Scott, of Graton, came home with me and spent the night in our home. For three years Brother Gardner was one of my teachers in the Nashville Bible School, and it was surely a treat to visit with him again. Brother William P. Walker deserves much credit for getting up this fine meeting and for the interesting and orderly manner in which it was conducted. Brother Walker has certainly done a great work at Dinuba, and we regret that Sister Walker's health was such that they thought best to return to Tennessee. On the fifth Sunday in May I preached at Hanford. We had good crowds and fine attention. This is the home congregation of the one and only L. D. Perkins, who lives at Armona, only a few miles away. I think it is all right to place flowers upon the graves of the dead, but I am also sure that it is proper to commend worthy people while they are "yet with us;" hence, I take this occasion to speak of some of the good traits of Brother Perkins. Since he has been in California he has taken a real interest in every preacher and every worthy effort that has been put forth by the brethren. He has taken special interest in the work at Tulare and Hanford. He has preached more or less at Tulare since the work was started there, and he has helped them a good deal financially. While Brother Perkins has a large and thriving mercantile business and other business interests, he does not allow these things to take all of his time; but he finds time to preach a good deal, and always has time to entertain brethren and friends who visit his hospitable home. Before I came to California he wrote me encouraging letters and urged me to come. The first Sunday I preached in Fresno he was here to welcome me and bid me Godspeed in the work. His interest in me and my work has never waned in these more than four years I have been living in this State, and many, many times have I been welcomed into his home and entertained by him and his good wife. When I began my insurance work, L. D. Perkins encouraged me, not only "by word of mouth, but indeed and in truth." Often he introduces me to "good prospects," and in this way he has been a real help to me. May the Lord give us many more men like L. D. Perkins.—W. Halliday Trice.

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THE UNEXPLORED REMAINDER

It is a significant fact that God has given to his creature man two vast provinces to explore—the created world and the inspired Word. All down the ages men have directed their energies to the knowledge and conquest of the earth. They have measured its continents, tried to fathom its oceans, and studied all its forms of life and the forces which determine its history. We have a similar task to accomplish with regard to the Bible. The work of the church is to traverse the whole realm of revealed truth, to sound the depths of its significance, and to develop the wealth of its resources, that its promises may lead us into a wealthy heritage, and that its precepts may shape our lives and direct them to a triumphant issue.

But in the conquest of earth and in the exploration of the inspired Word, though much has been accomplished, yet much remains to be done, and in both these realms there are vast tracts of territory which have not been appropriated by man.

In past ages the explorer has opened up unknown lands, and dark continents now dazzle us with the wealth and splendor of their resources. The scientist has discovered powers wonderful enough to startle the world. But results as vast, if not so startling, have been achieved in the realm of revealed truth. Every age, every church, every great teacher, and every humble worker has done something toward fathoming the marvelous depths of the divine Word.

But the tragedy of it is that men have turned the garden of the Lord into a wilderness of theology. The simple gospel of peace has become a tented field for wrangling, sects, and parties, and even in the so-called church men are found searching the Bible for missiles to fling at their religious opponents. May God speed the day when nobler ends shall be kept in view, when wiser methods shall be followed and richer results shall be gained. "Then shall the wilderness blossom as the rose."

But amid all the strife and turmoil much has been accomplished. We can never realize to the full what a debt we owe to the Bible. Every province of the Bible is pouring its treasures at our feet. The sublimest thoughts of Moses and David, Isaiah and Paul, daily contribute to our sustenance. In the hurry and bustle of the home or the market place we receive a constant inspiration from words which were uttered in thunder amid the mountain peaks of Sinai, and day by day our lives are cheered and comforted, guided and blessed, by truths that were proclaimed in the wilderness of Beersheba or amid the gardens and slopes of Galilee. . . .

We see only the dim outline, while we are almost in complete ignorance of the rich and varied life of the interior. And if we are as willing to explore the Bible as our fathers were to go forth into unknown lands, the work will grow upon us with a fascination that will lure us on, and will enrich us with a treasure that is better than silver and more precious than fine gold.

One sometimes fears that we, as a people, have in the past been guilty of this neglect. Our vision has been too limited, and our ardent enthusiasm to call men to the Restoration Movement has forced us to travel along a narrow path, while there lie before us vast, unexplored tracts of Scripture which are practically an unknown land. As a people, our position among the many religious bodies is unassailable, because it is founded on the bed rock of divine truth; but we must beware lest we become engrossed in certain familiar and favorite passages, and do not get beyond, into those fields of revealed truth where lie the seeds, which may be waiting only for a turn of the spade to bring them into speedy germination.

History reveals the fact that for many generations the truths contained in that magnificent Epistle to the Romans exerted but little influence in the life and work of the church until Luther came and brought those hidden doctrines forth from their grave with a power that burst the bonds of Christendom and created the life and thought and enterprise of the modern church.

So there are still great creative truths hidden in the sacred Word—truths which may startle the church when properly expounded and understood. And when a new springtime shall arrive, it may be that it will develop forces which shall lead the church to an even more glorious Reformation. We hail with delight the advent into the churches of men and women who are seeking a large but exact and complete understanding of its teaching, and discovering a startling significance in passages which have been almost reduced to platitudes by unintelligent repetition.

We plead, then, for the larger view, that will enable us to comprehend with all the saints what is the height and depth and breadth and length of the sacred Scriptures of truth. . . .

Let us, then, store it in the memory as a precious treasure, and strive to become familiar with all its highways and byways, seeking an exact understanding of its teaching, and applying its principles to the various demands of modern life, and allow it to sink deeply into the heart until the Word of Christ dwells within us richly with all wisdom. And if we do this we shall be constrained to say, as we go on from strength to strength and from glory to glory, like one of past days who was a Jew and a skeptic, yet after a day spent in the unwonted task of reading it exclaimed: "What a Book! Vast and wide as the world, rooted in the abysses of the creation and towering up behind the blue secrets of heaven, sunrise and sunset, promise and fulfillment, birth and death, the whole drama of humanity are all in this book. Its eclipse would be the return of chaos, its extinction would be the epitaph of history."—Jesse Checkland.

CURRENT THOUGHT

The Wells' New Bible.

To the million and more readers of the Saturday Evening Post of April, Mr. H. G. Wells declares that our good old Bible has lost its hold. He admits very frankly the wonder of its influence over the lives and minds of men in the past. It has held together the fabric of Western civilization. It has been the handbook of life to countless millions. It has created and sustained our modern civilization, and given moral standards and a conscience guide for the people of the world. But—alas! alas!—Mr. Wells announces "it has lost its hold, and nothing has arisen to take its place." And so as the self-appointed salvor of this disordered world he gravely proceeds to give his proposals for a new Bible of civilization; a Bible that every one will know, which will be grasped by the mind of every one, a universal book, a new standard for world culture. Then he tells us what this new Bible that is to be the salient factor in the salvaging of civilization is to be. But it is so extraordinary a conglomerate of sense and nonsense, of science and nescience, that one wonders as one reads whether Mr. Wells is nobly serious in his proposals. This, in a nutshell, is his new Bible. It is to be a very big book, two or three times as big as our Bible; that is, it probably would be a book of about four thousand or five thousand pages! It would consist of five sections. (1) A cosmogony of the latest up-to-date science, as "the cosmogony of the Bible has lost its grip!" (2) A big and authoritative world history. (3) A world standard of hygiene, economics, and ethics, elucidating and solving all modern problems. (4) An anthology of the finest poetical and philosophical maxims, the quintessence of the accumulated literature of the world! (5) And as the crown of the whole, a volume of forecasts, more reliable and up-to-date than the prophets and revelation of the Bible.

Now, the extraordinary thing is that Mr. Wells seems to fail to perceive that this Utopian Bible he dreams of is just the good old book that we have now, and it is just what he wants the new Bible of Civilization to be. The Bible is the only universal book. It has been translated into over seven hundred languages, and has a computed circulation to-day in whole or portions of over twenty-five million copies a year. Even if Mr. Wells' New Bible were to be published as the pompously heralded "Universal Book," it would probably be like Volapuk, the predecessor of Esperanto as the universal language, regarding which Punch had a cartoon that set the world a-laughing. It represented two professors of German visage together, and the first said: "What is Volapuk?" No. 2 answered: "The universal language." No. 1: "Who speaks it?" No. 2: "Nopotty!" Then, again, the Bible is suited for all mankind. It applies itself to every phase of life, to every age of history, to every unit of every race. And it is never out of date. That's the most marvelous thing about it. It is the oldest book in the world, and the newest. It is not like a man's clothes, always wearing out: it's like a man's skin, fresh in his childhood, and outwearing a hundred gloves throughout life. It antedates and solves all modern problems, not by mechanical details, but by inspirational principles that cover all the most complicated sociological and international complexities; and, above all, it speaks with authority. And that is just where Mr. Wells' New Bible will go on the rocks. It would be a human book, and would be possessed of no more authority than any other book. Why should it? The first verse of the Bible explains its marvelous fascination for the human race, "In the beginning God created the heaven and the earth;" and the first chapter of St. John, its everlasting magnetism for mankind, for it's all about God and his incarnate Son. It's God's word to man's soul. And throughout it speaks as never man dared to speak with its sublime declarations: "Thus saith the Lord;" "Hear the word of the Lord;" "The Lord said;" "The Lord spake." In short, to put it very plainly, it all comes down to this: Who is true, Mr. Wells or Christ? Mr. Wells says the Bible is passing away. Christ said: "Heaven and earth shall pass away, but my word shall not pass away." Judging from its extraordinary hold upon this extraordinary age, we see that this extraordinary prophecy of Jesus Christ has been literally fulfilled. No We want neither a man-made nor a man-reconstructed Bible.—Dyson Hague, in Homiletic Review.

Mr Hague's review of the proposed new Bible is pertinent and just. Fortunately, there is small chance of any such Bible being compiled and published. It is no more than the "brain child" of a gifted literary man, and that child will die "a-borning." There is nothing new in Mr. Wells' attempt to discredit the Bible, and those who read his articles noted that even in his new Bible he would preserve the choicest portions of the one our mothers read. The very fact that the Bible is constantly being attacked and discredited is but another proof of its genuineness and virility. If it were a dead book, devoid of influence, the critics would pay no attention to it; but when its circulation is larger than ever before, we may expect just such effusions as those that appeared in the Saturday Evening Post.

More than a hundred years ago Voltaire declared that there would not be a copy of the Bible on earth in a hundred years. Voltaire is dead, and one may barely recall the date of his death. The Geneva Bible Society is using the very printing press on which his infidel prophecy was printed. To-day four hundred million copies of the Bible in more than three hundred tongues are in circulation, like leaves of the forests, for the healing of the nations.

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The Right to Strike.

The Philadelphia Public Ledger says on the right to strike:

"While the right of every man to be free from involuntary servitude is fixed and forever, it is not true that any man has a right to quit his job at any moment. A man has no more right to abstain from any act, when the failure to act inflicts injury upon another, than he has to commit an act which directly inflicts a similar injury.

"A physician cannot 'strike' in the midst of a major operation. If he does, he ought to be hanged.

"A nurse cannot 'strike' at midnight when in charge of a patient whom it may be death to leave unattended.

"A soldier cannot 'strike' just before he is to go over the top.

"A gang of laborers who have hoisted a safe to a third-story window with a crowd beneath cannot 'strike' without warning and let the safe fall. It would be penitentiary and perhaps 'the chair' for all of them.

"A pilot cannot 'strike' just as his steamship enters a dangerous passage.

"Plenty of other instances will occur to all of us. Every man has a right to quit work, but no man has a right unjustly to damage another."

Strikes in most cases are unconstitutional and contrary to the law of love. They are hardly ever in accord with the principle of the Golden Rule. Every worker has the inherent right to quit his job, provided his quitting does not work injury to the innocent. But the rights of the community are always paramount to the rights of the individual. In fact, it is a well-established principle of moral philosophy that the rights of the individual cease just when the rights of the community begin. My right to throw my fist around ceases where its exercise would come in contact with the noses of others who have a right to be in the vicinity. No one has a right to conduct a soap factory or a slaughterhouse in a place where it becomes offensive to hundreds who have no interest in it, but cannot help from smelling it. Many of the cities compel factories to provide smoke consumers in crowded districts. This is just and right. Christians should never be so thoughtless as to have the civil government compel them to do or to refrain from doing what God's law does not warrant.

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The Ascension.

In the ascension Jesus stands on the firm shore, who when on earth had made the restless sea firm to his feet. He bids us estimate life from that standpoint. It will be the same Jesus whom we have known here. O, the joy to recognize him, and to know that all the while that we were doubtful he was there!—David Jenks.

God has given us tongues that we may say something pleasant to our fellow man.—Heine.

OUR CONTRIBUTORS

A Return to the Golden Rule Imperative.

BY C. L. MILLER.

"Every kingdom divided against itself is brought to desolation; and every city or house divided against itself shall not stand." (Jesus.)

Peace, plenty, and prosperity among men and nations are the result of adherence to principles. They are not attainable otherwise; for adherence to principle means righteous living, and it is inevitable that wrongdoing means unhappiness. Now, as at the time it was given voice by Him who taught on Judean hillsides and on the shores of the Galilean Sea, the Golden Rule must be the basis of action by all—rich and poor, laborer and capitalist, great and small—if tranquillity and peace are to prevail. In the deliberation of all bodies having for their object the amelioration of human conditions, the principles enunciated by the great Hebrew Lawgiver and the Nazarene Prophet must enter. The Decalogue brought down from amid the smoke and fire of Sinai, and the eternal truths enunciated on the mountain side by the Master of ethics and righteousness, cannot be ignored by either individuals or nations, singly or collectively, without disastrous results.

There is no substitute for the Ten Commandments. There can be nothing which can take the place of the Sermon on the Mount. Something "just as good" as the Golden Rule does not exist.

Covetousness and greed cannot be made the basis of contention or action by individuals, organizations, or nations, without resulting in disaster. There is no side-stepping this consequence, no evading it, no escape from the results brought about by ignoring this fundamental cause. Equity and justice must be made the basis of all negotiations between labor and capital, between the governors and the governed, else dissension and strife are sure to enter and remain to a degree in proportion to the extent to which these virtues are absent. Greed is the Pandora box out of which emanate practically all of the sins and ills of life; and greed is caused by the belief on the part of the great majority of mankind in the power of material things to give happiness and comfort to their possessors. In other words, it is caused by man's worship of "other gods;" and we know that the worship of other gods has brought sorrow and suffering to the worshipers all down the ages.

Regardless of what may be argued to the contrary, lack of faith in God, disregard for his laws, indifference to the needs and rights of his children, are the procuring cause of what is now called the "social unrest" which is being manifested throughout the world—not in one country only, but all over the world. And this so-called "unrest" is being talked about and given too much power in the minds of us all. It is the phenomenon which those who think seriously will soon discover to be the natural accompaniment of the great military convulsion from which the world is endeavoring to recover; it is the mental condition which preceded the war in one phase and which is following it in another. Men cannot allow themselves to devote their time and talents altogether to the furtherance of ambitious schemes, or to the accumulation of wealth, or to the indulgence of material and sensual pleasures—in other words, to "forget God"—and not find themselves and those who are near and dear to them in the midst of turmoil and strife.

We may make innovations in our modes of locomotion, in our plans and methods, but we cannot make them in the eternal principles which are as permanent as He whose children we are.

However reluctant we may be to acknowledge these things and put them into practice, we must do it before peace and tranquillity can reign among men. The passage of laws, unless they are based on honesty and equity and include these in their provisions, cannot do more than a temporary service. All the laws on the statute books of all the States and nations on earth do not contain any more than is set forth in the Sermon on the Mount, of which the Golden Rule is a crystallization. So long as the principles set forth in this short sentence of the Golden Rule are ignored, man is destined to continue suffering. It is greed or covetousness which impels men to disregard what they know to be right, and at the bottom of such disregard is a love of the material more than spiritual. This thought was given splendid emphasis by the Master in the parable of the man who had great wealth and was at a loss as to what he could do with it all. "And he thought within himself, saying, What shall I do, because I have no room where to bestow my fruits? And he said, This will I do: I will pull down my barns, and build greater; and there will I bestow all my fruits and my goods. And I will say to my soul, Soul, thou hast much goods laid up for many years; take thine ease, eat, drink, and be merry. But God said unto him, Thou fool! this night thy soul shall be required of thee: then whose shall those things be, which thou hast provided? So is he that layeth up treasure for himself, and is not rich toward God."

Instead of going about whimpering because of what we may see as the social and political situation, we should devote our time and energies to inducing our friends and acquaintances to do all possible to promote a return to the principles alluded to in this article, which principles must be adopted and applied before the conditions desired by all can come about—before swords can be beaten into plow shares or spears into pruning hooks, either materially or mentally.

"Righteousness exalteth a nation: but sin is a reproach to any people."

The King's Country.

BY A. ELLMORE.

A great multitude who lived in a sickly vale desired to emigrate to a more salubrious climate. A rich King heard of their sad condition, and he offered each of them a home free of cost, if they would change their mode of living and live a more sanitary and upright life.

And the King informed them that all who wished to emigrate should be ready at a certain date and he would send for them. Upon arriving at their place of starting, they learned that their line of travel would be upon a beautiful highway, graded and graveled: the road was a perfect thoroughfare, bordered with shade trees and flowers; and the valleys were filled and the hills had been leveled. And the King gave them the following régime of life: Before entering this beautiful highway each one must take a bath, and, coming from the fountain, each one must change his suit and put on a garb, from head to foot, as pure as the falling snow.

And from the circumstances connected with this road no one need be misinformed or deceived. This highway is straight—straightened, indeed—all others are crooked; this is graded, others are uneven; this is smooth, others are hilly; all others are fraught with trials, but this is a highway of peace. And now, since these points of simplicity, how many guideboards do travelers need on this road? But one—the one at the beginning.

And for the benefit of the public, there are men along upon either side of the way who are prepared to receive travelers. And let none fear of being received. There is no caste, no respect of persons shown; all are known as one family.

But it becomes our duty to sound the note of warning to those who lack experience in traveling. Along upon either side of the way are secret bands of evil men and women who for pelf ply their vocation, proposing to travelers to take them to the great amphitheater just a short distance from the highway, in which they can find in session night and day various kinds of reveling, music and dancing, drinking and gambling; but, dear friends, beware of them and have nothing to do with them.

The Chief Executive has this to say: "Narrow is the way that leads to the city, and few there be who find it; while broad is the way and wide the gate which leads to destruction, and many there be who go in thereat."

Now, here comes the matter of inexplicable surprise: If the only way leading to the beloved city were one of the crooked roads coming up from the hills and swamps, we should not be surprised that so few find it; but such a highway as this, containing the character of the people who now travel it, and the assurance of entering into the beautiful country where they are assured of everlasting pleasure —we have no language to express our surprise that so few decide to go.

But there will be many wonderful things made known to the citizens over there. There will be no night there; there will be no clouds nor dark days; there will be no sickness, and no doctors will be needed there; there is no death, neither sorrow, nor crying; no undertakers will be heard of; citizens will never become tired nor grow to be old, but will enjoy a vigor and buoyancy never known in this life; there will be no dark forebodings, no fears of an evil to fall upon them. And seeing that the wicked have much sorrow here, and the certainty of deeper sorrow there, is it not strange that all cannot be induced to accept the King's offer?

A Word of Commendation.

BY F. W. SMITH.

I wish to most heartily commend the article from the pen of Brother J. W. Brents, in the Gospel Advocate of June 16, entitled, "John B. Cowden's New Book." The article is commendable from every point of view. It is logical, in fine spirit, and goes to the very root of things. It most certainly places Brother Cowden in a very inconsistent attitude and leaves him without the slightest ground for defense. The "tragedies" to which Brother Brents refers as having been enacted by Brother Cowden are not the only ones traceable to his course. Brother Cowden started out to *preach* organs into the churches; and making poor progress, he undertook to put them in through a tract. Failing through that method, he writes a book, hoping to accomplish his purpose in that way; but I predict that failure will again overtake the brother in what seems to be the most cherished desire of his heart. But worst of all is his charge against M. C. Kurfees in his book —viz., "adding slander to falsehood." He charges Kurfees with being guilty of these gross sins relative to his reference to some scholars. Any one with an *ordinary* mind can have no difficulty in seeing that Kurfees, *did no such thing* as charged by Cowden. Kurfees is, to say the least of it, fully as competent to *understand* what scholars teach as is Cowden, and I am sure he is as far from misrepresenting them as is Cowden. If Cowden's life depended upon it, he could not prove his *shameful, unwarranted, unchristian*, and *uncalled-for* misrepresentation of Kurfees. His friends should take him in hand and save him from himself.

Young people, do not marry in fun. As soon as the ceremony is pronounced, solemn realities begin, which may be to your good, or evil, not only in time, but in eternity.—Selected.

LOS ANGELES NOTES

By S. H. HALL,
2669 North Sichel Street.

House of worship, corner Altura and North Sichel Streets. Take North Broadway car to Sichel, then one block to left.

New York City.

I recently received a good letter from Brother Eugene L. Pearson, who is now living at 105 West Sixty-fourth Street, New York City. He is helping Brother J. M. McKee and those associated with him in establishing the cause of our Lord in that great city. I know Pearson, and know him to be a good man and one that hustles in the work. Brother Morgan H. Carter, too, is soon to be there. They are planning not only to secure a good house of worship, but to locate a good, sound, level-headed man there to spend the remainder of his days in that city. This is needed now.

Let those who have friends and relatives in that city send their names and correct addresses to Brother Pearson at the above address. Let those who wish to have fellowship in this work send checks or pledges to J. M. McKee, 105 West Sixty-fourth Street, New York.

Brother Pearson recently wrote the Firm Foundation, and Brother Showalter's reply is so sensible and practical that I give it with my statement. Here is what he has to say:

I am giving the foregoing to our readers with the hope that it may stir an interest in the hearts of some. I have not had the pleasure of meeting this brother in the flesh, but have heard of him from others who know him and esteem him very highly in the Lord. I have read his reports and observed his work for a number of years. His call for New York should be heard. A great congregation of disciples could soon be assembled in a short time in that great city, if only a little effort is put forth. From every city in the South buyers go to New York from two to four times a year. Among these are not a few loyal Christians. From the various professions in our land and other lands men and women go to New York to continue a while. Tourists are there or pass there frequently. Among all these are found some of the true Israel of God. At times more than one of the members from Austin are in New York City. At the buying season this is likely true of fifty other cities, so that we may reasonably suppose that at times as many as two hundred loyal Christians are lodged temporarily in New York, with no place of worship on the Lord's day. A loyal church of Christ well advertised would draw most of them.

I like the suggestion to send a gospel preacher there, one who is known to be a good worker, and support him. Texas should do this, and be delighted to have the opportunity. Twenty-five congregations giving ten dollars a month would support the work, and there are that many who could do this in addition to the other worthy enterprises they are supporting. I almost feel minded to ask a line on a post card from twenty-five congregations or individuals that will undertake this work. If there are those who are willing to enter this promising mission field in this way, write me a card or personal letter. Do not send money. I would want first to know if there are enough to support the work. Then we will secure the man. Remember what we had at Washington a few years ago—nothing. Look now at the splendid band of earnest workers there. Read what Brother Jesse Sewell said last week and Brother Long the week before in regard to this work. Why not go to the great populous centers, like Paul the great apostle, and build for Christ? Look at Nashville, Fort Worth, Dallas, Houston, and San Antonio. Behold what has been accomplished at these places in only a few years because somebody went to work. Why not start in New York City now?

Now let me add the following:

1. Our big cities should be taken: they should have strong churches in them and used as radiating centers. Steps should be taken to pick up the waifs on the streets, put them in a good home and give them a chance in life. The church of Christ should do such work in every important city.

2. As Brother Showalter says: "Send a gospel preacher there, one who is known to be a good worker, and support

him." To this I would add: One who is known to be a good worker at least six days in the week, and not one who preaches two little sermons on Sunday and does nothing the balance of the week.

3. Those who want to help may help with the assurance of success. The men who are pushing this work have the eternal God in their souls and know nothing about failure. May the Lord bless them.

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A Sure Guarantee of Every Evil Work.

"For where envying and strife is, there is confusion and every evil work." The American Revised Version has it: "For where jealousy and faction are, there is confusion and every vile deed." (See James 3: 16.) Have you noticed what a vile deed is? Here is the definition: "Morally base, despicable, or loathsome; basely degraded; shamefully wicked; sinful; depraved; also odious; disgusting." Now remember it says every vile deed is to be found where there is envying or jealousy, where there is strife or faction. How much of the troubles that confront the church of Christ within are caused by this deadly weed--jealousy and envy? Don't you suppose about nine-tenths come from it? Look at yourself, my brother; study carefully what you do, and see if you are allowing yourself to do things that are despicable, things that are base, things that are sinful and disgusting. If you find such in your life, then hunt around for the mother of these bad things you do—viz., envy and jealousy. It is not possible for any of us to be morally strong and at the same time carry envy and jealousy in our hearts. And as certain as you do it, it will tell on you.

Don't forget: "For where envying and strife is, there is confusion and every evil work"—or, "confusion and every vile deed." Let the leaders of all our congregations, the editors of all our papers, see to it that this devil you call "envy" and "jealousy" exists not in their hearts; and if they will keep themselves free from this deadly adder, they will not have followers cursed with this deadly disease.

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A Sure Guarantee of All That Is Good.

"If I speak with the tongues of men and of angels, but have not love, I am become sounding brass, or a clanging cymbal. And if I have the gift of prophecy, and know all mysteries and all knowledge; and if I have all faith, so as to remove mountains, but have not love, I am nothing. And if I bestow all my goods to feed the poor, and if I give my body to be burned, but have not love, I am nothing. Love suffereth long, and is kind; love envieth not; love vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not its own, is not provoked, taketh not account of evil; rejoiceth not in unrighteousness, but rejoiceth with the truth; beareth all things, believeth all things, hopeth all things, endureth all things. Love never faileth." (1 Cor. 13: 1-8.)

It is an easy matter to know if love is reigning or envy and jealousy are reigning in our souls. Envy loves to hear of the failure of others, and is grieved over their successes. What kind of feeling do you have, my brother, when a fellow citizen with you in the house of God fails or succeeds? Jealousy rejoices when an object of its hatred fails, and is grieved when this object succeeds. Watch the emotions of your soul, my brother, as you observe the sins and victories of others. And those who do fall, let me ask that they study their hearts and see if some envy and jealousy existed not in their hearts; and if not, their weakened condition is not due to this. Study again what is said above about every vile deed following envy and jealousy. You can keep it hidden for a while, but not always. How exceedingly deceitful is sin!

Amid the orange groves and Magnolia forests of Southern Italy stands the renowned Vesuvius. Within the shade of its towering dome sleep two cities entombed in the silent chambers of death. I imagine that the populace of the doomed cities looked with pride on this regal structure of earth and granite which neither the corroding showers nor the countless succession of years had been able to tear down. I imagine the wild honeysuckle threw its mantle of verdure about its rugged cliffs and vied with the ivy in scaling its lofty peaks; that clusters of purple fruit hung in profusion on its fertile slopes; that its valleys, heedless of impending danger, undulated beneath the burden of golden grain or resounded with the tinkle of the lowing herds. I imagine its shaded grottoes and lilied boweries and copses of roses attracted the wealthy tourist. Who could have dreamed that a demon of destruction lurked in silence beneath such a vesture? Who could have fancied that the soil thus carpeted concealed the bolt that would lay waste its own beauty? But suddenly the earth heaves, groans, and trembles as the violence of an eruption rends the air with terrific thunder. Showers of molten lava and crashing bowlders boil forth from the bursting crater, thus spreading ruin and destruction where peace and prosperity reigned a short time before.

While this catastrophe has been handed down in history for the magnitude of its destruction, yet the eruption of the mighty volcanoes caused by envy and jealousy have entailed far greater woes and a mightier destruction than the one which entombed Herculaneum and Pompeii.

Happy is the man who passes this transient state and allows the embryo of evil to sleep in Lethean quietude. Woe to him that disturbs the slumbering giant of evil desire! And don't forget that we can advertise far and near of our interest in widows and orphan children, that we can make others think that our hearts are filled with love for suffering humanity, and at the same time have not that love that stands above the carnal and brute nature that is in us. Else what did Paul mean when he said: "And if I bestow all my goods to feed the poor, and if I give my body to be burned, and have not love, it profiteth me nothing?" If this cannot be done, why intimate such? Are there not those who take a great interest in the poor, apparently, that may be doing it to make themselves a name or a living for themselves? Have no such men fallen? Is there not such a thing as our loving our hobby to the degree that we would suffer our very bodies to be burned before we would let it go, and boasting of our loyalty to the cause of Christ and our tender-heartedness and love for the brethren at the same time? Think on these things. For soon the time will be upon us when wrongs cannot be righted and our willingness to let envy and jealousy go will avail us nothing.

Book Reviews.

BY F. W. SMITH.

"Nichol's Pocket Bible Encyclopedia," by C. R. Nichol and wife, is a most valuable work. It would, indeed, be almost impossible to compress in a smaller volume so much valuable information for the student of the Bible. It is not a book of sermons, but statements of biblical subjects, with a collation of scriptures bearing on the subjects. For instance, we take the subject, "Nature of Man." There is a simple analysis of man—body, soul, and spirit; then follows divisions of the subject with scriptural references. There are at least sixty subjects given, and suitable passages teaching on the different phases of the subjects are collated. The book contains one chapter on "Instrumental Music" that is clear and strong. This little volume is published by Mrs. C. R. Nichol, Clifton, Texas, from whom a copy can be procured for the moderate sum of fifty cents. Send for a copy, and you will not regret the possession of this valuable information.

The Garden of Eden.

BY R. P. CUFF.

In some country or section of country known as Eden, Jehovah had prepared a garden, where he placed Adam and Eve when he had created them.

As to the exact location of that garden, though of some interest to the thoughtful mind, it is perhaps neither possible nor necessary that we know. Various religious writers have bandied seeming proofs back and forth in an effort to establish with precision the original location. One contention says that the garden must have been somewhere in Central Asia; another, that it was near the North Pole; a third, that it was in Armenia; and yet another, in Babylonia. Efforts have been made to place it in Palestine, in Syria, in Arabia, Armenia, Chaldea, Persia, in the Island of Ceylon, on the Danube, and on the Ganges. Europe, Asia, Africa, and America are continents to which the garden has been assigned. In fact, there is scarcely a nation on the earth that has not been assigned the garden by somebody at some time.

No attempts will be made in this article to pass upon the merits of the different contentions. The treatise will not deal with the question of site, except to suggest that an appropriate way of approaching the study would be to consider that the description which Moses gives (Gen. 2: 8-17) was applicable after the flood; and to suggest also that the land of Havilah was likely named for Noah's great-grandson (Gen. 10: 7), and that the land of Cush probably received its name from the grandson of Noah (Gen. 10: 6). Both Havilah and Cush are postdeluvian persons. Now please read Gen. 25: 18; 1 Sam. 15: 7; Ex. 15: 22.

The word "Eden" means "delight." From its name, then, we get the impression that the garden must have been delightful. Every tree that was pleasant to the sight and good for food Jehovah made to grow there. (Gen. 2: 9.) The garden also contained the tree of life and the tree of the knowledge of good and evil (Gen. 2: 9), fig trees (Gen. 3: 7), and cattle, birds of the heavens, and beasts of the field (Gen. 2: 20.) The river Euphrates [literally, waters of the Phrat] ran through it. Eden must have had also an ideal climate.

Just a word as to the tree of the knowledge of good and evil. That this was a fruit tree is evident from Gen. 3: 6, which says: "She took of the fruit thereof." We have no means of knowing just what kind of fruit was borne by either this tree or the tree of life. Undoubtedly the fruit of this tree was beautiful, luscious, and luring, the tree having been placed in the garden apparently as a means of trying man. A prohibition was placed upon the eating of this fruit—a prohibition so simple that it could not be misunderstood. Eden's pair broke the prohibition by eating the fruit—violated the law under which God had placed them. In that violation, in that sin against God, man came to know by his experiment what sin is, and, therefore, to know the distinction between good and evil. Hence, it is clear that the tree had been appropriately named.

What was the object of the tree of life? For what purpose had God set it "in the midst of the garden?" The reader's mind should yet retain the aforementioned violation which comprised man's fall. A consequence of that fall was a bringing about a disruption between body and soul—the man must die. After the fall the curse was pronounced: "Unto dust shalt thou return." What had there been to prevent his return to dust? The tree of life. What had there been to counteract any tendency to decay and keep health and vigor rampant? Why was it necessary for the carrying out of the curse that man not be permitted to eat of the tree of life, that a flaming sword be placed to guard the way to it? Such questioning leads to the conclusion that Jehovah's design for the tree of life was that it avert the death of man and perpetuate his life as long as he remained obedient to God.

Long ago the garden of Eden was left desolate. The tree of life no longer grows its healing leaves and luscious fruits. The roots have died and the leaves have faded. Man cannot depend upon it to stave off hunger and thirst and pain. He must return to dust. But God be praised that finally the faithful will yet have opportunity to a tree of life when they are brought again from the dust. There will be no cherubim with sword of flame to guard the way to this tree of life. It will grow its leaves and yield its fruits forever and forever. There will be no more any pain, no more any sin. All will be life—glorious life! "Blessed are they that wash their robes, that they may have the right to come to the tree of life, and may enter in by the gates into the city."

Salvation by Faith. No. 5.

BY W. L. REEVES.

What is the source of the motive that prompts man to seek salvation in Christ Jesus? Abstract faith is not the source of such a motive. I say, without any fear of proven contradiction, that faith alone is not a complete motive in any matter. Faith has its place in the construction of a motive, but of itself, alone, is not the motive. Reward offered begets desire by means of faith; and as desire and love are inseparable, these two, combined with faith, fear, and sorrow, constitute the motive which leads men to obey Christ in order to be saved. All of these five are actions of the heart or mind. They are all produced by the instructions which the word of God gives. They are fruit which comes from the same seed. "The seed is the word of God." (Luke 8: 11.) From this it is evident that faith alone is not a motive at all. But to illustrate: A young man has a position in a bank. His pay is one hundred dollars per month. Another bank in which he has as much confidence, but no more, offers him seventy-five dollars per month for his services. He rejects the offer. On what ground? Does he lack faith? No, he has all the faith it is possible for him to have in the proposition, yet he does not cease his services to one and turn to the services of the other. The motive is not strong enough to prompt him to action. Make the reward greater, and the motive force will be greater. The second bank now offers him one hundred and fifty dollars—fifty more than he now gets. He at once accepts the offer, and ceases his services at the former bank and enters the services of the second. It was not any increase in confidence or faith that brought this change of heart and action, but it was the greater reward offered wherein lay the power to move him to accept. It was the thing seen by faith that was the motive, or the source of the motive, which moved him in both heart and service. But it is a noticeable fact that the reward is at the end of service; and just so it is in regard to salvation by faith. "Receiving the end of your faith, even the salvation of your souls." (1 Pet. 1: 9.)

From the foregoing it is evident that the plan of salvation is seen by faith; but the blessings promised therein, which constitute the reward, beget within the heart of faith the desire to come into possession of these blessings. Then by faith men are led to ask, as did the Pentecostians: "Men and brethren, what shall we do?" This question is very strong proof that these Pentecostians had trusting faith in Christ, "and him crucified," whom Peter had just preached unto them. It showed that they had a desire in their hearts, and this desire was for this very Christ whom Peter had preached unto them. And the record says: "When they heard this, they were pricked in their heart, and said unto Peter and to the rest of the apostles, Men and brethren, what shall we do?" Having faith in Christ, as they certainly did, repentance, baptism, and remission of sins were all yet before them; for Peter commanded them to "repent, and be baptized . . . for the remission of sins." (Acts 2: 37, 38.) This shows that re

pentance does not come before faith, and that these are the requirements, or works, which faith must do to be made a living faith; for "faith without works is dead." (James 2: 20.) Again, he says: "Ye see then how that by works a man is justified, and not by faith only." (James 2: 24.) No matter what men may say, this should forever fix it in the heart of every one that man cannot be justified by faith alone.

Let us examine these: Faith, desire, attention, memory, obedience, and reward. This is the order of occurrence with these items in everything. The Pentecostians had faith; hence, they desired Christ. Peter told them what to do to possess him. They paid attention to what he said. They put it in memory, and obeyed what was told them to do, and were rewarded with the remission of sins. "Then they that gladly received his word were baptized: and the same day there were added unto them about three thousand souls." (Acts 2: 41.) The desire of man is produced by reward that is promised. Obedience is necessary, and brings man to salvation. Christ is the author of eternal salvation unto all that obey his commandments. (Heb. 5: 9.)

Who Shall Say About It? No. 2.

BY W. H. CARTER.

When I began the article preceding this, I thought of writing only one short article; but thoughts began to crowd into my mind, each demanding attention, so that I soon saw I could not get all that seemed to be needful into one article, and here we are with No. 2. I can but hope for a careful and prayerful study of these important things.

We closed the preceding article with the thought of the elders, their obligation to rule and watch for our souls, and our obligation to be submissive and obey them. I have talked to some preachers who had the idea that they had perfect liberty and were not subject to any one in the church. I have read of preachers who seemed to think they had authority superior to the elders, and would form a kind of ecclesiastical court composed of one, two, or more of themselves, and turn elders out and put others in their place. These are both extremes; and as to scriptural knowledge authorizing such proceeding, my mind is an entire blank. If the members of the congregation in any community are to obey the elders, and the preacher is a member, then he is to be subject, too. If he claims that his membership is "wherever he is," then he should obey the elders wherever he is. If the church of God is composed of the local congregations and one is not a member of any congregation, then how is he a member of the church of God? If we say, "There is no church larger than the local congregation nor smaller than all the saved," then how can one be in the church and not be a member of a local congregation? From my viewpoint, when one is scripturally baptized, that puts him into the local congregation, if it puts him into the church at all, and he becomes subject to the eldership. If he changes his location and obeys the laws of Christ, that will make him a member of that congregation, for he will not forsake the assembling. (Heb. 10: 23-25.)

This, as I view it, calls for a more serious and earnest investigation of the question of the qualifications, duties, authority, and obligations of the elders. Let us say just here that neither an elder, nor an evangelist, nor any one else, has authority from Christ to do anything, only as he can read it in the law of the Spirit. The point we are more particularly concerned about in this article is the authority of the elders. One of the qualifications of an elder, as given by the Holy Spirit through Paul, is, he must be "one that ruleth his own house well, having his children in subjection with all gravity; (for if a man know not how to rule his own house, how shall he take care of the church of God?)." (1 Tim. 3: 4, 5.) This shows that an elder must have this ability. And Paul further says: "Let the elders that rule well be counted worthy of double honor, especially they who labor in the word and doctrine." (1 Tim. 5: 17.) He is to be a ruler; he is to "take care of the church of God." How is he to do this, if not by ruling well? Then Paul says he must give account. (Heb. 13: 17.) Now reason a little. Why the charge to select a good ruler if he is not to rule? Why hold him to give account for that over which he has no control or rule? I cannot work myself up to the point to believe God would require the selection and appointment of good rulers, and then forbid their ruling, but tell them they "must give account." Give account for what, if not the way they rule?

The elder is commanded to "feed the church of God." On what is he to feed them? All say, "the word of God." He is to "hold fast the faithful word as he hath been taught." (Tit. 1: 9.) To the whole church Peter says: "As newborn babes, desire the sincere milk of the word, that ye may grow thereby." (1 Pet. 2: 2.) Then Paul says: "Remember them which have the rule over you, who have spoken unto you the word of God." (Heb. 13: 7.) The elder must be "apt to teach." (1 Tim. 3: 2.) Now, with competent teachers who teach "as they have been taught," and a church that desires the sincere milk of the word, we may well look for growth.

The elder is to be "apt to teach;" but we are not to understand that he is the only one who is authorized to teach. The evangelist is to teach (1 Tim. 4: 11), and all ought to be able to teach (Heb. 5: 12). But because we are authorized to teach, we should not conclude that we are also authorized to rule, for the elders only are authorized to rule. Here is where mistakes have been made and much injury done by people assuming authority that God has not given them. While the elders are made the overseers, feeders, teachers of the church, they become responsible to God for the kind of teaching the church receives. If they decide that certain teaching at a certain time, although it may be the truth, is not the thing needed and will do harm, they have the right to prevent it, and to rebel against their decision is to disobey God; for he says, "Obey them that have the rule over you." A failure to understand and observe this principle has caused much confusion. One may say, "I am not willing to be dictated to by men as to what I shall preach." In a sense that is true of us all; but we should all be willing to obey God. In this instance the elders are not dictating what one shall preach, but requesting not to preach on a certain subject. As to what we shall preach, God dictates that. He says, "preach the word," "preach the gospel," "speak as the oracles of God," "speak the same thing;" and the elders and the whole church have the right to turn any man down who does not do it. (See Rom. 16: 17, 18.) God in establishing his kingdom has so set these members in it, and has assigned to each one his duties. I regard it a fearful thing to meddle with it or disarrange it in any way.

A failure to follow these things and to walk by the divine rule is, in my judgment, the main cause of so much slackness and failure among the churches. But there is a medium of teaching that I know not how to get at and handle. I mean the papers. It seems that no one has control of them but the editors, publishers, and owners. I know of no scripture authorizing or specially governing them. Some of them are bearers of much error. They are scattered throughout the country. Members read them, and some fall in line with the erroneous teaching, and then trouble begins. While the elders may hold in check the preacher who would sow the seeds of discord, how are they to check the evil work of papers that are filled with the notions and opinions of men instead of the word of God? I am sorry to say it, but I am afraid religious papers have done and are now doing more harm than good; and I am not alone in this conclusion. They are often filled with the opinions of the editors and contributors. While

we plead for a "Thus saith the Lord," it seems there are few who stick to it. Parties grow up from the teaching of papers, preachers take sides and say ugly things about each other, and the fire of iniquity spreads. While there are some good things in all the papers, the evil mars the good. But what is to be done, and who is to do it? That a reformation is needed, there is no doubt. Should the elders advise their congregations to "mark" those papers that "cause division, and avoid them?" The cause must be removed before the disease can be cured. Let the elders, as well as all others, look to their own responsibilities and obligations. Let's get back to preaching "Christ, and him crucified."

Now, I don't mean that the editors of the papers are bad men, any more than the preachers are bad men; but they are *men*, and as liable to be wrong as other men. I have tried it and think I know. An editor is as liable to err as any other writer or good preacher; but his error does more harm, because it goes to more people, and there are so many who are willing to follow him because he is an editor, and they think he knows and is safe to follow. Paul says: "Follow me, as I follow Christ." But now I have done gone and said it, and maybe I have said too much; but judge ye what I say. What do you say?

"The Kingdom in Matthew."

BY E. M. BORDEN.

The above is the title of the fifth number of a series of articles on the kingdom question by the editor of a paper published in Louisville, Ky. That the reader may understand, this is a review of article number five. This brother believes that the kingdom of Christ is yet to come—that is, the kingdom spoken of in Dan. 2: 44 is yet to come. He believes it will be after the coming of Christ and the resurrection. It is my purpose to follow him in his arguments and see if there is any ground for his position.

Dan. 2: 44 is one of the strongest proofs I know of in favor of the fact that the kingdom is in existence now. "In the days of these kings shall the God of heaven set up a kingdom." The kings mentioned referred to the kingdoms represented in the image that Nebuchadnezzar saw. These kings have come and gone. Who can say, then, that the kingdom has not been established? It is true that this brother contends that these kingdoms will reappear when Christ comes again, and that during that time the kingdom will be established, but he does not prove it. Did Nebuchadnezzar dream that these kingdoms would appear again when Christ comes? No.

God had a kingdom a long time before Christ came. No one will deny that it was the kingdom of God. The expressions, "kingdom of God" and "kingdom of heaven," are used often in the Bible. Sometimes the expression, "kingdom of God," refers to the kingdom of Christ. The expression, "kingdom of heaven," sometimes refers to the church of Christ, and sometimes it refers to the future home of the soul. Nothing can be gained by an effort to prove that the "kingdom of heaven" is not the church. It is true that the kingdom of Christ" is the "kingdom of God." It is also true that "kingdom of God" can refer to the heavenly kingdom. There is nothing in any of these passages to show that the kingdom of Christ will be established when he comes again. The main question between us is: Is the kingdom of Christ established now, or will it be established when Christ comes again?

This brother uses the expression, "The kingdom of heaven is at hand," to prove that the kingdom of Christ will be set up when Jesus comes again. John the Baptist was the first one to use the expression. This brother seems to think that the Jews understood the nature of the kingdom of Christ. Here is his statement: "The promise of the Messianic kingdom, with all it involved—the appearance of the great King of David's line; the destruction of the Gentile world power, the deliverance and national restoration of Israel and her exaltation to earthly sovereignty; the promises God made to the fathers and the prophets' visions of the future glory of the people, the land, the city, and the kingdom in that day."

Now, if all the Jews understood the nature of the kingdom as well as this brother seems to think they did, there was nothing more for them to learn about it, provided this brother is right. How did this brother know that they knew so much? Just think of it! They understood "the Messianic kingdom, with *all it involved*." If they understood all that it involved, what else was there for them to learn? But listen. When this brother comes to the parables, he emphasizes the statement: "Utter things hidden from the foundation of the world." Then he says: "*Never before then were these facts concerning the kingdom set forth in the parables, divulged; they were absolutely new.*" (Italics mine.) If they understood the nature of the kingdom with all that it involved, how could the parables reveal anything to them? What was set forth in the parables that they did not know, if what you say is true?

"Repent ye, for the kingdom of heaven is at hand," can not mean that the kingdom of Christ was to be established when Christ comes again. "At hand" does not mean "already here," and it does not mean thousand of years in the future; but it does mean "near by," "approaching." In Mark 1: 14 we read that Jesus preached the "gospel of the kingdom of God," saying: "The time is fulfilled, and the kingdom of God is at hand." Think of it! The time had come. What time? There is only one answer, and that is that the kingdom of Christ was about to be established. "Repent ye." Why repent? "For the kingdom of heaven is at hand." Matt. 3: 1-10 is used to prove that the kingdom of Christ will be established when Christ comes again. I confess I cannot see anything in it to prove the position. "Repent ye, for the kingdom of heaven is at hand," does not prove it. Verses 10 and 11 show that the mission of Christ is above that of John the Baptist. If anything, it shows the reign of Christ from the beginning of the Christian dispensation. If the kingdom is not yet set up, why did not Jesus instruct his apostles, in the great commission, to say: "Repent ye, for the kingdom of heaven is at hand?" Why did that kind of preaching stop so suddenly?

This brother must be hard up for proof, for he uses the expressions in the Sermon on the Mount to give strength to his position. "Blessed are the poor in spirit: for theirs is the kingdom of heaven." And then: "Blessed are the meek: for they shall inherit the earth." After quoting these passages he says: "The kingdom thus promised is evidently not the church." Who said it was? It does not refer to a reign of Christ on earth at this time or at any other time, but it refers to our eternal home. "Inherit the earth" has reference to the new earth wherein will dwell righteousness. Matt. 7: 21 is also used: "Not every one that saith unto me Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven." This also refers to the general judgment and to our eternal home. Jesus even specifies the class who will be permitted to enter. The very next verse says: "Many will say to me in that day, Lord, Lord, have we not prophesied in thy name?" etc. "Then will I profess unto them, I never knew you." Who can fail to see that this refers to the general judgment and our eternal home? Who can read this part of the Sermon on the Mount and be so deluded as to think that it has reference to Christ's reigning over literal Israel?

But, at last, he has found one "kingdom of heaven" that refers to the church. It is Matt. 11: 11: "The least in the kingdom of heaven is greater than he." Is it, indeed, a fact that the church is the "kingdom of heaven?" Why should this refer to the church any more than some of the other passages that he has used? The next verse says:

"The kingdom of heaven suffereth violence." Will he say it has reference to the members of the church?

One of the main reasons I cannot believe that the kingdom of Christ will be set up when Christ comes again is because, among the things that Christ will do when he comes again, there is no mention made of establishing a kingdom. He will raise the dead (1 Cor. 15: 25); he will judge the world (Matt. 25: 31-46) and reward the righteous (Col. 3: 4); but I could not find where he would establish a kingdom. But the Bible does say: "Then cometh the end." If there is to be another epoch of time after Christ comes, why was the Holy Spirit not aware of the fact? Did he know better when he said through Paul, "Then cometh the end?" But let us read all of the statement: "Then cometh the end, when he shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule and all authority and power." (1 Cor. 15: 24.) When is the end to come? Paul says: "At his coming." When is he to deliver up the kingdom of God? Paul says: "At his coming." When is he to put down all rule and authority and power? Paul says: "At his coming." Could Paul have made a mistake in this? Certainly not. Then this theory that Christ will come to establish his kingdom and reign over literal Israel is not true. At the very time that this brother says the kingdom of Christ will be established, Paul says it will end. If the kingdom is to be established at the second coming of Christ, why should the Bible say: "Then shall the righteous shine forth as the sun in the kingdom of their Father?" (Matt. 13: 43.)

The kingdom was to be established in the days of the kings represented in the great image of Dan. 2: 44. The Babylonian, the Medo-Persian, the Macedonian, and the Roman kingdoms are no longer in existence. No intelligent historian will claim that these kingdoms are yet in existence. Their day has passed. The kingdom was to be set up during their existence. Has it been set up? It has. Is this image still standing upon its feet? But this brother said that the image would appear at the time of the coming of Christ. Did he prove it? No, there was no proof to offer. Necessity is the mother of invention. It has to be that way to fit his position, for he knows it must be "in the days of these kings." But the fact is, these kings have come and gone and the kingdom of Christ is here. The little stone was to strike the image while it was upon its feet, and then it was to become a great mountain and fill the whole earth. The kingdom of Christ is that little stone. It began on Pentecost. Later it struck the image while it was upon its feet. The image was destroyed and no more place was found for it. The kingdom of Christ is growing now and will continue to grow until it becomes a great mountain and fills the whole earth.

I do not see how Dan. 7: 13, 14 can refer to an institution yet to be established. Read it. "I saw in the night visions, and, behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him. And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him." The Son of man came "to," not "from," the Ancient of days. He did go to the "Ancient of days." "And a cloud received him out of their sight." Will he come to the Ancient of days when he comes again? It was then, and not at his second coming, when he received dominion, glory, and a kingdom. But notice. Why did he receive dominion, glory, and a kingdom? "That all nations and languages should serve him." Can all nations serve him now? Did not Christ rise from the dead that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem? Did not Jesus tell his disciples to "teach all nations?" Who can say that this does not belong to the Christian age? But enough for the present.

The Second Coming of Christ.

BY BATSELL BAXTER.

When the Savior ascended to heaven, two of the angels who had escorted him home came back and said to his disciples: "This Jesus, who was received up from you into heaven, shall so come in like manner as ye beheld him going into heaven." (Acts 1: 11.)

There has been much speculation as to the time of his coming. Every time there has been a world war, or a war such as the last one in which most of the nations have been engaged, a good many enthusiasts take it upon themselves to tell just when, or about when, the Lord shall come. It did no good to argue with those who made Armageddon out of the late war. They knew and we did not. So the rest of us just had to let them have it their way. But time proved that they were wrong. In every generation men see things that seem to indicate the speedy coming of Christ. It was so in the days of the apostles. The Thessalonians fell into the error; and when some of their members died and Christ had not come yet, they began to question. The apostle Paul wrote a letter delivering them from their error. The scripture says: "Of that day and hour knoweth no one, not even the angels of heaven, neither the Son, but the Father only." (Matt. 24: 36.)

On one thing the Scripture is perfectly plain, and that is about what will happen when our Savior comes again: "Marvel not at this: for the hour cometh, in which all that are in the tombs shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of judgment." (John 5: 28, 29.)

The time of our Savior's coming is clearly a time of separation. "He shall separate them one from another, as the shepherd separateth the sheep from the goats; and he shall set the sheep on his right hand, but the goats on the left." (Matt. 25: 32, 33.)

Publisher's Notes.

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HOME READING

A Boy's Best Rule.

Be honest, lad, in word and deed,
In all you say and do;
Treat others in your walk of life
As you'd have them treat you!
Don't steal another's precious time,
Or blot a spotless name—
You may not think that stealing, 'tis
Dishonest just the same.

Be true—there's nothing half so grand
As character of truth;
Let never trace of falsehood stain
The glory of your youth.
Let every thought your harbor be
As clear and pure as day,
Sincerity of purpose gleam
In every word you say.

Be brave—don't be afraid to stand
Up boldly for the right,
And evil firmly to oppose
With all your fearless might;
For real courage only fears
What it is wrong to do—
To live a hero's life, my lad,
Be honest, brave, and true!

—L. M. Montgomery.

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Bringing in the Bucket.

"O dear!" sighed Mary. "I really must write that letter to Mrs. Norton to-night. It's got to be done this week, or there'll be trouble."

"And this Saturday, if I'm not mistaken," said Uncle Jim, looking up from his newspaper. "In fact, Saturday afternoon. Why not postpone it till to-morrow, if I may ask?"

"Why, Uncle Jim!" cried Mary. "That from you! 'Why not wait till to-morrow!' I should have expected you to say, 'Why didn't you write it before?'"

Uncle Jim hid a quizzical smile behind his newspaper. "Well, since you suggest the question, why didn't you write it on Monday—or Tuesday—or Wednesday—or—"

"O, Uncle Jim!" Mary interrupted him. "Do stop! You make it sound so terrible! I've put it off because I haven't felt a bit well this week; and it's an awfully hard letter to write, and I dread it no end!"

'O, yes." Uncle Jim was politely sympathetic. "Well, I suppose it's a great deal easier to do to-night, of course."

"What in the world do you mean? It's harder, if anything."

"Oh-h? Harder? Well, at any rate, I suppose you don't dread it so much?"

"I dread it just as much!"

Mary's voice showed that she was becoming a little annoyed; but Uncle Jim apparently did not notice, and kept on with his questions.

"Then you're feeling pretty well again, are you?"

"I'm feeling tired to death! You know I said so at lunch. What do you mean by all these questions, Uncle Jim? Are you making fun of me?"

But every trace of the quizzical smile was gone from Uncle Jim's face.

"I was just trying to find out," he said, quietly, "just why any sensible girl waits a week about doing something that grows harder the longer she waits, and that she dreads more and more. Besides, the delay makes her every day more and more tired. No, don't shake your head, Mary. You would have felt a great deal better physically as well as mentally if you had got that letter off your hands earlier in the week. Did you ever hear the story about the little boy who was sick with all the symptoms of overwork? The doctor asked how much work he had to do. And they said: 'To bring in a bucket of water every day.'

"'At any particular time?" inquired the doctor.

"'Well, he is supposed to bring it early in the morning, but he usually puts it off till the last thing at night.'

"'And brings it in all day long!' said the wise old doctor. 'You make him bring that water in before he has his breakfast, and he'll be all right.'

"And he was!"

Mary laughed in spite of herself. "That's all very well for a small boy," she said, "but for a girl as old as I am it's different."

"How much older do you think you are than Mr. Howard Carpenter?" inquired Uncle Jim, with one of his surprising conversational changes.

"Older? Why, Mr. Howard Carpenter is as old as father! What do you mean?"

"Simply that he was the one who told me he used it for a watchword. I was asking him how he managed to get so much done without ever acting tired or showing strain as so many men do; and he said: 'I bring in my bucket of water the first thing in the morning.' Then he explained that for a good many years he had chosen the hardest thing in each day's work, or the thing he dreaded most to do, and had deliberately done that thing first of all—thereby losing neither time nor nervous energy in dreading it. I've determined to adopt the plan, Mary, and I respectfully pass it on to you. And now, since the sermon's over, how about a nice little walk through the woods?"

"Thanks, kind sir," said Mary, with a smile, "but that's no bucket. I'm going now to draw mine; better late than never."—Youth's Companion.

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"Let Down the Net."

"Did you ever notice," said an old lady, smiling into the troubled face before her, "that when the Lord told the discouraged fishermen to cast their nets again, it was right in the same old place where they had been working all night and had caught nothing?" If we could only go off to some new place every time we get discouraged, trying again would be an easier thing. If we could be somebody else or go somewhere else, it might not be hard to have fresh faith and courage; but it is the same old net in the same old pond for most of us. The old temptations are to be overcome, the old faults to be conquered, the old trials and discouragements before which we failed yesterday to be faced again to-day. We must win success where we are if we win at all, and it is the Master himself who, after all these toilful, disheartening efforts that we call failures, bids us "try again." Those disciples who failed here in faith and power after Pentecost were filled with power for doing just what they had failed to do in the old days.—Sunday School Times.

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God loves us all even when we are very bad. There would be no hope for us if he did not. He loves us just because we are human beings, and his children. A man named "Davidson" was once convicted and ordered transportation. Before he was sent away from England, his mother, who lived at Dundee, in Scotland, tramped five hundred and seventy miles, living on a pennyworth of potatoes a day, to see him in prison. On her awful journey she sold all the little things she had; but she managed to keep one present, which he had asked for, a Testament. She arrived nearly dead with exhaustion, but she kissed him and comforted him and gave him his present. God loves us more than any mother.—Selected.

Though many guests be absent, it is the cheerful man we miss.—African Proverb.

QUERY DEPARTMENT

BY J. C. McQUIDDY.

T. S. Humble, Pikeville, Tenn., asks for an explanation of John 14: 12, which reads: "Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto the Father." This evidently does not mean that the believer on Jesus would do greater miracles than Jesus had done, but his work would be greater and would have a wider influence than that which Jesus had done. Jesus had made only about five hundred disciples at the time of his ascension. The believer would be able to effect greater moral and spiritual revolution than Jesus had done. Jesus labored with his disciples while he was upon earth, and then went "unto the Father" and sent forth the things seen and heard on Pentecost, and the eleven apostles led three thousand to Christ in a single day. This, in number, was far more than Jesus had done in the way of making converts during his entire earthly career.

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A sister, who requests us not to sign her name, sends the following: "(1) The Bible says: 'Lay up in store on the first day of the week as the Lord has prospered us.' Again, it says: 'Give as we have opportunity.' (2) Should a man and wife, if they are both members of the church, agree together to give to any worthy cause, or should each one give for himself and herself?"

1. In 1 Cor. 16: 1, 2 we read: "Now concerning the collection for the saints, as I gave order to the churches of Galatia, so also do ye. Upon the first day of the week let each one of you lay by him in store, as he may prosper, that no collections be made when I come." This refers to contributing on the first day of the week in the church. Every one is to contribute as he has been prospered. This indicates, to my mind, that the husband should contribute, and also the wife. There is no scripture that says, "Give as we have opportunity." Gal. 6: 10 reads: "So then, as we have opportunity, let us work that which is good toward all men, and especially toward them that are of the household of the faith."

2. There is individual giving, as well as giving through the church upon the first day of the week. As the husband and wife are one, it seems that they might agree just what they are able to give and make a gift for both. Frequently it is not possible to call the church together in order to contribute to the poor and needy. The husband and wife, as such, should give for the relief of the poor. I can see no good reason for dividing the gift when one would serve the same purpose. It seems that Ananias and Sapphira agreed together just how much they should give. The Lord does not condemn the agreement, but he condemns their lying unto the Holy Spirit.

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J. S. Holland, of Hanlin, Ga., wishes information on different creeds, or confessions of faith. "Creed" and "confession of faith" are practically the same. He says: "In reading 'History of So-called Denominations,' I find various named "Confessions of Faith," which does not explain what such confessions of faith really are. If not asking too much of you, I would be glad if you will give me an answer to the following: 'Arminian Confession of Faith,' 'Philadelphia Confession of Faith,' 'Westminster Confession of Faith.' Also, what is meant by the 'Nicene Creed?' The historian, in speaking of a certain kind of Baptists, says: 'Extreme Calvinistic views came to prevail in the Particular Churches, which discouraged all evangelistic efforts among the unconverted.' What are extreme Calvinistic views?"

There are five articles in the "Arminian Confession of Faith." These are: (1) Conditional election and reprobation, in opposition to the absolute predestination taught by Calvin. (2) Universal redemption, or that the atonement was made by Christ to all mankind, though none but believers can be partakers of the benefit. (3) That man, in order to exercise true faith, must be regenerated and renewed by the operation of the Holy Spirit, which is the gift of God. (4) That man may resist divine grace. (5) That man may relapse from a state of grace, in opposition to Calvin's doctrine of the perseverance of the saints. These tenets were condemned by the Synod of Dort, 1619, but have been widespread among Protestant denominations. The theology of the Wesleyans of Great Britain and the Methodists of America is Arminian. The doctrine of Arminianism, or man's free agency, is opposed to the doctrine of Calvinism.

The "Philadelphia Confession of Faith." The first Baptist church in America was founded in Providence, R. I., in 1638, by Roger Williams, who had been banished from the colony of Massachusetts for advocating unsettling and dangerous views. About 1644 a second church was established in Newport, and in 1655 the First Baptist Church of Boston was organized. In 1683 or 1684 Baptist refugees from New England founded the first church in the South, near Charleston, S. C., and by 1740 there were Baptist churches in all the colonies. The most influential group of churches was in the vicinity of Philadelphia, which in 1707 organized the Philadelphia Association, to which the churches of the middle colonies, as well as those of Virginia and South Carolina, were later admitted. In 1742 this association adopted what has since been known as the "Philadelphia Confession of Faith," an adaptation of the confession of the English Particular Baptists, strongly Calvinistic in doctrine.

The "Westminster Confession of Faith," that body of doctrines proposed by the Westminster Assembly and adopted by Parliament in 1646 as the creed of the English Church, and now the doctrinal basis of almost all Presbyterian churches. A committee of about twenty-five members was appointed by the assembly to prepare matter for a joint confession of faith sometime near August 20, 1644. A smaller committee was appointed for digesting what the committee of twenty-five had prepared into a formal draft. After considerable changing and discussion, on September 25, 1646, part of the confession was finally passed, and on December 4 the remainder received the sanction of the assembly, when the whole was presented to the Parliament. That body ordered the printing of six hundred copies for the use of members of Parliament and the assembly and that scripture proof should be added to the confession, which was accordingly done. This confession in 1647 was approved by the Church of Scotland in the form in which it had passed the assembly, and it was afterwards ratified by the Scotch Parliament. It was passed in 1648 by the English Parliament under the title of "Articles of Christian Religion," but with certain changes.

The Nicene Creed, in its first form, was drawn up at the Council of Nicæa (325). It sprung from controversies, in which Arius and Athanasius took a leading part regarding the person of Christ. Besides the two directly hostile camps, there was a middle body larger than either led by Eusebius of Cesarea. In the council the point around which discussion chiefly turned was whether Christ was of the same essence with the Father (Homo-Ousios), or only of like essence (Homoi-Ousios). Constantine favored the Homo-Ousians, who prevailed, and passed anathemas upon the opposite opinion and its teachers.

Different religionists have held modified Calvinistic views. Some have held extreme Calvinistic views of unconditional election and reprobation. Such doctrine is extreme Calvinism.

AT HOME AND ABROAD

No burden is so heavy as the one we try to shirk.

Will J. Cullum preached at Locust Grove, Ky., last Sunday.

N. W. Proffitt has closed a good meeting with the Twenty-

Carl Etter will preach at Childress, Texas, while T. B. Clark is in the evangelistic field.

second Avenue (North) congregation, in Nashville. There were thirteen baptisms and one restoration.

H. Leo Boles is now engaged in an interesting meeting at F' Street church of Christ, near Preston, Louisville, Ky.

There is no defeat in life save from within; unless you're beaten there, you're bound to win.

No miracle in all history is comparable with, or as convincing as, that of a holy character.

It is a spiritual law that grateful appreciation of such blessings as we have prepares the heart to receive in larger, fuller measure.

One of the fundamental laws governing our entrance into a rich spiritual experience is to let go every known wrong and every doubtful thing.

During C. R. Nichol's meeting at Houston Heights, Texas, Oscar Smith preached on Lord's day for the First Church. Two were baptized and one took membership.

Fording East: "We start to-day (June 21) toward the East. Can't tell where we will start or stop, as we will be 'Fording' it."—T. H. Matheson, at Guymon, Okla.

Among our recent visitors were T. B. Clark, of Childress, Texas; T. B. Thompson, of Huntsville, Ala.; and K. E. Ball of Colfax, La. They are busy in the Master's service.

Four persons were baptized at Flint, Mich., at Lord's-day service, June 19. Leslie G. Thomas writes to tell us the interest is growing. His address is 615 West Fifth Street.

If we do a kindly, loving deed, and then talk about it, it loses much of its power to bless. Let us remember gratefully all kindnesses shown us, and forget quickly all that we render to others.

W. H. Reynolds, of Pansy, Ala., acknowledges a contribution of five dollars from Edna McKenna, of Avon Park, Fla., for the support of a mission meeting at Pansy. Other contributions will be welcomed.

We shall come to know what to believe about the eternities and the infinities when we have begun to do what is right in the house in which we live and among the people with whom we daily associate.

We note with pleasure a good report from R. A. Craig, of Louisville, Ky., in which he states that sixteen persons cast in their lot with the congregation at Shelbyville, Ky., during his last visit. Brother Craig is "striving to make the cause of Christ felt in this part of Kentucky," and the Lord is blessing his effort.

A. S. Gill writes from Charlotte, Tenn.: "J. V. Armstrong Traylor is conducting a series of meetings here, having large and attentive crowds at both morning and night services. The harvest is plentiful here, and we are hoping much good will be accomplished by the meeting. No additions up to this date."

A. G. Freed writes of the meeting at Covington, Tenn.: "Our meeting here is interesting. Audiences are large in attendance. The church is encouraged." He also says: "My next meeting will be at Marietta, Miss." Some years ago Brother Freed held a debate with Pigue at Marietta. The church there has prospered since the discussion. The meeting will begin on the first Sunday in July.

S. W. Bell writes from Sedalia, Mo., June 21: "Good audiences have been coming out to hear W. W. Slater preach the gospel. Sunday night the big tent was filled, and many could not get seats, so sat on the ground. Lanier is doing his part in the song services well. Sedalia is getting an opportunity that they have never had before—hearing good and strong men yoked in a single effort in preaching the gospel. We are not expecting any great results, and largely because this meeting cannot continue as long as it should. Slater says that he cannot stay longer than July 1. Lanier and I expect to keep the work moving as best we can almost all the rest of the summer. We have one or two other meetings to hold. I thank and praise God that some few of his children are aiding us in this greatest of all works—salvation of souls. Pray for and with us that we may hold out faithful."

When Last Heard From.

W. N. Carter, of Whitewright, Texas, in good meeting at Texhoma, Okla.

June 22—R. N. Moody in tent meeting at Boaz, Ala., with good interest.

June 20—J. S. Dunn at Gainesville, Texas, with good prospects. Next to Garrett.

June 21—E. C. Fuqua preaching in new house at Colorado Springs, Col. Next to Fort Collins.

June 21—Ben West reports two baptisms at North Side, Fort Worth, Texas, on Sunday, June 19.

June 25—W. M. Oakley in a good meeting at Pleasant View, Tenn.; one baptism. Begins at Coopertown on July 3.

June 19—T. F. Dunn, of Hazlehurst, Miss.: "Our little congregation is meeting in a private house every Lord's day. A few Sundays ago two young ladies were baptized and another last Lord's day. We have interested audiences which gradually increase in number, and feel encouraged over our work at this point."

Meetings.

T. H Matheson reports four baptisms at Guymon, Okla.

E. C. Fuqua closed a meeting at La Porte, Col., with eight baptisms.

J. S. Dunn closed a meeting at Ardmore, Okla. Twenty-three additions in all. Reports good church with splendid building.

C. R. Nichol closed a meeting at Houston Heights, Texas, which resulted in six baptisms, two restorations, and two taking membership.

R. H. Rogers reports that C. E. Wooldridge closed a fine meeting at Terrell, Texas, with sixteen additions, including eight baptisms and others by restoration and membership.

R. L. Colley closed a fifteen-days' meeting at Camden, Ark., with six baptisms. Hugh Hogg conducted the song service. Brother Colley will hold next meeting at Maul's Schoolhouse, near Camden.

"R. A. Largen, of Fayetteville, Tenn., began a meeting at Dallas Church, Huntsville, Ala., June 12, which is one of the best meetings held here for a long time. Sixteen confessions, eleven restored, fourteen young ladies baptized. Sectarians have been very attentive to these gospel sermons."—D. W. Russell.

Meeting at Algood, Tenn.: "We closed a good meeting here on Tuesday night, June 14. R. E. L. Taylor did the preaching, and did it well. We had large audiences throughout. The brethren were strengthened. There were eight additions by primary obedience. Brother Taylor has numbers of friends here now."—E. Gaston Collins.

Meeting at Lufkin, Texas: "The Lufkin meeting is one week old, with six baptized and one to be baptized this evening. The Lord willing, we will continue over another Lord's day, preaching only at night. This is the home of G W. Largent, an able preacher of the gospel, with whom I am lodging. We are expecting others to obey the gospel before the meeting closes."—J. S. Daugherty.

Meeting at Cordova, Ala.: "I am just home from Cordova, where I preached on Lord's day and night to large and appreciative audiences. It had been six years since I had been with them, but I found them faithful in the service of the Lord. Quite a number came over from Jasper and other near-by congregations, which added to the pleasure of the meeting. I will be very busy until November in the field."—Frank Baker.

Meeting at Lenoir City, Tenn.: "I will write you an item of our tent meeting held in Lenoir City, May 29 to June 12, by R. C. White and singer J. D. Derryberry. We consider we had a splendid meeting, with fine crowds, and we were on adjoining lots with a Baptist meeting which continued up to the night our meeting closed. We never had any baptisms, but our little flock of about fifteen have banded together and are keeping house for the Lord in a rented hall. We had services this morning, with fourteen present. Some were out of town. We hope to report more next Lord's day."—Smith M. Lively.

Meeting at Athens, Ala.: "Our meeting with the Phillips and Evans Streets Church, Springfield, Mo., was a success in every respect. Large crowds, splendid coöperation from the other congregations in the city. There were fourteen additions to the congregation. A special feature of the meeting was the attendance and coöperation of so many preaching brethren—viz.: Young, Parker, Hardin, Wilkerson, Mason, Howard, Fields, Hindman, Moore, and perhaps others. I shall, the Lord willing, return next June for another meeting in Springfield. I go to Pursley, Texas, for my next meeting Friday night before the second Sunday in July."—J. W. Brents.

From C. C. McQuiddy, Forest Hill, La., June 22: "I closed an eight-days' meeting at Cypress Creek on Sunday night, June 19. Large crowds, excellent attention, and seven buried with their Lord in baptism. Included in this number was a son of our old brother, Beneit Johnson (pioneer preacher of the word), making the family circle complete in Christ."

Forthcoming Debate: "Beginning on July 11, either at Monette or Black Oak, Ark., I will meet W. C. Wright in public discussion. Wright is a member of the Christian Church, but preached materialism from the Christadelphian standpoint. We will discuss 'Nature of Man,' 'Punishment of the Wicked,' and 'Resurrection of the Dead.' The debate will continue at least three days and nights."—W. Curtis Porter.

James H. Morton, Lewisburg, Tenn., Route 9, writes to Brother McQuiddy as follows: "I am still in failing health, confined at home, rarely able to attend the Lord's-day meetings. If I should live to see another birthday, I will be eighty years old. The coming of the Gospel Advocate has been a great comfort to me in my affliction. It has been coming to my home fifty-five years. May God's richest blessings be on you and the dear old Advocate."

An encouraging report from Fresno, Cal.: "The Fresno Street Church enjoyed two good services on June 19. Our attendance and interest are always good. We had sixty-seven at our midweek meeting, June 15. Since our school closed we want to work all we can, and make as much as we can to help on our school buildings. On account of a little breakdown in our machinery, we have not been able to get our printing started yet."—Earnest C. Love.

C. E. Wooldridge writes: "I closed a two-weeks' meeting with the church at Terrell last night. Eight baptisms, four restored, and four added to the congregation by statement. R. H. Rogers labors with the Terrell church. He could be secured for two meetings in July or August, and would be glad to be called to Southwest Texas. Address him at 302 East Asylum Avenue, Terrell, Texas. I am to begin a meeting at Handley on Saturday, June 25, to continue over the first Lord's day in July."

T. W. Croom, of Center Point, Ark., writes: "I am to begin my summer's work on Saturday before the second Lord's day in July at Valdasta, Texas. I have another meeting at Blue Ridge immediately after this, going over the fourth and fifth Lord's days; then another at Moreland, embracing the first and second Sundays in August. I shall then come home for one week to attend the Teachers' Institute. From here I go to Ward's Chapel, near Farmersville, La., for two meetings, one a mission meeting supported by Ward's Chapel. Next I have a meeting at Colson, La.; then I go to my old home in North Arkansas for a short visit, which will finish my protracted-meeting work for the year."

From W. S. Long, Washington, D. C., June 24: "This has been a fine week for the church here. Our Bible classes were larger last Lord's day than usual, and a better knowledge of the Bible is being sought. The spirituality of the church is good, and all this means much. Two took membership who have come to us from Oklahoma. E. E. Joynes and Morgan H. Carter both made us pleasant visits this week. Brother Joynes preached Sunday night on 'The Book of Life—Is My Name Written There?' and Brother Carter preached Thursday night on 'The Art of Friendship.' Brother Carter has gone to New York City to take up the work with the little band in that city. Let us all remember him and those who are to labor with him at the throne of grace."

J. W. Grant says: "I have examined carefully 'Questions Answered,' by Lipscomb and Sewell, edited by M. C. Kurfees, and just off the press of the McQuiddy Printing Company. It is a grand book, and I would be glad that a copy of it be found in every home. So rich and full in its answers to the questions that so frequently come up in the minds of Bible readers, and those answers by these two godly Bible students, given in the forty years of their most active work in teaching the Bible to others. Sometimes questions answered by one, sometimes by the other, and sometimes doubtless embodying the best thought of both, it is indeed a rich treasure to the reader. Get a copy and study it carefully. It will add wonderfully to your stock of Bible knowledge."

From Dr. W. C. Stephens, Bagwell, Texas: "I have been thinking of sending you some reports from this part of North Texas. We have such a fine country here in Red River County. Climate mild. We never have a failure here in a crop, while other richer parts of Texas make some almost failures on account of the hot winds and dry weather. Land is cheaper here. We have good railroad facilities, and good water with a little effort. Health is reasonably good here. This country is pretty well supplied with reasonably good farmers on a small scale. The church of Christ is not doing as well spiritually as it ought to do. We have J. H. King, of Hugo, Okla., preaching for us once a month. He will hold a meeting for us the last two weeks in August. He is as good as the best."

From Will W. Slater, Fort Smith, Ark., June 13: "The Park Hill Church is rejoicing, and the meeting continues with great interest. We were to close last night, but the interest was too great. Brother Henley is one preacher that will not 'pull up stakes' and leave when the interest demands that he stay. I would to God we had more Henleys in the work. We are having the largest crowds in the history of this church. Twelve additions to date, and we are expecting others. I leave to-day for Sedalia, Mo., to assist S. W. Bell in a tent meeting. Brother Henley will continue our meeting a few days longer. My brother will lead the singing. Brother Bell writes me that he will need some financial assistance in carrying on the work in Sedalia. Send to either of us at 1824 South Barrett Avenue, Sedalia, Mo. Pray for us that we may succeed in the Lord's work."

W. S. Long writes: "It is the desire of the church in Washington to pay off the debt on the house of worship here at once, so as to turn our attention to mission work so earnestly calling for us east, west, north, and south of us. O, how much good we could do if our means, talent, and time could be devoted to the great field around! If all the churches in the nation will unite for one day to this end, we can raise every cent we owe in a single day. We can then stop talking about it and turn our attention to New York City and other destitute fields. Let every church set apart the contribution of Sunday, July 3; and if this is done, we can pay this debt off in one day, and not take years to do what we ought to do in one hour. Concentrate on this one place one day, and it will show us how things ought to be done. Send all contributions to E. L. Mills, treasurer, 2121 F Street, N. W., Washington, D. C."

From Thomas H. Burton, Union, S. C.: "Since my last report we have buried Sister Burnett and her five-months-old baby. This is the first death in the congregation here. Sister Burnett lived only about five weeks after being baptized, but she seemed to be real happy and very anxious to teach others the gospel. I have just returned from Columbia, where I visited Brother and Sister John L. Davis and Brother Roy Wells, who are located in Camp Jackson. We are very anxious to secure the names of members who are located either in the camp or in the city of Columbia, as we want to begin the work there as soon as possible. I am planning to begin a meeting in Greenville next week. We have one brother and one sister there, who are very anxious to get the cause started in that city. Any one knowing of any brethren in that city would do us a great favor by writing me at once. We had about sixty in the classes last Lord's day."

Andrew Perry writes from Stover, Miss., June 21: "I came to this point, Brazil Station, near Stover, on Thursday last. Here I find a very small membership; and with the small number of white families around, there are a few very prejudiced Methodists and Baptists, and hence our audiences are very small so far. I will continue a few nights and see if we can get a few of them to come out and hear. In my report of the meeting at Cork Schoolhouse, published in the Gospel Advocate of June 16, it was said that 'five' were added by membership. It should have been 'two.'" In a late note (June 24) he says: "I have been here one week, but have had very small audiences. The working strength here is very small. Sectarian prejudice is strong, and the influence of whisky is strong against the truth. Yet I sowed all the seed I could. I will now go to Charleston for a few days while waiting for mail."

Ready for Service.

From Charles Williams, Batesville, Miss.: "My time is not all taken for meetings through July and August. I would be glad to hear from congregations desiring meetings. I must keep busy in the Master's work."

L. F. Mason is engaged for a meeting in West Tennessee in August and has time for two other meetings immediately following. Address him at Box 33, Whitewright, Texas.

T. H. Etheridge, of Marshall, Texas, will be glad to donate two weeks of preaching to any town in Texas or Oklahoma that does not have an organized congregation. Write him in care of Gunter Bible College, at Gunter, Texas.

GOSPEL ADVOCATE

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EDITORIAL

The Church Is the Pillar of the Truth.

BY J. C. M'Q.

Christians are the salt of the earth, the light of the world. They should not put their light under a bushel, but on a candlestick. It is the business of the child of God to lead in every good work. Christians, Spirit-filled and Spirit-guided, will have a wonderful influence for good upon the world. Christ commanded the apostles, and through them commands the church, to disciple all nations, preaching the gospel to every creature. The same amount of money spent in preaching the gospel to the heathen that is spent in building battle ships and in munitions of war would go far toward the conversion of the world. How much better is it to lead men into the light of truth and make them Christians than it is to train them to shed the blood of their fellow man! War is of the devil and has never been approved by Jehovah. Christ came to teach all peoples to "beat their swords into plowshares, and their spears into pruning hooks," and to bring all nations to such a state of purity that "nation shall not lift up sword against nation, neither shall they learn war any more." (Isa. 2: 4.) With the whole or even the majority of the race Christianized, it would be impossible for cruel wars to exist. While the church of God cannot and will not fail, yet many of the followers of Christ do fail, and fail so grievously that they have no saving influence in lifting up humanity to the ideals of the Christian religion.

In times of peace we should educate against war. It is encouraging to note that all religionists are realizing that the reign of Jesus Christ is a reign of peace and that all who live perfectly under the reign of the Prince of Peace must beat their swords into plowshares and their spears into pruning hooks and learn war no more. Protestant, Catholic, and Jewish bodies united in calling for peace Sunday on June 5. This is encouraging, but it would be more encouraging if all Christians were laboring to bring about peace on earth and good will to men. But not only are religionists coming out for peace, but also leaders of war are supporting a reduction of armaments. General Pershing and Gen. Tasker H. Bliss, former Chief of Staff and a member of the American Peace Commission, and Admirals Sims and Huse are among the strongest supporters and advocates of the reduction of armament. Christians should not permit those engaged in carnal warfare to lead them in opposition to cruel war. The followers of Christ should by all means have taken the lead in a movement for universal peace. The New York World, a stanch supporter of disarmament, censures the church for lagging behind and remarks:

> By all the logic of religious teaching they should have initiated the movement they are now asked to join. They should have led the way, and their voice should have been the first to be raised and the loudest to declaim against the fallacy of great naval and military establishments as a safeguard against war. It cannot have needed the lesson of the Great War to disprove that fallacy in pulpits where peace on earth, good will to men, is preached.
>
> But the important thing is the enlistment of all American religious organizations, Protestant, Catholic, and Jew, in a combined effort to remove the menace of militarism. There is influence more powerful in American life, and there is no national cause in the aid of which that influence can more properly be employed.

It is evident that preparation for war does not prevent war. Germany's thoroughness in preparedness for war did not prevent war, but led Germany to believe that she could whip the world. The bully who arms himself with a pistol becomes insulting and resorts to violence because he feels that he is able to take care of himself. Cowards and not brave men carry pistols. The principle is the same with nations. When nations are thoroughly prepared for war, they feel that they must show their superior training and efficiency in the use of arms, so with the slightest provocation they rush into war. Brute force never settles the right of any question. Jesus does not rule by physical force, but by spiritual force. He did not leave heaven to come to this earth to teach his servants to engage in carnal warfare. He came to teach them to lead the world up to a nobler and better life by inducing them to live lives of peace, self-denial, and godliness. Christ says: "My kingdom is not of this world: if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews: but now is my kingdom not from hence."

Christ came to bring peace, not to one race alone, but to all races. It should be the constant endeavor of all Christians to bring about a reign of peace among all the races of the earth, as no nation lives to itself, neither can any live to itself. So it is absolutely necessary that all nations be Christianized before we can hope to have a reign of peace among them. As America is the strongest and most influential nation, the Christians of the United States should lead the world in an effort to bring about universal peace. So long as this country spends so much money for building battle ships and other munitions of war, we cannot hope for the religion of Jesus Christ to cover the earth as the waters cover the sea. The Administrative Committee of the National Catholic Welfare Council declares:

America should sound such a call; and we should do all in our power to make it known that such is the will of the American people.

That is the first necessary step. Without it, peace will be but a hope, not a reality. A congress of nations, called at Washington by the American government, backed by popular interest and appeal, will secure undoubtedly practical, effective measures for the promotion of enduring world peace. Thus shall America again show her leadership on the path of civilization.

Such a congress should be the object of our earnest prayers, our active work; for, in so working, we promote the gospel of the Prince of Peace upon earth and strengthen that message which our holy church has ever sought to declare unto the nations.

Christians should lead such peaceable, godly lives as to influence our legislators and rulers to give us such legislation as will be helpful. Christians cannot bring about a reign of peace by rushing into politics. Their mission in the world is to lead holy, godly, and unblamable lives. They accomplish the greatest good by supporting the truth with godly living. Christians should never lose sight of the fact that God is ready and anxious to take care of his own. The Christian must fight the fight of faith with spiritual forces and not with physical forces.

The Churchman (Episcopal) exclaims: "One more war and we will be reduced to what Russia is to-day." It continues: "Churchmen at conventions talk very solemnly about Christian leadership, yet"—

Where, in God's world, can bishops, clergymen, and laymen exercise finer leadership in this war-stricken world than by preaching the Christmas doctrine of peace on earth? And preaching it not as a counsel of perfection or a benign desire, but with will steeled with determination to help organize society upon a basis which shall not require wars to win markets. People outside the churches are organizing everywhere in this great movement to compel governments to heed the cry of the peoples.

Will the clergy lead in this crusade, the greatest since Christ was born? Or will they fold their hands and say: "It is a problem for experts, for statesmen and cabinets?" God pity us! Statesmen, cabinets, and experts have been leading us, and leading us by the nose, in this war-morality for generations. What moral gain have we to show for it: the world war, a score of others in the past fifty years, and civilization trembling over the abyss? Can we do worse if we follow Christ? If the churches cannot trust him, who then will?

If the Christian church could raise up in England, France, and America a thousand ministers who would be willing to suffer martyrdom to end this business of war, there could never be another war.

Governments cannot make war without the consent of the churches. The Christian church has never tested its power. The clergy consented unto this wicked thing. How much longer are we going to do it?

An Appeal for the Fanning Orphan School.

BY E. A. E.

The following report, while showing what many of the generous friends of orphan girls are doing for them, is also an earnest appeal for the school. Note carefully what Brother Trice says:

Nashville, Tenn., June 7, 1921.—Mr. E. A. Elam, president of the Board of Trustees of the Fanning Orphan School.—Dear Brother Elam: I beg to report donations to the Fanning Orphan School received from July 1, 1920, to the present date as follows:

From M. E. Woodward, $10; J. L. Waldrum, $5; G. T. Tompkins, $5; Miss Bessie Draper, $5; A. W. Wharton, $5; H. Z. Lipscomb, $100; E. L. Walker, $5; G. S. Moore, $5; J. Byron Martin, $25; Dr. E. B. Cayce, $10; Harlin Brothers & Willams, $75; J. W. Bainbridge, $2; E. F. Baird and wife, $50; J. H. Sutton, $25; D. U. Lipscomb, $100; Charlotte Avenue Church, $20; W. W. Perry, $25; N. N. Davidson, $100; A. S. Warren, $100; Washington Manufacturing Company, $250; Roy F. Williams, $100; G. N. Tillman, $100; Highland Avenue Church, $50; W. V. Davidson, $250; J. N. Hicks, $100; Ed. Cullom, $5; T. F. Bonner, $100; Lawrence Avenue Church, $25; H. T. Hill, $100; J. O. Cheek, $280; Russell Street Church, $100; Foster Street Church, $5; Burton E. Hill, $10; Foster Street Church, $10; N. N. Davidson and wife, $500; D. Lipscomb, superintendent, $100; Foster Street Church, $5—all of Nashville, Tenn.; H. H. West, Hopkinsville, Ky., $5; George W. Johnson, Franklin, Tenn., $100; P. P. Taylor, Neapolis, Tenn., $200; H D. Lipscomb, Grapevine, Texas, $100; H. N. Mann, Riverside, Tenn., $25; C. B. Staggs, Riverside, Tenn., $5. Total collected to date, $3,197.

This and all other funds received have been used in the conduct of the school during the school year ended June 2, 1921; and, besides, an indebtedness of about two thousand dollars has been incurred. As you are aware, we have attempted for the past two years to carry the full capacity of our accommodations, which is about seventy-two pupils, and for the past year the number of absolutely free pupils was thirty-nine, some others being paid for direct to the superintendent by churches or individuals, and still others being regular pay pupils.

It was the purpose of the founders of this institution that it should be maintained for the education of poor orphan girls who had no way of paying for an education, and the work and prayer of the present board of trustees are to carry out this purpose just as far as finances will permit. But the school has not been supported in the past as it should be, and it has often happened that from fifteen to twenty applications for admission to the school have been refused because of a lack of funds to care for them. If the friends of the school do not rally to its support liberally, it will be impossible to carry the number of free pupils we have carried for the past two years. Churches and friends should see to it that the number is not cut down this time. I trust you can present these facts and conditions in a way that will bring action and the needed help to continue this good work without interruption.

Yours fraternally, A. N. TRICE.
Treasurer for Fanning Orphan School.

Note that Brother Trice states that:

1. This school has been founded and maintained for the education—proper development of body and mind and heart for the greatest usefulness—of worthy, poor, orphan girls, who have, it may be, no homes, in the first place, or no way of obtaining such an education. Let the word "orphan" and the sad fact of being an orphan impress you, and then treat all such girls as you would be treated were you in their situation. What do you say?

2. "From fifteen to twenty" such poor, struggling, and worthy girls have been turned away from this Christian home and education for lack of funds. There is no way of helping such girls half so good as this way—that is, of teaching and training them in usefulness to help themselves and at the same time to become a blessing to others. This is similar to the promise God made to Abraham: he would both bless him and make him a blessing to the world. These girls are first blessed by all who donate to this school, and then are made a blessing to others by their training. Since this is true, who can fail to help this school or to continue to do so?

3. The more the donations to the school, the greater number of such girls it can educate and train. In their generous feelings toward orphan girls who are anxious to enter the school, and being grieved to have to turn any away, the trustees accept to the limit as many as the school can carry free, and sometimes a few more, hoping such good friends as the ones named above will furnish the means. This is why the school now owes two thousand dollars.

4. If the trustees could be content—that is, could satisfy their consciences and please God—to educate and train only about thirty such girls and to make no further preparation for the education and training of any larger number, no further appeals would be made for help.

5. "It is more blessed to give than to receive;" and a most encouraging feature in all this is that, while the donors to this school (a) bless these girls, (b) help to make them a blessing to others, (c) they are themselves greatly blessed; and they are themselves blessed in different ways.

6. Since the founding of this school almost forty years ago with between twenty and twenty-five thousand dollars—school home and lands and money, all told—it has steadily

grown by conservative and good management to its present proportions and work. The number of its trustees has always been thirteen. They have always been conservative, Christian, business men. No institution has been more prudently and thoughtfully conducted or has run more smoothly for these years.

7. While the trustees have not sufficient funds to fill the building with orphan and needy girls, some congregations and some individuals have supported, or paid the way, of some girls through the school. This is an excellent way to help girls. Almost any congregation can support one girl in this school. If a congregation has no such girl in mind, the trustees have; and if a congregation will furnish the expenses, the trustees can easily find the girl.

8. While millions of dollars are being raised for different purposes by various religious denominations, this one appeal should secure enough money to fill the home of this undenominational institution to its utmost capacity—where the Bible is taught daily as a textbook to every pupil, and is taught fully as the revealed will of God and applicable to all duties and relationships of life; where all receive a literary education equal to the best; where all are taught all domestic arts—not simply "domestic science," but domestic principles and domestic practices in every day useful life. This is that which all who give to the school aid. Let us hear from you. Send all donations to A. N. Trice, 1212 Gartland Avenue, Nashville, Tenn.

Personal Responsibility.

BY F. W. SMITH.

"But let every man prove his own work, and then shall he have rejoicing in himself alone, and not in another. For every man shall bear his own burden." (Gal. 6: 4, 5.)

This portion of the holy Scriptures, as well as many others, deals with the intensely vital matter of *personal* responsibility in the service of God. Whatever else is involved in the statement, "For every man shall bear his own burden," this much is true—viz.: there are individual obligations in Christian service which *cannot be shifted on to other shoulders*. To be sure, all have not the same strength or capacity to serve, which the Scriptures fully set forth in many instances, as, for instance, in the parable of the talents. "For the kingdom of heaven is as a man traveling into a far country, who called his own servants, and delivered unto them his goods. And unto one he gave five talents, to another two, and to another one; to every man according to his several ability; and straightway took his journey." (Matt. 25: 14, 15.) The facts here to be emphasized are that in the distribution of his goods the master or lord did not give to each the same number of talents to handle, but to each one according to his *ability* to manage whatever should be intrusted to him. Furthermore, upon the return of this lord, when he reckoned with his servants, he dealt with them upon the principle of *capacity* for service. In the case before us is a clear instance of one (the man who failed or refused to handle the one talent) who shifted the responsibility placed upon him to the shoulders of others. If the interests of his lord's estate were to be increased, it would be done by his fellow servants without his aid or assistance. Had he been left free by his master, on his return, no doubt, this indolent servant would have rejoiced in the labors of his fellow servants over the increase of his lord's estate. But this is *exactly* what the Scriptures forbid; for we are told to "let every man prove [try, or test] his own work, and then shall he have rejoicing in himself alone, and not in another." Mark you, he is to prove his *own* work; but if he does no work, how can he prove it? Suppose this test were put to the average church, how many of the members could point to personal work with a feeling of rejoicing? Just at this point let me refer to a statement by W. E. Brandenburg in the Christian Standard of June 4:

The average meeting in a well-ordered and reasonably active church ought to increase the membership somewhere from twenty to thirty per cent. This means that we have one new member to each three to five of those older in their membership. However, in the average working church, so called, we know that less than fifty per cent of the enrolled membership is really active. We know, also, that not more than forty per cent would be enlisted actively in the average evangelistic meeting. We know, further, that not more than twenty-five per cent would continue to have any special interest after the meeting closes. So that the number to whom the minister and church must look as a conservation force after the meeting in many churches—I dare say, in most churches—would not exceed the number who are to be conserved.

Again, many of those who have felt the thrill of the evangelistic appeal, and who are first to see the need of conserving the results, are not among the church's regular and more efficient workers. Consequently, while seeing the need and being willing to do, yet they know not how or what to do. They remind one, many times, of those who first crowd into a home where death has occurred. They think something ought to be done. But they know not what nor how to do it. Where there is one who will see the dozen things to be done, and go quietly to the doing of them, there are a dozen who will sit silent as wax figures, making the situation worse instead of better. Why, brethren, the members of a family would not act worse toward a newly born babe, if they should refuse to have anything to do with him until they were formally introduced to him, than I have seen members of the church act toward new converts.

The foregoing refers especially to conserving the results of a protracted effort in evangelistic meetings with churches, but the principles involved cover every phase of Christian work and service. Whatever meetings of the church—Sunday-evening services, prayer meetings, or business meetings of the church—should fall equally upon all the members of the church, and *each one* to the extent of his or her ability should feel a personal responsibility in the matter. The success of the church in every community should depend upon the activity and personal work and service of all its members, and not upon a few, as is the case everywhere. There are many in every church who rarely, if ever, attend either the Sunday-night services or the prayer meetings, that would not desire these services discontinued. What is this but *shifting responsibility?* Are these church members bearing their own burdens in keeping up the interests of the church and in the effort to save souls? There are many other duties concerning which the same inattention obtains. The financial obligations of the church are not evenly distributed as the Scriptures require. On this point the apostle says: "For I mean not that other men be eased, and ye burdened: but by an equality," etc. (2 Cor. 8: 13, 14.) Visiting the sick, comforting the distressed, and looking after "the stranger within the gates" are all duties which belong to every member of the church according to ability. To know that some one else has performed a duty which lies upon my shoulders should cause me to reflect most seriously. All the duties of the Christian life are simply the means of divine grace for our salvation in heaven; and when we refuse or neglect to perform them the best we can, we are turning away from the grace of God. Hence, each one should be exceedingly careful to neglect no opportunity to render service to God even in the smallest things, for "duty done is heaven won." If I shirk my responsibility, there will be no rejoicing upon my part in the judgment as I behold my fellow servants bending beneath their burdens with mine added. I may seek to be care-free and substitute the pleasures of life for the toil and labor in the vineyard of the Lord, but in the end there will be no one to say: "Well done, thou good and faithful servant: enter thou into the joys of thy Lord." Let my song be: "Work, for the night is coming, when man's work is done."

In creation God shows us his hand, but in redemption he gives us his heart.—Exchange.

The Meeting at Corinth, Miss.

BY JOHN E. DUNN.

The disciples of Christ in Corinth are divided into two congregations. One is known by the name "Waldron Street Christian Church;" the other, "Foot Street church of Christ." Several years ago they were a united people, but instrumental music was forced into the worship and societies to do church work were adopted over the protest of a part of the membership. The result was division. Last October I was invited by the Foot Street congregation to do the preaching in a protracted meeting. Many of the Waldron Street Church attended and manifested much interest in the preaching. I candidly discussed the music and society questions. After the meeting the Waldron Street Church proposed that the two congregations unite. They have met together a number of times. Brother Freed has preached to them. They have talked over their differences, and there is a strong desire on the part of a considerable number of Waldron Street to give up societies and instrumental music and come together on the Bible, and the Bible only, as the guide to all worship and work. I was called back for the first half of June in another meeting. Both congregations coöperated together in the meeting. The meetings were held in one house during the daylight and in the other at night. Brother Veteto led the song service. The audiences were large. The whole city became interested in the meetings. I delivered sermons on "The Underlying Principle of Acceptable Obedience," "Unity in Christ," "How Can We Unite?" and "Why We Do Not Use Instrumental Music in Our Worship." I also delivered a sermon on "The Unity and Success of the Jerusalem Church." This preaching was plain, pointed, and in the spirit of kindness and love. We cannot tell what the outcome will be. All deplore the division except a very few who love the ways of the world. If the two congregations would unite with the New Testament as their only rule of faith, teaching, and practice, they would be happier, please God, and accomplish a far greater amount of good in the world. The principles for which those stand who adhere to New Testament teaching in all work, worship, and service as churches of Christ were put before the people of Corinth in this meeting. People of all denominations and no denomination manifested much interest in these meetings. The daily paper featured the meetings every day on the front page. The brethren felt that through my preaching they did a fine piece of work, and with grateful hearts they leave the results to the overruling providence of God, still praying for the unity of the faith in the bond of peace. Four were baptized and one placed membership with those who aim to be guided by "what is written" in all things.

Work at Albany and Huntsville, Ala.

BY T. B. THOMPSON.

I have just had the pleasure of spending between Sundays with the church at Albany, Ala., where Brother J. Pettey Ezell labors in word and doctrine. I spoke five nights to large and enthusiastic audiences under the largest and best-equipped tent I have ever seen pitched by our brethren at any place. I delivered four discourses against materialism—"Life," "Death," "Rich Man and Lazarus," and "The Damnation of Hell." I found Brother Ezell to be held in the highest esteem by the church and all who know him. He, with the coöperation of the church, has accomplished great things indeed during the six years he has labored there. I found that if a visiting preacher would stand in the good graces of the church at Albany, he had better say something nice about their preacher. They show their appreciation for the visiting preacher and also tell him how they appreciate their local preacher. This is as it should be, and any congregation is to be commended that stands solidly behind the man who is rendering such valuable service as Brother Ezell is there. The congregation as a whole seems to be well informed, and there are several who are able to go to mission points and conduct services, even hold meetings if necessary. A Brother Kirby (photographer) is giving his services to a mission at Tanner, where a nice congregation is being built up. This Albany church has been parent to the churches at Athens, Hartsell, and other places, in all of which other churches would do well to catch the zeal and vision of real service to the cause which this church possesses. They have reduced their theory to practice. It was my pleasure to speak to as many as seven gospel preachers, including two "digressives." Our audiences ranged from about three hundred to about six hundred. We—wife, baby, and I—made our home with Brother Ezell and family, a treat which we will not soon forget. Any preacher can count himself most fortunate who has opportunity to visit Brother Ezell and the Albany church.

Next Lord's day (June 19) ends my present stay with the church in Huntsville. The Lord willing, I have agreed to return here the first of October for one year, at which time we expect to adopt a program of real earnest work, to the end that we may see what can be accomplished. It is not our personal choice to leave Florida even for a time, but it seems to be the Lord's leading, to which we will submit. If the work builds up here and some other good worker can be secured for this place, we may return to Florida after a year's work here. The will of the Lord be done. My wife and baby will return to Florida next week, and I will go into Kentucky and Tennessee for seven meetings as follows: Allen's Chapel, near Cumberland City, Tenn.; Oakwood, near Clarksville, Tenn.; Friendship, near Murray, Ky.; Calvert City, Ky.; Little Rock Church, near Lyle, Tenn.; Bradford, Tenn.; Chestnut Grove Church, near Viola, Tenn. After this I expect to make a trip to Florida to look after some business interests, then, the Lord willing, return to Huntsville the first of October. We are very much in love with the church in Huntsville, and have every right to believe that with the right kind of endeavor upon the part of us all much good will be accomplished for the Lord. There are some splendid spirits here whose coöperation we are assured of, and upon whose shoulders the work will rest in the main.

Work at El Paso, Texas.

BY W. A. SCHULTZ.

The church of Christ here purchased a tent and folding chairs to seat it. We pitched it on Government Hill, an addition of El Paso. I preached there three weeks. There were three that heard, believed, and were baptized, a few were restored, and much good was accomplished in putting the church to work in missionary effort. On last Saturday (June 18) we moved our tent to Manhattan Heights, a residence addition of the city, and got out a circular advertising our meeting, and held the first service last evening. We had a large crowd, more than we could seat. It is our intention to continue at this point for at least three weeks, and will then move to some other point in the city and continue our open-air evangelistic work until cold weather drives us in. El Paso is a hard field. On yesterday the Roman Catholics had the celebration of Corpus Christi, and this morning's paper states that there were fifty thousand Catholics in the parade. Roman Catholicism is a heathen cult and a political power that teaches the basest idolatry and resorts to all sorts of dirty trickery in politics. Besides Catholicism, we have the various Protestant sects in El Paso. Then the Mormons, Millennial Dawnists, Christian Scientists, "Holy Rollers," etc, are all represented here. Then unbelievers of all classes and kinds in vast numbers—out-and-out sinners. But we have some of the real "salt of the earth" in El Paso.

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The Action of Baptism.

BY WILL J. CULLUM.

This subject has been one of much discussion. That the division of sentiment causing this discussion is contrary to the teaching of Christ and his apostles is without question. In John 17 our Savior prayed that his children might be one, as he and God are one; and he gave as his reason for desiring this unity, that the world might believe that God had sent him. Many are those to-day who do not believe in Christ because of divisions in the religious world. The unity for which our Savior prayed consists of speaking (teaching) the same thing and being perfectly joined together. (1 Cor. 1: 10-12.) He who claims that we cannot see things alike, and hence cannot speak the same thing, is charging the Lord with praying for, and commanding, an impossibility.

If we are willing to let the word of God be our rule in deciding matters of controversy, and when God speaks let that be our decision, I am sure that there need be no question as to the action of baptism, or as to anything else that the Lord has required of us to do.

In studying any Bible subject, in order to know or learn anything concerning it, we must turn to that part of the Bible that treats on that particular matter.

In learning God's will on the action of baptism, we will have to omit the entire Old Testament, as baptism is nowhere mentioned therein, the first mention being in Matt. 3. Here we find John the Baptist baptizing in the river Jordan. When Jesus was baptized, he "went up straightway out of the water." In John 3 we find that John was baptizing in Ænon, "because there was much water." In Acts 8: 28-38, Philip and the eunuch came to the water, "and they went down both into the water," the baptizing took place while they were in the water, and then they came "up out of the water." With all these mentioned, we still have no positive proof as to how baptism was performed; but enough, it seems, to disprove that it was either by sprinkling or pouring. Now, have we any means of knowing what act was performed while these persons were in the water? In Rom. 6: 1-6 the apostle tells us that "we are buried with him by baptism into death," and that we are "planted together in the likeness of his [Christ's] death." In Col. 2: 12 he says: "Buried with him in baptism, wherein also ye are risen with him through the faith of the operation of God, who hath raised him [Christ] from the dead." Now, summing up what we have learned, we find in Bible baptism the following: (1) water; (2) much water; (3) coming to the water; (4) going down into the water; (5) burial in baptism; (6) planted in likeness of Christ; (7) resurrected; (8) coming out of the water. There being but one baptism, could it be other than immersion, seeing that sprinkling or pouring contains only one item—viz., water, and a very small amount of it. If preachers and teachers would only read to their hearers just what is taught in the word of God, and not do as the old negro said, in giving the meaning of "exegesis"—"try to explain away the Scriptures"—there is no one who is in any way responsible who could not understand the action of baptism as taught in the Bible.

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Which Road Will You Take?

BY W. R. RAINS.

"No man that warreth entangleth himself with the affairs of this life; that he may please him who hath chosen him to be a soldier." (2 Tim. 2: 4.) The "affairs of this life" seem to be the things of the world, the works of wicked men and women on earth—picture shows, politics, gambling on games, and many other things which are of the world—practiced, followed, or gotten up by the wicked for worldly gain and pleasure.

"If a man also strive for masteries, yet is he not crowned, except he strive lawfully." (Verse 5.) Under the law of the old Olympic games there were certain rules or commands to be obeyed by all who entered for a prize. Therefore, all who wished to enter to obtain a prize had to obey all of the things, or rules, embodied in the law of the race or game; if not, they were not entitled to the prize. The same principle is true in the law of Christ to all who enter the race under it for eternal life, which is the prize offered by him. The rules in the law of Christ, which all are to observe who enter the race for the prize, are: faith, repentance, confession, baptism, and obedience to all his commands unto the end of the race (death). The Holy Spirit, speaking through Paul, says this law of Christ is just and good, if a man use it lawfully. Then it is evident, and stands to reason, that one cannot use this law of Christ lawfully and at the same time not observe all of its rules, lest he fail to obtain the prize, or to be crowned; for if one is guilty of breaking one of the least of these commandments, he is guilty of all. It is to be greatly regretted that there are so many good, honest, well-meaning people claiming to be in this race, yet fail to comply with or obey all of the rules of the law by which they are to enter and run the race for the prize. There are two roads on which we can enter and run the race in this life. One is a strait and narrow road that leads to the prize (eternal life); the other is a broad road that leads to destruction. To enter the race in the strait and narrow road, one has to comply with the terms of entering (faith, repentance, confession, baptism) and live obedient to all things pertaining to or governing the race unto the end (death), to obtain the prize (eternal life). To enter the race in the broad road, one has to comply with the terms of entering (sin, and all kinds of wickedness and pleasures of the world), and live obedient to, or observe, all things pertaining to the race unto the end (death), to obtain the prize (destruction). Which road will you take?

HOW WOMEN AVOID SURGICAL OPERATIONS

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A Vermont woman adds her testimony to the long line of those fortunate women who have been restored to health by Lydia E. Pinkham's Vegetable Compound, after it had been decided an operation was necessary:

Burlington, Vt.—"I suffered with female trouble, and had a number of doctors who said that I would never be any better until I had an operation. I was so bad I could hardly walk across the floor and could not do a thing. My sister-in-law induced me to try Lydia E. Pinkham's Vegetable Compound and it certainly has helped me wonderfully. I keep house and do my work and have a small child. I have recommended Vegetable Compound to a number of my friends and you may publish my testimonial."—Mrs. H. R. SHARON, Apple Tree Point Farm, Burlington, Vt.

In hospitals are many women who are there for surgical operations, and there is nothing a woman dreads more than the thought of an operation, and the long weary months of recovery and restoration to strength if it is successful.

It is very true that female troubles may through neglect reach a stage where an operation is the only resource, but most of the commoner ailments of women are not the surgical ones; they are not caused by serious displacements, tumors or growths, although the symptoms may appear the same. When disturbing ailments first appear take Lydia E. Pinkham's Vegetable Compound to relieve the present distress and prevent more serious troubles. In fact, many letters have been received from women who have been restored to health by Lydia E. Pinkham's Vegetable Compound after operations have been advised by attending physicians.

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The philosopher, being asked in his old age why he did not give over his practice and take his ease, answered: "When a man is to run a race of forty furlongs, would you have him sit down at the nine-and-thirtieth, and so lose the prize? We do not keep a good fire all day and let it go out in the evening when it is colder; but then rather lay on more fuel, that we may go warm to bed."

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

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FIELD REPORTS

Berlin, Ga., June 13.—G. E. Claus, of Valdosta, was with us recently in a short meeting, preaching on the nights of June 10 and 11, also on Sunday morning and afternoon following. He baptized two young ladies before the afternoon service. We began the Lord's-day worship, which we mean to keep up. This is the second congregation in the county.—Adair P. Chapman.

Fort Smith, Ark., June 16.—Our meeting closed Tuesday night with eleven baptisms and four taking membership—fifteen in all. It was the greatest meeting in the history of Park Hill Church. Brother Henley is certainly a power, and we all love and appreciate him very much. I have sung for him in three meetings, and it seems to me that he keeps improving. May God ever bless him in his every effort for good. This leaves me in Sedalia, Mo., in a tent meeting. Brother R. H. Lanier, of Texas, is singing for me. This is a destitute field, and we are here trying to assist Brother S. W. Bell to permanently establish the cause in this city. We are having a very good hearing. Pray for us. May God bless the faithful.—Will W. Slater.

Decherd, Tenn., June 22.—I have just closed a good meeting at Algood. Ten persons made the good confession and were baptized, a Methodist and a Presbyterian being among the number. The house was crowded at every service to the close of the meeting. This is the home of Brother E. G. Collins. He is doing a good work here. Every one seems to like him. I made my home with Brother and Sister Draper. They certainly cared for me while there. They are both good, live church workers. Among other good church workers are Brother and Sister Swallows. They never tire. Brother Kuykendall is also a faithful old soldier of the cross, being the oldest member of the congregation. I had some preaching brethren with me—Brethren Talley and Pendegrass. They are both good men. I go next to Bardwell, Ky.—R. E. L. Taylor.

Buffalo, W. Va., Box 81, June 16.—Since last report we have had one more addition here by relation. Thus it may be seen that we are still growing. Our meetings are doing fine, all things properly considered. If we had that two-hundred-and-twenty-four-dollar lumber note paid, it would enable us to do more mission work in this section, and there is so much of it to do. It will be remembered that in order to get a house of worship last fall, three of us—all poor men—were obliged to become responsible for that amount; and as we have exhausted our resources in building, we are obliged to ask the brethren to help out on this. Please do so now, as we are tired of asking for help on the house. We want to be helping others, including our loyal papers. Please do send me your offering now, and please do send some additional help to enable me to secure effective treatment for my trouble. I am in bad condition physically. Address me at Buffalo, W. Va., Box 81.—F. P. Fonner.

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Enterprise, Ala., June 21.—Brother Hamiter and I have just closed a meeting at Christian Home. We will begin a meeting at Keyton, three miles from Enterprise, to-night, to run a week. We are trying to get the churches in a working condition in South Alabama. We expect to have a meeting of preachers and elders to put the work on a more solid basis. The cause has been neglected here, and preachers are needed to move here and live and labor among these people. They will support a young married man well. They want one who is willing to work every day in the week, preaching and visiting the people. He must be of good report among the brethren where he comes from. These are good people. They have been imposed upon by tramp preachers. All such preachers will be turned down hereafter. Brother Hamiter and I will hold several meetings together. We hope to be able to do much good in this way. Why cannot some of the strong churches send a good man into this field and support him for one year? You can do it,

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and I assure you that the work is needed. Many of the towns and several districts are destitute of the gospel. Who will come to the rescue of these people? We are going to do our part, by the help of the Lord. Will you pray for us? Will you send words of encouragement?—A. S. Reynolds.

Warren, O., June 14.—I am at this place trying to assist two good brethren—Brethren O. W. Allen and O. C. Julian—in an effort to sow the good seed of the kingdom and establish primitive Christianity in this city, a city of something like forty thousand inhabitants. Warren is the county seat of Trumbull County, and is a part of "all the world" in which the gospel is to be preached. But it seems as though many of the loyal (?) congregations seem to think that sinners can get along all right without the gospel—that is, their actions indicate that they think that the world does not need the gospel, as they are not only not trying to have it preached, but some even try to hinder the preaching of the gospel to the people. Our meeting here is being held in the auditorium of the McKinley School Building, on Elm Street—a nice room, well lighted and seated. But we have to pay electric-light bills and two dollars a night to the janitor; so that the janitor will go away better paid than the preacher, all because congregations that are able will not do their duty in the way of supporting the gospel in places like this. Any congregation that may desire to have fellowship in the work here can send its offerings to Brother O. C. Julian, House No. 143, Perkins Road, Warren Ohio. I desire to acknowledge the receipt of the following contributions to aid not only in my work, but in my affliction: Brother W. Squires, $5; Sister Muirhead, $5. They are both of Ohio and noble disciples of the one Lord. Any one knowing of any other loyal disciples of Christ in or near Warren will please report the names to Brother O. C. Julian.—A. A. Bunner.

Denton, Texas, June 20.—Our meeting with Brother F. B. Shepherd, of Amarillo, closed last night, after two weeks, with the finest interest I have yet seen in Denton. The meeting began on June 5 and continued over three Sundays. The singing was taken care of by home forces, and it is believed we have not had better singing than in this meeting. The meeting was enthusiastic from the start. The members were ready and did not need to be worked up to get them into action. They sang, they prayed, they worked and smiled. However, the enthusiasm was heightened by the live, wide-awake, and even vigorous manner in which Brother Shepherd presented the gospel story. It is quite certain that the church has not had a preacher whose teaching was stronger and better and more calculated to stir and stick. This man does not play to the gallery, and yet he is possessed of a courteous and polite manner. He does not abuse people, and still he delivers the teaching in such a powerful manner that it is bound to drive conviction. He does not even hint at compromise. He does not seem to know the use of it. Brother Shepherd is a man of whom the brotherhood should be proud. He is an able teacher, is bold and fearless, and is full of zeal for the cause. In addition to this, he has impressed us as a man of pure life and one who can be trusted. May God bless him in his work, and may his people appreciate him and stand by him in forwarding the Master's work, for which he pleads in such a vigorous manner. Twenty-six were baptized, two were restored, and there were nine by membership, thus making thirty-seven in all. But this is not all the good by any means. The church is greatly strengthened and built up as a result of the meeting. This was shown in the fact that the contributions were the largest ever known here, there being near four hundred dollars placed in as freewill offerings for the three Sundays. The writer continues with the work according to arrangements already made, and there are plans for excellent work for the summer. We request the prayers of God's people everywhere that the Lord's work may continue to prosper to his glory. Brother McCurry, one of our elders, will start a meeting at Bolivar next Sunday morning, and the writer will join him after Sunday. This is what we intend to be the beginning of a number of meetings to be held by the church around Denton this summer.—R. D. Smith.

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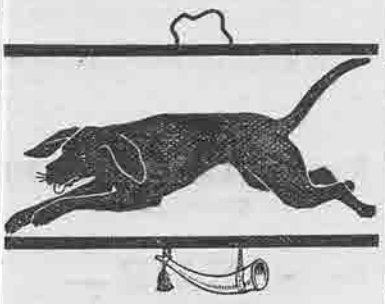

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Good Start at Columbus, Miss.

BY D. N. BARNETT.

Visiting the church here, I find that Brethren Cayce and Harding have started a good work. The members seem very earnest and determined to stand steadfast for primitive Christianity. They have purchased a good, well-located brick building from the Cumberland Presbyterians for twenty-one hundred and thirty-seven dollars and fifty cents. One brother closed the trade with one hundred dollars, his savings. Their first note will be due in about thirty days. Most of their thirty-one members are women and young people. Eight male members to shoulder the debt. Five of these are on salaries of two thousand dollars and less; one, between three and five thousand dollars; two farmers, and one claims he is heavily involved. These families have saved no money. Two hundred and seventy odd dollars is promised on first note, and some will have to borrow what they have promised. With help on first payment, they think they can make it all right; and help they must have, for this place has ten thousand five hundred inhabitants, with no congregations near it. This city should become a Corinth to sound out the gospel through Mississippi and Alabama. I hear business men say the lot is worth the money. I make this appeal because I believe the members are worthy of help and will sacrifice and put forth an earnest effort to meet their obligations. Mississippi is indeed a mission field for New Testament Christianity. We cannot afford to neglect it any longer. It is a sin to start a work and fail to get behind it until it can stand alone. So please send your donations to Brother B. E. Seal, Box 103, Columbus, Miss. I hear that some are saying the brethren will never pay for the building; but I hope and pray that we may show the world that some good, noble Christians are behind them, determined that apostolic Christianity shall succeed in Mississippi.

The Church at Pine Bluff, Ark.

BY V. M. ROREX.

The church at Pine Bluff, Ark., is now located in their new building, corner Twentieth and Elm Streets. This is the fruit of the labor of a small band of loyal disciples which began meeting in the homes of members in March, 1914. At that time there were three members of the church who began meeting on Lord's day. Since that time we have met in homes, in the courthouse, and in a hall. In 1919 we bought a lot and paid cash for it. About two months ago we put up a house, and have it in such a condition that it can be used; however, it is not completed, as we did not have enough money to complete it, and we are about two hundred dollars in debt to the contractor for the work so far done on it. We have invested now in the property nearly two thousand dollars. Most of this money has been contributed by the members locally, although we have received some help from the outside. There are now about fourteen members of the congregation here; and since we are in our own house of worship, we will have a better chance to grow. We need to spend one thousand dollars more on the house to complete it; and if there are any liberal Christians that read this, I will say that you could render us a great service and your money would be well spent if you would have fellowship with us in this work. The church at Pearl and Bryan Streets, Dallas, Texas, kindly sent Brother A. O. Colley to hold a two-weeks' meeting for us when our house was ready to be occupied, for which we express our thanks. Two were added to the church by his preaching. Brother J. L. Pummill, of the same congregation, was also an invaluable aid to us in this meeting. The following have sent contributions: Mrs. D. G. Smith's Sunday-school class and the church of Christ, Stevenson, Ala.; J. W. Fincher, Fort Towson, Okla.; C. G. Moody, Idabel, Okla.; Mrs. W. L. Jones, Mrs. J. Beasley, Mrs. Ida Hale, and the church of Christ, Waldo, Ark.; Warren Starnes, Dallas, Texas; S. T. Garner and Fred Hollis, Camden, Ark. We will gladly welcome visiting and traveling brethren who may be here on Lord's days. Our house of worship is located in a good residence portion of the city. To reach it, take Cherry Street car to Twentieth Avenue and go two blocks east. If you can help us, send contributions to V. M. Rorex, 1701 Olive Street, Pine Bluff, Ark.

Eternity is crying out to you louder and louder as you near its brink. Rise, be going. Count your resources; learn what you are not fit for, and give up wishing for it; learn what you can do, and do it with the energy of a man.—Selected.

Said a heathen to a missionary: "There must be something in your religion which makes you come all the way out here to tell us of it. I am sure I would not go so far to tell you of mine."

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Meeting in North Carolina.

BY J. D. TANT.

I closed my last meeting in North Carolina with five baptized; then went back to Statesville, where I held my first meeting, preached one time, and baptized three more. Then I went back sixty miles east to Warner's Chapel and spent one night in discussion with Brother Campbell, a good man, but who, like all anti-Sunday-school preachers, misrepresented most of the church of Christ by claiming that we have discarded the Bible and substituted "literature." I showed the large congregation present that literature is only human helps to better understand the Bible; that it includes all translations out of Hebrew and Greek, all Bible maps, chapters and verses, also all references, as well as song books, and that no man can oppose one without opposing all; and that literature is either spoken or written—that when Brother Campbell gets up and explains a lesson, his explanation is oral literature, and if he writes the same explanation and sends it out for people to read, it is still literature. Brother Campbell agreed that it is all right for me or Brother Elam to ask questions on the Bible and let the students answer them; but in case we should write or print our questions and let others ask them, such would be unscriptural. This seems to be the contention of all anti-Sunday-school teachers who are opposing Bible study in class form. I talked to several outsiders who told me that many members had made themselves repulsive in their community by claiming that they would rather their children would go fishing or cut wheat on Sunday than go to Sunday school. I am glad to state that out of the four metings I held in North Carolina, I educated three churches out of their anti-Sunday-school ignorance, and now the young who loafed each Sunday have gone to studying the Bible with human helps, and I look for a better Bible knowledge in North Carolina. W. L. Reeves was with me the last night, and did much good in showing the people it was no departure from the Bible to use all Bible helps we can get.

Fear Not.

Jesus repeatedly urged his little spiritual family to be not afraid. He knew the loneliness of each heart while surrounded by the barriers of the flesh; he knew our fear lest we should fail of receiving the kingdom; he knew our fear that death might end all and usher us into the great darkness. So he constantly said, "Fear not," and urged us to "let not your heart be troubled, neither let it be afraid." He indorsed his own utterances by showing a fearlessness which excited only wonder in those who saw it, and that fearlessness took its rise in his own certainty of relationship with the God whom he knew as his Father. Everything was in his Fathers' hands, from which nothing could pluck them. Everything was ordered by his Father, and against him no one could exercise any power which was not given by his Father. The cup of bitterness was given to him by his Father; and when the last moment came, it was still: "Father, into thy hands I commend my spirit." Knowing such a God as this was the secret of his fearlessness; and, of course, as a necessary sequence, it was in his Father's house that there were many mansions.

All through his earthly life it had been, "My Father worketh hitherto, and I work," because "I and my Father are one;" and when death was vanquished and the grave emptied, he said he would "ascend unto my Father." The reality of this unique relationship, with all that it implies for those who are in him, is indorsed by the resurrection; for is he not declared to be the Son of God in power by the resurrection from the dead?—Episcopal Recorder.

Mere continuance of personality after death is only the bare framework of the Christian hope. The revelation which Christ brought is a revelation of life rather than of existence. A life lived with Christ, nurtured by him, sharing in his fullness, drawing from him its energies—that is the Christian life. It is a life which death cannot destroy, but rather sets free for its true consummation.—Selected.

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Conditions in Union, S. C.

BY THOMAS H. BURTON.

For the lack of finishing, our house is damaging. We owe about fifteen hundred dollars for lumber and mill work, and the ones who have been so nice and patient with us are wanting and needing their money. I have tried many times to borrow enough to pay off the debt and to finish the house, and have made a flat failure each time. This being a cotton country, it is taking about all the surplus money for the farmers to make a crop on; and, too, we are strangers, and the people have no desire to help promote something that is against their religious inclinations, especially when money is so scarce. I have begged and pleaded for this through the papers, by letters, and in person, until it seems that "this one thing I do." I have given all that I had for this work and am determined to stay with it, but it does seem that there should be one in the brotherhood who could lend us the money to at least pay off the debt. The way we have neglected finishing this house is not a disgrace to the cause we represent, but it seems to me that it is almost, if not altogether, a disgrace to the ones who represent the cause, who are able to finish the house and will not do it. How many millions of dollars are there in the brotherhood, and still we say that we are not able to have one house in a whole State! Isn't it awful to be so poor?(!) Will a man rob God?" God says to such people: "Ye are cursed with the curse; for ye rob me, even this whole nation.' (Mal. 3: 8, 9.) To rob man is an awful crime; but what must it be to rob God? Isn't it likely, if some people who love riches so well were to get to heaven, that they would want to rob God of his rainbow-circled throne, tear the beautiful pearly gates from their hinges, dig up the gold-paved streets, and take the beautiful jasper walls of the city, and store them all up for their own personal use? Do you suppose that a man who robs God in this life would appreciate a home eternally with the One whom he has robbed? Just think what we could do if the brotherhood would put into the treasury of Jehovah that which rightfully belongs to him! Where are your treasures? Brethren, please come to our rescue and help us finish our first house in this State. Surely there are some who are able and have not contributed to the work who are anxious for the cause to be established in this place. Will some one lend us the money and take first mortgage or personal security? Many say: "I would like to help, if I were able." How much are you (congregation or individual) willing to promise to give within the next twelve months? Just drop me a line stating that you promise to give so much, payable weekly, monthly, quarterly, or any way that suits you, so I will know how to make my arrangements. I certainly hope and trust that this will be the last appeal that I will have to make for the building fund. Certainly enough has been said. Let's do, now, and talk more later. The clause is in the deed. Send all communications to me, and I will acknowledge same by letter. If you fail to hear from me, write me within a few weeks. Pray for us, and then help answer your prayer.

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GOSPEL ADVOCATE

Volume LXIII. No. 27. NASHVILLE, TENN., JULY 7, 1921. $2.50 Per Year, in Advance.

THE CHRISTIAN STANDARD OF SUCCESS

(1 Cor. 12: 31.)

The world's standard of success and the Christian standard are very different. In the struggle of life the prizes that worthy men seek to win are on the material plane, whereas those which the Christian sets before him are on the spiritual plane. As Paul expressed it: "They do it to obtain a corruptible crown, we an incorruptible."

One part of the work of Christ is the redemption of life from material aims and ideals. A true Christian is one whose aims and ideals are spiritual—he subordinates the material to the spiritual and is ready to suffer the loss of outward things if only he can secure spiritual gain. Nothing is more urgently needed in the present day than a clearer setting forth of the Christian conception of life's true values, and especially a clearer conception of the Christian standard of success. In our popular magazines the standard that is generally held up is the monetary one. The young people of the land are told with endless reiteration how, by the practice of industry, thrift, and self-determination, they may climb the ladder of success, and from poor boys become multi-millionaires. The attainment of great wealth is set forth as the goal of human ambition and the crowning evidence of human success.

The same standard of material success is alluringly held forth by many modern religious cults, which promise to their votaries "health, happiness, and prosperity;" and, as in our Savior's day, the multitude is drawn by the prospect of the loaves and fishes.

According to Jesus, a man's true life "consisteth not in the abundance of the things which he possesseth." It consists in what he is, in the spiritual treasures which he has accumulated, and in the use which he has made of his earthly possessions in ministering to the world's weal. The most successful lives are often those which have been adjudged failures; they are lives in which the paradox holds good: "As poor, yet making many rich; as having nothing, and yet possessing all things."

The price which men have to pay for worldly success is often a heavy one. Not to speak of the gnawings of conscience, there is the gradual fading out of youth's golden dreams, until life becomes stupidly prosaic, and the soul is haunted by the bitter reflection that the heavenly birthright has been bartered for a miserable mess of pottage. The loudest laugh of hell is said to be the sin of dying rich, and that is true if the attainment of riches has not led to the enlargement of manhood and the enrichment of life.

In the text quoted above we are admonished to "covet earnestly the greater gifts," and the one gift which is to be desired above all others is that of love. To win love, as Mrs. Browning has said, is to gain life's highest prize. No one who has learned to love can be altogether a failure in life. The gifts of love are greater than gifts of gold, and will do more to increase the world's happiness than anything else one can bestow. A full, rich, satisfactory life has been well defined as consisting of three things—"something to love, something to do, and something to hope for." Whoever has these has found life's highest fulfillment.

CURRENT THOUGHT

New Bible for the Blind.

The New York Bible Society has just issued the first book of a new edition of the Bible for the Blind. This is in the new universal system of raised type for the blind, called a revised Braille Grade One and a Half, in the King James Version. The Gospel of John is the first to be issued, and other volumes are in course of preparation and will follow closely, until the whole Bible has been printed.

It will be a source of great pleasure to many of the seventy-five thousand blind people in America to have the Scriptures in the new form. This new system of raised type in Grade One and a Half, which is becoming the universal system for the blind in this country, is much simpler and easier to learn than any of the older systems. It has only forty-four contractions, while Grade Two has one hundred and seventy-seven. This has prevented many from learning to read. The new type, which can be easily learned, is becoming the one system for general use. The New York Bible Society issues this at a low price and gives away large numbers of books to those who cannot afford to buy them. It is enabled to do this because of generous contributions, and it is suggested that many may be glad to provide free books, or the entire Bible, for one or more blind persons unable to buy.

A Blind Bible is different from one that people who can see are accustomed to, not only in raised type, but in the fact that much larger books are necessary. The entire Bible consists of from eight to fifty-eight volumes, twelve by thirteen inches in size, and the type is chiefly dots and signs embossed on a page so that the fingers resting upon them detect the letter or word represented. Editions of the Bible for the blind cost from twenty-five to seventy-seven dollars, according to the kind of type. Necessarily, in giving a Bible or portion of it to a blind person, that style must be furnished which the person can read.—Homiletic Review.

When Jesus was here on earth, he was particularly kind and helpful to the blind. This was in accord with prophecy: "He hath sent me to proclaim release to the captives, and receiving of sight to the blind." We are not surprised to read that "to many that were blind he gave sight." In giving instructions about feasts, he said: "When thou makest a feast, call the blind." I do not know of a more Christlike action than to perform a thoughtful deed or speak a kind word to the blind. There are none who appreciate kindness so much as this class of people. Yet we pass them nearly every day in our large cities unheeded. The New York Bible Society deserves commendation for its notable achievement.

✡ ✡ ✡

Snobbery.

Some one has said: "Good Lord, deliver us from the snob." And, perhaps, this is a prayer which, though unexpressed, is in the majority of hearts. Yet the snob is ever with us—we see him on the street, in the public dining room, on the train, in the place of business, and sometimes at church.

For some reason, in his own imagination, the snob regards himself superior to most of his fellow creatures; nor does he hesitate to parade the self-conceit which makes him ridiculous in the estimation of well-balanced people. Perhaps it is not charitable upon their part; nevertheless, they call him a "highbrow"—and we are not inclined to censure them.

The snob in general society is to be deplored, but the snob in religious circles is the most reprehensible creature on earth—he wears the Christian cloak, but violates the greatest of all Christian graces, humility. It is doubtful if one could read a single chapter in the New Testament without running across something that rebukes snobbery. —Christian Standard.

One of the saddest things about the snob is that he does not know how poor and weak and miserable and blind he is in the sight of God, and how ridiculous he appears to sensible people. Everybody knows he is a snob, but he does not know it himself. On the other hand, his whole demeanor seems to say: "I thank thee Lord, that I am not as other men are." What a blessing it would have been to that self-righteous Pharisee if he had been like his neighbor in recognition of his littleness! The preacher-snob is the worst of the ilk. He is the high and mighty personage who believes that *his* logic is invincible and his *ipse dixit* settles the discussion. Like Diotrephes, he would love to have the preëminence. He would become the self-constituted "cock of the walk." The number of snobs in the world would make a great company. Sometimes I wish that they might be deported to some island and live entirely to themselves. Enjoying each other's talk would be about the worst punishment that might be inflicted. Perhaps it would be the best and quickest cure for their bumps of pride and self-conceit. But where on earth would you find an island big enough to contain them?

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The Composed Mind.

This art of resting the mind and the power of dismissing from it all care and worry is probably one of the secrets of energy in our great men. It is generally said that Edison, the inventor, finds four hours' sleep sufficient for his needs and that he works for eighteen hours. If that is the case, I can conceive him as a man whose mind, in spite of the nature of his work, has the power of banishing all the problems and difficulties of the day. This, I understand, was also one of the secrets of the energy of Gladstone, and probably also of many other great men who have the power to free their minds entirely from the business of the day in dreamless sleep. Look into the face of Napoleon, and besides the cruelty there you will see that perfect composure and calm which stamps him as a man of great reserve power.—J. A. Hadfield, in The Spirit.

It is an easy thing to say to another, "Be composed, keep quiet, don't worry;" but sometimes it seems almost impossible to be composed. Edison may have worked out some plan whereby he can sleep as he works with clockwork precision; Gladstone may have learned how to free his mind from the business of the day; and even the great Napoleon may have practiced calmness along with his cruelty; but how can we lesser mortals learn the art of self-mastery? We must find our greatest help in learning to imitate the greatest of all examples, the Lord Jesus Christ. We should not only study what he taught on the subject of anxiety, but we should note especially how he practiced what he preached. "When he was reviled, [he] reviled not again." With the dark shadow of the cross looming across his pathway, he could attend to the Passover, institute the Lord's Supper, and engage in quiet, serious conversation with his disciples. Sleep does not always indicate perfect composure. Convicted criminals are sometimes the hardest sleepers. There may be the sleep of indifference and neglect. But doing God's will under the most unfavorable circumstances does indicate the true composure of life that we need. Christ alone can give us the blessing. "Peace I leave with you; my peace I give unto you: not as the world giveth, give I unto you."

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The spiritual leadership of the church is still in the hands of Jesus. The right hand of God is the place of authority and power. From that exalted throne our Lord controls the destinies of his saints upon earth. His great designs are spread upon the man of the ages and his purposes are slowly but surely coming to a perfect fruition. From the excellent glory he watches the fight between right and wrong, and sends his angel messengers to help in the fight. God has committed judgment to him, and we are fast hastening to the time when from his throne he shall offer the final judgment upon the living and upon the dead. If we love him, we need not fear; for he is our Comrade in life, death, and the great hereafter.—C. E. Coles.

OUR CONTRIBUTORS

"From House to House." (Acts 20: 20.)

BY S. P. PITTMAN.

There was a time in the history of the medieval church when very little stress was laid upon public preaching. Practical Christianity was based upon superstition, and public worship was almost totally ritualistic. Only occasionally pious preachers with fiery eloquence stirred men's souls with public proclamation and strong denunciation. Savonarola of Florence was a noted example of such extraordinary characters.

Later on the Christian world swung to the other extreme, and undue stress was laid on pulpit preaching. The errors incident to this extreme are obvious. The pulpit affords an opportunity for the professional preacher to ply his trade and to exploit his powers of rhetoric and oratory. It creates the impression, too, that the chief feature of the worship is to listen to the sermon. This latter idea is so strongly intrenched that attendance at services on the first day of the week is gauged by the presence or absence of the "minister," or by the popularity or unpopularity of the one who occupies the pulpit.

Public speaking is undoubtedly an important factor in evangelizing and Christianizing the world. At the inauguration of the church, a powerful sermon, preached by the inspired apostle, brought a response from three thousand—an auspicious opening, indeed. Subsequently there were public speeches made by the same apostle at Solomon's porch, and by the apostle Paul at Antioch, on the Hill of Mars, and on the castle stairs. Thousands during the apostolic age were led to obedience, and hundreds of thousands since, by public preaching. All this is admitted.

But neither the church nor the preacher should rely entirely upon pulpit preaching as a means of getting the gospel before the public. The Ethiopian eunuch learned the truth of the gospel through private preaching. A little group had gathered in a semi-public service when Lydia heard the word. It was in the private home of Cornelius that the Gentile was introduced to Christianity. Had they depended upon public preaching, probably neither the eunuch nor Lydia nor Cornelius would have known the joys of being a Christian.

Advantages of Private Preaching.

One of the cardinal principles of the religion of Christ is its universality. The invitation is extended to all. It is not an exclusive system. The alien must not be permitted to say: "It is for the public, I know, but not for *me* especially." When some one in love carries the "good news" into his home, he can say: "It is for *me;* Christ died for *me;* I *know it* now."

Again, personal contact in the home is good for both preacher and hearer. It is calculated to impress the idea of equality. Paul could never have become "all things to all men" had he not gone into the homes of men. It was his claim that at Ephesus he had taught them "publicly and from house to house." One of the greatest needs of the preacher, after purity of character and zeal for the cause of truth, is his adaptability. This can best be fostered by "house-to-house" work.

A third advantage, and one I wish to stress in this article, is that *any* Christian, man or woman, can do this kind of work. Priscilla as well as Aquila *could* and *did* teach Apollos "the way of the Lord more perfectly." With this in view, no sister should complain that there is nothing that she can do for the Master.

Sister Annie Tuggle.

The real object of this article is to get before the brotherhood the commendable work undertaken by our colored sister, Annie Tuggle. Those who know this sister know her as a devoted member of the church of Christ, with a burning desire to accomplish something for the cause of her Master among her own people. It is useless to emphasize to Christian readers the importance of carrying the gospel to the negro race. It is equally unnecessary to say that we have sadly neglected that race—a race susceptible to correct impressions of truth and righteousness when presented in a simple, sincere manner.

It is evident, too, that one of their own color and kin can come nearer reaching them with the gospel. It is Sister Tuggle's aim to go "from house to house" among the colored people of Nashville, teaching lessons of morality and spirituality, and, as opportunity presents itself, dropping suggestions as to better domestic methods and better sanitary conditions.

She has been in Walden University—Preparatory Department—and desires to resume her studies in the fall. She is pursuing her literary studies, not to educate herself above or away from her people, but better to equip herself for the work of elevating and Christianizing them. This is a noble aim, and one that should appeal to every white reader. To those who love the cause, who see the need of more personal work, and who realize that the colored people have been neglected, I will say that a little contribution from each one will enable her to pursue her studies further and will sustain her in her present field of labor. Send all contributions to Annie C. Tuggle, 1039 Twenty-first Avenue, North, Nashville, Tenn., and I feel sure they will be received with gratitude and acknowledged, and you will be more than repaid in the consciousness of a duty performed.

The Flood—Its Extent.

BY H. LEO BOLES.

There has been much trouble and confusion in the minds of many as to the extent of the Flood. Was it universal or limited? Was it universal with respect to man and partial with respect to the surface of the earth? Since man occupied only a small area at that time, why should the Flood be universal with respect to the surface of the earth? From whence came all the water, if it was universal with respect to the earth? Did our earth swing in space "like a single drop of dew in midheaven?" If the Flood was universal with respect to the surface of the earth, where is the water now? Were all that breathed destroyed? Were the fish and sea animals drowned in the Flood? How could the Flood drown fish? How did Noah catch all species of animals? Were only the species of animals that were found in the localities inhabited by man preserved in the ark? How could the ark with its given dimensions hold all species of animals? What was the freight weight of the ark?

These and many other questions have been asked; some of them to cast doubt upon the Bible account of the Flood; others are asked in ignorance of the Bible narrative. The account found in Genesis states that "both man, and beast, and creeping things, and birds of the heavens," were to be destroyed. Again, that "all flesh had corrupted their way upon the earth;" and again: "The end of all flesh is come before me; for the earth is filled with violence through them; and, behold, I will destroy them with the earth." Noah was told: "Behold, I do bring the flood of waters upon the earth, to destroy all flesh, wherein is the breath of life, from under heaven; everything that is in the earth shall die." Again, he was commanded to bring into the ark "of every living thing of all flesh, two of every sort shalt thou bring into the ark, to keep them alive with thee; they shall be male and female. Of the

birds after their kind, and of the cattle after their kind, of every creeping thing of the ground after its kind, two of every sort shall come unto thee, to keep them alive." (Gen. 6: 19, 20.)

This result is recorded: "All flesh died that moved upon the earth, both birds, and cattle, and beasts, and every creeping thing that creepeth upon the earth, and every man: all in whose nostrils was the breath of the spirit of life, of all that was on the dry land, died. And every living thing was destroyed that was upon the face of the ground, both man, and cattle, and creeping things, and birds of the heavens; and they were destroyed from the earth." (Gen. 7: 21-23.) No one can deny that the Bible description uses universal terms—"all flesh," "all in whose nostrils was the breath of the spirit of life," "all the high mountains that were under the whole heaven were covered." These and similar expressions show the universality of the terms used. It has been claimed that these expressions are mere figures of speech. Solomon used this expression: "I have seen all the works that are done under the sun." Again, we find in Gen. 41: 54-57 that the famine was "in all lands" and over "all the face of the earth," and that "all countries came into Egypt to buy grain." Again, we find the expression that "there were dwelling at Jerusalem Jews, devout men from every nation under heaven." (Acts 2: 5.) Again, Paul uses this expression: "That your faith is proclaimed throughout the whole world." (Rom. 1: 8.) We are told that "Jerusalem, and all Judea, and all the region round about the Jordan," went out and were baptized of John in Jordan." Many other universal expressions could be cited which are to be understood in a limited sense. Frequently universal language is used to denote a large number. We use the expressions, "everybody knows" and "the whole country was aroused," but no one interprets these expressions literally; they denote a large number without expressing totality. It is claimed that the expressions used in Genesis with reference to the Flood should be understood in like manner.

We do know that whether these terms are to be used in a universal or limited sense, that the Flood accomplished the purpose of God. The Flood may have been partial to the earth, though universal in respect to man and animals. The object of the Flood was the destruction of man and all that had corrupted the earth, and the Flood was extensive enough to accomplish this destruction.

Many think that the population of the earth had not spread beyond the boundary of Western Asia. However, we have no way of ascertaining to what extent man and animals occupied the face of the earth at that time. Recent discoveries claim to have brought to light remains of prehistoric man from all over the Northern hemisphere, showing that long before the time of the Flood man had become very widely scattered on the face of the earth. If these recent discoveries are true, and man thus occupied the whole face of the earth, we must conclude that the Flood was universal with respect to the earth as well as regards man. There is every reason to believe that this catastrophe was "coextensive with the human population of the world."

In every branch of the human family traditions of the Flood are found; and many of these traditions bear a remarkable likeness to the account given in Genesis. These traditions, so nearly alike, can be accounted for only by the origin of all being the same. If any one cares to investigate these traditions, he may find them in the literature of the different nations. They are known as "The Egyptian tradition," "The Indian," "The Chinese," "The Greek," "The British," "The American Indian," "The Babylonian," and "The Cuneiform Tablets." All of these are deeply imbedded in the literature of these different nations. Some of these traditions cannot be traced back so very far in the literature, yet these traditions have been handed down and help to verify the Biblical account. Of course, as is to be expected, these different accounts differ very much from the Biblical Deluge; however, they help to confirm the reality of that account found in Genesis.

We are told that the windows of heaven were opened and the fountains of the great deep were broken up; that the waters above and the waters beneath came together and deluged the earth. Scientists have tried to figure out the amount of water that would be required to deluge the earth, and they claim that there is not enough water now upon the surface of the earth in all the bodies of water to cover the mountains "fifteen cubits and upward." He who makes sphere to balance on sphere in the great system of nature can make one element check and control the rage of another in the subordinate economy of our little globe. The dominion of any one element over all the others would soon prove fatal to all the others. Jehovah has the power to blend elements and balance them, producing wonderful harmony, making this earth a delightful abode for man.

The Church.

BY FLAVIL HALL.

I trust it will be agreeable with the editors and readers of the Gospel Advocate for me to be given space for a few words in regard to the Kurfees-Lewis Discussion.

The jailer and his house (Acts 16) means the jailer and his family. The house of God means the family of God, and the house of God is the church of the living God. The church being the family of God, it embraces all the children of God. The church of Christ, or church of God, in any locality embraces all the baptized believers of that locality who love the truth and who are striving to walk in it, as the Lord has added all such to his church. (Acts 2: 47; Mark 16: 16.) This is Brother Kurfees' position, and to it I think Brother Lewis agrees. But it seems to me it is almost impracticable to always so designate the said class of believers among the Baptists, "digressives," etc., so as to embrace them in the use of the term "church of Christ" with the local meaning.

Since "ekklesia" (from which "church" comes) means a congregation, or assembly, may not "church of Christ" be applied to a congregation of Christians who accept Christ as their Head, following the teaching of the New Testament faithfully, as set forth in Acts 2: 42; Col. 3: 16; and 1 Cor. 15: 58; 16: 1, 2, without any denominational distinctions or paraphernalia—may not "church of Christ" be applied to such a congregation without going outside to try to embrace others with the said distinctions and paraphernalia? Since the latter class fall short of the teaching of Christ in some things and go beyond it in other things, we cannot tell who among them love the truth and who try to walk in it—that is, those who are not presumptuous and willful. I heard the lamented David Lipscomb say he was asked if there were not whole congregations of Christians among the Baptists in the favor of God. He said he had to answer that he did not know: that they did not practice all of the apostles' teaching and in various things they added to the said teaching; and as to whether there were some congregations that were not willful and presumptuous in such teaching he did not know: that there were some individuals among them who were not willful and presumptuous he doubted not, but he could not distinguish these from others as long as they continued with those who are something else than Christians following faithfully the Lord's teaching. Presumption disqualified them for membership in the church of God, whereas there was mercy and pardon to a degree for errors not committed in a presumptuous way, as to what degree Jehovah only knew. That this view is correct, I have not a doubt; and, with this before us, I wish to illustrate as follows:

I knew a family by the name of "Brooker," and for several weeks there were members thereof that I know noth-

ing of, did not know of them as members of the family. Now, when I spoke of the Brooker family, I do not think the expression excluded those I did not know about, and yet I meant only those whom I knew. Did I do any violence to the Brooker family in my use of the expression? Likewise, does one do violence to the oracles of God or to the family of God in using the term "church of Christ," in which he means only a faithful congregation such as depicted above, who are manifestly subject to the law of Christ, which makes a congregation of believers manifestly a church (congregation) of Christ?

We often speak and write about "the disciples," meaning those who are disciples of Christ without denominational distinction and paraphernalia. Is there any violence done to the living oracles in this, though we believe there are disciples among those who are something religiously besides what the New Testament teaches?

It seems to me that such considerations as these should reduce the aforementioned controversy to a nonentity.

St. Catherines June Meeting.

BY O. E. TALLMAN.

The leaders of the church at St. Catherines sent invitations to brethren, both grouped and isolated, to meet them on June 11, 12, 13, for mutual edification and to worship God.

On Saturday at 3:30 P.M., with Brother H. Stevens leading, short talks were given from Bathurst, Fern Avenue, and East Toronto; Smithville, Jordan, Beamsville, Owen Sound, Cape Rich, Fenwick, and Pine Orchard.

At 8 P.M. Brother M. Watterworth delivered a splendid address—"As Unto a Light that Shineth in a Dark Place."

On Lord's-day morning, at ten o'clock, we met in the opera house (our meetinghouse would have been too small), where we listened to nine brethren make short speeches on the grand theme, "Brotherly Love." At eleven o'clock Brother Jackson, of Toronto, addressed the congregation, now seven hundred strong, on "The Efficient Church, Its Task and Program." Brother Jackson spoke with power.

Brother James Stewart, one of the oldest brethren present, presided at the Lord's table, using the words: "Whatsoever he saith unto you, do it." The fellowship was over two hundred and twenty-five dollars.

After the communion we adjourned to the park, where baskets were opened and the physical "inner man" refreshed.

Brother W. D. Campbell spoke to us at 3:30 P.M., "A More Excellent Way" being his subject, and again at eight o'clock on "Conversion to God." Brother Campbell's simple, plain, logical, forceful, but loving, presentation of the truth makes him a prime favorite among us all.

After the evening meeting there was a discussion regarding a more consistent living up to our plea of Christian unity, and progress made, we believe, in pointing the way to a scriptural unity of brethren.

On Monday morning Brother Helleyer, who was chosen by some of the churches to have the keeping of the funds they had contributed for evangelistic work in weak places, read his report to the assembled brethren (he will also send the report to each church directly), and arrangements were made for a larger work. In order to avoid the danger of building up an organization which would usurp authority which belongs only to the church, it was suggested that the churches in the Niagara Peninsula should administer their own funds, and likewise Meaford and vicinity would arrange for a helper in the work in that neighborhood, while Toronto and its surroundings will work together for the advancement of the Master's cause both at home and abroad.

Brother Gibson, of Toronto, made a strong appeal for more pronounced effort in support of the gospel in foreign fields, and we hope to see the churches doing more in the future.

At eight o'clock at night Brother C. W. Petch made one of the best efforts of his life—"The Everlasting Brotherhood."

Brother Rusnell, of Stouffville, announced that it was the intention of the church there to invite the brethren to meet with them next year sometime in June.

Brethren visited from most of the Ontario churches, many isolated brethren, and brethren from several States in the Union, and we could most heartily sing: "Blest be the tie that binds our hearts in Christian love."

Patience is by no means an easy virtue to attain. It is so hard to wait for what we desire; to be misunderstood; to be scorned and derided in our best endeavors; to fail, again and again, in our undertakings. It seems as if these things need not be, and we chafe against them with all our might. Yet Christ gave us the example of patience, not only with our sins, but with our negligences and ignorances, and we can do no less than emulate his example if we profess to love and serve him.—Waterbury American.

TEACHER'S TESTAMENT FREE.

The management of the Gospel Advocate has been fortunate in securing from Eastern publishers a shipment of the Teacher's Testament which we intend to distribute among our readers. To each subscriber who will send us a new subscriber at the regular subscription price of $2.50 we will send a copy of the Teacher's Testament absolutely free. This offer will be good for sixty days only. It is the most helpful Testament for the use of Sunday-school teachers, leaders, and scholars ever prepared. The Notes and Helps were edited and prepared by a joint Editorial Board of the foremost biblical scholars. The introductions were written by authorities of international reputation. The text is that of the American Standard Version—the latest translation—with proper names marked for pronunciation and the words of Christ emphasized in heavy-faced type.

Here are some editorial commendations:

The Baptist Teacher, Philadelphia: "The crowning feature is the wonderfully clear notes and comments at the foot of each page."

The Epworth Herald, Chicago: "The most practical, useful, and convenient Testament ever published."

The Youth's Companion, Boston: "It will give you new ideas and a fuller grasp of the teachings of Christ."

The Augsburg Teacher, Philadelphia: "The Notes and Comments are simple enough for the young. Scholarly and thorough enough for the older members of the household."

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LOS ANGELES NOTES

By S. H. HALL,
2669 North Sichel Street.

House of worship, corner Altura and North Sichel Streets. Take North Broadway car to Sichel, then one block to left.

The Pomona Revival.

At this writing we are trying to close the Pomona revival. It was our intention to close on Sunday night (June 19), but we had out our largest crowd and four confessions. The meeting was announced for Monday night, and we had our largest Monday-night crowd, with three confessions, one from the Baptists, and one formerly a member in Texas who had moved into that town. So the good work goes on from night to night, with the intention of closing the first night we have no additions.

As has been stated before, Brother S. E. Witty is my helper in this revival; and I can say, in all sincerity, that he is unexcelled. Something was said in last week's issue on this page about the deadly effect of envy and prejudice on the souls of men. I have wondered if Witty could be envious and jealous. He is loved devotedly by the Ontario congregation, and to say he loves the church there is expressing it mildly. But he is just as interested in the work at Pomona, Riverside, Downey, and Los Angeles. He loves all and is interested in all, and rejoices as much in the success of others as he does in his own. And who will say this is not the divine nature? May God help us to partake of this nature and "rejoice" with each other over our successes and "weep" with each other over our failures.

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The Montebello Meeting.

Brother Riggs is now in his second week at Montebello, being assisted as song leader by Brother J. B. Ellmore. The tent was full Sunday night, and the attendance last night (Monday) was good. There has been one confession and baptism and one from the Baptists who had been scripturally baptized. The one baptized had been formerly a Baptist.

Our house was filled at Sichel and Altura Streets last Lord's day, with three added by statement to the number of our local forces.

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Some Mistakes.

1. There is no mistake that could hurt us more than to fail to forgive an erring brother when he repents and begs for forgiveness. If you will turn and read carefully Matt. 18: 21-35, you will see that it is not possible for those who will not forgive to be saved. God's forgiving us certainly depends on our forgiving others. In other words, as to whether God will forgive us or not is left with us. *He will* if *we will*. And it is just as certain that he will not forgive if we do not forgive.

2. It is a mistake for any one who claims to be a Christian to rejoice over the fall of a brother. The fact is, no man in whom the spirit of our Lord dwells ever does such a thing. If, on learning of the sins of any man, even my bitterest enemy, I should discover the slightest sensation of joy, I would know that I am as bad as, if not worse than, the brother over whose sins this sense of joy comes. It is easy to learn if God rules in your soul. Watch your emotions when you hear of others sinning and of others succeeding. That man who glories over the fall of a brother in Christ is worse than the fornicator. He hates his brother, and the Book says: "He that saith he is in the light and hateth his brother, is in the darkness even until now." (1 John 2: 9.) "Whosoever hateth his brother is a murderer: and ye know that no murderer hath eternal life abiding in him." (1 John 3: 15.)

3. It is a very, very serious mistake to say that the excessive loads we take upon ourselves produce physical weakness and make us more liable to sin. If this be true, then the ones whom we should expect to sin less in the church are those who take things easily and never overload themselves. I cannot believe that Paul, who "labored more abundantly than they all" (1 Cor. 15: 10) in the days of the apostles, was the one most liable to sin. I do not believe that taking on excessive loads in the service of our Lord, that have a tendency to wear the body out, weakens the spiritual nature and develops the carnal nature. No, a thousand times no! This is to make excessive labor for the Lord dangerous and a thing to be discouraged. It is contrary to every scripture in the Bible on the reward of true service and sacrifice and flies in the face of scientific facts about ourselves. The overworked man, bodily, is the less liable to sin. The weaker the body, the better chance the inward man has to rule and reign. The man most liable to yield to fleshly desires is the man who pampers the flesh, feeds it well, and never overworks it. I think I have heard of doctors advising some who had difficulty in controlling the flesh to engage in most excessive manual labor. Hard and persistent and devoted service to our God is the best shield we have. You are never in danger while working hard for the cause of our Lord and Savior. So keep busy, brethren.

How Do You Think?

BY H. C. FLEMING.

"As a man thinketh, so is he."

Thoughts are the seeds from which actions spring. He whose thoughts are of evil seeds is sure to fall into wicked deeds. It matters not whether it is you or I, we will surely die, if we fall away. The abundance of thoughts have the control of the actions. Actions bring results. If the mind is filled with good or bad thoughts, from them are the actions. If they are good, we cannot have too many of them; but if bad, we should cut out and reduce them—gather the bad together, cast them away, and thereby leave room in the mind for the good to enter.

Thoughts come to the mind through one or more of the five senses. If through the sight, the eyes must be blinded to the evil ones. "Ye have heard that it was said by them of old time, Thou shalt not commit adultery: but I say unto you, That whosoever looketh on a woman to lust after her, hath committed adultery with her already in his heart." (Matt. 5: 27, 28.) When such a thought comes to a man, he should turn his eyes away from the woman, lest his thoughts lead to the action with her or some other.

The feelings and sensations can be controlled by the will. If the mind is about to be overcome by these, we can assert the power of the will—cast them aside.

In hearing, the Savior admonishes: "Take heed what ye hear." (Mark 4: 24.) When smutty yarns and vulgar stories are being told, we have the power to turn away or stop our ears.

The range of hearing is very great. We may hear by reading; therefore, the matter we read should be pure and upright, instead of such as brings impure thoughts. Our actions will be, in a great measure, according to what we hear or read.

But what of tasting? Our minds may become so depraved by hearing evil words that we may become as fond of evil thoughts as we are of good things to eat. "Touch not; taste not; handle not." (Col. 2: 21.)

The decaying of physical substances is often very offensive, but no more so to the upright than foul, vulgar language. As we hold our noses and turn away from

foul odors, so also should we do with reference to the impure talk of filthy minds.

"Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things." (Phil. 4: 8.)

God's Forgiveness and Ours.

BY A SISTER.

It would be absolutely impossible to forgive some wrongs if we did not look at the matter from God's viewpoint and recognize his authority when he commands us to forgive "until seventy times seven."

Possibly the simplest and easiest way to understand God's manner of dealing with us is to consider his Fatherhood—how he is infinitely more loving and tender than an earthly father, and understands us better. He knows how it comes about when we fail to come up to the standard, how in times of physical suffering and disappointment we become discouraged, and then how easily Satan gets the victory. He knows also how we fail to love each other rightly, and even forget to stand together as Christians should and pray for each other, but, instead, find fault and criticize harshly.

"Oft we err in human blindness, and forget that we are dust,
And miss the law of kindness in our struggle to be just."

We should understand, too, that God's forgiveness is complete, instantaneous; he cherishes no hang-overs to torture the soul of the penitent child. "As far as the east is from the west, so far will he remove our transgressions from us." And again: "Like as a father pitieth his children, so Jehovah pitieth them that fear him."

In the case of "the prodigal son," the best example of the way God deals with an erring child, the father not only forgives, but is anxious for him to come home, goes out to meet him, gives him the best robe, puts a ring on his hand and shoes on his feet. The selfish son who remained at home is a very good type of the average Christian's forgiveness one of another. No wonder David said: "Let me fall into the hands of God, and not into the hands of man."

There is no alternative left to us. All avenues of prayer to God are closed unless we are willing to forgive as we hope to be forgiven. "As," in this connection, is like a hinge which opens the door of God's forgiveness to us. If men were not so quick to judge harshly, no doubt more people would be willing to make confession of sins and ask for prayer and help. As Tennyson beautifully expresses it:

More things are wrought by prayer
Than this world dreams of.
Wherefore let thy voice
Rise like a fountain for me night and day;
For what are men better than sheep or goats,
That nourish a blind life within the brain,
If, knowing God, they lift not hands of prayer,
Both for themselves and those who call them friends?
For so the whole round earth is every way
Bound by golden chains about the feet of God.

Growing Old.

The days grow shorter, the nights grow longer;
The sorrows thicken along the way;
And life grows sadder, but love grows stronger
For those who walk with us day by day.

The tear comes quicker, the laugh comes slower;
The courage is less to do and dare;
And the tide of joy in the heart falls lower
And seldom covers the reefs of care.

But all true things in the world seem truer,
And the better things of earth seem best;
And friends are dearer, as friends are fewer,
And love is all as our sun dips west.

Then let us clasp hands as we walk together,
And let us speak softly in a low, sweet tone,
For no man knows on the morrow whether
We two pass on or but one alone. —Selected.

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There is always a great conflict being waged between the flesh and the spirit. The struggle on the part of the soul is to realize itself in the perfect joy of affinity with its Creator. The struggle on the part of the flesh is one of obstruction to the spirit—a struggle in which the baser passions try to dominate and to gain the ascendancy. This is what usually results when man lives apart from God, and, by so doing, fails to place a right value on his own soul—Henry Lowndes Drew.

AT HOME AND ABROAD

G. A. Dunn is in a good meeting at Amarillo, Texas.

Charles L. Talley, of Cookeville, Tenn., preached at the Russell Street Church, in Nashville, last Sunday.

Among our recent visitors was R. E. L. Taylor, of Dechard, Tenn. This faithful brother keeps busy all the time.

W. M. Oakley is in a meeting at Coopertown, Tenn. His efforts at Pleasant View resulted in two baptisms and three restorations.

Harvey Scott and Austin Taylor have closed a good meeting at Charco, Texas. There were three baptisms and three restorations.

C. D. Crouch reports two good services with the church at Sixth Street and Waco Avenue on June 25. Two were added to the membership.

T. W. Phillips, of Fort Worth, will begin a meeting at Clifton, Texas, on July 31. A cordial invitation is extended to all who are near enough to attend.

T. B. Thompson reports a fair start in the meeting at Allen's Chapel, near Cumberland City, Tenn. People are behind with their crops in this section.

John Hayes is conducting a tent meeting at Lakeland, Fla. There are only four or five loyal brethren at that point, but they hope to see the cause grow there.

The meeting at Palacios, Texas, was hindered by a gulf storm, but in his last report W. T. Hines advises us that the interest was increasing. One had been baptized.

At last report the meeting at Russellville, Ala., conducted by C. R. Nichol, had resulted in twenty-one baptisms. Brother Nichol began a meeting at Dukedom, Tenn., on July 1.

From Foy E. Wallace, Jr., Vernon, Texas: "The meeting at Holdenville, Okla., continued twelve days and resulted in thirty-seven additions—twenty-five baptisms. T. S. Teddlie led the songs."

J. S. Newman, of Clifton, Texas, has a meeting scheduled for Capitan, New Mexico, the third and fourth Sundays in July, and another at Grandview, Texas, for the third and fourth Sundays in August.

Miss Nellie Rives, a Christian lady living at 1429 College Street, Bowling Green, Ky., desires a position as commercial teacher in a high school located near a church of Christ in some healthful community.

Churches in Calloway County, Ky., have purchased a new tent and equipment to be used in the interest of primitive Christianity wherever the need may be. Coleman Overby conducted the first meeting at a mission point east of Murray.

M. C. Cayce, assisted by Brother Jeffcoat, of Mississippi, recently closed a meeting at Sturgis, Miss., which resulted in fourteen baptisms. A congregation of twenty-four members were associated together in order to carry forward the work for the Master in that place.

A. B. Barret, the home preacher, conducted the meeting at Murfreesboro, Tenn., with fine results. There were seventeen baptisms and several restorations. The meeting was well advertised, and the attendance justified the expenditure. Jack Meyer led the singing.

We were glad to learn that E. O. Coffman, of Lawrenceburg, Tenn., had conducted a splendid meeting at Columbia, Tenn. The meeting lasted fifteen days and there were twenty-seven additions. He began another meeting on July 3 at Liberty, in Maury County.

L. L. Brigance began a meeting at Waverly, Tenn., on the second Sunday in June, which continued for two weeks. There were many things to hinder—picture shows, baseball games, two traveling shows, etc.; but in spite of these obstacles there was a good attendance and interest. Five additions.

H. W. Wrye recently held a meeting at Bridgeport, Ala., in which twenty-seven were baptized and two restored. The meeting was very interesting throughout. He is now engaged in a meeting at the Powder Plant (Old Hickory) which will continue throughout the week. Up to last Friday night there had been four confessions.

A. M. Hale, who lives on Route 5, Petersburg, Tenn., was greatly pleased with a sermon preached by C. E. Holt at his home on Saturday evening, June 11. A group of neighbors were present. The editor commends the custom of preaching in homes. Would that there were more of such preaching as it was in the days of the apostles!

A small congregation near Del Rio, Texas, is anxious to locate a brother with them who could be of some help in their Lord's-day meetings. They would like to correspond with a Christian physician who thinks of practicing in a small town. There is no doctor nearer than thirty miles. Address all communications to Mrs. H. I. North, Del Rio, Texas.

L. F. Mason has moved from Whitewright, Texas, to Tennessee. For a while his address will be Box 1, McMinnville, Tenn. Brother Mason has undergone two severe operations and is still in poor health, but expects to be in good shape for meetings shortly. He desires to locate with some church for part of his time in a community where there is a good school.

From Emmett G. Creacy, Albia, Ky., July 2: "I am here to begin a meeting to-night. It was my privilege to meet the 'mountain preacher,' J. L. Davis, and hear him defend the truth in a debate with Mr. H. B. Taylor at Somerset this week. At least a thousand people attended the discussion, many of whom never heard the truth before. After this meeting I will return to Southern Kentucky to take up my regular work."

J. C. Mosley writes from Cave, Tenn., June 24: "I am having a fine meeting here. I have baptized some good people on this trip. Will baptize three to-day, if not more. Have established one church on this journey and put an old one to serving the Lord more perfectly. The 'Preachers' List' for 1921 shows fifty-eight white preachers in Nashville and eight colored ones, and four in Chattanooga, and not one in the city of New York. New York must be full of pride and style and society."

P. C. Breeden, of Terrell, Texas, writes: "I consider the Gospel Advocate the best paper among our brethren. It has always contended earnestly for 'the faith which was once for all delivered unto the saints,' and has never sidetracked nor run off after something new and uncertain. I have read it more than half a century—read it when William Lipscomb and T. Fanning were editors. It has encouraged and helped me in studying the Bible and living the Christian life. I expect to read it as long as I live."

The Tennessee Orphan Home, Columbia, Tenn., is compelled to make needed improvements. The Home is short of funds at the present time and is depending on freewill contributions to make the needed improvements. We do not feel that it is necessary to urge the readers of the Gospel Advocate to contribute to such a noble work. "The Lord loveth a cheerful giver," and those who contribute to such a cause will bring themselves nearer heaven by so doing. Send all contributions direct to the Tennessee Orphan Home.

From J. H. Horton, Haleyville, Ala., July 4: "I began a meeting at Nauvoo, Ala., on June 17 and closed it on June 30. We had a good interest and attendance throughout. No one obeyed, but several were almost persuaded. The Nazarenes and denominations were especially stirred. The Nazarenes challenged for a discussion, and the Methodists set July 3 as the day to reply to a discourse I delivered on 'The Work of the Spirit in Conversion.' My brother was quite sick; so I was called away two days before the meeting closed. J. D. Tant finished the work for me. I am now at Lynn, Ala."

From Leland H. Knight, Booneville, Ark., June 28: "After so long a time I will break the silence for those who might enjoy hearing of the progress of the Lord's work with me as a humble servant. I have just closed two brief meetings in Atoka County, Okla. The first was conducted at Allison Schoolhouse, six miles south of Tushka, where the word had not been heard for years. I preached here one week. Six were baptized into Christ, and, with a few members who were there, have begun meeting as 'it is written.' For six nights I preached the word at Bentley, eight miles from Tushka, where H. D. Jackson was surrounded with knives last summer because of the testimony of our Lord, and where he later held a debate with the Baptists. I baptized thirteen here, despite threats of arrest because of preaching, and influenced three by the word of God to return from the erring way. There is now great rejoicing in that section, praising God for his unspeakable gift, fulfilling Isa. 35: 1: 'The wilderness and the solitary place shall be glad for them.'"

J. Bedford Beck reports that the work in Savannah, Ga., is gradually gaining ground. J. Paul Slayden's meeting is still bearing fruit.

Sister Gertrude Palmore advises us that F. L. Rowe, of Cincinnati, will hold the meeting for the church at Persimon, Ky., beginning August 21.

After continuing for two weeks, Aruna Clark closed the meeting at Daus, Tenn., without any additions. It was a very busy time with the members, but the attendance and interest were good.

R. P. Cuff, of Macon, Ga., will begin a meeting at Estill Springs, Tenn., on July 17, with Jim Grammer leading the song service. There will be two sermons on the first day, with dinner on the grounds.

If you know of any one who should be interested in the church in New York City, send the name and address to Morgan H. Carter, 105 West Sixty-fourth Street. He will call on them and extend a warm invitation.

A new congregation of fifteen members has been established at Butler, Mo., through the efforts of M. S. Mason. He is now in a meeting at Racine, Mo., with a good prospect. Next to Kenneth for a three-weeks' meeting.

Charles L. Speir writes: "I have just closed a good meeting at Porum, Okla., with one addition. I am now in what promises to be a good meeting at Canadian, Okla. Any one wanting me for a meeting in September, October, or November, please address me at Box 212, Checotah, Okla."

From Horace W. Busby, Dallas, Texas, June 27: "The meeting at the Pearl and Bryan Streets Church continues with great interest. Overflowing crowds yesterday. Brother Colley is doing a splendid work in Dallas, and is loved by all for his work's sake. My next work will begin at Georgetown the first Sunday in July. Austin Taylor will assist me there."

From Allen Phy, Algood, Tenn., June 27: "Yesterday I preached at Baxter, Tenn., to good-sized crowds. The attention was good. In the afternoon R. H. Askew and I went out four miles, where Brother Askew had an appointment. He insisted that I preach, which I did. One came forward and made the confession. Brother Askew is to baptize her Tuesday."

From N. B. Hardeman, Florence, Ala., July 2: "Our meeting here will close to-morrow night. Twenty-one have been added thus far. Brother Veteto has led the song service, and has done it well. This congregation, served by Ben Harding, is in splendid condition. I am to begin a meeting in Denver, Col., on Sunday, July 10. Mrs. Hardeman will go with me."

From Dillard A. Lynn, Whitleyville, Tenn., Route 1, June 27: "Yesterday was a fine day at Turkeytown, in Clay County. Willie Hunter preached in the morning, after which dinner was served on the ground. Marion Harris talked in the evening, after which I said a few words. After the morning talk by Brother Hunter, a lady made the good confession. The crowd was estimated at five hundred. Pray for us."

From Ira Wommack, Byars, Okla., June 28: "I am now in a meeting at this place. Have preached three times, and have taken two confessions, one of whom was an old lady who has been a Baptist for many years. We are having fine crowds. My home is at Sulphur, Okla. I moved there last month. A fine congregation is there, and they are doing a good work among the young people especially. Will M. Thompson preaches for them regularly."

From O. M. Reynolds, Madill, Okla., June ... The Lord's work in this (Marshall) county is moving along encouragingly. The Madill church is gladly spending and being spent and used that the rural communities may learn and obey the gospel. Lebanon Church, where we baptized twelve and restored fifteen, is doing fine. I closed a twelve-days' meeting in Powell community Wednesday, with seven baptisms, two of whom were Baptists and one a Presbyterian. The Gospel Advocate is superfine."

From E. P. Watson, Dickson, Tenn., July 4: "The church here has just closed one of the best meetings in the history of the church. H. H. Adamson, of Lewisburg, did the preaching; and he won the hearts of the Dickson people by his strong, forceful sermons and his many spiritual lessons. He will long have a warm place in the hearts of the people here. The meeting resulted in thirty-eight baptisms, five reclaimed, one from the Baptists, and one from the Methodists. One confessed her wrongs at the regular service last night."

From W. S. Long, Washington, D.C., June 27: "Yesterday was an interesting day for the church here. Two were added by membership and one made the good confession and was baptized into the one body. Eugene L. Pearson was with us, and gave an interesting lesson Sunday evening, and will speak again for us Thursday evening. Let those who feel a personal interest in the work here and want to have fellowship by paying some on the house or by giving us the names of some one here whom we may look up please address me at 1319 Harvard Street, N. W., Washington, D. C."

Commendation: "I wish to commend to the brotherhood D. C. Allen, a colored brother of Oakland, Cal. He is a preacher of more than usual ability, and is capable of doing much good among his race, of whom there is a goodly number in Oakland, if he is given the necessary backing. He has seven hundred dollars toward buying a meeting-house, and he wants about eight hundred dollars more. He thinks for this amount he can get a building that will meet the demands. He is entirely trustworthy. Please give this matter your serious consideration and let all who can do so have fellowship in this work. Address all communications to D. C. Allen, 421 Clay Street, Oakland, Cal."—Earnest C. Love.

From R. D. Smith, Denton, Texas: "Last Sunday (June 26), the first since the close of our recent good meeting, was a fine test of the character of work the church has been doing. At the morning hour the attendance was even better than usual. The auditorium was well filled, and some chairs were employed that the audience might be comfortably seated. The Bible school was also well attended and showed great interest. The Sunday-night services are showing better attendance and interest than at any time since the beginning of the work with the church more than two years ago. Our people are working and praying and paying, and we ask the prayers of God's people everywhere in behalf of our work."

From W. L. Oliphant, Finley, Okla., June 30: "The meeting at Finley continues with interest. Largest crowds we have ever had at this place. W. C. Harrison is singing for us. He is doing his work well. My next meeting will be at Oilton, Okla. We are going to put up a tent in the heart of the town and attempt to reach the folks who are not in the habit of hearing preaching. Brother Martin, of Elk City, will have charge of the song service. We are hoping for a great meeting. This is a mission meeting. If you want to fellowship us in the work, send your contribution to J. N. Haynie, Oilton, Okla., or to me at 825 North H Street, Muskogee, Okla., and it will be thankfully received and promptly acknowledged."

James E. Scobey writes: "I was with the church at Columbia, Tenn., last Sunday, and preached both at the morning and evening meeting. There was quite a good-sized audience present in the morning, but in the evening the attendance was small. I was advised the interest in a meeting in South Columbia which had been in progress for a week or more would draw away some of the congregation of the Central Church. Brother Cawthon is doing the preaching at South Columbia with good success. I understood that there had been over thirty baptisms. The Lord willing, I shall preach at Bethlehem Church, east of Lebanon, in which my grandparents were charter members and where I obeyed the gospel when a youth of sixteen years."

From Mrs. U. G. Wilkinson, Comanche, Okla., June 26: "The meeting of George A. Klingman, with Paul J. Kimbrell as singer, which closed here last week, seemed to greatly strengthen the church. Five were baptized in all. They were hindered much by rain. Any church or individual will be better after associating with Brother Klingman. Will M. Thompson is to begin a meeting at Duncan, ten miles from here, next Lord's day. I fear we will not be able to attend much, as Brother Wilkinson is not strong enough, and the doctors say he must go to the mountains as soon as he can get away. He was just able to attend church to-day, but not strong enough to take much part in the services. G. S. Yates, one of the old-time preachers of this country, who used to preach so much here with Brother Wilkinson, but who has been in the Western States for several years, was at church to-day, he and his wife. He did much in the early days to help build up the cause in this country, and we are very glad that they are back again to make their home with us. We have received a few contributions from brethren, and one from one church, so far. Will report full amount later. We are certainly thankful to all for their contributions. We ask the prayers of all the brethren and sisters."

GOSPEL ADVOCATE

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

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EDITORIAL

Confession and Forgiveness.

BY J. C. M'Q.

So long as there is sin in the world, and this will be so long as people are in the world, confessions will be in order. People sometimes write and talk about sinless perfection, but only one sinless Being has ever lived in the world. In all ages of the world God has used weak, fallible, and sinful beings in his service. While all men sin and come far short of the glory of God, a remedy has been provided through the wisdom and goodness of God for the cleansing of sinners through the blood of the Lord Jesus Christ. Christ says: "Every one therefore who shall confess me before men, him will I also confess before my Father who is in heaven. But whosoever shall deny me before men, him will I also deny before my Father who is in heaven." (Matt. 10: 32, 33.) If we would stand justified and cleansed, we should confess our faults one to another. "Confess therefore your sins one to another, and pray one for another, that ye may be healed. The supplication of a righteous man availeth much in its working." (James 5: 16.) This is encouraging: "Though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool." (Isa. 18: 1.) Through confession of sin this blessed condition is reached. "If we confess our sins, he is faithful and righteous to forgive us our sins, and to cleanse us from all unrighteousness." (1 John 1: 9.) We cannot doubt that the penitent sinner who confesses his sins is forgiven by a merciful Father. To doubt this promise is to doubt God.

GOD IS MERCIFUL.

The truth of this statement is assured by Luke 6: 36: "Be ye merciful, even as your Father is merciful." How is the Father merciful? For answer read Heb. 8: 12, which says: "For I will be merciful to their iniquities, and their sins will I remember no more." "Blessed are the merciful, for they shall obtain mercy." (Matt. 5: 7.) If we are forgiven, we must forgive. When a man sins, repents, and confesses his sin, and is forgiven by Jehovah, how long does God require him to bury his talent so that he may again be a target for the devil? Search the Bible, and search it as much as you may, you will never find a passage that warrants us in telling a truly penitent man not to be active in the service of Christ. God never told any man on account of his prominence to quit serving him. David was not told to get off the throne and take a back seat; Peter, the chief apostle, was not told that the keys of the kingdom should be taken away from him; neither was Mary Magdalene, out of whom Jesus cast seven devils, told not to exercise her talents in the service of the Master. We should be merciful as God is merciful. We should forgive as God forgives. If we should yield to public sentiment and tell a cleansed sinner to wait and not serve God and take a back seat, just how long should we tell him to wait? Would he be any cleaner at the end of six months or a year than he was when God forgave and cleansed him? Because we are merciful and help the erring is no evidence that we condone sin; for God is merciful, and yet he hates sin as no human being can do. We must obey God and not man. For "expediency's" sake we should not demand a man whom God has cleansed to bury himself. "What God hath cleansed, make not thou common." The world will crown to-day and crucify to-morrow.

For the encouragement of all who love the truth, and because the truth has been so ably upheld by David Lipscomb, I quote what he said some years ago on "The Duty of the Church Toward Fallen Women," which is found in "Questions Answered," by Lipscomb and Sewell, pages 224-226:

"Brother Lipscomb: A young lady who is a member of the Christian Church went astray about a year ago, much to the surprise and grief of her many friends. She had always borne a good name and was highly respected. Now some of the members, including myself, are trying to induce her to attend Sunday school as she used to do before her downfall. She wants to go, but she fears that she will be looked down upon and perhaps insulted. If she goes, she will have to take her little child, a few months old, with her, as she has no one to leave it with who will take care of it for her. Now, the trouble is this: Several of the members say that if she comes to Sunday school and brings the child there, they will leave; that she is a brazen-faced thing, with no sense of shame about her, if she does so. I and some others cannot see it that way. We think she should have a helping hand and be lifted up. She is nowise 'brazen' as they term it, but feels her disgrace most bitterly, and has shed many bitter tears over the loss of her good name. We want you to tell us through the Gospel Advocate what you think is right. What should we do about it? Should she partake of the Lord's Supper?"

That woman's soul is as precious in the sight of God as the soul of any one of those who object to her attending church. She needs and is entitled to the help and strength derived through waiting upon God in his appointments as much as any other human being. The sin she committed is no greater in the sight of God than many sins committed by others that are considered lightly. The sin she committed is no greater than the sin of those who deny her the right to repent and enjoy the privileges and blessings of the church of God. Jesus died to save that child as much as any other child living. It needs and is as much entitled to be brought up in the nurture and training of the Lord as any child living. The attempt or disposition to deny either shows a lack of the spirit of Christ and exhibits the self-righteous, pharisaical spirit that God despises above all others.

A case of this kind was brought before Jesus—the woman taken in adultery. You know how others were ready to stone her. He said to them: "He that is without sin among you, let him first cast a stone at her." None did it, but, self-condemned, they slunk away in shame, because Jesus had laid bare their hypocrisy, and said to the woman: "Go, and sin no more." That case is before Jesus again. The church is the body of Christ to deal with this woman and all other erring ones as Christ would deal with them. How does she act? These brethren and sisters, claiming to be possessed of his spirit and to represent him, instead of encouraging the woman, as Jesus did, to sin no more, join the hypocritical crowd in crying, "Stone her," and push her off from help to repent and leave her in the ways of sin. O, no! If the woman repents of her sin, she is not half so bad in the sight of God as those who refuse to forgive and encourage her to a life of holiness. The special mission and work of the church is to rescue and save such souls from sin.

Of course, a woman that repents of her sin would not be brazen and forward, and she must expect and be willing to bear reproach. The trouble is that the greater number of them are so abashed and discouraged that they allow themselves to be driven into sinful courses. It was in reference to just such a case as this that Paul said: "Ye should rather forgive him and comfort him, lest by any means such a one should be swallowed up with his overmuch sorrow." It is no greater sin for a woman to fall in this way than for a man. I think it probable that Mary Magdalene, as tradition tells, had been a sinner in this direction. I think it probable because Jesus had cast seven devils out of her. Devils occupied only sinful hearts; yet she became one of the nearest and best beloved of the companions of Jesus. To her he first appeared after he arose from the dead.

I also quote from the same able writer some things he said on elders and their qualifications. ("Questions Answered," pages 198, 199.) The querist had objected to men being elders on account of their weaknesses and frailties. Brother Lipscomb says:

But our brother says they have none fitted for the work. If so, there are no Christians there. A number cannot live the Christian life and not develop the characters needed to do Christian work. It is frequently said nobody fills this bill, when it is not true. You occasionally find a wicked man who says there is no Christian; and it is just about as hard to find a Christian, according to the faultfinder's standard, as it is to find one fitted for an elder. When the Holy Spirit requires qualifications, he specifies them as they develop themselves and exist among men, not as they exist among angels. The man who expects perfection among men is an impractical visionary. God does not expect it. When he says they must be blameless, he means they are blameless as weak human beings. Abraham was a model of God's men. We form visionary ideas of Abraham's excellence; but when we come to solid facts, he was a weak, erring human. Twice under fear of his life he lied. He occasionally went without God's direction. He and his family suffered for it. I have no doubt we have thousands of Christian men and women who are the equals of Abraham and Sarah in fidelity and trustworthiness before God and man. Peter was not faultless. He prevaricated. I have no doubt our very exacting brethren, had they been in the days of Peter, would have said: "He is not fit to open the doors of the kingdom; he denied the Savior; he is not fit to teach or be a leading apostle." When the Jews came to Antioch, Peter dissembled and refused to eat with the Gentiles, although God had taught him by a miracle that he must receive and treat them as brethren. Yet God accepted him as the leading apostle. God held him blameless as a man, with human weakness and infirmities, when as an angel he would have been blameworthy. It is not blameworthy for a human being to err sometimes. It is for him to persist in the wrong. I have no doubt we have thousands of men, probably some in that very church, who are or may be the equals of Peter in firmness and fidelity to truth. Inspiration gave knowlege, but not moral strength. When we dispense with the elders, we dispense with the work of God; and many Christians are in moral character the equals of Peter or Paul or John or James or Abraham or Isaac and Jacob. This faultfinding and depreciation of everybody else usually arises from undue exaltation of self. It is not a healthy state.

The old hypocritical sinner who stands off and carps at everybody in the church as wicked means to say he is very righteous and very perfect. He is usually a self-deceived hypocrite. The same spirit in the church belongs to the self-righteous. It is not healthy to be overmuch righteous nor to demand it of others.

Acknowledge your own and your fellow men's humanity, your liability to err; get clear of the foolish idea that men with faults and human weaknesses are unfitted for the service of God. He adapted his service to and for weak men liable to err. Be willing to confess your faults when you do err. I have noticed it in men, I have noticed it in papers. When one starts out to be over sweet-tempered, to keep out all humanity, it becomes one-sided, unfair, and the bitterest and most intolerant of men and papers. They do not show goodness in an honest, open, human, brave way. A paper that starts out to have no controversies, to be overly peaceable, is as sure to be filled with unjust insinuations and innuendoes as that to-morrow's sun will rise. You cannot crush the humanity out of men. Do not look for perfection in human beings nor dispense with the work of God while pretending to be Christians. When you do the work, you fill all the offices of his servants.

Brother Flavil Hall's Communication.

BY M. C. K.

On page 636 of this issue we publish an article from Brother Flavil Hall, entitled "The Church." As it relates to the discussion in these columns which has been closed, it would not be out of order to decline its publication; but Brother Hall's aim, as the article itself shows, is not only to state the point at issue in that discussion, as he sees it, but it has the high merit of trying to narrow that issue to the smallest possible margin, and this is exactly what ought to be done in all controversies between brethren. On account of this merit, as well as others, we would regret not to publish such an article; but in doing so, it must be distinctly understood that, beyond this effort to narrow the issue, we are not reopening the discussion, which, in our judgment, has continued long enough for the present. Brother Hall writes in excellent spirit. In fact, in this respect, his article is a model of what discussions between brethren who differ should always be, and it is worthy of high commendation. Believing that his effort will do good, we gladly give him a hearing, and I take occasion to say:

1. When he says that "the church being the family of God, it embraces all the children of God," and that "the church of Christ, or church of God, in any locality embraces all the baptized believers of that locality," he not only states the true position as taught in the New Testament, but he states it clearly and forcibly.

2. His remark that he thinks it "impracticable to always so designate the said class of believers among the 'Baptists,' 'digressives,' etc., so as to embrace them in the use of the term 'church of Christ' with the local meaning," shows, as we shall see, that he here overlooks one important fact in the use of the term "with the local meaning." That fact is that the persons to whom he refers are *no part of the church* "with the local meaning"—are not *in* the territory covered by the *phrascology* used in that case, and therefore it is not necessary—yea, rather, it is impossible—"to embrace them in the use of the term" in such a case. This will become clearer when we look at the facts on the next point.

3. He asks: "May not 'church of Christ' be applied to a congregation of Christians . . . without going outside to embrace others with the said [denominational] distinctions and paraphernalia?" Certainly so, and it is entirely scriptural to do so—yea, "going outside to try to embrace" in the term *anybody or anything* that is not *in* the said "congregation of Christians" would be unscriptural. I think the same fact is here again overlooked by Brother Hall, and I will try to indicate it with an illustration. Let us suppose a city called "London" of one hundred thousand population, besides having a dozen denominational churches, has three which are strictly following the New Testament in all things, and worshiping respectively on First, Tenth, and Twentieth Streets. Now, each of these three churches is not only *a* church of Christ in the said city, but each of

them is *the* church of Christ worshiping at a particular place in that city, and the term, as thus used, "with the local meaning," includes *all* the Christians *worshiping at that place*. Hence, when, in such a case, we speak of "the First Street church of Christ" in that city, surely all can see that the term "embraces" only those who constitute that local church; but it embraces all of them. There may be Christians with the Baptists or "digressives," to use Brother Hall's language, in that city—yea, some of them may even live on First Street—but we should not "try to embrace them" in our use of the term "church of Christ" as applied to those worshiping *at that place*, for the simple reason that they are not *in* that local church and are *no part of it*. Now, cannot all see that, while each of these three churches is a church of Christ in that city, and each of them the church of Christ at a particular place in that city, yet no one of them alone nor all of them together is *the* church of Christ *in that city*, provided there are any Christians in the twelve denominational churches that are in it. Of course, if those three churches were *all* the Christians in the city, they would be *the church of Christ in that city*. When our phraseology or any term used embraces the whole city, we must embrace all the Christians that are in the city; but when it is limited to a specific number worshiping at a certain place, we cannot include any who are *not in the number*, precisely as when the New Testament calls the Christians in a certain house "the church of Christ" in that house, it embraces none, of course, that are not in it.

4. Brother David Lipscomb's statement as to whether there were or "were not whole congregations of Christians among the Baptists in the favor of God," quoted in substance by Brother Hall, puts the case exactly as I aimed to put it in the late discussion. "That there were some individuals among them who were not willful and presumptuous he doubted not, but he could not distinguish these from others as long as they continued with those who are something else than Christians following faithfully the Lord's teaching." This is why I have repeatedly said in the Gospel Advocate and elsewhere that it is sometimes impossible to tell, in its entirety, except in the abstract, where "the church of Christ" in a given city is. We can say in the abstract it is exactly where all the Christians or children of God in the city are, but, like Brother Lipscomb, we cannot tell with certainty where they all are in the concrete. It would probably require the recording angel to do that.

5. Of the Brooker family, of some of whose members Brother Hall says he did not know, he says: "When I spoke of the Brooker family, I do not think the expression excluded those I did not know about, and yet I meant only those whom I knew." Exactly so; but when you "meant only those," you did not, according to your own statement, indicate "the Brooker family," *except in part*, by "the expression" used; and on precisely the same principle, when one uses the expression, "the church of Christ in Nashville," meaning "only those" Christians who have certain marks, but not including *all other Christians in Nashville*, the language includes only a part of the church and is contrary to New Testament usage. While you did not "do any violence to the Brooker family in" your "use of the expression," you nevertheless did not include the said "family" except in part.

6. He asks: "Does one do violence to the oracles of God or to the family of God in using the term 'church of Christ,' in which he means only a faithful congregation?" Most assuredly not, and it is entirely scriptural to call such a congregation of Christians "the church of Christ" at the particular place where it worships.

7. As to the term "disciples," the same principles which apply to the use of the terms "church of Christ," "church of God," or to any other designation of the church, apply to it. To speak after the New Testament style, the expression "the disciples of Christ" must include all the disciples of Christ in the locality to which it is applied; and whenever it is used to embrace only a part of them, such usage is squarely against the use of every such expression in the New Testament.

Finally, in a private note to our office, Brother Hall, referring to my editorial in our issue of June 9, 1921, says: "I believe every word of what Brother Kurfees quotes from Brother Lipscomb in his last editorial." This is exactly what I expected, and I merely add that continued study and reflection over all the facts in the case will, I devoutly believe, bring us all into perfect union, and, as he suggests, "should reduce the aforementioned controversy to a nonentity." May the Lord direct us to this happy consummation.

Why Seek to Disguise a Well-Known Fact?

BY F. W. SMITH.

The following from the Christian-Evangelist of October 28, 1920, seems strangely out of harmony with well-known facts:

CHRISTIAN UNION SENTIMENT.

There are those who have been afraid that the Disciples of Christ were about to repudiate their century-long plea for the union of God's people on the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone.

This, of course, would be to deny our spiritual birthright and to turn back to the weak and beggarly elements of sectarianism.

That this tragedy is not in any danger of overtaking us was conclusively proved by the liberal and genuine enthusiasm for Christian union and by the large place the idea commanded among the delegates of the St. Louis gathering.

Any one who may have grown faint-hearted about Christian unity and its forth blossoming into union would have been mightily strengthened at our 1920 meeting.

The way of union is not entirely clear yet. Possibly we have not even discerned exactly what it is; but we know that it is Christ's will and that the world needs it. Millions are praying for it to-day, and we are sure that when we are fully ready God will clearly reveal the way. It is for us to see as far as we can, to follow as far as we see, and to be ready to enter in when the hour comes.

It has been demonstrated that our platform for union will hold us together. The person of our group who is willing for a division among the Disciples is not easy, perhaps is impossible, to find.

Within recent years great strain has been put upon the churches. Divisive dynamite seemed to be lying about everywhere. But the severest tests have been made, and we are still together in ideal and coöperative effort.

If an institution, method of work, creed or dogma were our center of gravity instead of Jesus Christ, we would have been exploded into fragments long ago.

That demonstration of the magnetic power of Jesus Christ has a very wide range of suggestion. One of its leads is that Jesus Christ is the reconciling personality to whom the peoples must look for personal, racial, national, and church salvation.

While it may be true that no open rupture into separate and distinct bodies exists among the "Disciples" of Christ, yet it is a well-known fact that divisions of the most serious kind do exist among them, and no such documents as the foregoing can disguise it. There is an ultra advanced element among them whose chief organ is the Christian-Evangelist, and a conservative element whose mouthpiece is the Christian Standard. These journals with their respective constituents have for a long time been upon the very verge of an open rupture, and it seemed at one time that the breaking point had been reached. The Standard worked up a "congress" of preachers and "laymen" on two occasions immediately preceding conventions to *protest against the ultra* element who were about to run away with the wagon. I hardly think it was a scramble for the

patronage upon the part of the Christian Standard, but was due to the fact that the Standard had a little too much of the old-fashioned gospel in its system to work in the same harness with the Christian-Evangelist. They are both still pulling; but if in the same direction, it is altogether unobservable.

The Evangelist's conception of "the union of God's people on the foundation of the apostles and prophets" seems to differ very materially from that of the Standard. They do not seem to understand this "foundation" alike, and here is where the trouble begins. The Evangelist makes the "foundation" cover entirely too much ground to suit the Standard. For instance, the Evangelist's foundation reaches to and stands under Lexington, Ky.—that is, the College of the Bible; while the Standard's foundation stops very far short of that hotbed of *destructive criticism*. But this is not all, by any means, that stands between those who adhere to the policies of these journals. What is called "open membership"—that is, the receiving of unimmersed people into the fellowship and membership of the churches of the "Disciples"—has by no means been buried, and the Standard is on guard with a watchful eye. The following utterance is a straw that indicates the course of the wind: "The way of union is not entirely clear yet." That sentence breathes the spirit of compromise on "the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone." To thus insinuate that "the foundation of the apostles and prophets" is not sufficiently plain for ordinary minds to comprehend and know when they are standing on it is to belittle the wisdom of God and the teaching of the Holy Spirit. The "foundation of the apostles and prophets" is but another way of designating the plan of salvation, and to say it "is not entirely clear yet" is to reflect upon the *oneness* of the early Christians, and a paving of the way to compromise the word of God. Any union that is not based upon the expressed will of God is not the union for which the Savior prayed and which is enjoined in the New Testament Scriptures.

The Evangelist speaks in enigmas. Note the following: "If an institution, method of work, creed or dogma were our center of gravity instead of Jesus Christ, we would have been exploded into fragments long ago." What are we to understand by the Evangelist's use of the words "Jesus Christ?" Is reference here made simply to the person of Christ as the divine Son of God? If so, is not that the "center of gravity" for every so-called "evangelical church" in the world? Where, then, can there be any *plea for union*, seeing that all have the same "center of gravity?" The only way to gravitate toward Christ as the center of man's redemption is by *believing what he says and doing what he commands*. I suspect the Evangelist's use of the word "dogma" is directed at the contention that the only way to obey Christ in baptism is to be *immersed*. Again, if the church bought with the blood of Christ, which is an "institution," is not involved in "Jesus Christ as the center of gravity," then I see no meaning in a number of passages in the New Testament. For instance: "And that he might reconcile both unto God in one body [church] by the cross, having slain the enmity thereby." (Eph. 2: 16.) Doubtless the Evangelist would be willing to have a union composed of all the sects and denominations in Christendom, labeled with the word "Christian," which would, indeed, be an "institution." There are hosts of men and women who are not designated as "Disciples" of Christ, but simply as "disciples," who cannot and will not join hands with the Evangelist on "Jesus Christ as the center of gravity" by ignoring what he taught and commanded men to do. They will never consent, for the sake of a union, to compromise the revealed will of Christ. They will never consent to set aside anything authorized by the Head of the church in order to please men.

Should Women Teach in The Church?

BY W. N. ABERNATHY.

Some think that Brother McQuiddy, in his answer to my query in the Gospel Advocate of June 16, takes issue with me in regard to woman's teaching in the church. It may be that Brother McQuiddy and I do not fully understand each other; but as I take his answer, I fully indorse it. The reader will remember that my position is that woman has all the privileges that man has so long as she is subject to his authority. There is much work in the church and in the home, as well as in the State, that woman can do better than man. She makes a better nurse, and is often employed under men to care for the sick in hospitals. She is a better instructor of children and is fast supplanting man in primary work in the schools. In all this she is working under the authority of some man or board of men. When she takes a class of children to some private apartment in the church building at the request of the elders and instructs them in the Bible, she is filling the sphere for which God created her. When she sits in the choir and with her melodious voice teaches in song, the angels certainly rejoice. If she is a good reader, and Elder Jones calls on her to read some passage in order that the class may get the thought more fully, she is honoring her Maker and the man for whom she was created by so doing. But when she launches out into politics or takes the pulpit, she is bringing the anathemas of heaven upon herself and dishonoring her sex. In all the Jewish economy we find only two women who held positions of public trust, and one of them was a usurper. In no age of the world has God ever called a woman and sent her out on a public mission. Her place is in the home to guide the house, where she is a queen of honor. In the church she is a true helper and a jewel of modesty.

[I see nothing unscriptural in the above.—J. C. McQ.]

The Greatest of All Kingdoms.

BY BATSELL BAXTER.

There are a great many nations on this earth, and they have their causes for pride and their reasons for existence. They have their claims upon their citizens for service. But the greatest of all kingdoms is that spoken of by the prophet Daniel (2: 44): "And in the days of those kings shall the God of heaven set up a kingdom which shall never be destroyed, nor shall the sovereignty thereof be left to another people; but it shall break in pieces and consume all these kingdoms, and it shall stand forever."

"In the days of those kings," it is generally agreed, refers to the days of the Roman empire when the kingdom of Christ was begun. The Savior taught in the parables that the kingdom should have a small beginning like the mustard seed, the leaven, etc., and should grow in influence and power and numbers. He taught that the seed of the kingdom is the word of God; that the field is the world, and also (Matt. 13: 41) that at the end of the world the angels "shall gather out of his [the Son of man's] kingdom all things that cause stumbling, and them that do iniquity, and shall cast them into the furnace of fire." He also taught that the kingdom should have in it both good and bad, like a fish net (Matt. 13: 47-50), and that at the end of the world the angels should gather the wicked out from among the righteous in the kingdom and cast them into punishment.

We are also told that we are in the kingdom of Christ, that we were delivered "out of the power of darkness . . . into the kingdom of the Son of his love." (Col. 1: 13.) We are also told that Christ appointed unto his disciples a kingdom (Luke 2: 29), and that we have received it. "Wherefore, receiving a kingdom that cannot be shaken, let us have grace, whereby we may offer service well-pleasing to God with reverence and awe." (Heb. 12: 28.) Let us be diligent in the service of our King.

QUERY DEPARTMENT

BY J. C. McQUIDDY.

J. S. Westbrooks, of Christiana, Tenn., is concerned about mixing the sacred and the worldly. He says: "If there is an appointment at any place for a public singing, and some meet to sing, some for entertainment, some for pastime, some to learn to sing, and some to worship—if in such a meeting there should be an organ and an organist to play, would this be Christian worship? In this meeting there are some Christians who are opposed to instrumental music in the worship. Can they consistently and conscientiously join in that singing?

Christians should not attempt to worship in such an assembly. The assembly clearly would be dedicated to the world and not to the Lord Jesus Christ. I do not find in the Bible any authority for communing with the world when the world predominates in order to worship God. If Christians wish to worship in song, let them come together in a spirit of worship and worship as the Holy Spirit directs. Unless Christians are meeting simply for self-amusement and entertainment, they certainly should not attempt to worship with such a diversified crowd. When people assemble with such motives as are assigned to them by the querist, I do not believe that it can be acceptable to God as a worshiping assembly. Christians should come out from such and be separate and distinct.

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William Anderson, of Temple, Ga., sends this question: "If a person is baptized not having made the confession that he believes that Jesus Christ is the Son of God, does he receive the remission of his sins?" When we read the commission as recorded by Matthew, Mark, and Luke, we learn that in order to enjoy the remission of sins one must believe, repent, and be baptized. Of course his faith is in Christ, and he is baptized into the name of the Father, Son, and Holy Spirit. There is no formal confession required on the part of an alien sinner in order to scriptural baptism. We do not find an example of such a confession in Acts of Apostles. In the beginning, on the day of Pentecost, we find faith, repentance, and baptism, yet no formal confession. In Acts 8: 37, in the King James Version, we do find where the eunuch made a confession, but verse 37 is not found in the best manuscripts. However, the confession here was not made a condition on the part of the eunuch, but was made in order that Philip, the evangelist, might know that he had faith. The evangelist acts under the commission: "He that believeth and is baptized shall be saved." When a man demands baptism at his hands, it it is very pertinent to know that the man believes with all the heart that Jesus is the Christ, the Son of the living God. The best way for the evangelist to know this is to ask the direct question. However, if the evangelist should fail to do this and the sinner should be baptized without making any formal confession, it is evident that he has faith if he is sincere, for he would not be baptized unless he believed that God required it. The further fact that the sinner presents himself for baptism is evidence that he believes in the Christ. Hence, I believe that if he comes as a penitent believer to be baptized, he receives the remission of sins even though the preacher neglects to take any formal confession.

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L. C. Zimmerman, of Lake Stearns, Fla., is concerned to know about division in the church. He says: "Is there a church in the world, fifty years old, that has had no divisions? I understand the church of Christ is teaching the same thing; but I refer to divisions, as the Christian Church; and now we have a rebaptism people, and we have a tithing people. Some of our best preachers are saying unless we pay tithes we are lost, when twenty-five or even ten years ago our good preachers condemned it in strongest terms. It appears to me many of us are going after new things, and it is taking the life out of the church. Let us stick to the old way—the Book."

While it is undoubtedly true that the church of Christ has always had diversity of opinions in it, yet such opinions are not to be made a test of fellowship. God requires men to abstain from teaching their private opinions. "The faith [conviction] which thou hast, have thou to thyself before God. Happy is he that judgeth not himself in that which he approveth." (Rom. 14: 22.) Again, the Holy Spirit admonishes Christians to speak the same thing. "Now I beseech you, brethren, through the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfected together in the same mind and in the same judgment." (1 Cor. 1: 10.) Again, Christ prayed that his followers might all be one. "Neither for these only do I pray, but for them also that believe on me through their word; that they may all be one; even as thou, Father, art in me, and I in thee, that they also may be in us: that the world may believe that thou didst send me." (John 17: 20, 21.) Again, the Holy Spirit warns us to "hold fast the form of sound words." A Christian is admonished to be faithful in "giving diligence to keep the unity of the Spirit in the bond of peace." (Eph. 4: 3.) There can be no unity of Spirit among Christians so long as some make private interpretations and opinions tests of fellowship. As to the fundamentals of salvation, there is unity among the members of the church of Christ to-day. Men should be satisfied to teach what is clearly revealed.

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G. C. Mayo, of Milan, Tenn., (1) writes of a man who seems to be thoroughly out of harmony with the church of Christ. The elders of the church cited him to trial. He refused to be tried, but withdrew from the church and stayed out for years. After he withdrew from the church, then the elders of the church withdrew from him. This man stayed away from the church for a number of years, and then, without any acknowledgment for wrongdoing, came back to the church as though he had been a member in good standing; and when the elders inquired to know about his former conduct, he said he wanted to partake of the Lord's Supper, but he did not want to stand identified with the church. When asked why, he said that it did not suit him to give his reasons. This man is so clearly out of harmony with the spirit and teaching of Christ that it seems strange that he would even desire to partake of the Lord's Supper. Of course he is not in full fellowship and good standing in the church; and therefore, as the Lord's Supper is intended for Christians, he should have no desire to partake of the Lord's Supper. If he should meet with any congregation and partake of the Lord's Supper, this would identify him with that local congregation. There is no escape from this. The elders should show this man the error of his way, should seek to lead him to confess his wrongs and do everything possible in a spirit of meekness to restore him to the fellowship of the church. (2) He wishes also to know if a man who holds the office of school director and pays out money unlawfully, although he is out of the church at the time he does so, formerly having been a member of the church, if he must restore the money paid out unlawfully before coming back into the church. Repentance requires restoration in as far as possible. There are a number of questions involved in the man's paying out money unlawfully. Did he pay out this money by the authority and direction of superiors; or did he pay it out ignorantly, thinking he was carrying out the law; or did he do it of his own accord, knowing that he was violating the law of the land? If he did this knowingly and voluntarily, then true penitence would demand that he right the wrong, provided he is able to do so.

HOME READING

The Burden Bearer.

Over the narrow pathway
That led from my lonely door,
I went with a thought of the Master
As oft I had walked before;
But my heart was heavily laden,
And with tears my eyes were dim,
But I knew I should lose the burden
Could I get a glimpse of him.

O, friend! if the greater burdens
His love can make so light,
Why should his wonderful goodness
Our halting credence slight?
The little, sharp vexations,
The briers that catch and fret—
Shall we not take them to the Helper
Who never failed us yet?

Tell him about the heartache,
And tell him the longings, too;
Tell him the baffled purpose,
When we scarce know what to do;
Then leaving all our weakness
With the one divinely strong,
Forget that we bore the burden,
And carry away the song.

—Margaret E. Sangster.

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Enthusiasm.

History tells us that all men who have blessed the world with great inventions were men who faced many obstacles, but that their enthusiasm carried them along to success and victory, where, if they had not been literally saturated with it, they never would have arrived at their goal. When we read of these men, the very narratives cause us to feel the fire kindled and a strange warming within, which makes hope take root and grow within us and incite us to realize a force that when brought into being compels things to come to pass.

With enthusiasm it is easy to surmount difficulties and gain the hills of apparent impossibility. But without enthusiasm, it matters not how much capital we possess, the glory of victory will pale, our efforts will be imperfect, our endeavors but feebly put forward; and if success is attained, the result will be so unsatisfactory that we will take no pride in its fulfillment, we will reap no joy.

Enthusiasm does not consider defeat, else great men would have been cast down, have failed in their wonderful undertakings which instead they carried through for the good of all. No, enthusiasm rises above all difficulties. Its watchword is, "It can be done," because it is for the welfare and happiness of men; and since "as a man thinketh in his heart, so is he," to determine thus is to say, "It will be."

Christopher Columbus had it in its flower stage when he sailed away from Spain on his notable voyage of discovery. For we read in his diary as follows: "September 24—To-day we sailed due westward. October 2—To-day we sailed due westward. October 3—To-day we sailed due westward." Over and over is the sentence repeated with a calm, determined, cold, and almost cruel sound. So enthusiastic was he, so persistently did this fire burn in his bosom and his heart and mind dwell on the land that he sought, that he forgot his comforts, his personal welfare, and even his own life.

But Paul had it in its greatest perfection. We hear him burst forth in his remarkable oratory, saying: "None of these things move me." And why not, pray, when he possessed the supreme enthusiasm that emanates only from the great white throne of God and embraces the cause that mounts higher than any other endeavor in the world? An answer to the question that has consumed the thought of men from Adam to this time will ever be the one of greatest interest to man: "If a man die, shall he live again?" Truly we would do well to give that question careful consideration while we yet have the opportunity, so that when we take our departure we shall enter into that great life prepared for us so long ago.—L. O. Waldsmith, in Christian Advocate.

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Diamonds of Truth.

One day a man was walking along and found a little rock. He picked it up, and first thought he would throw it down, but finally decided to carry it along with him. When he reached the house, he took a hammer and broke the rock, and among the shattered pieces he found enough diamonds to make him a rich man. So we, as God's children, when we pick up the word "blessed," if we will take the hammer of faith and break it up, we will find many diamonds precious to our soul. The key to the Beatitudes is the word "blessed." "Blessed are the poor in spirit;" "Blessed are they that mourn;" "Blessed are the meek;" "Blessed are they which do hunger and thirst after righteousness;" "Blessed are the merciful;" "Blessed are the pure in heart;" "Blessed are the peacemakers;" "Blessed are they which are persecuted for righteousness' sake;" "Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake." Here we find that when the word "blessed" is broken we can select a diamond to fit not only the hand of the rich, but also the hand of the poor, the hungry, and the meek.

Are we, as God's children, with the hammer of faith, knocking the diamonds from this word and letting them shine in the presence of others? Or, upon the other hand, do we leave the rock unturned when we find it? May God help us to let our lights shine.—W. C. Kicklighter, in Exchange.

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Real Religion.

Real religion is the kind that Jesus exemplified when upon earth. It is the kind Paul found when he met Jesus on the Damascus road. It is the kind John had when he saw heaven on the Isle of Patmos. It is the kind described by the Golden Rule and the Sermon on the Mount.

Real religion is built upon the teaching of Jesus Christ. It is faith in what Jesus taught and in the reality of the spiritual experience which comes from believing what Jesus taught.

Real religion is built upon the teachings of Jesus Christ. Learn to hate the things that are opposed to goodness. The man who "walketh in the counsel of the ungodly, and sitteth in the seat of the scornful, and goeth in the way of sinners," has not yet found real religion.

Real religion puts within us a deep concern for the other man. We can never be really religious so long as we are indifferent to the sufferings and sins of others.—Exchange.

☼ ☼ ☼

The ministry of the word is also our power against the worldliness of the church and congregation. Let the standard of the word be uplifted and pressed on heart and conscience, and the worldly devices and elements in our church life will fall away and die. The message of the word for holiness of heart and life will soon settle questionable methods of church finance, church life, and church work; and all this will be so because of its power to "edify" the believer. More and better Bible classes, more expository teaching in our sermons, more individual meditation and study and teaching of the word will soon have its blessed effects in the individual and congregational life. —W. H. Griffith Thomas.

BY A LOVER OF THEM.

So many thousands of books have been printed and so many thousands are being printed that it is difficult for the average man with only limited means to determine which books should be purchased. It is certainly true that much of the printed matter now on sale represents superficial thought containing nothing that is solid and enduring. For fear of spending their money for "trash," some people refuse to buy any books. Others are too prodigal in buying books. I take it for granted that the readers of the Gospel Advocate wish to equip their libraries with books that are worth while and with those that will never grow old. To help the hesitant book buyer reach a decision, I offer a few timely suggestions.

DEALING WITH BIBLE QUESTIONS.

Of course, in a big family like that of our readers, questions bearing on the Bible, the church, the Christian life, and kindred subjects, are constantly coming up. You need some good book to help you along this line. The new book, "Questions Answered," by David Lipscomb and E. G. Sewell, will be of great assistance to you. Those who have seen and examined it closely are highly pleased. W. A. Schultz, a very useful evangelist residing at El Paso, Texas, writes: "I have 'Questions Answered,' by Lipscomb and Sewell, compiled by Kurfees, and it contains more Bible information than any book I ever saw. I have all the works of Campbell, Milligan, Franklin, Errett, McGarvey, Rotherham, B. W. Johnson, and others of our noted preachers and educators, but none was the peer of David Lipscomb."

ANOTHER BOOK BY "AN OLD WAR HORSE."

While thinking of the legacies left us by the grand old soldiers of the cross who have gone on to their reward, we should not forget the work and influence of J. W. McGarvey, who was an eminent Bible scholar and preacher. No one ever made a more gallant fight against destructive higher criticism than did this lamented brother. We are fortunate, indeed, in having "McGarvey's Sermons," covering the fundamental themes of the gospel. The first sermon in this volume, on "Inspiration," is in itself a treasure that makes the book worth while. With only three exceptions, these sermons were stenographically reported, which caused Brother McGarvey to say in his "Preface:" "Their imperfections of style will be as truthful as any other part of the representation which they will make; and if, on this account, they shall smell less of midnight oil, the reader may be compensated if they shall have some of the freshness of morning dew."

AN "EFFICIENCY" BOOK.

Any book that is calculated to stir up the leaders of the congregations to that point where they will *actually try* to create a more systematic, orderly, and efficient service along the lines of scriptural development is well worth having. I do not believe any thoughtful Christian can read G. C. Brewer's book on "The Model Church" without being moved to make things better than they are in the home congregation. The duties and qualifications of elders and deacons are discussed in a simple and forcible style, and the author's intent to "stick by the Book" is everywhere apparent. The chapters are arranged in textbook form for classes, comprising a two-weeks' course of study. If you would have a progressive congregation along truly scriptural lines, it would pay you to get this book.

A GOOD BOOK ON ADVENTISM.

The best short treatise to be had on Adventism has been written by J. Henry Monk. He was for eight years a follower of this cult, being a graduate of their Southwestern Junior College. He read much of their literature and spent several summers selling the same. He taught two terms in their schools, and is thoroughly familiar with their books. Besides, he was a licensed minister for two years, and preached the things he now condemns. Mr. Monk found his way out of the meshes of Adventism His book is authoritative on this subject. He gives a true statement of the views of Adventists and applies the Bible teaching thereto after the necessary generalizations. The book has been written in remarkably simple style. On this point he says in the "Preface:" "If at times, therefore, the matter may seem to be presented in an absurdly simple form, the reader will be calling in question, if he complains, the one point at which the author aimed from the beginning." I can truly recommend this book as a discussion of Adventism from a systematic viewpoint and in an unbiased manner. The erroneous doctrine is rapidly spreading, and it is fortunate that we have such a clear-cut exposure of it. If you have a friend who is about to be entangled, send him a copy of this book.

A NEW WORK ON THE HOLY SPIRIT.

"Christianity is differentiated," says Z. T. Sweeney in the "Introduction" to his new work on "The Spirit and the Word," "from all the other religions by the fact that it offers its followers a spiritual dynamic in living up to its precepts. That dynamic is the Holy Spirit, that sets the word of God on fire, warms the church from coldness to enthusiasm, and strengthens the Christian with a power not his own in the great battle between the flesh and the Spirit." Proceeding upon this profound fact as a basis, the author has gathered the teachings of God's word around several important phases of the nature, mission, and work of the Holy Spirit. There is no hint of speculation in the treatise. He treats solely of that work of the Spirit which God has made plain. For a brief and concise statement of the main passages bearing upon this important subject, I do not know of a better or more useful book than Sweeney's. Let us give it a wide circulation.

OF SPECIAL INTEREST TO THE YOUNG.

The name and character of E. W. Carmack shines with greater resplendency as the years come and go. Among Tennesseeans there has never been a man who got any closer to the hearts of the common people than did this distinguished leader. His tragic death but served to intensify and immortalize his editorial utterances. If you are interested in giving a book to some boy or girl that would set before them in beautiful and understandable language the highest ideals of life, by all means secure a copy of "Character; or, The Making of the Man." It furnishes a gift that will always be highly prized. Every one who has seen it pronounces this to be the most elevating and uplifting of Senator Carmack's addresses. This is a book which should be in every home. It is a classic that will never grow old.

Prices of the books mentioned in this department are as follows:

"Adventism and the Bible," $1.25, postpaid.

"The Spirit and the Word," $1.25, postpaid.

"Questions Answered," $3, postpaid.

"McGarvey's Sermons," $1.50, postpaid.

"The Model Church," $1, postpaid.

"Character; or, The Making of the Man," bound in ooze, $1.50; good cloth binding, $1.

Any or all of them may be secured by writing to the McQuiddy Printing Company, 315-317 Fifth Avenue, North, Nashville, Tenn.

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OBITUARIES

Nicodemus.

My father, J. H. Nicodemus, died on May 20, 1921, at the age of sixty-eight years. For many years we lived in Tennessee, Napier being the place where my mother died. My father came to this Western country about twenty years ago seeking health, which he gained, until about five years ago, while working in Imperial Valley, Cal., he was overcome with heat, and he never fully recovered. Although he had been quite active since then, that was the cause of his death. He and his family will be remembered as being great singers. He leaves six children to mourn his death. They are: Will Nicodemus, of Alberta, Canada; Mrs. Mary Hensley, of Los Angeles, Cal.; Mrs. Ella Liles and Frank Nicodemus, of Miami, Ariz.; Edd Nicodemus, of Seattle, Wash.; and Mrs. Delia Golding, of Parker, Ariz. (Mrs.) DELIA GOLDING.

Jones.

Another precious jewel has been taken from the home of Mr. and Mrs. Ollie A. Jones. Just five years ago they were bereft of their only son, Wyatt. This time, a darling little girl, Annie Will, whose sweet and gentle spirit took its flight into realms beyond. She was born on August 24, 1910, and went away on February 24, 1921, before the withering blight of sin had left its impress on her tender heart. Her frail little body now sweetly reposes in Rose Hill Cemetery at Humboldt, Tenn., where the flowers are blooming in profusion and songbirds carol their sweetest music. In her heavenly home, flowers will never fade and songs of the redeemed never cease. "Those who go are happier than those they leave behind." Father, mother, and three sisters are sad because of this going away, but their darling will wait and watch for her loved ones to join her in the blissful home of the soul. ANNIE R. CASEY.

Setliff.

On March 6, 1921, the gentle spirit of Mrs. Nancy Shaw Setliff entered the far-away home of the soul. Aged eighty-three years. She was the last of an old and prominent family, the widow of Dr. A. Setliff, and sister of Thomas Shaw, a pioneer preacher of this county. Six children, twenty-four grandchildren, and thirty-three great-grandchildren survive her. She was an active and consecrated member of the County Line congregation. She was a great sufferer for years, but bore her pain with patience and Christian fortitude. She was a devoted wife, an affectionate mother, a kind and obliging neighbor, a Bible student and long-time reader of the Gospel Advocate. She was what the Bible terms a great woman, modest, unassuming, self-sacrificing, a keeper at home, whose hospitality many preachers and others have enjoyed. Her chief pleasure lay in deeds of kindness. To her children the memory of an exemplary life becomes their greatest consolation and her Christian spirit an inspiration for them to emulate her life of service.

(Mrs.) MATTIE A. NEECE.

Meador.

On April 20, 1921, the death angel visited the home of Brother A. R. Meador, of Red Boiling Springs, Tenn., and took from him his beloved wife. Sister Meador had been in failing health for several months. By the advice of her physician she went to Nashville for treatment, where her husband gave some of his life's blood for transfusion, but all to no avail. The end came much sooner than was expected and was quite a shock to her relatives and friends. Sister Meador was born at Gamaliel, Ky., on September 29, 1879, where she spent her youthful days. She was the daughter of S. S. and Arabel Crawford. She became a member of the church of Christ early in life and lived a consistent member until her death. She was loved and respected by all who knew her. She was always ready with kindness and sympathy to aid and help those in distress. She was a regular attendant at church as long as she was able to get there. She is survived by her husband, three children, one brother, and four sisters. After the funeral services, conducted by J. H. Arms, of Spivey, Tenn., Sister Meador's mortal remains were laid to rest in the Gamaliel cemetery. To the bereaved and sorrowing husband and relatives we extend our heartfelt sympathy, and would say: Weep not as those who have no hope, for your loved one is sweetly resting in that home prepared for those who faithfully serve their Lord in this life.

J. E. JACKSON.

Perhaps some day a people may be inspired by the Holy Ghost to risk it all upon the Lord. Let us build Christ into our laws, into the administration of our laws, into our treaties with kindred states, into our dealings with inferior peoples. If we set this stone at naught, we may find the Nemesis that awaits us in the desolations of imperial Rome.—J. H. Jowett.

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More than thirty-five thousand dollars was spent last summer in providing additional room, library books, and laboratory, classroom, and boarding hall equipment.

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Why patronize a denominational or secular school when you have one of your very own that can give you everything, including the fine Arts, that they can give you, and in a manner accepted as "A Plus" by the Association of Texas Colleges, and "First Class" by the State Department of Education?

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One of the finest things about Abilene Christian College is the privilege of association with a thoroughly Christian faculty and hundreds of the very choicest young men and young women, a vast majority of whom are Christians. We promise you faithfully you will not be called on to associate very long with any undesirable persons in Abilene Christian College. They will be eliminated.

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AN OPEN LETTER TO WOMEN

Mrs. Little Tells How She Suffered and How Finally Cured

Philadelphia, Pa. — "I was not able to do my housework and had to lie down most of the time and felt bad in my left side. My monthly periods were irregular, sometimes five or seven months apart and when they did appear would last for two weeks and were very painful. I was sick for about a year and a half and doctored but without any improvement.

A neighbor recommended Lydia E. Pinkham's Vegetable Compound to me, and the second day after I started taking it I began to feel better and I kept on taking it for seven months. Now I keep house and perform all my household duties. You can use these facts as you please and I will recommend Vegetable Compound to everyone who suffers as I did." — Mrs. J. S. LITTLE, 3455 Livingston St., Philadelphia, Pa.

How much harder the daily tasks of a woman become when she suffers from such distressing symptoms and weakness as did Mrs. Little. No woman should allow herself to get into such a condition because such troubles may be speedily overcome by Lydia E. Pinkham's Vegetable Compound, which for more than forty years has been restoring American women to health.

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How Will It Read?

BY T. PARK BURT.

"We must all appear before the judgment seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad." (2 Cor. 5: 10.) "I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works." (Rev. 20: 12.) "Behold, I come quickly, and my reward is with me, to give to every man according as his works shall be." (Rev. 22: 12.) Jesus said: "The hour is coming, in the which all that are in the graves shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of condemnation." (John 5: 28, 29.) Just as sure as God is and the above scripture is true, my dear brother, you and I shall stand before the great Judge of all mankind some day, and will there be judged out of those things which are written in God's revealed will, and according to the way we have kept them. How will this momentous volume read, my brother, when the book of our life's work is opened before the great tribunal of justice and we are required to give an account of the things written therein? God said: "There is nothing hid, which shall not be manifested." (Mark 4: 22.)

Let us study, therefore, to show our walk, our talk, and, in fact, our every act of life, approved unto God. Knowing that only those who fear God and work righteousness are accepted with him (Acts 10: 35), how careful we should be as to the things written in this life book, which shall be opened before God for his approval or condemnation! "Fear God, and keep his commandments: for this is the whole duty of man. For God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil." (Eccles. 12: 13, 14.) O, this voluminous book of our life! This momentous book of our life's work! How will it read when it shall have been finished? Life's book is a wonderful encyclopedia, which we are writing day by day and hour after hour as the years go by. Let us, therefore, examine the manuscript, as it were, and determine by God's law whether or not it will be approved of him in the final day when we shall be judged by the things written therein. When new matter comes in and we write it down in this great life book, it is usually read immediately by some one, and it wields an influence either for good or evil. Let us

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Here's my guarantee—Go to any drug store and get a bottle of Dodson's Liver Tone for a few cents. Take a spoonful and if it doesn't straighten you right up and make you feel fine and vigorous, go back to the store and get your money. Dodson's Liver Tone is destroying the sale of calomel because it can not salivate or make you sick.

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Be sure to ask for the double strength Othine as this is sold under guarantee of money back if it fails to remove freckles.

be very careful as to what we write in this book, lest the volume appear unseemly and we regret that we wrote it. Where is the man who would not blush with shame to look on this great volume when it shall have been finished, and behold its pages bespattered with some smutty yarn, lying, backbiting, or dealing dishonestly with his fellow men, or taking the name of the great God in vain, thereby setting a bad example before all who hear him, and writing a line or paragraph which will condemn him to everlasting destruction when life's book shall have been finished? Be very careful, dear reader, for all things will certainly come to light which you write in this life book. How will it read, my brother?

Evangelistic Work in Mississippi.

BY M. C. CAYCE.

Our meeting at Sturgis, Miss., closed on Monday night, June 20, with a moonlight baptizing. The attendance was large at every service, even to the close. At no night service could we seat the audience under the tent. Many times there were as many seated on crossties outside as were under the tent. Attention was perfect and no misbehavior even on the outside. We were to close on Sunday night, but had three confessions, one of whom wanted to be baptized the next morning; two were baptized by moonlight that night. On Monday morning, at the water, two men made the confession and were baptized, and, as already stated, Monday night there was one confession and moonlight baptizing. The interest was fine. Fourteen were baptized, seven of whom had previously been baptized into the Baptist Church. On two occasions man and wife were baptized together, and one entire family of four. These fourteen, together with ten members that were scattered about and had never met for worship, form a new congregation of twenty-four charter members that will begin at once keeping house for the Lord, meeting regularly for worship in the schoolhouse, which is a very convenient place. There are already three churches in the little town—Methodist, Baptist, and Presbyterian.

With the exception of two sermons preached by H. D. Jeffcoat, there has never been any preaching by our brethren in the county previous to this tent meeting. The teaching was entirely new, and those baptized, as well as others, had never heard it before. The plain New Testament teaching appeals to the people, and many of them have begun studying God's word that had never done so before, and I am sure seed have been sown that will yet result in the saving of many souls. Brother W. M. Ledbetter is well qualified and amply able to lead and oversee the congregation. Since being in Sturgis he has acted as superintendent of the Methodist Sunday school. I believe he sees clearly now the importance of giving his entire time to building up the one body and that he will from henceforth encourage only pure New Testament teaching. We are fortunate in having such a one to be left there.

Brother H. D. Jeffcoat was my colaborer in this meeting, leading the song service and otherwise assisting. He is a noble, God-fearing, consecrated Christian, and endeared himself to all the people. He has agreed to preach for them once a month, as soon as protracted-meeting season is over, and I am looking for grand results from the work begun there.

After taking down and shipping the tent, I drove through in the Ford to Jackson, arriving in time to be present at our Wednesday-night prayer meeting, where I found a congregation of twenty-five assembled, all of whom seem to be deeply in earnest, very much enthused over the work, and rejoicing greatly in having a house of our own in which to meet. To-morrow I will go to Vicksburg to put up the tent and get ready to begin our meeting there Sunday. This also is a very needy field, there not having been a meeting held there in the last ten years.

Let all who can send a contribution to help pay for the Columbus meeting-house do so promptly, as the first payment has to be made by July 20. Send to B. E. Seel, treasurer, Box 103, Columbus, Miss.

Try Renwar for Rheumatism.

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

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FIELD REPORTS

Clarksville, Tenn., June 28.—Our two-weeks' meeting closed on Lord's-day night after being rained out three times. The church was almost dead, the men having failed to do their duty. I was sent there by the stronger churches of the county to help them out. Prospects for the church are better, several having promised to be more faithful. One young lady from a Methodist family was baptized. We have a splendid work started in this county on the New Testament order.—J. G. Malphurs.

Kirbyville, Texas, June 27.—I closed the Lufkin meeting last night with twelve additions—one by relation, one restored, and ten fine young people baptized. Although rained out Wednesday night and hindered by late evening rains the remainder of the last week, the brethren were pleased with the meeting, made my stay pleasant, supported me well, and invited me to return. I am to begin a mission meeting in Hardin County on July 2, to continue two Sundays.—J. S. Daugherty.

Dallas, Texas, June 27.—The meeting closed at Runge on Sunday with all the people we could accommodate, and interest and attention great. The good people treated me royally. I promised to return for a longer meeting in November. I go next to Delta County for two meetings. My time is very closely arranged till nearly Christmas. The work at Lancaster, Texas, where I recently closed a meeting supported by the Pearl and Bryan Streets and Oak Cliff congregations and others, is growing very rapidly. The attendance has doubled in two weeks. Brethren from here assist them each Sunday.—J. I. Reagan.

Huntsville, Ala., June 26.—Brother Andy Largen, of Fayetteville, Tenn., has just closed a fifteen-days' meeting, with fifty-one baptized and eighteen reclaimed. Brother Largen has been coming to Huntsville for the past four years, bringing his large tent, and each succeeding year his audiences are larger than the year previous. This year his audiences ranged from twelve hundred to eighteen hundred at each service. Brother Largen possesses a wonderful magnetism and has done a great work toward the promotion of the cause of Christ in Huntsville. His services have been secured again for the months of May and June, 1922.—G. Moody Reed.

Fort Worth, Texas, June 28.—The hot weather has not killed the work at Southside Church, but we had large crowds last Lord's day, with one confession and baptism and one to take membership. I am in a revival or mission effort in South Fort Worth, preaching the gospel to good crowds. Two restored to-night, and prospects bright for a great meeting. The work is good in all the congregations in Fort Worth, and we are trying to press the battle in Jesus' name. There are several good song leaders in Fort Worth who are not doing much of that sort of work, and they ought to be used where they are needed. Brother J. W. Reed is open to calls for singing now, and would like to be busy at the work. Then there are Brethren Brister, Rickard, Farley, and a host of others. If you need a leader, call one of them.—Tice Elkins.

Vicksburg, Miss., June 28.—Our tent meeting here began on Sunday morning with a small attendance, but good attention. Paul Pullias, son of Brother C. M. Pullias, is leading the song service, and doing it well. This place needs the gospel. It is a worldly town. Shows and baseball and such like run on Sunday as on any other day of the week. One denomination advertised a dance, two dollars per couple, the proceeds to go to their organ fund. Another advertised ragtime music for Sunday night. There are many Catholics and not a few Jews. The congregation here is composed of five men and a few women, who meet in Odd Fellows' Hall on Sunday morning. None of the young people are in the church. We trust and pray for an awakening interest and ingathering. The "digressives" have a church here. I am making my home with Brother W. F. Hanes, 1201 First North Street.—M. C. Cayce.

Altus, Okla., June 27.—Yesterday was a very busy day with us here. I preached to the congregation here morning and evening, with one addition by relation at the morning service. This is the third addition by relation within the last month. I was at Blair, Okla., at 3 P.M., speaking to an attentive audience. Just following the service at Blair I spoke words of comfort and warning in the funeral service for Sister Helena Brooks at the same place. Sister Brooks lived some few weeks more than eighty-five years, and had been a disciple of our Lord Jesus sixty-five years. Brother Clarence Banks, one of our local workers, was at Plain View in the afternoon, teaching a Bible class and assisting the faithful few there in their efforts to "keep house" for the Lord. Plain View is a mission point where Brother Price Bankhead recently held a meeting. I am expecting to follow this work up with another meeting this fall, the Lord willing. We are just now finishing some repair work on our church building here, which work is a great improvement. Brethren, let us not forget that Jesus Christ is coming again, "lest coming suddenly he find you [us] sleeping."—S. E. Templeton.

San Angelo, Texas, June 27.—The work of the church here is progressing nicely. I shall be here two more

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Lord's days and then enter upon my meeting campaign for the summer. I should like to do more evangelistic work next year than for the past two or three years. The work with churches where I have labored as their preacher and servant has, with very few exceptions, always been pleasant, and, I trust, to some degree profitable. However, in comparing data on local work and general evangelistic efforts, I find that more people have obeyed the gospel, more congregations have been established, and more church houses have been built as a result of my assistance in the evangelistic field than in local work. Something near the same length of time has been given to each during the years I have been preaching the gospel, with more energy expended on local work. But I am thankful that our Heavenly Father has blessed me and that his people have used me and assisted in developing me to whatever success I may have attained. Possibly it shall all work for my good and the cause God's people love for conditions to have been as stated above. I am now receiving and answering meeting calls for 1922. It is not my plan to sever connection with local work, but I want to do more meeting work next year than in this. Address me at 122 East College Street, San Angelo, Texas.—T. M. Carney.

Paducah, Ky., June 16.—The Goebel Avenue Church of Christ has just closed what all agree to have been the most successful meeting in its history. N. B. Hardeman, of Henderson, Tenn., did the preaching, and it is believed that a recitation of some of the outstanding features of the meeting will be interesting to many of your readers. At the very first service Brother Hardeman was greeted by an audience of such proportions that it could not be seated, and this condition prevailed throughout. From time to time other seats were procured and put under and around the large tent; still, at only a few of the services were we able to accommodate the people who came. Brother Hardeman, large in name, frame, and fame, is well known in the surrounding country; consequently there were visitors from Lowes, Wingo, Sedalia, Mayfield, Fulton, Murray, Benton, Sharpe, Bandana, Brookport, Metropolis, and Lynnville. There were nineteen baptisms, one restoration, and five persons convinced of the sinfulness of sectarianism and persuaded to lay such aside and be Christians simply and only. A peculiar matter with reference to those baptized is that of the nineteen, all except three are people well settled in life, one above seventy, and two above sixty. An analysis of these results will disclose the character of preaching done. Sinners continue in their sins, and sectarianism grows robust and rises high in its pride under the preaching of the mollycoddle. Deeply on our hearts have sunk the lessons our brother gave, and shall not soon depart.—C. M. Stubblefield.

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Who Should Assemble?

BY S. WHITFIELD.

"And thou shalt rejoice before the Lord thy God, thou, and thy son, and thy daughter, and thy manservant, and thy maidservant, and the Levite that is within thy gates, and the stranger, and the fatherless, and the widow, that are among you, in the place which the Lord thy God hath chosen to place his name there." (Deut. 16: 11.)

This scripture teaches that the children of Israel, with all that they could reach, were to come together to rejoice before the Lord. It was right for them to do this, for all the good things they enjoyed came from God.

"When all Israel is come to appear before the Lord thy God in the place which he shall choose, thou shalt read this law before all Israel in their hearing. Gather the people together, men, and women, and children, and thy stranger that is within thy gates, that they may hear, and that they may learn, and fear the Lord your God, and observe to do all the words of this law: and that their children, which have not known anything, may hear, and learn to fear the Lord your God, as long as ye live in the land whither ye go over Jordan to possess it." (Deut. 31: 11-13.)

All were to gather together to hear the word of God, to learn it, and to fear the Lord. This shows us that God wanted all to learn his will and become obedient to his commands. It also teaches us that God depended on his word to influence and draw people in the right way. He wanted them to hide his word in their hearts, that they might learn not to sin against him. The word of God, which is the seed of the kingdom, has power in it to move us in the way of life, if we will only allow it to direct our steps.

"And he wrote there upon the stones a copy of the law of Moses, which he wrote in the presence of the children of Israel. And all Israel, and their elders, and officers, and their judges, stood on this side the ark and on that side before the priests the Levites, which bare the ark of the covenant of the Lord, as well the strangers, as he that was born among them: half of them over against mount Gerizim, and half of them over abainst mount Ebal; as Moses the servant of the Lord had commanded before, that they should bless the people of Israel. And afterwards he read all the words of the law, the blessings and the cursings, according to all that is written in the book of the law. There was not a word of all that Moses commanded, which Joshua read not before all the congregation of Israel, with the women, and the little ones, and the strangers that were con-

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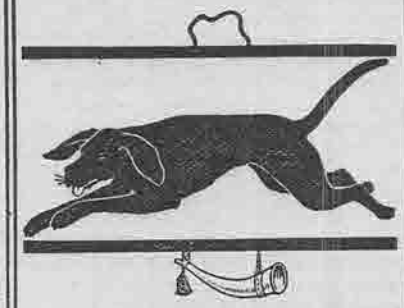

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versant among them." (Josh. 8: 32-35.)

Here again we learn that all had gathered together before the Lord, and all that God had spoken was to be read before them. God wanted them to hear all that he had said. Some people are willing to hear part of God's word, but are not anxious to hear it all. All people should hear all that God has said.

"Now therefore are we all here present before God, to hear all things that are commanded thee of God." (Acts 10: 33.)

Just as they were to do under the law, Cornelius had done here. All that could be reached were brought together before God to hear all the word of God. Just think of the good that resulted from this meeting!

"And all the people gathered themselves together as one man into the street that was before the water gate; and they spoke unto Ezra the scribe to bring the book of the law of Moses, which the Lord had commanded to Israel. And Ezra the priest brought the law before the congregation both of men and women, and all that could hear with understanding, upon the first day of the seventh month. And he read therein before the street that was before the water gate, from the morning until midday, before the men and the women, and those that could understand; and the ears of all the people were attentive unto the book of the law. . . . So they read in the book in the law of God distinctly, and gave the sense, and caused them to understand the reading." (Neh. 8: 1-8.)

God wants his word read distinctly to all the people, and made plain so they can understand it.

Few or many may gather to hear God's word and do his will. A few may learn God's will, do it, and worship him in an acceptable way. Jesus taught that two or three might come together in his name and be blessed.

In this age of the world, with so many modern attractions, it is often difficult and sometimes impossible to get people together to hear the word of God. Almost anything else will interest them, but they cannot find time or place for the truths of heaven.

"Not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another: and so much the more, as ye see the day approaching." (Heb. 10: 25.)

It is our duty as Christians to gather ourselves together on the first day of the week to worship, as the word of God teaches. We need to do this to receive spiritual food, to keep interested in the Lord's work, to proclaim the Lord's death, and to keep up the work of the Lord.

It was the custom of Jesus to be at the synagogue on the Sabbath day. So we should come together on the first day of the week to engage in the service that we owe to the Lord.

John was in the Spirit on the Lord's day. So it is our privilege, and also our duty, to engage in spiritual things on the Lord's day.

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FIELD REPORTS

Finley, Okla., June 24.—I began a meeting here last night. Good audiences to begin with. Hope to have a great meeting. Brother W. C. Harrison, of Porum, Okla., is singing for me. This is a mission point. I am sacrificing in a financial way to do this work. Brother Harrison must be supported also. Will you fellowship us in this work, brethren? Send your contributions to me at my home address—825 North H Street, Muskogee, Okla. I preached four nights at Locust Grove last week. Had splendid crowds. Baptized four precious young men and women. Among those baptized was my only brother in the flesh. Father has hopes that he, too, will preach the gospel. My next meeting will be at Oilton, Okla., a mission meeting. I turned down calls from strong congregations in order to do this mission work. I will appreciate any help given me in the work.—W. L. Oliphant.

Denton, Texas, June 27.—The meeting at Baird, Texas, closed on the second Sunday in June without additions; but I am not going to report that the meeting was unsuccessful because of this, for I know the gospel was preached; and when this is done, good must be done. The brethren told me that many people of the town came to hear me that had never been in our meetinghouse before. On the third Sunday I was at home; but I preached a few nights at Coppell, a mission point, where there is an open door for some effective work in spreading the gospel. I am now at De Queen, Ark. I preached out in the country Saturday night in a Baptist community by invitation of an old student of mine. I had a fair hearing, and all seemed to enjoy my talk. Sunday at eleven o'clock I preached at Smyrna Church. Here the little band had quit meeting, but I was able to get them to agree to go to keeping house again for the Lord. One young brother whom I had baptized two years ago said he would take the lead and do the best he could. At three o'clock Sunday afternoon I preached for the church here in town and gave them a word of encouragement which they seemed to appreciate. I am to begin a meeting on Friday at Sulphur, near Dardanelle, Ark. This is the place where I drove the picture show out of the Lord's house and got the church to work again. I hope and pray that we will have a great meeting there this year. On July 16 I am to begin my third meeting at Havana, Ark.—D. S. Ligon.

Limitations crowd in upon us. There are multitudes of things which in our hateful arrogance we thought we would do. We find we cannot do them. Limitations close in upon us—hindrances, disappointments, sufferings, pain. How are we to bear it all? Are we to become all the more querelous, resentful, irritating, or is each stroke of the divine discipline to be learning to us all a lesson, so that all the more, stroke after stroke, the soul, learning its limitations, is forced into the line of divine correspondence and made meek, is made effective? So it is with the proud and the impulsive Peter; so that late writing of his, that epistle of his, is full, as hardly any other book of the New Testament is full, of the rich power of the spirit of meekness; or Saul, the Pharisee, yielding at last with one blow to the divine claim and becoming, for all that Jewish pride of his, once and forever the slave of the meek Jesus. These are the meek of the earth; because they are meek, therefore, in the kingdom of God, the effective—the men who do fruitful things, the men whose work lasts because they are followers of Him who was meek and lowly in heart.—Selected.

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THE IMMORTALITY OF GOODNESS

The scene is laid in a Bethany home. Christ and some of his disciples are assembled in the house of Martha and Mary, and are about to partake of a feast—the last formal feast of his earthly ministry. This meal was probably the principal one of the Sabbath day; and the company being large, Martha would be busy acting as hostess. Then, in front of the full company, Mary rises, and, approaching Christ with a box of costly ointment, so refreshing and exhilarating in the Eastern climate, pours it over his feet, and then, loosening her long tresses, wipes his feet with her hair—an act implying deep humility.

We are not concerned here with her motive, nor need we discuss the covetous attitude of Judas; our keynote is Christ's declaration: "Wheresoever this gospel shall be preached throughout the whole world, this also that she hath done shall be spoken of for a memorial of her." The single act of love in that comparatively obscure house in Bethany is blazoned far and wide, and as far and as long as Christ's name is known and loved will the story of Mary's homage be told.

The history of the world is often thought to be the record of wars and conquests, but there are glorious victories and splendid military movements of which all token has passed away. Their memorial is perished with them. The explorer in the desert finds a half-ruined, time-worn column, with faint, almost unreadable inscriptions on it. Scholars gather round, and by dint of hard toil at last decipher a small portion, which states that some hero, whose name is unknown, has on that spot completed a magnificent conquest or slain in battle some thousands of his foes. The hero, perhaps, thought himself immortal as he stood on the victorious field; but seen through the ages, he is nothing but a shadow. But the scene in Bethany is fresh and clear, and the act of adoring affection and the kindly words of Christ are remembered, though conquerors are forgotten.

But our Lord does not pass this sentence of perpetuity merely as a special reward for Mary's act. He rather affirms a principle. That principle seems to be that acts of goodness, kindness, and love are the acts which have the elements of eternity in them. Goodness defies the ravages of time. All that is merely strong or intellectually great is subject to decay. Men have pierced the mountains, carried new ways of transit beneath the sea and above the clouds, but their triumphs will disappear with the growth of time; while the power of goodness outlasts all that is merely great. The day is coming when we would rather have wiped away a tear than have captured a fortress; rather have visited the sick than have been the guest of emperors; rather have turned one soul to righteousness than have put to flight a host of foes; for every act done for Christ is not for a day, but for ever.

It may be that there will stand by the worldly-minded who will sneer at our mode of life and call it waste. But acts for the glory of God and the regeneration of society are not waste; nor is a life wasted which is devoted to the building up of the brotherhood of mankind, which Christ founded, and over which he still watches. The acts of the noble army of martyrs and of great hosts of missionaries, evangelists, and teachers have been commemorated by art, and their lives enshrined in the widest-read stories of the world, and, together with the acts of the vast unnamed throng who have done their best, are cherished where alone a worthy ambition cares to have them recorded—in the heart of God and in the smile and welcome of Jesus Christ.—A. F. Amann.

CURRENT THOUGHT

Reclaiming Weeds and Folks.

"I consider my most important contribution," said Mr. Luther Burbank, "the statement and recognition of the great principle in botany that a plant born a weed does not have to remain a weed, or that a plant down and out does not have to remain a down-and-out."

"That sounds as if it might apply to human beings as well?" I said.

"It does," responded Mr. Burbank, quickly. "It certainly does apply to human beings.

"Heretofore, in the plant world, when we have found a dwarfed or stubbed plant or a weed or a fruit that seemed to have degenerated until it was worthless, we have assumed that God meant it to remain so, or it would never have gotten into such straits. So we have allowed it to remain a weed—a useless down-and-out tramp; a parasite on plant life; an obnoxious, ill-smelling outcast; but I have enunciated and proved the principle that there is no plant so great an outcast that it cannot with skill and care be reclaimed."—W. L. Stidger, in Association Men.

Mr. Burbank has left the world a rich legacy. He has magnified the same principle in the plant world that Jesus magnified in dealing with men and women. The great naturalist became a miracle worker, not by giving his time and attention to perfect trees and flowers, but by devoting his energies to weeds and imperfect specimens. There is something infinitely better in this life than to be a lover of the beautiful, and that is to be a helper and developer of the weak and crippled. Jesus taught that the righteous did not need a Savior, but he came to call sinners to repentance. Long before he came to the world Isaiah prophesied: "A bruised reed shall he not break." He came to redeem man, who had degenerated from the ravages of sin. When the gospel of Jesus Christ transforms a poor, weak, worthless specimen of humanity into a splendid Christian character, then you have the greatest miracle.

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A Programless Church.

"I don't know where I am going, but I am on my way," very fittingly marks the activity of a large number of churches. They have no aim, no purpose, no goal toward which they are striving. They are only "going round and round."

With this attitude, is it any wonder that many of our churches have not grown in the last twenty-five years? I heard of a congregation that, twenty-five years ago, had about seventy-five struggling members, and to-day it has about the same number, and is still having a hard time to exist.

The idea of a program is fundamental to growth and progress. This is seen in the business world, and the business man who does not plan his work will not increase his business. Political parties have a program. They plan their campaigns, and work them, too. Our great educational system is based on a program. The child in our public school is trained according to a plan, a program. Even Christ, the Savior of the world, when he launched his gospel, gave a program for his disciples to follow. Listen to his program to conquer the world: "Go ye therefore, and make disciples of all the nations, baptizing them into the name of the Father and of the Son and of the Holy Spirit: teaching them to observe all things whatsoever I commanded you: and lo, I am with you always, even unto the end of the world."

Again, in Acts 1: 8 is found the program the early church was to follow when it was organized: "Ye shall be my witnesses both in Jerusalem, and in all Judea and Samaria, and unto the uttermost part of the earth." Here, then, we face the fact that the church was given a specific program to follow through the ages. If our Lord and Master was so careful in the beginning to map out the plan of work and set a definite goal for the kingdom of God, does it not prove that a program is a good thing, and even necessary for the best development of his church?

It is the church that has set aims that is apostolic and alive. No church can die that plans its work and works its plan. The church that gives itself something to do, and then earnestly tries to do it, will go and grow and glow for Christ.

While it is not claimed that a church program is the panacea for all church ills, it is believed, however, that it will save many a struggling congregation and revive a large number of dead ones. If the church officers would meet, formulate a large program, and place before the congregation some high aims, it would prove to be the salvation of a host of perishing congregations.—Christian Standard.

The plea for a program in church work is pertinent. It is gratifying to note that the writer of this article does not look outside of the New Testament for the most efficient plan. The program outlined by Jesus Christ cannot be improved upon. The modern churches with all their various organizations have never equaled the primitive New Testament church in point of efficiency. In those days when "they that were scattered abroad went everywhere preaching the word" the program was written deep in the heart of each earnest disciple. I sincerely believe the best and quickest way to get church members to do more is to get them to study the New Testament. The noble Bereans never lacked for a program. The Christians at Thessalonica received the word in much affliction, and from them "sounded forth the word of the Lord, not only in Macedonia and Achaia, but in every place."

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The Peril of Popularity.

Is there not a danger to-day that the church striving after the prize of popularity pay at last too great a price for its possession? At all costs, we are urged, we must do nothing to loosen our hold upon the middle classes: we must win the workingman—in a word, at all costs the church must trim her sails to catch the breezes of popular favor. Nay, at all costs we must be true to God and loyal to the highest. Offend whom it does and please whom it may, we must proclaim the truth as it is in Jesus. We must set our sails to catch the winds of God, even though we are driven into stormy seas, even though the crew mutiny, and others forsake us, and we are left desolate and alone. We are following One whom all forsook and left, and whose companions in death were two thieves, crucified with him that they might add to his shame. And it is sufficient for the church that she be as her Lord.

This danger is likely to become even more real and acute in days to come. In industrial areas we are more than a little fearful of conflicts as bitter, as tragic, as devastating, as international warfare. However the problems are settled eventually, the church will have to take sides. She will not be able to content herself with the statement of general principles. She will have to insist on their application. She will sometimes be called to do the unpopular thing. Her loyalty to her God will mean the world's enmity, and she will not be able to escape or ignore it. She will have to dare to be unpopular if she would be true to God's leadership and to God's truth. She will have to choose rather to be in the right with two or three than to be on the wrong side with the multitude.

There is but one standard of success for men and for churches—faithfulness to God; and the measure of influence is the measure of faithfulness.—Australian Christian.

The writer of the above paragraph struck the keynote of duty when he stated that faithfulness to God is the one standard of success for men and churches. But he seems to intimate that such faithfulness may drive us to favor one side against the other in some great industrial war that seems impending. This does not necessarily follow. The church would do wrong to take sides. But it would do right to insist upon the application of the principles of the New Testament, and particularly the Golden Rule, by both sides.

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The cocoa bean is one of American's gifts to the world. The world's consumption of chocolate is increasing constantly, and the plantations of tropical America are being enlarged to supply the demand. The tree was cultivated in Mexico and Peru centuries before the arrival of Columbus. Chocolate was first made in the United States in 1765, and has been used constantly ever since, with the demand constantly increasing.—Exchange.

OUR CONTRIBUTORS

The Sober, Righteous, Godly Life.

BY JAMES E. CHESSOR.

In his epistle to Titus, Paul gives Christians pertinent instructions as to how they should live in this present world. "For the grace of God hath appeared, bringing salvation to all men, instructing us, to the intent that, denying ungodliness and worldly lusts, we should live soberly and righteously and godly in this present world; looking for the blessed hope and appearing of the glory of the great God and our Savior Jesus Christ." (Tit. 2: 11-13.)

We are thus taught or instructed to live the sober, righteous, godly life. This language, indeed, is tense with the idea of *living*—how Christians should live and what they should live for. It is the program or outline of a successful and happy Christian life. The three comprehensive relationships of life are embraced in the passage—(a) one's duty to himself, (b) his obligation to his fellow man, and (c) his relationship to God. Broadly speaking, these relationships and obligations are comprehended and defined in the adverbs "soberly," "righteously," "godly." In relation to himself, he must live "soberly;" in relation to his fellow man, he must live "righteously;" in relation to God, he must live "godly." Obviously, these terms overlap; but, nevertheless, they add emphasis to the important relationships of life

To live "soberly" is to live within the strict bounds of self-control and reason. It is a duty one owes peculiarly to one's self. It cannot concern the other fellow so much as it concerns you. Other people will move along in the usual channel, regardless of the way you live; the world is little interested whether you live soberly or as the slave of unbridled passions. But it means much—it means everything—to you as to how you live. So much is at stake that you cannot afford to live otherwise than soberly, temperately, as becometh the child of God. Reputation, health, earthly success, eternal interest—all, all are involved, and they require of you that you be true to yourself. Cultivate a sense of genuine self-re:

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

Self-control is one of the cardinal traits of Christian character. Simon Peter gives it emphasis by placing it in the list of seven fundamental attributes growing out of faith. "Yea, and for this very cause adding on your part all diligence, in your faith supply virtue; and in your virtue knowledge; and in your knowledge self-control; and in your self-control patience; and in your patience godliness; and in your godliness brotherly kindness; and in your brotherly kindness love." (2 Pet. 1: 5-7.) The apostle then adds this significant comment and exhortation: "For if these things are yours and abound [that is, if you cultivate these traits], they make you to be not idle nor unfruitful unto the knowledge of our Lord Jesus Christ. For he that lacketh these things is blind, seeing only what is near, having forgotten the cleansing from his old sins. Wherefore, brethren, give the more diligence to make your calling and election sure: for if ye do these things, ye shall never stumble: for thus shall be richly supplied unto you the entrance into the eternal kingdom of our Lord and Savior Jesus Christ." (Verses 8-11.) Self-control is an indispensable virtue in Christian character, and whoever lacks it will be "turned away from the beautiful gate."

Paul warned young Timothy to "flee youthful lusts." Let the young man be advised that nothing but remorse results from sowing wild oats. It is said of Benjamin Franklin that in youth "his private life was far from spotless," and that he "sowed a regrettable measure of wild oats." In old age, when he came to write his autobiography, he reflected with comparative satisfaction over his long life of usefulness and achievement There was but one regret, the regret that sprang up with those wild oats. He points out the follies of his youth with characteristic candor, but adds that if he were privileged to live life over again, he should like "the advantage authors have of correcting in a second edition the faults of the first."

Alexander the Great mastered the world, but he did not master himself; he ruled rebellious peoples, but he did not rule his own spirit He was great in military science and statecraft, but he was not great in self-control, nor strong. At the age of thirty, at the height of worldly glory and power, he drops into an untimely grave, a slave to gluttony, drink, and insane excesses. In marked contrast with Alexander's death is the passing of Moses, the leader of Israel. Moses died on Mount Nebo at the age of one hundred and twenty years—an old man and yet a young man "His eye was not dim, nor his natural force abated." His eye retained the luster of youth, and his physical man was filled with the vigor that had sustained him for forty trying years in the wilderness leadership. Why was he an athlete at this advanced age? He had lived soberly, temperately, had cultivated the virtue of self-control—that is all. When asked some years ago why he looked much younger than he was—why his years had left so few marks upon him—the venerable E. G. Sewell replied: "Why, a clear conscience and good behavior keep one young." This was said in pleasantry, but it is the essence of truth.

To live "righteously" is to allow *right* to dominate in our lives and define our attitude toward others. The Golden Rule becomes our working rule. "And as ye would that men should do to you, do ye also to them likewise." (Luke 6: 31.) This is the duty that I owe to my fellow man as well as to myself—to treat him eminently and strictly *right*, always. I must have a care to do unto others as I would have others do unto me. Now, my brother's interests are comprehended in (a) his property, (b) his person, and (c) his reputation. These constitute the sum of his assets, and he is bound up in them. I must treat him right, then, in respect to his property, his person, and his reputation, just as I would have him treat me right in respect to my property, my person, and my reputation. In his adversity I am to lend him a helping hand; in his prosperity I am to rejoice with him. No turn of fortune's wheel in his favor should cause envy in my heart. Nor must I look upon his goods covetously. I must spurn the sharp practice of the money-mad world and cultivate instead common honesty and fair dealing. I must substitute candor for duplicity, and generosity for cupidity.

The mere fact that a human being is made in the image of God should secure for him the respect of every other mortal, and this irrespective of "race, color, or previous condition of servitude." The human body is a marvelous mechanism, "wonderfully and fearfully made." I do not think that the body in which a human soul tabernacles is a "vile body," nor do I care to dub it a "worm of the dust." Hamlet's tribute to man is more fitting: "What a piece of work is man! how noble in reason! how infinite in faculty! in form and moving how express and admirable! in action how like an angel! in apprehension how like a god! the beauty of the world! the paragon of animals!" And our brother's person, his health, is by far a more precious asset than his possessions. We must minis-

ter unto his wants when he is sick, nurse him and pray for his recovery. Jesus, the great and good Physician, who went about doing good, healing all manner of diseases, is our Exemplar. He sympathized deeply with sufferers.

But a man's reputation is his priceless asset. By reputation I mean character. What is property in comparison with character? What are health and the earth life when compared with reputation? "For what shall a man be profited, if he shall gain the whole world, and forfeit his life? or what shall a man give in exchange for his life?" (Matt. 16: 26.) "And be not afraid of them that kill the body, but are not able to kill the soul: but rather fear him who is able to destroy both soul and body in hell." (Matt. 10: 28.) His property may be swept away in calamity or misfortune; his "earthly house of this tabernacle" may be dissolved; but his character goes with him into eternity as an asset to save or condemn. Hence, we should be deeply concerned about the character of our brother. We should guard his reputation jealously. We must not do anything to cause him to stumble, but we must bear his burdens and strengthen him against temptation. We are — we must be—our brother's keeper.

To live "godly" is to be Godlike in heart and deed. We were called out of darkness that we may manifest to the world the Godlike virtues. "But ye are an elect race, a royal priesthood, a holy nation, a people for God's own possession, that ye may show forth the excellencies of him who called you out of darkness into his marvelous light." (1 Pet. 2: 9.) Godliness stands us in good stead in this life and blesses us in eternity. "And exercise thyself unto godliness: for bodily exercise is profitable for a little; but godliness is profitable for all things, having promise of the life which now is, and of that which is to come." (1 Tim. 4: 7, 8.) God's people must grow into his likeness in this life or be debarred from his society in eternity. Nor do I think the ungodly would be happy in heaven were they admitted. Shall they not, in the last day, hide for shame in the rocks, and beseech the mountains to fall upon them, to cloak them from the glorious appearing of the Holy One? Because such characters cannot dwell with the saints, they are to be "punished with everlasting destruction from the presence of the Lord, and from the glory of his power." When the rich man lifted up his eyes in Hades, he saw "Abraham afar off," and between the two there was "a great gulf fixed." There can be no fellowship between righteousness and iniquity, and no communion between light and darkness. The ungodly must suffer everlasting banishment.

Finally, we must live soberly, righteously, and godly in this present world. It is thus that we look for the "blessed hope and the glorious appearing of the great God and our Savior Jesus Christ." It is thus that we earnestly desire and hasten "the coming of the day of God," or the return of Jesus. There is no second chance. That damnable doctrine is refuted a dozen times over in the Bible. It is our sovereign duty to live as directed here. Our all depends upon the performance of that duty.

What They Said.

BY W. H. CARTER.

In recent issues of the Gospel Advocate a kind of "round table" has been going on, in which, from my viewpoint, many notions and opinions have been expressed and much conjecturing has been done. Some things helpful and some otherwise have been said. One peculiarity of most men is, when they take a position, being confident they are right, they catch on to everything, no matter how rare it may be, that they think favors their position. This is a weakness that the most scholarly are not free from. Another thing is, editors and leading writers rarely ever acknowledge they were in error. I do not mean they are dishonest, but that, after all, they are men in the flesh. Most of us are liable to go to extremes. While an extreme may be right, it is possibly more often wrong. We all agree that it is honorable to acknowledge an error; yet but few of us ever do so, because we become too blinded to our theory for one to show us our error. I do not believe any honest, sincere person will say hurtful things purposely. We should not impugn the motives of others, nor should we accept a thing as true just because some one says it.

Brother Paisley, in the Advocate of April 28, reports an incident concerning two Baptist preachers that is rare indeed. It is not often we hear of such from Baptist preachers. But did they preach the whole truth declared in the gospel as the apostles preached it and as it is recorded in the New Testament? If so, they told them to "be baptized for the remission of sins." How much error will God put up with in accepting one's obedience to the gospel, and where will we find the information? If we fail to find it in God's Book, then who has the right to say? This, to my mind, is a question about which we should be very careful and go as slowly as possible.

On the question of obedience mixed with error, we have some very plain teaching. In the case of Saul, the first king of Israel, we have a forceful lesson. Saul was to "go and smite Amalek, and utterly destroy all that they have, and spare them not; but slay both man and woman, infant and suckling, ox and sheep, camel and ass." But "he took Agag the king of the Amalekites alive. . . . But Saul and the people spared Agag, and the best of the sheep, and of the oxen, and of the fatlings, and the lambs, and all that was good, and would not utterly destroy them," etc. When Samuel came to meet Saul on his return, he very positively said: "I have performed the commandment of the Lord." (See 1 Sam. 15.) Here we have an example of obedience mixed with disobedience—error. Did God accept it? He did not. Saul was rejected.

Another example is that of Nadab and Abihu. "And Nadab and Abihu, the sons of Aaron, took either of them his censer, and put fire therein, and put incense thereon, and offered strange fire before the Lord, which he commanded them not. And there went out fire from the Lord, and devoured them, and they died before the Lord." (Lev. 10: 1, 2.) This is another example of the mixture of obedience and disobedience—error—which shows the estimate God places upon it.

Other examples might be shown, such as Moses smiting the rock, and the young prophet (1 Kings 13) who obeyed in part and disobeyed—erred—in part; but these serve the purpose to warn me not to say anything to encourage any one to rely upon an obedience that is mixed with error. While I cannot look into the heart and tell what the purpose was when the baptism took place, neither can you. If I judge that they will not be accepted and you judge that they will, we are both judging, the one the same as the other. If it is wrong for one to judge, it is also wrong for the other to judge. If not, why not?

I have the idea that there is but little ground for misunderstanding and error in the plan of redemption. It is plain and easily understood. There are five essential things: (1) Hear, (2) believe, (3) repent, (4) confess the Christ, and (5) be baptized. These were preached by Peter on Pentecost, and were understood by those who "received his word." They were told plainly to "repent, and be baptized . . . for the remission of sins." I fail to see how they could "gladly receive his word" unless they understood him. People understand it now, and openly deny it. Then where is the trouble? It is in erroneous teaching. As is the teaching, so is the faith. If the teaching is erroneous, the faith will be correspondingly erroneous. Now, as to how much error God will allow here, he has not told us. This we have to guess at. I am afraid to guess. I had rather "speak as the oracles of

God" and say: "Repent, and be baptized . . . for the remission of sins." That, all agree, is what the Book says—that is safe.

There may be, for aught I or any one else knows, some among the denominations who have obeyed the gospel, but I risk not the building of a theory on that. There is one thing we all know and agree to; and that is, those who believe the gospel, repent of their sins, confess Jesus before men, and are baptized for the remission of sins, do obey the gospel. That is safe. I have preached it for over forty years, and see no reason why I should not preach it to the end. My honest, careful, and unprejudiced judgment is, if all will preach and write only that which is written in the Book, controversy over this question will cease and more people will obey the gospel.

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1 Cor. 3: 9-15.

BY C. W. SEWELL.

Verse 9: "Ye are God's building." Here the apostle introduces the figure of a building—compares the church to a building. In verses 16, 17 he calls it a "temple."

Verse 10: "According to the grace of God which is given unto me, as a wise master builder, I have laid the foundation, and another buildeth thereon." "A wise master builder." This was Paul. But how? In the capacity of a preacher. "Another buildeth thereon." Who is this other man? The correct solution of the passage depends on this. How does a man build on this foundation? "Yea, so have I strived to preach the gospel, not where Christ was named, lest I should build upon another man's foundation." (Rom. 15: 20.) This shows that the building is done by preaching the gospel, and that the other man who builds does it by preaching. "But let every man take heed how he buildeth thereupon." Take heed to his preaching in some way.

Verse 11: "For other foundation can no man lay than that which is laid, which is Jesus Christ." When Peter confessed, "Thou art the Christ, the Son of the living God," Christ said: "Upon this rock I will build my church." Thus Christ as the Son of God is the foundation. (Matt. 16: 16, 17.)

Verses 12-15: "Now if any man build upon this foundation gold, silver, precious stones, wood, hay, stubble; every man's work shall be made manifest: for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work of what sort it is." What does this various material represent? One theory is that the gold, silver, and precious stones represents a Christian's good works; while the wood, hay, and stubble represent his evil works. "If any man's work abide which he hath built thereupon, he shall receive a reward." But his evil works will be burned up at the judgment, and that though he have nothing but evil works. "But he himself shall be saved; yet so as by fire." But we have seen that the man who builds is one that preaches the gospel, and that he builds by preaching. How does the preacher build on this foundation? One says the gold, silver, and precious stones represent the truth that he preaches; while the wood, hay, and stubble represent the error he teaches. Remember that Jesus Christ is the foundation. Can a man build upon—add to—this foundation by preaching error? I cannot conceive of such a thing being possible. If it is true, I want to ask, how much error can one preach and yet be saved? It would seem from the lesson that *all* the wood, hay, and stubble will be burned up, no matter how much. So it would seem that there is no danger in preaching error.

But we shall now examine the Book and see if we can learn what is built upon the foundation: "Now therefore ye are no more strangers and foreigners, but fellow citizens with the saints, and of the household of God; and are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone; in whom all the building fitly framed together groweth unto a holy temple in the Lord: in whom ye also are builded together for a habitation of God through the Spirit." (Eph. 2: 19-22.) The saints at Ephesus (1: 1) are thus said to be built upon this foundation. They are the material out of which the holy temple was built on this foundation. Again: "To whom coming, as unto a living stone, disallowed indeed of men, but chosen of God, and precious, ye also, as lively stones, are built up a spiritual house." (1 Pet. 2: 4, 5.) These passages show clearly that Christians are the material built upon this foundation; and it seems clear to me that the preacher, when he preaches the gospel to sinners, converts them and baptizes them, builds them on the foundation. (Acts 2: 46, 47.) But how does the preacher receive a reward, or suffer a loss, as the case may be? "For this cause, when I could no longer forbear, I sent to know your faith, lest by some means the tempter have tempted you, and our labor be in vain." (1 Thess. 3: 5.) If his converts had been tempted and led astray, his labor would have been in vain; he, the builder, would suffer loss, because his labor would have been in vain. "For what is our hope, or joy, or crown of rejoicing? Are not even ye in the presence of our Lord Jesus Christ at his coming? For ye are our glory and joy." (1 Thess. 2: 19, 20.) "Look to yourselves, that we lose not those things which we have wrought, but that we receive a full reward." (2 John 8.) "That ye may be blameless and harmless, the sons of God, without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world, holding forth the word of life; that I may rejoice in the day of Christ, that I have not run in vain, neither labored in vain." (Phil. 2: 15, 16.) These passages make that point sufficiently clear. Another difficult point in the passage is the fire that is to try every man's work. If I have reached the proper conclusion, that it is the falling away of the convert that causes the builder's loss, then the fire that caused the loss must be the temptations and persecutions that causes them to fall. (See 1 Thess. 3: 5, quoted above.) The apostle Peter compares the trial of our faith by temptations to the trial of gold in the fire. (1 Pet. 1: 6, 7.) The Psalmist says: "For thou, O God, hast proved us: thou hast tried us, as silver is tried." (Ps 66: 10.) God said to the Jews through Isaiah: "Behold, I have refined thee, but not as silver; I have chosen thee in the furnace of affliction." (Isa. 48: 10.) "But he himself shall be saved; yet so as by fire." This states plainly that the one who builds will be saved; but if you ask what "yet so as by fire" means, I frankly tell you I do not know.

Steps Upward.

Take the guide's strong hand and go,
  Though his name be Sorrow;
Do not fear to climb with him
  To a clearer morrow;
He can take thee where the night
Passes to divinest light.

Pain holds out a hand to thee—
  Take it, never shrinking;
Lift thy feet and rise with him
  Higher than thy thinking.
He who follows pain's behest
Has at length most perfect rest.

God has heard thy prayers. Be glad
  Thou art in his keeping;
Morning songs may sweetest be
  After nights of weeping;
Sad one, thou shalt sing again
In the sunshine after rain.

—Marianne Farningham.

LOS ANGELES NOTES

By S. H. HALL,
2669 North Sichel Street,

House of worship, corner Altura and North Sichel Streets. Take North Broadway car to Sichel, then one block to left.

An Encouraging Letter.

The following good letter has just come from our dear brother, J. J. Horton, of Elora, Tenn. I am giving it, not because it is the only good letter I have recently received, but to make a few comments and give some good thoughts he inclosed with his letter. Along with the sacrifices I have been making here, I have been sending out letters to help with the work at Savannah, Ga., and mailed Brother Horton one of these letters, with a few extra copies inclosed for him to send to others. Here is his reply:

Brother Hall: I received your very welcome letter some time ago, with your letters appealing for help for the Savannah work, which letters I mailed out at once with solicitations urging immediate help.

I hope you and your family are well. But I think you ought to take a little rest. Christ and his apostles retired from the multitudes, at times, for needed rest.

Mrs. Horton is wearing her dear self out, to give me the absolute quietude I have been forced to take to rest my almost worn-out heart; and we are rejoiced to know it is steadily improving. So we think I can hold from four to six meetings this summer.

I have just passed the sixtieth milepost, and wish to live ten or twenty more years to be able to save many more precious souls through the power of the gospel, which I delight, above all things, to preach.

Brother Hall, your zeal and push is a very great source of inspiration to me, and no doubt to others. I hope to soon see you back, to give your life's work entirely to the great work in Georgia. If I can get well enough, would like to rejoin you in the work there. Mrs. Horton joins me in sending love to you and family.

On the above, I submit the following:

1. I seldom publish such letters, and am doing this not because it is the best, by any means, that I have recently received, but because I think I can do so and do good to others, and especially because of our brother's saying I should rest. Brother F. W. Smith, the man who baptized me into Christ about twenty-nine years ago, has been writing me along this line of late, and he thinks he has the right to scold me when I need it; and I love his scolding, because I know it comes from a heart that loves. But it takes Hugh E. Garrett, one of Georgia's best workers, to shoot straight at a fellow. Here is the way he comes in a recent letter: "I am delighted to learn that the work is growing so rapidly. But don't you realize you cannot continue in such strenuous work and keep yourself mentally balanced but a few years? Look at our dear Brother Harding—too much work!" About this caution that comes from these brethren, and from many others, let me make just a word of comment. I know I appreciate their love for me and interest in me. But I must say to one and all that I have never worked in all my life *hard enough*. That is, I know I have never worked so hard as Paul and some others whom I read about in the Bible worked. I believe if all of our preachers would work a little harder, there would be less envy and jealousy among them, and not so many of them would be overtaken in some sin. But I take this occasion to let all of my friends know that it is my intention to change my work from local work to general evangelistic work, for a while, at least. This will give me all the rest I need. I see no need of a man's quitting work to rest; just change from one kind to another, and nature keeps at work and does her own resting. It was not too much work that broke our dear Brother Harding down. It was too much of the same kind of work persisted in for years. And God bless Brother Harding! He is the sweetest old man it has ever been my pleasure to see. Brother Perdue said something in this paper, a few years ago, about "growing old gracefully." Well, Harding did this; and if I had no other evidence of the power of God's truth in the soul to make man's nature truly divine, I would know it from what I have seen in Brother Harding.

2. Brother Horton was my colaborer in Atlanta for one whole year, about ten years ago. We had him there the year my nerves came very nearly going to pieces on me. We often spoke of him as our "medical evangelist," because he had practiced medicine about thirty years and wanted to quit that practice and give his whole time to preaching. We thought this knowledge of medicine should not be wasted, hence paid him a regular salary to help me with the work, with the understanding that all the sick that we considered financially unable to secure the services of a good physician he would attend without charge. During that year he gave me special attention, and doubtless he is the cause of my being still in the glorious work of preaching the gospel of Christ to dying men and women. It was our desire to make that a permanent feature of the Atlanta work, but Sister Horton's health was such at the close of the first year that our brother thought it best that they return to their home at Elora, Tenn. I shall never forget that glad, happy year in my history. And I want to say to the Doctor that I have never worked with a man I considered so nearly flawless in character. If there was the slightest sensation that was unpleasant in his heart or mine toward each other, I hardly think we were conscious of the fact. Dozens and dozens of homes were visited that year where the sick and suffering were found, and they were administered to with our dependence as much on prayer to God for the sick as on our brother's ability to diagnose a case and give the remedy. Let me say to Brother Horton, since he has expressed the desire to rejoin me in the work, that I wish I could live and work forever with such men, and it may be that this joy shall be mine again before this life ends.

3. But Brother Horton is not only a most excellent physician, having studied this mortal frame of ours and having learned something of the causes of its ills and the remedies, but he has studied what the Bible calls the "inward man," and prescribes well for him also. And we all know that the man who can give the prescription that meets the needs of the maladies now cursing so many in the church is a physician to be praised of all men. I am giving our readers a little prescription the Doctor hands out in leaflet form to the churches where he works. I shall give it to our members here. Here is the way it reads:

THIS LINIMENT IS A PERFECT CURE.

One half-pint faith, half-pint virtue, half-pint knowledge, half-pint patience, half-pint temperance, half-pint godliness, half-pint brotherly kindness, half-pint charity, one good resolution, well shaken together, three times a day, with prayer, will cure the devil's rheumatism, evil eye, blasphemy, grumbling, backbiting, tobacco habit, deceit; kills the nerve of prejudice and purifies the blood; and if we can get the worst man there is to use this prescription, it will restore him back to manhood and respectability with God and man: it will make him love his own wife and children better, and he will want to put them under the same treatment.

Now, if we can get this remedy used in the homes of this country, it will cause the ladies to wear full dresses, stop theatergoing, cleanse your heart from inbred corruption and preserve your soul blameless; it will stop men's wives from joy-riding with other men.

Shake well before using; rub until it affects the heart; keep this up three hundred and sixty-five days in a year; and if it don't cure you, you can bankrupt heaven.

My father made a liniment that one took both internally and externally. This liniment Dr. Horton is handing out

is just such; hence let me suggest that you both drink it, then rub it in also, and you will get quicker results.

I can hardly close without giving that thought-producing statement of the beloved John to Gaius: "Beloved, I wish above all things that thou mayest prosper and be in health, even as thy soul prospereth." (3 John 2.) These words express my feelings for Brother Horton.

Denver (Col.) Notes.

BY JOHN D. EVANS.

On Lord's day, June 19, the brethren at Colorado Springs had the opening service in their new building, which is practically completed. Quite a number drove through from Denver to be with them on the occasion. Among the number were Brother and Sister J. C. Estes, late of Dallas, Texas, now located in Denver. It was my privilege to deliver the "opening" address at the morning service, after which we drove out to Cheynne Canon for "lunch on the ground." At the afternoon session Brother J. C. Estes was the speaker. Brother E. C. Fuqua began a series of meetings at the evening service, to continue indefinitely.

It was a day much to be enjoyed by all. The brethren there are to be congratulated on the progress they have made in the short time since they began housekeeping. They have a will to work, and work with a will. I do not know of a single congregation that started and completed a nice new building in so short a time. In this connection I want to say that in order to complete the work they have had to borrow about fifteen hundred dollars, or about fifty per cent of the value of the property. This is to be paid in monthly installments. We feel sure that a number of brethren among the older congregations of the South would like to encourage these brethren by sending a monthly contribution to them. We do not want to beg you to do so, but suggest this as a splendid opportunity to help in a worthy cause. You may forward contributions to the writer or A. W. Von Boskirk at Colorado Springs. The brethren at Boulder will soon have their new building completed and will also appreciate your fellowship in taking care of their obligations. I will make more definite announcement in regard to that later. It is very gratifying to us all to know that two new buildings will be completed in the first half of 1921.

It might be well to state just here that in order to secure the initial fund to start the buildings at both points it was necessary for some one to put up in advance five hundred dollars each. This was done by one of the Colorado brethren, and the following congregations and brethren have agreed to join him in helping to take care of this amount: The church at Sellersburg, Ind., through Brother G. A. Leach, $5 per month; the church at Denver, Col., $30 per month; churches in Marshall County, Tenn. (through J. G. Stinson, Lewisburg; T. A. McAdams, Petersburg; Hugh Leonard, Lewisburg; N. C. Sanders, Talley; H. C. McQuiddy, Lewisburg; W. B. London, Cornersville), a fund of $25 per month.

If just a few more brethren will follow the example so worthily set, the entire obligations of both congregations may be properly taken care of without placing a heavy burden on any one.

To those of us who are on the ground this plan commended itself as the quickest, easiest, and most business-like way to build up the work. If we had waited until we had all the money in hand, it would have been possibly four or five years before these brethren would have had a home of their own. During that period of time, if you will stand by us, even with the preachers we have, we shall, the Lord willing, have four or five buildings where happy families may meet together to worship the Lord. What do you say, brethren?

We are very glad indeed to have Brother and Sister J. C. Estes with us in Denver. Professionally, they will minister to the body "chiropractically." Brother Estes assures us also of his desire to help in every way possible to build up the work of the Lord. There is room for more. Come on, brethren.

We are expecting Brother N. B. Hardeman, of Tennessee, to join us in a series of meetings beginning on July 10. Our people are looking forward with much interest to the occasion in the hope that much good may result from our united efforts to revive the work of Christ in this city. All brethren who are in reach of us or who may be visiting Colorado are invited to be with us.

It was a pleasure to us all to have with us recently Brother and Sister Barnett, of Lawrenceburg, Tenn., and Sister Katherine Hooper, formerly of Tennessee, but more recently of Thorpe Spring, Texas. The latter will be at the Colorado University at Boulder for some special work during the summer.

Age Limit.

BY H. C. FLEMING.

Adam lived 930 years; Seth, 912; Enos, 905; Cainan, 910; Mahalaleel, 895; Jared, 962; Enoch, 365 (translated); Methuselah, 969 (longest on record). (For these ages, see Gen. 5: 5-27.) Noah lived 950 years. (Gen. 9: 29.) From this period declining age begins. Abraham lived 175 years; Isaac, 180; Jacob, 147; Moses, 120. (For these, see Gen. 9: 29; 35: 28; 47: 8, 9; Deut. 34: 5-7.)

These all lived many years; their lives were in deeds obedient to God, except the effects of sin from Adam and Eve's disobedience, and for this they heeded the law then in force.

In David's time the limit was from seventy to eighty years. (Ps. 90: 8-10.) So, in general, it remains to the present.

Look over the lives of these men and compare their deeds with the deeds of the so-called "great" men of the earth, such as Nebuchadnezzar, Hannibal, Alexander, Cæsar, Napoleon, and others.

Birth and death are important events in the lives of men, but more important are their actions between birth and death. (Eccles. 7: 1, 2, 5-8.)

Knowing that death must be the end of this life, why do we shrink from it? First, because we know our actions have not been such as they should have been. Second, because all we have ever known has been in this life; therefore, we dread to try the unknown. The future lies unrevealed, as a matter of knowledge, to mortal eyes; all else is by faith; and this faith is strong or weak as we accept or reject the testimony. Some can die in the triumph of faith; others shiver and shrink at death's approach. Thus it has been, and thus it will continue with man until the end of time. (Luke 17: 26-30.)

When the young die, usually there are many mourners, because their friends know that it is the last they will ever see of them in this life. Hope, then, if they have it, is as an anchor for life again in a purer state.

When the old die, there are few mourners, because their friends and loved ones have passed through death before them; but what few of these remain weep with sorrow mingled with joy—sorrow that they will see the dead no more in earthly form, but joy, if all were faithful Christians, in the hope of meeting again in the resurrection morn.

If we could live as many years as Methuselah and spend our time in wicked deeds, what consolation could we or our friends have in death?

When the last good-by is said
By the living to the dying or the dead;
If there is no hope to meet again,
How sad our thought will be then!

Georgia and the Far Southern Field

By B. C. GOODPASTURE

Hope.

According to Webster, hope is "desire, with expectation of getting what is desired." One cannot hope for that which he does not both desire and expect to receive. The man dying in his sins does not hope to go to heaven, because he does not expect to, though he may desire to; nor does he hope to go to hell, because he does not desire to, though he expects to. In the absence of either desire or expectation, then, there can be no hope.

Hope differs from faith in that it looks only forward to future objects. It does not look backward, nor does it contemplate the present. Paul said: "Hope that is seen is not hope: for who hopeth for that which he seeth? But if we hope for that which we see not, then do we with patience wait for it." (Rom. 8: 24, 25.) That which one hopes for he waits for, and that which one waits for is future. Though there is a difference between hope and faith, yet the two are vitally related. "Faith is the substance of things hoped for." (Heb. 11: 1.) It is "assurance of things hoped for," or "confidence as to things hoped for." We do not hope for that which we do not believe is obtainable. Faith supports hope and lends confidence and a kind of reality to it. Again, hope, looking forward, desires and expects good, not evil. There is not one dark cloud, not one dark speck, in all the heavens of Christian hope.

The elements of hope, desire, and expectation are always the same; but the things hoped for may differ. The poor man hopes for better times. The invalid hopes for the return of health. The condemned man in his cell hopes for respite, commutation, or pardon. The Christian lives "in hope of eternal life, which God, who cannot lie, promised before times eternal." (Tit. 1: 2.) This eternal life is in the future, because it is hoped for. Among men in general there are different objects of hope; but among Christians, as such, there is a common object of hope—the hope of eternal life with all its blessings. Paul said the Ephesians were called in "one hope" of their calling. (Eph. 4: 4.) The hope of eternal life is the prince of hopes. If this hope should be taken from men, the world would be ruined in darkness and despair.

There is no hope comparable to the Christian hope. The man of God may be storm-tossed on the restless waves of angry seas, yet he does not despair: for he has a hope which is "an anchor of the soul, a hope both sure and steadfast and entering into that which is within the veil" (Heb. 6: 19.) This "anchor of the soul" is cast within the veil, in the haven of eternal peace, where no storms rage, where no billows swell, and where no waves roll. If we contemplate the Christian as a soldier, as well as a sailor, then he has "for a helmet, the hope of salvation" (1 Thess. 5: 8.)

Finally, the question is:

> "Will your anchor hold in the storms of life,
> When the clouds unfold their wings of strife?
> When the strong tides lift and the cables strain,
> Will your anchor drift, or firm remain?"

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News Notes.

Brother Srygley labored with us in a fifteen-days' meeting which closed on Sunday night, June 26. There were seven additions. Brother Srygley did some fine preaching in his own interesting and inimitable way. The plain, simple, powerful, gospel sermons he preached were heard by fine, well-interested audiences. We all esteem him exceeding highly in love for his work's sake.

Brother G. E. Claus and Brother J. E. Boyd recently closed a two-weeks' meeting at Manchester, Ga. There were fourteen additions. A little congregation of forty-five members is now meeting there in a rented hall. Last Sunday Brother Claus began a mission meeting in Moultrie, Ga.

Brother J. J. Reynolds, who was graduated from the David Lipscomb College last spring, is now with us. He will labor with the West End congregation in the field this summer. Brother Reynolds is preaching for the South Pryor congregation in the absence of Brother Hockaday, who is in the West on a mission not unlike that which took Jacob to his Uncle Laban's in Padan-aram. (Gen. 28: 2.) We feel fortunate in securing the services of Brother Reynolds. He is making good at South Pryor.

One made the confession and was baptized at our prayer-meeting service on Thursday evening, June 30. One took membership at West End yesterday (July 3).

Brother R. E. Betterton preached at Griffin yesterday.

The Congregation As the Body of Christ.

BY LEE JACKSON.

"And he is the head of the body, even the congregation." (Col. 1: 18.) "And subjected all things under his feet, and appointed him head over all things to the congregation, which is his body, the fullness of him who fills all in all." (Eph. 1: 22, 23.) In Col. 1: 24 Paul says: "I now rejoice in sufferings for you, and fill up the remainder of the afflictions of Christ in my flesh, for his body, which is the congregation."

The foregoing quotations are from that version of the New Testament Scriptures as translated by George Campbell, James Macknight, and Philip Doddridge, and edited and published under the title, "Living Oracles," by Alexander Campbell. In addition to these quotations, I subjoin an extract from the Preface to an independent translation of the New Testament by Prof. A. S. Worrell: "'Ecclesia' should have been translated *assembly* or *congregation:* and this would have been a rebuke to those who would swallow up all local assemblies in a consolidated denomination, or ecclesiasticism. The concrete use of the word 'ecclesia' justifies nothing beyond a local, independent assembly of believers; as, the ecclesia, or assembly, at Jerusalem; the assembly at Corinth, Antioch, etc.; and the assemblies in Macedonia, the assemblies in Asia, etc. The largest body of Christians here on earth that can exist under the use of the word 'ecclesia' is a single assembly or congregation of believers; and all those bodies of Christians that have merged their existence into an ecclesiasticism, or organized denomination, have simply missed God's thought on the subject. The religious world has got into a fearful muddle, and is divided up into almost countless factions, largely through the failure to translate 'baptizo,' and to translate 'ecclesia' properly. The word 'church' is no proper translation of 'ecclesia;' and it should never have found its way into the New Testament Scriptures." (Preface to Worrell's Translation of the New Testament, published in 1904.) Before me there is also a translation of the New Testament from a Greek original, put forth by a representative of the people known as "United Brethren," and published by Loizeaux Brothers, New York City. From it I quote the eighteenth and nineteenth verses of the first chapter of Colossians: "And he is the head of the body, the assembly; who is the beginning, firstborn from among the dead, that he might have the first place in all things: for in him all the fullness of the Godhead was pleased to dwell." I make these quotations for the purpose of placing them before readers who may not be aware of the existence of any other rendering for the word "church" found in the passages cited. And this use of either "assembly" or "congregation" instead of the word "church" by independent translators is by no means a recent thing. It dates back to the time of John Wickliffe, who made his translation of the New Testament

into the old English before the beginning of Luther's Reformation.

As I am not intending to offer any extended ideas of my own in regard to the subject indicated by the heading of this article, I will now quote at length from an article written and published in the Gospel Advocate by our own David Lipscomb more than twenty-five years ago. It was written in response to suggestions which I had offered in regard to the meaning of the passages which I have quoted. Brother Lipscomb says: "No one can possibly doubt that they apply to the individual and local churches." This statement is made with reference to passages cited, and then Brother Lipscomb continues: "Col. 1: 18: 'He is the head of the body, the church.' 1: 24: 'For his body's sake, the church.' Our brother contends this shows it required all the churches to constitute the body of Christ. . . . 1 Cor. 12: 27: 'Now ye are the body of Christ, and members in particular;' and he compared one member to an eye, one to the foot, one to the ear, the hand, etc., showing beyond all doubt that the church at Corinth was a complete body of Christ within itself and without reference to any other church or Christian in the world. He speaks of the '*whole* church' at one place. We say sometimes man is erect. We do not mean by this that there is a being consolidating all the men in a State, nation, or the world, that is erect. But we mean erectness is a quality common to all men, and so we speak of man as a whole. Just so, when speaking of things common to all churches, we say the church is the body of Christ, not meaning that all the churches are consolidated together to make one body, but that each and every church is the body of Christ in its locality, and what is common to all is affirmed of the church as of one body. This style of speech is common. This can be its only meaning. There is no development of the church of Christ in the world save in the local bodies. Paul uses this same general language of the church being the body of Christ to the church at Corinth that he does to the Colossians, Ephesians, and others, but affirms: 'Ye are the body of Christ, and members in particular.' The church at Rome, the church at Ephesus, at Colosse, each was just as much 'the body of Christ, and members in particular,' as the church at Corinth." I presume that no one will deny that this reasoning of Brother Lipscomb is both logical and scriptural. There are those among us who are now contending for a "church of Christ" as a general institution, and they are setting up the claim that we as a party are that "one church of Christ." With such persons Brother Lipscomb's statements should have weight, and they at least should induce a restudy of the church question before we too confidently assume the prerogative of being the one general "church of Christ" as his one only body.

Concerning the congregation at Jerusalem, in the same article, Brother Lipscomb says: "The church at Jerusalem was a complete body of Christ before another church was established. It lost none of its completeness when other churches were planted. And every other church was as complete within itself as was this church at Jerusalem. Each church within itself was a complete body of Christ, without any reference to any other churches in existence." In conclusion, he further says: "God has given to us the local church as the only manifestation of his body. It is the only body ordained or recognized by God as acceptable to him. It is 'the pillar and support of the truth.' 'It is the body of Christ.' The body of which he is the head. 'From whom the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love.'" (Eph. 4: 15, 16.)

From these extracts it will be seen that while Brother Lipscomb holds to the word "church" as used in the Authorized Version of our English Scriptures, yet he does so with the tacit understanding that this word can only scripturally represent the idea of a congregation. He thus makes the word "church" conform to the meaning of the word in the original, as used by Christ and the inspired writers. Brother Lipscomb was not only well acquainted with the meaning of the original word as defined by the lexicographers and by its usage among scholars, but he was also well informed as to the rules that govern the proper interpretation of language; and better than all of this, he was so well acquainted with the inspired writings that he knew how to determine the meaning of a word in the light of its Bible usage. With this store of information, he knew that the word used in the New Testament warrants no other meaning than that of "congregation," or an assembly of Christian worshipers, and that to attach more meaning to the word "church" as the body of Christ is to go beyond what was intended by the inspired writers. Those brethren among us who are talking about a *restored* "church of Christ" larger than a local assembly of believers are not only missing "God's thought on the subject," to express it in the language of Professor Worrell, but they are digressing from the purpose of such men as Lipscomb, Milligan, Tolbert Fanning, Benjamin Franklin, Lard, and others of the best minds connected with our plea for the restoration of the New Testament order. The purpose of these consecrated men, and the purpose of all other scripturally informed men connected with our plea during the first half century of its existence, was simply to preach the gospel in its purity and to establish worshiping and working congregations of Christians, patterned after New Testament models. Their aim was not to establish *one* general "church of Christ," but *many* "churches of Christ," like those of the apostolic age.

Forgiveness.

BY A SISTER.

"They that sow in tears shall reap in joy." (Ps. 126: 5.)

How great the heartache must have been
Which caused that noble hand to pen
A statement which so few would make!
And surely 'tis a heart of gold
That to the world would thus unfold
The sorrows of a sad mistake,

And on no other lay the blame,
But on himself put all the shame,
And offer no excuse for sin;
But, like him who denied his Lord,
Repent and fight the battle hard,
And seek again the souls of men.

But surely 'twas no greater sin
Than oft besets the paths of men,
But just a purer, greater heart;
Yes, greater spirit, mind, and soul,
Than those who truth would not have told,
Nor meekly bore a bitter part.

But Christ the Lord will surely bless
The one who would his sins confess,
Regardless of the consequence:
And all who have been born again
Will him forgive and love the same,
And for him pray in earnestness.

And to this truth you will agree,
That none from sin are very free,
Who journey o'er life's weary way;
But, blessed thought, He will forgive,
And that in heaven we shall live,
If we shall turn from sin away.

And he who would no sin e'er hide,
O may the gentle Savior guide,
Until his humble life is o'er;
And from this day, this very hour,
Through Christ may he have greater power
To lead sweet souls to heaven's door.

Does God Allow An Honest Man to Be Lost?

BY J. D. TANT.

At many places in my meetings I find good brethren troubled over the salvation of honest sectarians who are fooled by denominationalism. I have never yet made up my mind but what God creates around them conditions or opportunities to let the honest ones learn the truth and come out; and those who do not come out, I am sure, would not turn away from sectarianism if Jesus were here in person to teach them. I am confident there were thousands of Sadducees and Pharisees when Christ was on earth who were just as good and honest as sectarians are to-day, yet they would not give up their doctrines to follow Christ when they heard his teachings and saw the miracles he performed. A few examples may help us to see God's work with honest men.

Brethren Edwards and Fox, leading members of the church of Christ at Abilene, N. C., at one time were superintendent and steward in the large Methodist church at Salem. They both began to read the Bible to better prepare them to teach Methodism, but soon learned that the Methodists did not teach the Bible, and they both quit the Methodist Church and began to study to learn the truth. For five years they kept up this reading, meeting once a week to tell what each had learned, and in the meantime they learned from the Bible that baptism is not only immersion, but for the remission of sins. They had never heard of the church of Christ, and often discussed whether it would be right, or accepted by God, for them to baptize each other. About that time Brother Foster went to that community to hold a mission meeting. Brother Edwards went to hear him, and the first thing before going home he went to Brother Fox's home and told him he had heard a man preach the gospel and was sure from his preaching that he would baptize them for the remission of sins. The next night both men went to hear Brother Foster, and after church they took him home with them, and, after learning much about the truth, next morning Brother Foster took the two men to the river and baptized them, and they are now teaching the church of Christ at Abilene.

Another example. Many years ago, near Hempstead, Texas, Brother and Sister Maxwell were leading members of the Baptist Church. Some trouble came up, and both quit the church and went home. They decided that the Baptists did not teach the Bible and that they would study to learn what it taught. They had no idea of a proper division of the Bible, and, like the eunuch of old (Acts 8), needed some one to guide them. For fourteen years they read the Bible and held family prayer each night, praying for God to send some one to teach them the truth. It so happened that George Harvey and Ed. Dabney passed through that country and stopped at a neighbor's one night and preached for the people who came to hear. Brother Maxwell, after hearing that one gospel sermon, going home that night, told his wife those men preached just like he read, and he felt that at last God had sent them that way to teach him the truth. They passed on to Willis. Brother Maxwell went to see his neighbor and to learn who they were and what church they belonged to; but the neighbors had forgotten their names, and did not know where they lived nor to what church they belonged. One year after that time Brother Maxwell was in Hempstead and related the incident, regretting that he could not locate the men. A stranger heard him and told him he knew the men well, and gave him their post office. So Brother Maxwell wrote to Brother Dabney, one hundred miles off, telling his trouble and experience. Brother Dabney sent him a date, went there and held a mission meeting, had fourteen additions, and started the church of Christ at Mossy Grove; and Brother Maxwell remained a faithful elder and teacher in that church the rest of his life.

With these examples and the statements of the Son of God that he gives those power to become the sons of God who believe on his name (John 1: 11, 12), I have but little fear about the honest man in any sectarian church being lost when he wants the truth. Again, Jesus says: "If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself." (John 7: 17.) And when I call to memory the many peculiar incidents that have caused people to hear me and obey the gospel, I often feel like an unseen Hand is directing outside conditions to those who are willing to obey the truth, if they want to learn the same.

Let me but do my work from day to day,
In field or forest, at the desk or loom,
In roaring market place or tranquil room;
Let me but find it in my heart to say,
When vagrant wishes beckon me astray:
"This is my work, my blessing, not my doom;
Of all who live, I am the one by whom
This work can best be done in the right way."

—Selected.

TEACHER'S TESTAMENT FREE.

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EDITORIAL

"Buy the Truth and Sell It Not."

BY J. C. M'Q.

It is distressing to note the indifference to the truth. Some people act as though the word of God was of no more authority than any human production. Many men will say that the act of baptism is immersion, but that there is no necessity for being so particular to do just what God says do. Some years ago a gentleman said to me that the people who are known simply as Christians certainly teach the Bible, and that if it were really necessary to do just what the word of God says he would unite with the people known as "the church of Christ." It is strange that men will hold such views in view of the fact that people are justified through a belief of the truth and that many are lost because they have not the love of the truth. "And then shall be revealed the lawless one, whom the Lord Jesus shall slay with the breath of his mouth, and bring to naught by the manifestation of his coming; even he, whose coming is according to the working of Satan with all power and signs and lying wonders, and with all deceit of unrighteousness for them that perish; because they received not the love of the truth, that they might be saved. And for this cause God sendeth them a working of error, that they should believe a lie: that they all might be judged who believed not the truth, but had pleasure in unrighteousness." (2 Thess. 2: 8-12.)

The "truth" mentioned in Prov. 23: 23 means the knowledge of God and his will concerning man in all of his relations to both his Creator and his fellow man. While the words "buy" and "sell" here used in connection with the "truth" are commercial terms, they by no means intimate that one may commercialize or make merchandise of the truth. It becomes an easy matter to corrupt or handle the word of God deceitfully for the purpose of selfish things. Hence, it becomes us all to look well to the motives which actuate us in all that we do. To buy or to acquire the truth requires a diligent and studious investigation of the holy Scriptures; for the duties and obligations of man are manifold, reaching out in so many directions that he cannot comprehend them all at a grasp. The word "buy" means to acquire the knowledge of God at all events; and in order to do this, too much industry and labor cannot be expended.

We must give something in return for the truth, but that something is not mentioned. Evidently it is not gold or silver, for gold and silver cannot buy the truth. It means that we must give our undivided attention to what God says, and then be willing to make every sacrifice and endure every hardship in order to possess it. Considerations of friendship, worldly pleasure, honor, or love of money should not induce us to fail to acquire the truth. "He that loveth father or mother more than me is not worthy of me; and he that loveth son or daughter more than me is not worthy of me. And he that doth not take his cross and follow after me, is not worthy of me. He that findeth his life shall lose it; and he that loseth his life for my sake shall find it." (Matt. 10: 37-39.) Abraham had to offer his son in order to possess the joy and have the strength which comes through obedience to God. The children of Israel had to pay the price of a wilderness life, with its trials and hardships, to learn the lesson of providential care. The ancient worthies (Heb. 11) paid for the truth, or, rather, their loss of it, in pain, suffering, and death. No matter what the cost, every one should be willing to pay the price because of the home to which it leads when life is over.

We are admonished, "and sell it not," which means, when the truth is once acquired, let no consideration deprive us of it. We should cleave to it even at the risk of our lives. It is sad to think of the multiplied millions who, like Esau of old, sell this rich heritage for a mess of pottage—namely, the fleeting things of time. Some bargain the truth for the momentary gratification of their fleshly pleasures; others, for money; and still others, for the empty honors of this world.

But there is one obligation which truth imposes, to which I direct special attention and which I here present—namely, our vows or promises to God and man. While the Bible tells man that his vows should be few (Eccles. 5: 2), it also tells him to pay his vows (Num. 30: 2). He must pay them even at his own hurt, and change not. (Ps. 15: 4.) No man should vow to believe the same things ten years hence that he believes now, neither should he vow to teach the same things that he teaches now; for, if he is a close student of the Bible, he will find that he has been teaching some error. If one vows to do a thing which is right, and he finds the performance of his vow is to his hurt socially, financially, or religiously, he must pay it. When we make a promise to a fellow being, if we are honorable men, we will keep that promise if within our power to do so. If such promises to the living are sacred or binding, how much more so is a promise made to one who is dead—one who is beyond our reach and cannot release us from our obligations, no matter how much we might desire it. Those who would expect us to break such vows would certainly have a low estimate of

our integrity, this being especially true if we were of the conviction that we did right in making the vow. Even more, if we should decide that our friend made a mistake in exacting the vow, still we would not be excused from keeping our vow. Men should cease to place a low estimate on anything that the word of God requires. It is important to obey God in all his commandments and requirements. Therefore, we should not sell the truth by being false to our vows to our fellow man, no matter what inducement may be offered us. To be true to such vows may bring upon us the censure and scorn of men; but the smiles of an approving God will be upon us, which, after all, is worth more than all the praises and honors that man can bestow. Man crowns to-day and crucifies to-morrow. God approves the right forever. "Let not kindness and truth forsake thee: bind them about thy neck; write them upon the tablet of thy heart: so shalt thou find favor and good understanding in the sight of God and man." (Prov. 3: 3, 4.)

There Can Be No Compromise Between Truth and Error.

BY E. A. E.

Brother Sam Whitfield, of Ontario, Canada, has sent to me the following letter and resolutions:

Glencoe, Ontario, June 29, 1921.—Dear Brother Elam: I am sending you some propositions, which I would like you to call attention to in the Gospel Advocate at your earliest convenience.

You know considerable of the work in Ontario; you are interested in it; and the brethren here have confidence in you; and for these reasons, I think, the brethren will consider what you say regarding this important question. Pursuing the right course just now will mean much to the work here, and a mistake might lead to much trouble. Your knowledge of the word of God and your wide experience will help you to give the needed advice and instruction.

Is it not just as sinful before God to have instrumental music at a night meeting, prayer meeting, or Bible study, as it is in the breaking of bread? Are not such meetings worship to God? Are we not told what to do and what to have in these meetings? The question was brought up at the June meeting at Saint Catharines, but it was decided that that was not the place to discuss it and that they had no authority to do so.

These propositions were drawn up as a result of some talks that Brother O. H. Tallman had with these people in Owen Sound.

Following is the latest decision that I have: "At the close of the evening service Brother O. H. Tallman made it known that our brethren differing in methods of service were desirous of coöperation and suggested that we choose five of our brethren to meet an equal number of them to discuss differences from the standpoint of Bible teaching. The matter seemed to meet with favor, and it was agreed that Brother Tallman and Brother W. D. Campbell, along with one brother from Saint Catharines district and two from Toronto, should be appointed by the churches to this important task."

This much was decided on Lord's-day night of the meeting. Your brother in the one cause.

S. WHITFIELD.

THE RESOLUTIONS.

The following series of resolutions, which originated among our conservative brethren in Owen Sound, will be presented and discussed on the Saturday afternoon of the convention.

It is with the sincere desire to further the cause of our Lord and Savior Jesus Christ and his church that we present the following resolutions:

1. That we recognize each other as brethren in the Lord, and that we stand together in the hope of the gospel of Christ, and preach the same gospel, which is God's power unto salvation to every one that believeth.

2. That we desire a closer fellowship and coöperation in the work of the Lord in the Province and throughout Canada, as well as in the world-wide field.

3. That our preachers feel free and without any embarrassment to preach in any church whether there is or is not instrumental music used as an aid to singing in worship.

4. That we shall freely and without prejudice exchange church letters to members moving from place to place.

5. That we may with freedom coöperate with, and contribute to, any society organized for the sole purpose of furthering the cause of Christ, and that any individual or groups of individuals, or church or groups of churches, may do home or foreign missionary work in their own way.

6. That we coöperate in the establishment of a Bible college for the training of young men and women for the Christian ministry, both at home and abroad.

7. That we have one annual provincial convention, for the purpose of hearing reports from the fields and for the planning of future work, and such other business as may come before the meeting, and that each and all churches have the right to be present and to take part with as many representatives as they may wish to have.

8. That we recommend the full and free exchange of pulpits whenever and wherever possible, and we respectfully recommend that churches using instrumental music dispense with the same during the morning service.

9. That our conservative brethren appoint a committee to inquire into the organization and purposes of the Ontario Board of Coöperation.

10. That these resolutions be presented to each of the June conventions.

The resolutions to "preach the same gospel," to "stand together in the hope of the gospel of Christ," and to "desire a closer fellowship and coöperation in the work of the Lord" everywhere are scriptural and right and spring, we trust, from Christ's prayer that all his disciples for all time may be one, and from God's command to them to "give diligence to keep the unity of the Spirit in the bond of peace." Let us note:

1. There is but one gospel to preach, and it is always the same. It cannot be changed, perverted, or in any way modified. The anathemas of God have been pronounced already upon any man or an angel from heaven who attempts to preach any other. In Galatia there were some who troubled the churches of Christ and "would pervert the gospel of Christ." (Gal. 1: 6-9.)

2. There is but "one hope," and there can be but one way to stand together in that hope. This "one hope" is based on "the same gospel," the one unchangeable and "everlasting gospel" of Christ. There is a reason for this hope, which Christians must be able to give. (1 Pet. 3: 15.)

3. Christ prays that all his disciples for all time may be one, as he and God are one—"that they may all be one: even as thou, Father, art in me, and I in thee, that they may also be in us. . . . That they may be one, even as we are one: I in them, and thou in me, that they may be perfected into one." Just as Christ and God are one, Christ's disciples must be one. Christ prays for no other unity or union. There can be no other in Christ. There were no resolutions of agreement passed between Christ and God in order that they may be one; they are one as Christ states and in the way which he gives. They did not teach different things or practice different things. The way "to keep the unity of the Spirit in the bond of peace," to "be perfected together in the same mind and in the same judgment," to have "the same love," to be "of one accord," "of one mind," is as plain and clear as the sun at noon upon a cloudless day in July or August. To refuse to follow this way is to turn back from following God as did King Saul when he refused to obey God in utterly destroying the Amalekites, the sinners, and all that they possessed, but instead proposed to make a great sacrifice to God at Gilgal, which God never commanded. God commands all to "speak the same thing," to speak "as it were oracles of God," to "preach the word," to avoid all untaught questions, and to hold their opinions to themselves. To disobey God at these points is to "gender strife," to cause factions, and to rend the one body of Christ.

There can be no compromise between truth and error, or the way of God and the way of men. (Isa. 55: 8, 9.)

Denominationalism in its every phase and in every age of its existence has proposed compromising agreements to all who "contend earnestly for the faith which was once for all delivered unto the saints" (Jude 3), or the church of the New Testament with its simple worship and most efficient work. There is always a deception in these proposed agreements, unintentionally offered, it may be, and

self-imposed, it may be; but a deception. It lurks in the thought that God's gospel and order of work and worship can be changed to harmonize with the opinions and ways and order of men—that a compromise can be made between that which is written by the Lord and taught by him and the teaching and practices of men in matters of religion. For instance, in many places now where so-called "union meetings" are held this deception is practiced, although it may not be intentionally done. The proposition is to "lay aside all doctrinal differences," or opinions of one's own, and "simply preach Christ." But those who make this proposition do not comply with it. One of their doctrinal differences is that "salvation by faith only is a wholesome doctrine and very full of comfort," and this they do not lay aside, but preach it with all their might in every sermon during the union meeting. If one should dare quote the commission to preach the gospel to the whole world in its completeness, telling sinners what to do to be saved, that one would be ruled out of the meeting.

There is that same deception in these resolutions sent by Brother Whitfield, but in reference to other things. To accept and act upon them would be to make a compromise between the way of God in the work and worship of the church and the way of men. For, as Brother Whitfield says, if instrumental music can be used at all in the worship of God, or "in connection with" any act of worship, at any one time, it can be so used at all times. This is very clear to any one who would worship God "in Spirit and truth."

It is another deception to think "instrumental music" is "an aid to singing in worship." It is a hindrance to, and a perversion of, that worship. What does God command? Singing. Singing of what? "Psalms and hymns and spiritual songs." How? "Singing and making melody with your heart to the Lord" and "with grace in your hearts unto God." Besides this *melody and grace in the heart*, this lifting of the soul to God in praise and gratitude and prayer and spiritual worship, what else is to be accomplished by singing? "Speaking one to another," or "to yourselves" (margin); "in all wisdom teaching and admonishing one another," or "yourselves" (margin) (Eph. 5: 19; Col. 3: 16); singing "with the Spirit, and . . . with the understanding"—that is, in the language which the congregation understands, so that all may receive the benefits and blessings of the "psalms and hymns and spiritual songs" sung (1 Cor. 14: 13, 14). The musical programs of various musical instruments, the hired choirs of a few or many voices, while the congregation remains silent and is being entertained, is anything else but "an aid to the singing" or spiritual worship, or the worship of God in Spirit and truth. There can be no greater perversion of any order of God than this.

How to do what is now called "missionary work" is taught as clearly and as plainly in the New Testament as anything God has ever commanded. The church sent out preachers, supported them, and received their reports. No convention was necessary. The convention perverts the way of God in these particulars.

The wise and good brethren in the meeting at Saint Catharines, of course, did the scriptural thing in declining to discuss these propositions and in deciding they had no authority to decide such matters.

All the churches of Christ can do is to continue to work and worship "as it is written" in the New Testament. They lose their influence and power when they do otherwise.

The one and only ground of unity and peace is the word of God—as Christ and God are one.

May the Lord bless and guide the good people of Ontario. I most assuredly love them as faithful brethren, am intensely interested in them as churches of Christ, and most earnestly pray for unity and peace and spiritual growth.

The First Duty of Life.

BY F. W. SMITH.

"But seek ye first the kingdom of God, and his righteousness, and all these things shall be added unto you." (Matt. 6: 33.)

Bible students will quickly recognize this statement from the lips of the Master as a part of that most wonderful discourse on the mount. He had given that beautiful and impressive lesson on the providential care of God, illustrating it by the Father's feeding the fowls of the air and clothing the grass of the field, and then impressed the lesson that God's children should take no *anxious* thought regarding food and raiment. But the thing about which they should be deeply and profoundly thoughtful is the kingdom of God and his righteousness. These the Savior exhorted his audience to seek first and foremost of all other things in the wide world. We should always bear in mind that everything Christ did for man and required man to do for himself is for man's highest and best good in this world and in the one to come. In the passage selected we have a plain command with a clear promise added: Seek the kingdom of God and his righteousness, and all needed temporal blessings will be given.

The Kingdom of God.

This evidently refers to that spiritual state or government over which Christ reigns as Head, or King, and which is entered by a spiritual birth—viz., a birth of water and the Spirit (John 3: 5.) This is the thing for all intelligent or responsible beings to do in the very morning of life; but—alas!—how many postpone it until late in life, after having given to Satan and his service the strength and vigor of their manhood or womanhood! In addition to the great loss sustained by themselves in the joy and gladness springing from a whole-hearted service to God and the blessed hope of life eternal, they rob God of that which justly belongs to him and bestow it upon God's enemy. There are abundant reasons why one should early in life seek the kingdom of God. The first and greatest reason is that God commands it. The second is that the wisest man that ever lived, one who had every means at his disposal for the acquirement of happiness by indulging the fleshly appetites, and who seems to have sought in vain through worldly channels for it, said: "Remember now thy Creator in the days of thy youth, while the evil days come not, nor the years draw nigh, when thou shalt say, I have no pleasure in them." (Eccles. 12: 1.) Surely the *experience* and *advice* of such a man as Solomon was should weigh much with the youth of the world. He said what multiplied thousands of young men and young women are doing to-day is "vanity and vexation of spirit." Youth is the time to seek the kingdom of God, before habits of sin and evil become fixtures with us. It is much easier to extinguish a candle than a burning building, and it is much easier to pull up a sprout than a tree. Just so it is much easier to break off from habits of sin and evil early in life than it will be when they have taken deep root in our souls and grown with our years.

His Righteousness.

God's righteousness and not our own is to be sought. The Pharisees had an abundance of righteousness, but it was their own, and not the righteousness that comes from God. The righteousness of God here is, I take it, that course of life that God would have us pursue—viz.: a life of *humility, self-denial, unselfishness, uprightness* in all the dealings and relationships between men and men, *prayerful devotion* to God's service, and a willingness to suffer for the cause of Christ. There is entirely too much selfishness and esteeming oneself better than others among the professed children of God. Men and women, many of them, seem to be infinitely more concerned about their

sons' and daughters' material and social interests than they are about their spiritual and eternal welfare. Boys have it drilled into them to make money, and are taught how to succeed in business, but not to seek the kingdom of God and his righteousness. Girls are trained to dress in fashion, how to entertain and move in society in harmony with all the modern conventionalities of the social world, but nothing much is heard of the kingdom of God and his righteousness. What is the harvest to be when the reaping time comes?

Prospect for David Lipscomb College.

BY H. S. LIPSCOMB.

David Lipscomb College bases its claims to the brotherhood for patronage upon its past, its present, and its future. Over thirty years ago David Lipscomb College was born in the mind of the man whose name it bears as an institution where the importance of the Word of God would be more fully appreciated. His idea was to found a school where the Bible would be taught every day just as any other subject. That that idea was sound has been evidenced by hundreds—yea, thousands—who have attended this school in the past, and other tens of thousands who have been influenced by them. It would be difficult to estimate the great good that already has come from the development of that idea. Of a truth did the prophet say of the word of God: "It shall not return unto me void."

This last year the enrollment was the largest in the history of the school. The curriculum has been enlarged; the character of the work has been improved and standardized. The arrangement of the work in three terms has helped very much by coördinating our work with that of local universities. This has been a great convenience to students as well as members of the faculty. At the close of each of these terms we have held regular, rigid, formal, written examinations on the work of the entire term. A record of these is carefully kept on file by means of the card system, so that when our students have occasion to go elsewhere a complete record of their work here is provided and presented in such a way as to get the best recognition. Our work has been further standardized by our institution coming into the Tennessee Association of Colleges, which guarantees to its members a uniform transfer, where full value for work done in any is granted.

The discipline of the school has been improved in many ways, chiefly in the impartial way in which it has been administered and the firm manner in which the rules have been enforced. We have sent home for disobedience of rules more students than any previous year in the history of the school. This is not written in a boastful spirit, for in one sense it is a pity; but it is the fact to show that the administration has carried out the promises made in the beginning. This discipline has been administered in such a gentle and patient way that those who were sent home went with the utmost respect for the faculty, and some are already anxiously awaiting the opportunity to come back in the fall and make good. In this connection two items of the rules and regulations in the catalogue should be emphasized. First, David Lipscomb College receives only students of high moral character; second, it guarantees to its patrons that their children will be associated only with that kind. In making good this guarantee, it has been necessary to send some students back home.

Too much cannot be said of the benefit of the religious life of the school—of the fruits that ripen from the daily study of God's word. You who have been strengthened and edified by attending services on Lord's day, think what a sublime influence it is on the lives of those who are here to have just such a service *every day!* Our daily chapel services are conducted in a spirit of reverence and devotion. A hymn, a scripture, a prayer—these serve to make the day right. At our prayer-meeting services about twenty of our boys and girls made the good confession and were baptized, under the teaching of their fellow students, during the current year. This, too, is a wholesome leaven at work in this school. Very few of the students leave the school without obeying the gospel.

Next year four experienced men will be added to the faculty—Brother E. A. Elam, Brother W. H. Owen, Brother B. H. Murphy, and Brother J. T. Rivenbark. All of these are well known to the brotherhood. Brother Elam has preached and taught and written for forty years, more or less, in our Southland. He will teach classes in the Bible. Brother Owen has been a teacher and preacher in West Tennessee for fifteen or more years. Brother Murphy has been in high-school work for a number of years in East Tennessee. Brother Joe T. Rivenbark has endeared himself to every one at David Lipscomb College for the last seven years, and is one of the graduates of 1921. Dr. J. S. Ward has been engaged as special lecturer. He will deliver a special course of lectures, accompanied by lantern views, in physiology and personal hygiene. These men and the others who have sacrificed and toiled for David Lipscomb College in years gone by make a capable corps of teachers for next year.

We receive daily numerous calls for catalogues. Our catalogue will be out now in a few days and will be mailed upon request to any address. The prospects for a wonderful year are very fine. Many of the former students have already engaged their old rooms. All rooms in the girls' dormitory and in the boys' dormitory are the same price. Those who send in their reservation fee now get the choice of the rooms. They are all good, but some are more conveniently located or have a better view out from the window.

At this time when you are thinking of the right place to send your boy or girl, just consider—is it safe to neglect their spiritual education by allowing them to go to a school where the Bible is ignored—yea, in some colleges despised and rejected? Will you not be held responsible if they grow up with worldly-minded associates in unbelief and indifferent to the religion of Jesus Christ? We believe you cannot afford to trifle in so important a matter. Remember David Lipscomb College, a place to get a thorough education, emphasizing Christian ideals.

Publisher's Notes.

If you have not examined our Bible Lesson Helps, write us for sample copies. Sample copies furnished free

"Civil Government" is of special interest just at this time. All our readers who have not read it should send $1 at once for a copy of the book. Don't wait, but order to-day.

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"Instrumental Music in the Worship," by M. C. Kurfees, is undoubtedly the most complete book ever issued on that subject. Whether for or against instrumental music in the worship, you cannot afford to be without a copy of this book. Send us $1.25 for it.

We have prepared a church letter specially for the churches of Christ. This is bound in book form, and contains fifty letters with stub. The stub is numbered to correspond with the letter. Fifty letters bound in check binding will cost 50 cents.

HOME READING

Somebody's Birthday.

This is somebody's birthday,
Just as sure as fate;
Some little boy is six years old,
Some little girl is eight.
Some little boy is three to-day,
Some little girl thirteen,
Some little twins are exactly two—
Two apiece, I mean.

Some one is eating his birthday cake
And laughing over the plums;
Some one is counting her birthday cake
On all her fingers and thumbs.
Some one is bouncing his birthday toys
Or winding his birthday watch;
Some one is not too wise or tall
For his birthday butterscotch.

Think of the beautiful birthday books,
Think of the birthday cheer,
Think of the birthday happiness
Every day in the year!
Every day in the year, my dear,
Every day we're alive,
Some happy child is one or two,
Or three, or four, or five. —Selected.

✡ ✡ ✡

The Parent As Teacher.

It would be exceedingly interesting to make a careful study of the home life of those who have made their mark in the progress of the kingdom as outstanding servants of the church. Certain shining examples occur to one immediately. It is probable that the great mothers of history have been not only strong in character and devoted in prayer, but have also been faithful in teaching and training their children in religion.

That daughter of Levi who was providentially secured as a nurse for her own great son in the palace of Pharaoh occurs to mind at once. She faithfully instructed Moses in the elements of religion as she had received them from her fathers. It is only reasonable to suppose that Aaron and Miriam had received the same inestimable advantages, as they gave evidence along with Moses of the same devotion and character.

Augustine, the greatest of the church fathers, is associated in the mind of the church with his distinguished mother, Monica, who was a teacher as well as an affectionate mother and guide to her son.

Those who read the biographies of John and Charles Wesley cannot but be impressed with the value of the faithful instruction they received at the hands of their remarkable mother, Susanna Wesley.

One of the greatest preachers and most influential churchmen of modern times was Phillips Brooks. The following statement by his mother is quoted from the "Religious Education of Adolescents," by Norman E. Richardson, as a beautiful illustration of the place of the mother as a wise and understanding religious instructor of her children:

"There is an age when it is not well to follow or question your boy too closely. Up to that time you may carefully instruct and direct him, you are his best friend; he is never happy unless the story of the day has been told; you must hear about his friends, his school; all that interests him must be your interest. Suddenly their confidences cease; the affectionate son becomes reserved and silent; he seeks the intimate friendship of other lads; he goes out; he is averse to telling where he is going or how long he will be gone; he comes and goes silently to his room.

"All this is a startling change to the mother, but it is also her opportunity to practice wisdom by loving and praying for and absolutely trusting her son. *The faithful instruction and careful training during his early years the son cannot forget; that is impossible.* Therefore trust not only your Heavenly Father, but your son. The period of which I speak appears to me to be one in which the boy dies and the man is born; his individuality rises up before him and he is dazed and almost overwhelmed by his first consciousness of himself. I have always believed that it was then that the Creator was speaking with my sons; and that it was good for their souls to be left alone with Him while I, their mother, stood trembling, praying and waiting, knowing that when the man was developed from the boy I should have my sons again, and there would be a deeper sympathy than ever between us."—The Earnest Worker.

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How Animals Bear Pain.

One of the most pathetic things is the manner in which the animal kingdom endures sufferings. Take horses, for instance, in battle. After the first shock of a wound they make no sound. They bear the pain with a mute, wondering endurance; and if at night you hear a wild groan from the battle field, it comes from their loneliness, their loss of that human companionship which seems absolutely indispensable to the comfort of domesticated animals.

The dog will carry a broken leg for days wistfully, but uncomplainingly.

The cat, stricken with stick or stone or caught in some trap from which it gnaws its way to freedom, crawls to some secret place and bears in silence pain we could not endure.

Sheep and cattle meet the thrust of the butcher's knife without a sound, and even common poultry endures intense agony without complaint.

The dove, shot unto death, flies to some far-off bough, and as it dies the silence is unbroken, save the patter on the leaves of its own lifeblood.

The wounded deer speeds to some thick brake, and in pitiful submission waits for death.

The eagle struck in midair fights to the last against the fatal summons. There is no moan or sound of pain, and the defiant look never fades from its eyes until the lids close over them never to uncover again.—Exchange.

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The Child Jesus.

There came unto this world, long ago, a little Child; of a winter's night, and in a humble city among hills; in the garb of poverty and without state or splendors of any kind, save that the skies were for a few moments light near the place where he was born, and that watchers seemed to hear unearthly music above them, like songs from a better world than this. The little Child grew to be a Man; and the Man died a hard and bitter death; and he disappeared. But with that departure from among us, and immediately thereafter, came a vision; it was such as never mortals beheld before; it lit the earth as does the great sun when it stands above the hills and looks across the plain; it lit hearth and home, the cottage of the lowly and the palace of the knights; it lit up the dark souls of men and their weary eyes; in its radiance intellect grew and conscience revived; virtue was transfigured into righteousness, truth flourished once more upon the earth, and error and superstition began to crumble away. Let us note that men beheld in that vision—which, strange as it may seem, followed upon the advent of a humble Child—a calm and suffering Man. Ask not of others what may be seen in it; ask of your own hearts, for surely they can tell you better than any other.—Morgan Dix.

AT HOME AND ABROAD

J. D. Tant reports ten baptisms at Bear Creek, Ala.

F. L. Young will begin a meeting at Roxton, Texas, on July 15.

Twenty persons were baptized and ten added otherwise during L. S. White's meeting at Paris, Texas.

H. Leo Boles reports a good start in the meeting at Fruit's Chapel, near Hopkinsville, Ky.

The tent meeting at Vicksburg, Miss., continues with increasing interest. M. C. Cayce reports fourteen additions.

Alonzo Williams reports a fine meeting at Dexter, Ky., during which there were twenty-one baptisms and four restorations.

The Lindsley Avenue congregation, in Nashville, enjoyed two fine services on Sunday. Two were baptized in the evening. J. L. Jackson, evangelist for the congregation, will be away in meetings until September.

We rejoice with the Dallas congregation, at Huntsville, Ala., on account of their recent meeting. D. W. Russell reports that there were sixty-nine additions from all sources, and that R. A. Largen, who did the preaching, was at his best.

John M. Rice writes: "The meeting at Brooklyn Heights, Fort Worth, Texas, closed last Sunday night (July 3). Seventeen were baptized and two members confessed their wrongs. Fred Killion is their preacher, and they all love him."

The Gospel Advocate extends a message of sympathy to C. M. Gleaves and other relatives on account of their sad bereavement. Sister Gleaves died at a local infirmary on Friday, July 8. The funeral was conducted from the residence of her mother, Mrs. A. E. Clark, at Wartrace, Tenn., on Sunday afternoon.

From John T. Smithson, Louisville, Ky., July 5: "The meeting at the F Street Church, this city, closed on July 1. The plain, forceful, and logical presentation of the truth by H. Leo Boles strengthened the members and caused sinners to obey the gospel. Three were baptized, three were restored to fellowship, and one took membership."

If you know of any members of the church of Christ in St. Louis, Mo., kindly send the names and addresses to W. W. Moody, 3667 Botanical Avenue, St. Louis. They are trying now to find every member in that city. If you know of any one who is planning to locate there, please mention that one also. It is very hard to find some members without outside help. One sister said she lived in St. Louis one year before she knew of the congregation.

From Ira Wommack, Sulphur, Okla., July 7: "I have just closed a meeting at Byars, Okla., that appears to have accomplished great good in many ways. Some excellent characters were baptized, among whom was one old mother who had been a Baptist for many years. We received the best and almost the first hearing the church has ever secured at this place. The brethren gave me their full support in every way. I will continue to meet with them once a month."

From H. F. Pendergrass, Louisville, Ky., July 1: "One week ago to-day I closed a very interesting meeting at Lone Ridge, Ky. Ten were baptized into the one body, two of whom had formerly been baptized into the Baptist Church. One took membership. There was good interest throughout the meeting, and I feel that much good was accomplished. The meeting continued twelve days. On the second Lord's day in this month, the Lord willing, I shall begin a series of meetings at Fairview, and on the first Sunday in August I shall begin at Fairmount. This will be my last meeting for this year, as I expect to enter the David Lipscomb College this fall."

From Earnest C. Love, Fresno, Cal., July 4: "The Fresno Street church of Christ enjoyed two good services yesterday, as usual. We had the evening service at the Home and School, and will continue to hold our Sunday-evening and midweek services here for a few weeks, at least. We want to raise two thousand dollars by August 1 in order to begin on our school building. The prospects look good for a good school, if it can be properly financed. We appeal to our friends to help us in this the greatest effort of our lives to build up an institution that will be a credit to the brotherhood; and who can estimate the value it will be to the children who will come under its influence?"

Regarding the work at F Street, in Louisville, Ky., H. Leo Boles writes: "This is a small congregation, but some of the Lord's faithful children worship there. John T. Smithson labors in word and deed with this church, and it has had a substantial growth since he began work with it. Brother Smithson is a tireless worker and holds 'the pattern of sound words' in all of his teaching. Many from Campbell Street Church, Bardstown Road, and Parkland attended the services and helped very much by their presence and coöperation. Brethren Kurfees, Craig, Rainey, Pendergrass, Smith, Curtis, and Smithson assisted much in prayers and encouragement and helped to make my stay in Louisville pleasant."

From I. A. Douthitt, Sedalia, Ky., July 8: "I began a meeting at Lexington, Tenn., on June 26 and ran it over till July 6. We had large audiences at all the services, and the people seemed to be interested in the meeting. We closed the meeting at the water on Wednesday morning with eleven baptisms, and one girl came forward and confessed her sins and asked for the prayers of the brethren. We have a fine congregation of brethren at Lexington, and they are doing some fine work, but they, like many other congregations, could do much more than they are now doing. They need a man who is not afraid to work, one who is willing to show his faith by his works, to locate with them and live and work with the church."

From John Taylor, Waverly, Tenn., June 30: "L. L. Brigance, of Henderson, Tenn., began a meeting for the church here on June 12 and continued it till June 25. We all enjoyed his visit. He made my home his home while here. We were more than glad to have him with us. This was his second meeting with us here. He was here last year. F. L. Paisley, of Memphis, Tenn., was a welcome visitor in my home and in the meeting three or four days during the second week. At the request of Brother Brigance and myself, he preached one day. He delivered an excellent sermon. The meeting resulted in four baptisms, and one who had wandered away into digression elsewhere was taught 'the way of the Lord more perfectly' and placed her membership with the congregation here to worship 'as it is written.'"

From Otis J. Haynes, Hensley, Ark., July 8: "I am gradually regaining my health and strength. I am in destitute circumstances. My family and I have had a trying time. A few brethren have sent to my aid. I am doing all I can in preaching the word to the perishing; am busy every Lord's day; but this is a sectarian country, and I will have to do the work at my own charges. I am located nineteen miles south of Little Rock on the Iron Mountain Railroad. Any of my brethren who are satisfied with 'what is written,' living on or near the Iron Mountain Railroad between Little Rock and Monroe, La., if you should need some assistance on Lord's days, let me hear from you. I have no time for meetings, as I must get on my feet before I can hold meetings; but I am willing to sacrifice my time on Lord's days. I will also appreciate it if some congregation will send me a dozen or more song books."

A. G. Freed writes: "I am now with the church at Marietta, Miss. This is the old battle field of the Srygley-Honnell debate of many years ago, and also of the Freed-Pigue discussion of recent years. The church is alive. It is interesting to note that many of our best members were Methodists during these discussions. They learned the truth in the heat of debate and are now contending for the way they once persecuted. But the day of debates is passing. Many of our brethren have learned to please their hearers. They discourse long on the 'power of the blood' and 'nothing but the blood,' but never show the people how to reach the benefit of the blood. The meeting starts off with fine interest; audiences day and night are large; good singing, order excellent. My next is with Old Union Church, near Murray, Ky., beginning on the third Sunday in July. From there I go to Middleton, Tenn. This is another old battle field, the scene of the Freed-Penick debate and the Freed-Pigue debate. Here we have a splendid membership, and a neat, new house of worship, built since these discussions. The fifth Sunday in July is the day set to begin. Everywhere I go I meet the old students. They are a fine class of men and women, faithful and loyal. From every source there comes the question: 'Will you be in the schoolroom the coming session?' I take this method of answering. The Board of Trustees of the Freed-Hardeman College, at my request, placed me in the field for the general good of the school as president. I will have no connection with the classes or class work in the college the coming session."

L. B. Jones is in a good meeting at Bay Minette, Ala.

Lee Warren, of Wills Point, Texas, has the second and third Lord's days in August open for a meeting.

J. M. Gainer will begin a meeting for the Wells Hill congregation, near Fayetteville, Tenn., on September 4.

J. H. McBroom, of Shelbyville, Tenn., called to see us last Saturday. He was en route to Little River, Ky., to begin a protracted meeting.

R. V. Cawthon reports eighteen baptisms during the meeting at Tracy City, Tenn. He is now at Millertown, a mission point near Olmstead, Ky.

W. T. Hines, of Palacios, Texas, closed a good meeting at Bayview, with eight baptisms and a congregation set in order. Many out in the world heard the truth.

W. M. Oakley reports a growing interest in the meeting at Coopertown, Tenn., with four baptisms up to July 8. J. D. Derryberry is conducting the song service.

O. W. Rawlings, of Savannah, Ga., writes that Paul Slayden had a splendid meeting in that city. Two came from the Baptists and took their stand with the church of Christ.

The meeting at Gainesville, Texas, lasted twelve days, and there were eighteen additions to the congregation. J. S. Dunn did the preaching. He is now at Garrett, Texas, and will begin at Era on July 17.

J. C. Pendergrass is in a meeting at Brimstone, Tenn. He will begin next Sunday at Pine Hill. Brother Pendergrass will have time for other meetings after September 1. Address him at Route 1, Moss, Tenn.

Conditions arose which led to the cancellation of a meeting by Charles F. Hardin for the last two weeks in August. He has this time open for song leading or preaching. Address him at 843 Phillips Street, Springfield, Mo.

The death of J. S. Cunningham, of Olmstead, Ky., on July 6, removed from this earth one of God's noblemen who will be greatly missed. A. B. Lipscomb conducted the funeral service, being assisted by R. V. Cawthon.

H. W. Wrye has just closed an interesting meeting at the Powder Plant. There were a number baptized, several restored, and a congregation of some forty or fifty disciples brought together to carry on the work of the Lord.

A small band of brethren and sisters at Graysville, Tenn., are trying to build them a house of worship, which is sorely needed. They would appreciate contributions for this work from the readers of the Gospel Advocate. Send to J. A. Black, Graysville, Tenn.

B. W. Davis, of Ashland City, Tenn., preached during the month of June at Sycamore, Petersburg, Greenbrier (Cheatham County), and Antioch (Dickson County), with a good interest at each place. He will hold a meeting for the church at Scottsville, Ky., beginning on October 2.

Many were pleased and uplifted by the first-page article, "The Unexplored Remainder," which appeared in our issue of June 30. W. J. McAlister, of Fayetteville, Tenn., pronounces it "as fine an article as ever appeared in print." The article was written by Jesse Checkland, who lives in Great Britain.

C. E. Wooldridge closed an eleven-days' meeting at Handley, Texas, on July 6. Five were baptized, several were "almost persuaded," and the church was edified. In regard to the preaching J. W. Hubbard writes: "I know of none more efficient or that loves the word of God better than Brother Wooldridge."

Our readers will please not overlook the fact that the Tennessee Orphan Home is needing funds with which to make improvements. We are contemplating building a new house on the farm, also making improvements that are much needed in the Home at Columbia. A liberal contribution will be appreciated just now.

Will J. Cullum had a good hearing at both services at Reid Avenue, this city, last Sunday. One confession and baptism. He will be in Mississippi one month, beginning next Lord's day. This is a mission work, and is being supported by the Reid Avenue and Twelfth Avenue congregations and by a sister at Ostella, Marshall County, Tenn.

L. F. Mason, of Whitewright, Texas, is critically ill at the Woman's Hospital, in Nashville. His faithful wife is with him. Brother Mason has undergone some serious operations and has spent his all in an effort to get well. He will greatly appreciate financial assistance at this time. We hope many kind-hearted, Christian friends will come to his aid.

J. S. Daugherty has sold his home at Kirbyville, Texas, and is now ready to move to a new field of endeavor, preferably some point in Northeast or Central Texas. Brother Daugherty has lived in Southeast Texas since 1911, during which time fifteen congregations have been established through his efforts. This is certainly a good record, and we hope Brother Daugherty and his wife will soon be pleasantly located in some field. He is now in a meeting in Hardin County, and will go next to Hope, Ark.

From E. Gaston Collins, Delrose, Tenn., July 2: "On June 28 we closed what the brethren thought was a good meeting at Dayton, Tenn., of ten days' duration. We had a good hearing throughout, and succeeded in breaking down some prejudice and arousing some of the brethren. We had two additions by primary obedience, a Baptist and a Methodist. J. H. Arrowood lives there. He preaches some. The membership is small and peaceful and respectable. They have a good house of worship."

For several years it has been the custom to remember the birthday of the superintendent of the Belle Haven Orphans' Home by sending an offering to be used in this good work. It has been decided to apply this year's offering to building a poultry house and securing better fire protection. A recent fire, during which the lives of the little ones were endangered, shows how badly such improvement is needed. Remember the date, July 20, and send your offering to Sister Jennie Clarke, superintendent, at Luling, Texas.

R. N. Moody writes: "In the latter part of the week before the fifth Sunday in this month I shall leave Corinth, Miss., over the Southern Railway, for Athens, Ala., near where I am to begin a meeting on the first Sunday in August. So I will have the fifth Sunday in this month and the week following that I could spend in a meeting. If any one on or near that route would like to have me hold a meeting at that time, let him write me at Corinth, Miss., care of W. B. Brice. I think I could arrange to begin the meeting on Friday night before the fifth Sunday."

J. S. Jones, of Senath, Mo., thinks R. H. Pigue "is on the run." Here is his explanation: "Pigue, the mogul of Methodism, came to our town on June 15 to preach his doctrinal sermons, but used the greater part of his time criticizing other people. I challenged him for a debate, but he refused. A burnt child is afraid of the fire. As he refused, we decided to follow with a meeting to expose his sermons. The meeting continued for eight nights, with great interest, good preaching, and fifteen added to the cause. J. P. Lowrey, of Paragould, Ark., did the preaching. It is needless to say that it was done well."

Horace W. Busby writes: "My meeting with the Pearl and Bryan Streets congregation, in Dallas, Texas, was one of the best meetings of the year. Large crowds, good singing, fine interest. The meeting closed with the house full and several additions at the last service. There were about forty added to the congregation through the meeting—more than twenty by baptism. Brother Colley is a great colaborer. He assisted much and did all the baptizing. I promised to return another year. This seems to be a great year for meetings. There were about two hundred and fifty additions from all sources through my meetings in May and June—more than one hundred and fifty baptisms. Austin Taylor and I are now in Georgetown in a splendid meeting. Large crowds are hearing the word."

From C. E. Holt, Florence, Ala., July 5: "The church of Christ at Florence has had a very enjoyable and successful meeting of fifteen days' duration, with N. B. Hardeman, of the Freed-Hardeman College, Henderson, Tenn., doing the preaching. The preaching, of course, was of a high order as to scriptural soundness and the logical and attractive style in which it was presented. Our audiences were large and responsive and appreciative. A. J. Veteto was our "Sankey" in the meeting, except the last two days, when the song service was committed to that wonderful singer, Will Klingman, of Nashville, Tenn. Brother Veteto impressed us very favorably as being a very consecrated man, with his whole heart in the work. He is a member of the faculty of the Freed-Hardeman College. Sister Hardeman cheered us with her presence during the last few days of the meeting. The church of Christ in Florence is growing, not only numerically, but along other lines. Ben Harding, son of the illustrious J. A. Harding, is our regular preacher. He is, to use a style not classical, perhaps, but strong and emphatic, 'all wool and a yard wide.' He is very efficient and is highly esteemed by the entire congregation. Twenty-three persons came into the fold during the meeting."

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How Much Shall I Give?

BY H. M. PHILLIPS.

The question of this article is not, "Shall I give to be accepted of God?" but, "How much shall I give?" Is there a definite answer to the question? If so, who is able to give it by a "Thus saith the Lord?" Some claim a tenth is what God requires; others say a tenth belongs to the Lord, and that we have not given anything till we give over a tenth. So it is a very much unsettled affair.

Abraham gave a tenth to Melchizedek (Gen. 14: 20); Jacob promised a tenth to the Lord (Gen. 28: 22); and the law to the Jews was to give a tenth (Lev. 27: 30-33).

There were four kinds of tithes binding: People to Levites (Num. 18: 21-24), Levites to high priest (Num. 18: 28), for feasts and sacrifices (Deut. 14: 22-24), and a third-year feast (Deut. 14: 28, 29). An oath or statement was made that the command was obeyed (Deut. 26: 12-15); and the offering could be changed to money if distance required it (Deut. 14: 25). This was under the old law, and, of course, does not apply to us unless it is clearly brought into the new. Where is it taught in the new law that a tenth is to be given? Who is able to answer?

Christ commended the widow who gave all the money she had (Mark 12: 42-44), and Zaccheus said he gave half of his goods to the poor (Luke 19: 8); but these were both under the law of Moses. After the church was set up, the disciples who had lands or houses at Jerusalem sold them and brought the price and laid it at the apostles' feet. (Acts 4: 34, 35.) Do we have to give all we have to be apostolic?

But we are told to lay by in store as prospered. (1 Cor. 16: 2.) We must have a willing mind (2 Cor. 8: 12), give cheerfully (2 Cor. 9: 7), as we purpose in our heart (2 Cor. 9: 7); there is to be an equality (2 Cor. 8: 14), and we are to give of our earthly possessions (1 Cor. 9: 11). This and more might be given, but as yet we have no definite amount ordered for us to give. How am I to know when I have given enough to be accepted of the Lord? If I go by my feelings in this, what else does the Lord so accept? If the old law is to be the guide in the amount, why not in other things as well? Could we very successfully meet the music question, or the Sabbath question, and hold to the tenth in giving? At Jerusalem they gave all they had. In Corinth and Galatia they were told to lay by in store. Thus it seems that from all to a little is accepted. If it is thus, will any one be condemned unless he fails to give any at all? If

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there is to be an equality, how can we know such is done, if a certain per cent is not taken as a basis? Brethren write much and preach long, and a great deal of talk in general is given on the subject of giving; but in it all, have we heard just how much one should give to please God? Brethren, is this question's answer in Babylon, and can we get it out? Who is ready to make the effort? I would like to see this particular question discussed. What is the meaning of "give as prospered?" How much of it must I give? How many of us really know we are giving as God wants us to? We have means to know whether we partake of the Lord's Supper as it is commanded or not; whether we have been baptized right or not; but are we certain about our giving, as we are about other things? The question is not, "Should I give?" nor, "How give, whether in basket or on table?" nor, "When give?" but, "How much shall I give?" to know God has accepted my giving?

If I should not make anything for a few weeks or months, is it all right for me not to give, as I have not been prospered? If the church would give a tenth, I am sure there would be many more dollars in the treasury than are; but would that be what is required? The more wealth one has, the more he can make, and the more he could give to God; but should he give most of his wealth to God and work with just a little? If I give a quarter with a willing mind and a dollar with a grudge, to be sure, the quarter is the one the Lord accepts; but am I justified in continuing to give the quarter? If I develop so as to give five dollars willingly, am I to stop at that? Where is the line to be drawn? Some willingly give all; others give just a small amount. Are both equally accepted if equally wealthy?

Berries From My Bush. No. 4.

BY F. J. BERRY.

THE SHADOW OF CHRISTIANITY.

In former articles I have tried to lay the foundation for this study by calling attention to shadows in general. In this article let us study something of a more specific nature—"the first day of the week in the shadow."

Among the teeming millions of all this world's people, among the civilized nations, there can be found no more universal practice than the celebration of the first day of the week. Cessation of labor on this day is considered essential to good homes, good communities, and good nations. Any community or nation that has no regard for the solemnity of this day is an undesirable home for the intelligent masses. This part of Christianity is of practical use to all classes, whether skeptic, infidel, or Christian. Could we but ascend to heights from which we could view the cessation from labor every Sunday, our minds, no doubt, would ponder the cause. In watching the constant motion of machinery, the rustle of mechanics, the constant activity of business, the continuous file of human beings to and from labor day by day, and the steadiness of craftsmen, clerical performers, and professional workers, we would be impressed that not one hour could be lost. However, to our surprise, on Sunday mornings the wheels of machinery are stopped, business is closed, mechanics have taken a holiday, farms lie undisturbed; and our own anxiety urges, why this change? This silence is broken by a goodly number of all professions of life moving to the various churches for the worship of the most high God; others spend the day in pleasure; while those who on this day are compelled to labor are considered the more unfortunate of the human race. Such an influence in the world has certainly originated from some fountain that has spread itself to the hearts and lives of the weary masses as the waters have quenched and cheered the withering flowers. In fact, we cannot understand how we could live our allotted time without its ever-recurring season of rest and rejoicing. Among the many holidays, there is none so often celebrated as the day we call "Sunday." Though our celebrations of national holidays occur annually, and our devotion to them is unabated, we fiftyfold more yield ourselves cheerfully and profita-

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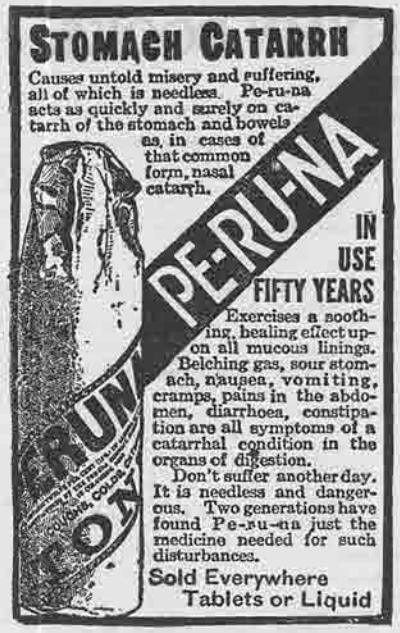

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bly to the weekly holiday. While we Americans rejoice in the celebration of the Declaration of Independence on the Fourth of July, we devote but one day to so important an occasion; yet one day out of each week is an active expression of the greater importance of the celebration of the first day of the week. To determine the source of this day, whence came its celebration, we should seek its origin. Did it originate with God or man? Is it of Christianity or paganism? Is it incidentally connected with the service of God, or is it an essential feature of Christianity? It is just as much a part of Christianity as the priest and sacrifices, which were shadows of Christ's sacrificial and priestly relation to Christianity. This being true, it is necessary to show that the first day of the week is represented in the shadow.

Feast Days of the Law—Feast of Unleavened Bread.

The particular day upon which a sacrifice is to be made is as much a part of the shadow as the sacrifice itself. The passover of the Lord is set forth in Lev. 23: 4-8, and the day upon which it was to be observed was a part of the command as well as the thing done. The passover was a shadow of Jesus, our Passover, and Paul refers to its manner of being kept by Christians in the substance. (1 Cor. 5: 6-8.)

This passover always came on the fourteenth day of the month, and the days of unleavened bread always began on the fifteenth day of the month. Of course it would come on one day of the week one year, another day of the week the next year. Thus far nothing is said of the first day of the week. But the seven days of unleavened bread included every day in the week. One day was specifically designated for the waving the sheaf of the first fruits. This the Lord said should be done "on the morrow after the Sabbath." (Lev. 23: 10, 11.) This single sheaf was offered on a certain day—"on the morrow after the Sabbath." "The morrow after the Sabbath" was Sunday, the first day of the week. It made no difference what day the days of unleavened bread began, there would always be a Sabbath; and "on the morrow after the Sabbath" this single sheaf was offered. Whatever this sheaf foreshadowed, it was to be the first day of the week; and the shadow necessarily must represent that part of the body of which it is the shadow.

This harvest was the shadow of the great harvest of the resurrection from the dead. Paul, speaking of it, says: "But now hath Christ been raised from the dead, the first fruits of them that are asleep. . . . Christ the first fruits; then they that are Christ's at his coming." (1 Cor. 15: 20-23.) Thus God's light was shining upon the resurrection of Jesus, the first fruits of the great harvest foreshadowed by a single sheaf. For fifteen hundred years the law demanded the Jew to offer a single sheaf on the first day of the week; but when Jesus was crucified, and rested in the tomb over the Sabbath, the shadow had reached the substance which it represented, and must needs give way to the glorious light of the gospel of Christ, as the shade of night is dispelled by the king of day. "As it began to dawn toward the first day of the week, came Mary Magdalene and the other Mary to see the sepulcher. And behold, there was a great earthquake; for an angel of the Lord descended from heaven, and came and rolled away the stone, and sat upon it. His appearance was as lightning, and his raiment white as snow: and for fear of him the watchers did quake, and became as dead men." (Matt. 28: 1-4.) Thus on the first day of the week is Jesus declared to be the Son of God with power by the Spirit of holiness by the resurrection from the dead. Hence, the first day of the week is shown to be a part of the plan of redemption and the wisdom and economy of God, according as his will shining upon Christianity placed it in the shadow.

In the next article I want to look at the day of Pentecost as a part of God's plan of salvation in the shadow. May the Lord help us to see more than endless rites and ceremonies in his great law; and when we do, a study of the Old Testament can be carried out with renewed interest.

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FIELD REPORTS

Fort Worth, Texas, July 6.—I closed a two-weeks' meeting at Shamrock, Okla., with fourteen baptisms and two restored to fellowship, on July 3. Brother A. S. Hall, of Ada, Okla., had charge of the singing. He is one of the most efficient singers and helpers in the brotherhood. We are booked for another revival at Shamrock in 1922.—W. E. Morgan.

Albertville, Ala., July 1.—The tent meeting at Boaz closed last night. Five persons were baptized. The attendance and interest were good throughout the meeting. I regret that I could not continue the meeting longer, but other engagements called me away. I am to begin another mission meeting at Diamond (Guntersville, Route 1) next Sunday.—R. N. Moody.

Shepherdsville, Ky., June 28.—The meeting closed at Bedford, Ind., last Sunday. Twenty-three were added to the congregation there—six by primary obedience, two restored, two from the "digressives," and thirteen from other congregations took membership. The church there is at peace and doing much good work. I shall begin at Borden, Ind., next Lord's day.—J. E. Thornberry.

Gunter, Texas, July 5.—I held a meeting at Port Arthur, Texas, in the latter part of May, with no additions, but fair audiences. Brother C. D. Crouch has done a good work there, and has the confidence of the congregation because he both preaches and lives the gospel. I have just closed a meeting at Reese, Texas. Six were baptized and one restored. Excellent crowds attended the services. I go to Troy, Tenn., next.—T. H. Etheridge.

Lake City, Fla., July 5.—On June 19 I began a meeting with the Evergreen Church, near McAlpin, and continued it day and night for eight days, with increased attendance and interest until the close, notwithstanding the fact that both the "Holy Rollers" and the Baptists were at work in the near-by neighborhood. In many ways the meeting was a good one, even the best for years, as the church was somewhat awakened from a slumber into which she had fallen, and now we hope that her light will shine out more brightly and that her usefulness will be more manifest. This is one of the oldest congregations in the State, and there are many good people there, and some few very faithful to God's law. There were two souls added to this body during the meeting. I am preparing propositions for a debate with a Missionary Baptist preacher, which is expected to be on sometime in the near future if everything developes as now expected and hoped for.—J. O. Barnes.

Sedalia, Mo., July 4.—The big tent meeting which we have been conducting in this city, with Brethren W. W. Slater and R. H. Lanier, closed last night. Brother Slater had to leave us Friday morning for other appointments. Three were baptized into Christ; others seemed to be "almost persuaded," but something seemed to be in the way. We took the names of many, and expect to visit them and try to bring them to Christ. Several of the Christian Church people have told me that they like the simplicity and scripturalness of our services and that they do not like the style of worship where they have been going. These, too, we expect to visit and otherwise keep in touch with, that we may be able to show them "the way of the Lord more accurately." Brethren Slater and Lanier have preached and sung the gospel well. We plan to move the tent into another part of the city and continue our efforts. Pray for us and with us, that we may be blessed.—S. W. Bell.

Selma, Ala., June 25.—The meeting closed at Enterprise, Ala., on June 10, having continued only six days, with three baptisms, and one young man decided to lay aside all unscriptural names and practices and be a Christian only. I am to return to Enterprise in August, when I can stay longer. Services at the Catoma Street church of Christ, Montgomery, June 12, resulted in four baptisms, and one lady came out of the Babylon of sectarianism. On June 19 one young man made the good confession at the evening service, who is to be baptized tonight. Brother W. J. Haynes, of Grady, Ala., began a meeting at Selma on June 12 and preached six evenings, and one lady was baptized. Brother J. H. Miller, of Montgomery, preached to an appreciative audience on Sunday, June 19. I came to Selma on Monday, June 20, and have preached each evening to small, but interested, audiences. Selma is where we bought the Presbyterian meetinghouse for five thousand dollars. We have nearly nine hundred dollars of the first payment in hand now. Since we began to preach in the house the little congregation has increased three, numbering now fifteen. Brother Haynes will preach to-morrow night and continue the meeting. On goes the good work!—Fred M. Little.

Union, S. C., July 5.—Rejoice with us! The work is moving along fine. Two were baptized on June 26, one on June 29, one on July 3, and one last night. Many others almost persuaded. Last Lord's day I went out into the country about ten miles where there was a Sunday school and preached to about one hundred souls. I have never seen people more anxious to hear the gospel than they. I could hardly get away from them. They were very anxious for me to come back at the first opportunity. I could not leave an appointment, as I have no way to go and am not able to hire a car. This work is badly handicapped on account of having no way of conveyance. I could preach to hundreds more in the run of a year if I could only get to them. I hope some day to be able to have the necessary things to carry the gospel to all the people possible for one man to reach. I preached yesterday afternoon at the convict camp, where we had a nice audience besides the prisoners. I reached many people there that I would never reach elsewhere. We began a tent meeting on Sunday night about one mile from the meetinghouse, with a good crowd present. Last night we had a fine crowd, and better attention I have never seen. Several were out for the first time. One confession and baptism. We are expecting Brother G. F. Gibbs and his family to arrive this week to take up the work. We will certainly appreciate them and all other faithful gospel preachers who are willing to come to this field, for certainly the harvest is ripe and the laborers are few. Let us pray God to send forth laborers into the vineyard. We had above sixty in the Lord's-day school last Sunday. Pray for us. Twelve have been baptized this year.—Thomas H. Burton.

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Among the Colored Folks

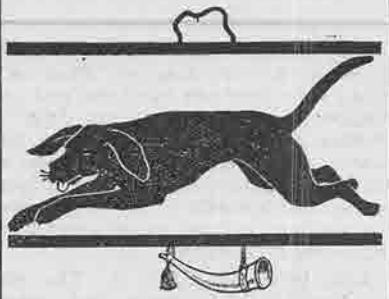
A Great Ingathering of Souls.

BY M. KEEBLE.

On the fifth Lord's day in May I began a meeting at Birmingham, Ala., under a tent furnished by the West End church of Christ (white). This church, through Brother W. P. Graves, had me to come here and preach the pure gospel to my people. This meeting was a success in many ways. Interest grew in every service until there were more standing outside than there were on the inside. The first week I had to preach and lead the song service. The white brethren saw this was too hard on me; so Brother W. C. Graves led the song service the balance of the meeting; and when he was absent, Brother Mosley led. These white brethren were not ashamed to help us in every way possible. They paid my board with a Baptist family, and told me to just preach and not worry about anything. The Christian fellowship that these brethren and sisters showed me is the only way to manifest to the world that the gospel is to every creature. I preached about two weeks before any visible good could be seen. One night a Methodist preacher attacked the teaching that I was doing; but when I humbly answered him with God's word, a young woman came forward and made the great confession, and from that time on interest was high. Forty-five made the good confession. Forty were baptized while I was there, and the others are to be baptized later. Among the number baptized was a little band of what are called "sanctified" people. They were worshiping in a nice hall. When they heard the pure gospel and learned how to become really sanctified, they were all baptized for the remission of sins. So the hall where they worshiped was turned over to us, and the brethren and sisters will worship there until they can buy them a house in which to worship God according to his word. On the day I left we had baptizing at eight o'clock in the morning, and one old lady about seventy years old confessed at the water.

One encouraging thing about this meeting was that we left everybody reading the Scriptures. The brethren and sisters were to meet in the hall on Lord's day and take the Lord's Supper. Brother W. C. Graves was to meet with them and teach them how to keep house for the Lord. If we had more white brethren like Brother Graves and those whom he worships with at West End, my race would soon be lifted out of darkness. These brethren did not give their money and stand back somewhere, but

A Brand-New Book



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they came to every service and rendered every assistance possible, and the results were a great ingathering of souls for Christ.

Brother Crum, one of the officers of the West End Church, is greatly interested in mission work among my people. I left them planning on buying a lot and building a house for the colored brethren and sisters to worship in. I would be glad if all the brethren and sisters who read this would be interested enough to send a contribution to Brother W. C. Graves (white), 1409 Tenth Avenue, South, Birmingham, Ala., to help buy a lot and erect a house.

While in this meeting, I also used God's word and brought fifteen "digressives" to the conclusion to take a stand with us and worship God according to the Scriptures. Two were restored. This gives a total of sixty-two. Among them are two preachers. I have consented to be with them a month next year, if the Lord wills.

I am now at Martin, Tenn., in a tent meeting. We held three services yesterday (June 26), with one confession last night. The interest is good. The white church here is furnishing the tent, chairs, and support in every way for this meeting. A large number of the white brethren and sisters were present last night, and they seem to be highly pleased at the bright and promising beginning. A good many of the colored brethren and sisters were with us from Latham, Henry, and Union City, Tenn. This is a mission point, and I hope to have a favorable report to make when the meeting closes. I will be here two weeks, the Lord willing. "Praise God, from whom all blessings flow."

A Mission Meeting.

BY W. U. BENTON.

I am arranging with Brother C. G. Vincent, of Knoxville, Tenn., to hold a meeting for my race in Texas Valley, Ga., where the gospel is unknown. Save two or three discourses, there has never been an effort to give the bread of life to the colored people in this vicinity. I have a large family and am unable to support the work, so am asking for the fellowship of all who are disposed to help enlighten and save the negro. But I am willing to do all I can to advance the truth among my people; hence, I shall prepare a large brush arbor in a cool, shady place to accommodate the large crowd that will attend these meetings, and in other ways do whatever I possibly can to help in the work.

I have been preaching for a number of years for the Methodists; but recently, through the kindly efforts of some white friends, I was led to see the truth and was baptized into

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Christ, and the law of the Spirit of life in Christ is my rule of life. I am particularly concerned about the colored people of Texas Valley. It was here, as a Methodist, I industriously sowed the seeds of error, and it is here especially I am anxious to plant the truth. To this end, I am sure the Lord will help me; but I sorely need the fellowship of my brethren in the Lord, who want to see the word run and be glorified.

We expect our meeting to begin on July 17; and brethren, your help is needed and will be appreciated. My address is Route 1, Coosa, Ga.

FIELD REPORTS

Louisville, Ky., July 6.—Last Sunday I was at the Forks of Elkhorn and Shelbyville. The attendance at Shelbyville was the best on record, with three added. A mother, son, and daughter cast their lot with us to worship Jehovah as "it is written." I regret very much that some of our brethren in Shelbyville will not stand with us in our defense of the truth. Maybe the weak and beggarly elements of the world are more alluring than the word of God. We shall continue on without them. Every day I receive words of encouragement in this work. I am ready and willing to sacrifice my life for the cause I love. May the Lord speed the day when his people will defend his truth.—R. A. Craig.

Waldo, Ark., June 30.—I preached here last Sunday, which will be my last time before September. Brother Rue Porter, of Bristow, Okla., will hold the meeting here, beginning on the fifth Lord's day in July. Then he will hold the meeting at Bethel, near here, where he met W. E. Sherrill in debate last Christmas. We hope for much good to be done. I will begin a meeting at Maul's Schoolhouse, near Camden, Sunday. Brother Hugh Hogg will lead the singing. Then I will go to Mississippi and Tennessee for some meetings. I will spend two months there in meetings before I return here to take up my local work again. The work among the churches in this part of the State is continuing with interest.—R. L. Colley.

Winston-Salem, N. C., July 4.—I closed a fifteen-days' meeting here this morning at the water's edge. This is my first meeting ever to hold, and I consider it a successful one. Seven were baptized into Christ and much good was accomplished in other ways. The meeting was well attended and a good interest manifested from beginning to end. One of those baptized was a Methodist. Another man and his wife who are of the same belief came three times, and said it was getting so plain that they could not attend any more, because their parents lived and died Methodists and they wanted to do the same. The brethren at this place are few in number, but have a mind to work. I will begin a meeting at Ketner's, a short distance from here, to-morrow, and come back here later to teach a singing school. I have arranged to work in this part of the State until school opens at the Freed-Hardeman College, Henderson, Tenn., where I will return for another session.—J. E. Green.

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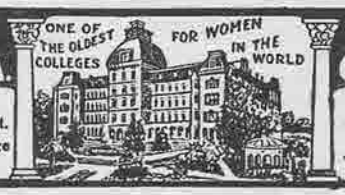

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GOSPEL ADVOCATE

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BRYAN ON THE BIBLE

"I come to present to you the Bible as the word of God, and to protest against the enemies, open and secret, who would lift man from his knees, take from him his faith in God, and withdraw from his life the restraining influence of a belief in immortality. That is what I believe the Darwinian doctrine is doing. It leads people into agnosticism and pantheism, plunges the world into the worst of wars, and divides society into classes, fighting each other on a brute basis. It is time that the Christian church should understand what is going on and array itself against these enemies of the church, Christianity, and civilization.

"The Bible has come down to us through the centuries, and we find that along every line, except the one of which the Bible treats, there has been marvelous progress. But the line of which the Bible treats is the one line along which we have made no progress. That is the Science of How to Live. We go back to the Old Testament for the foundation of our statute laws, and we go back to the Sermon on the Mount for the rules that govern our spiritual development.

"The bright spots of my life are the days in which I learned that I had been a help in bringing men back to God. There is more happiness in bringing souls back to God than in three Presidential nominations.

"The atheist is like the man who blows out the light. I know what he has done, and I can light it again and express my opinion of him. But suppose he comes up and says: 'I beg your pardon; I am afraid that light is so near you that it will hurt your eyes.' He then moves it back and back until finally I do not see the light at all. This is the man I am afraid of. The higher critic moves the light away, a little at a time, and finally takes it out of sight.

"There are some honest friends of the Bible who count themselves higher critics. These men are trying to make the Bible suit the men who are criticizing it. But a head is worth little, except to find reasons for doing what the heart wants to do. Out of the heart are the issues of life. There is not a thing that a wicked heart wants to do that an intelligent brain cannot find a reason for doing. The higher critics who are trying to please such men are attempting the impossible task of suiting the Bible to a skeptical brain.

"Few men are brazen enough to call Christ a bastard, but that is exactly the belief of most of the higher critics, many of whom teach in our colleges. They say they do not believe in the virgin birth. They go through the Bible and reject everything they do not think reasonable. If we have to have a Bible that seems reasonable to every man who reads it, we must have a good many different kinds of Bibles to fit the different reasonings of different people—and of the same people at different times. It must at last be brought down to the mind that can least comprehend the Infinite."

CURRENT THOUGHT

The Question-Asking Fad.

Messrs. Edison and Ford have given a wonderful stimulus to the question-asking fad, and we might as well be caught in the swirl, especially since the torrid temperature of an abnormally precocious summer has rendered the popular mind unfit for the task of explaining Einstein's theory of relativity. We have before us a list of twenty questions which were in the recent Bryn Mawr Examination in General Literature. We select for our readers these questions, answers to which should be easy (we think) for Bible readers to give. There are only four of these questions, and they are as follows:

1. Who ate a book, and how did it taste?
2. What king became estranged from his wife because she made remarks about his dancing?
3. Who learned the whole art of healing in one lesson?
4. Who had not done anything but marry five men, and not exactly marry the sixth one?—Christian Advocate.

There is the danger of wasting our time and thought with foolish questions. Paul warned Timothy against those which "minister questionings rather than a dispensation of God which is in faith." Some were "doting about questionings and disputes of words." Foolish and unlearned questions were to be avoided. The inquisitiveness of the Athenians is often seen in modern times. They spent their time in nothing else but "either to tell or to hear some new thing." There are Bible questions that should be asked repeatedly, such as, "What must I do to be saved?" and, "What shall it profit a man, if he shall gain the whole world, and lose his own soul?" Get these all-important questions into the ears and hearts of the people, and we will pass from a mere fad to the most solemn duty of the hour.

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What Persistency Does.

Mr. Lloyd George recently said in a public address: "How often have we crossed a common or a park on a Sunday afternoon, or watched a street corner, and seen little groups of fifty, one hundred, or sometimes three hundred or four hundred, and a socialist speaker expounding his doctrines—and thought nothing of it? . . . It was the pile-driving in the mud. . . . Now you see the pillars above the flood, and the thing is going up, up. It is the result of twenty years of continuous work and of thousands of meetings every Sunday. There is no other party that does that." Now, if these words of Mr. Lloyd George fail to furnish an idea for the man or woman who is wondering why the church seems to be making so little headway against opposing social currents, the case is truly hopeless for the church.—Christian Advocate.

The largest and most efficient congregation in the land can be traced to very small beginnings. We are to-day enjoying the fruits of the labors of faithful men who have gone long since to their reward. As the distinguished premier points out, there is not that persistent and undaunted spirit that makes success inevitable. People are persistent in their efforts to make money, but are very lax and indifferent in serving God. "But all things when they are reproved are made manifest by the light: for everything that is made manifest is light. Wherefore he saith, Awake, thou that sleepest, and arise from the dead, and Christ shall shine upon thee." Let us catch the spirit of the pioneers.

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"Set On Fire of Hell."

The apostle James says that the unruly, uncontrollable tongue "setteth on fire the whole course [or wheel] of nature; and it is set on fire of hell." The idea doubtless is that of a wheel in such rapid motion that its revolutions create heat and ignite a fire. In like manner, the swift and ungovernable actions of the tongue set the whole nature on fire—and it is the fire of hell. The term "devil" means traducer, deceiver, slanderer. In the beginning, Satan instituted the two chief diabolical uses of the tongue—he slandered God and flattered man. Set a watch on the lips!—Baptist and Reflector.

The scandalmonger is a moral filth collector, and he who allows him to pour his vile refuse into his ear makes of himself a moral garbage can. "Whoso keepeth his mouth and his tongue, keepeth his soul from trouble," says the writer of Proverbs. It is not always the lie that is most dangerous; for the most mischievous and destructive reports are those which are based on fact, which fact is of itself harmless enough, but when the social vulture connects it with lies and imputations it becomes dangerous. It is one of those bastard statements which resemble the truth just enough to cause those who are disposed to circulate slanderous stories to give them added life and stimulus.

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The Human Wreck.

I know of no object of contemplation more sad than a human wreck. I can look upon death when it brings release to a happy soul, or even to a miserable body, with an emotion akin to satisfaction; I can contemplate a great calamity, when it involves no stain of honor and no loss of character, with equanimity—content that the hand of Providence is in it, and that good must consequently come out of it; I can read of great conflicts upon the battle field, where the atmosphere is burdened by expiring life and blood flows in rivers, and rise from the picture inspired by its heroisms; but I cannot look upon a human wreck, a lost life, a ruined man or woman, without being sick with horror or saddened into unspeakable pity.—Holland.

This old world is full of wrecks, physical and mental. But the worst wreck of all is described by the apostle Paul when he wrote of some who made shipwreck of their faith. It is bad enough to lose faith in men, but to lose faith in God and in the church and in the Bible is infinitely worse. A man may be physically perfect—he may, like King Saul of old, tower head and shoulders above his fellows—and yet have a weak faith. A woman may be ravishly beautiful, like Delilah, and yet be a pagan. On the other hand, one may be a physical wreck and exercise a glorious faith. Like Job, in sackcloth and ashes, he can exclaim, "Though he slay me, yet will I trust in him;" or like Paul, languishing in prison and awaiting the executioner, he may say: "I have fought the good fight, I have finished the course, I have kept the faith."

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First Failures Not Fatal.

How often have we heard people say that if they had their lives to live over again they would do very differently at certain points! And, though we could see that they thought they meant what they said, we understood that they did not mean it very seriously, and that a second chance at life would probably not yield a much better result than the first one had. As a matter of fact not many of us have made such fatal mistakes in life that we have not had hundreds of second chances of overcoming very largely the handicap and disadvantage that they brought us. Indeed, the pathway of life for every man of us is strewn with second chances and new opportunities of making good. There is this to be said, however: a second chance may be a little harder to realize on than a first one would have been. But to say that a thing is hard is not to say anything about its possibility. A first mistake or a first failure may be bad, but does not decide a life unless we let it.—Montreal Family Herald.

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When we are lost in the great maze of life and wander through the streets of this world feeling that the familiar path is gone; when we see no landmark of duty, no inspiring light of attractive work, and know not where we are: then, if our trust in God does not fail us, we learn lessons we should not otherwise gain. We learn self-direction or humility; we learn to cast our care on Him who cares for us; we learn to be grateful for every kindness that others can do us, and to respect all forms of life and call no man common.—James Freeman Clarke.

OUR CONTRIBUTORS

"The Tongue."

BY J. V. ARMSTRONG TRAYLOR.

One of the greatest responsibilities of life is keeping the tongue rightly employed. This is a very difficult task. It is indeed astonishing to see the horse, though so large and powerful, controlled by such a small thing as a bridle bit; and even the ships of the sea, though so weighty, can be turned many ways by a small rudder. However, such a small member as the tongue is even more difficult to control; but if it is controlled properly, the whole body can be brought into subjection.

"Keep thy tongue from evil, and thy lips from speaking guile." (Ps. 34: 13.) There are not many greater lessons to learn than the lesson of controlling the tongue. This is a subject to which the Scriptures often invite our attention. "I said, I will take heed to my ways, that I sin not with my tongue: I will keep my mouth with a bridle, while the wicked is before me." (Ps. 39: 1.) Unless the tongue be under the sanctifying influences of the grace of God, moreover, we are told by the apostle that our religion is vain; and that "whosoever offendeth not in word, that man is a perfect man." A good man out of the good treasure of his heart will bring forth a wise and useful conversation; but an evil man out of the bad treasure of his heart will bring forth only a stream of pollution and death.

"Put away from thee a wayward mouth, and perverse lips put far from thee." (Prov. 4: 24.) "Death and life are in the power of the tongue: and they that love it shall eat the fruit thereof." (Prov. 18: 21.)

The tongue is one of the most effective weapons of the devil; therefore it often stirs a world of sinfulness. We well know that it is capable of kindling anger and strife, as it was in the awful war in Europe, when sending messages back and forth to nations involved; and even sometimes just one word spoken incorrectly may bring forth war and cause many lives to be lost.

It seems that the words from an unruly tongue spread and multiply faster, also take effect quicker, than the words from a bridled tongue, because it is so easy for people to forget a good word spoken or a good deed which has been done; but let some one speak an angry word or perform some bad act, and it is astonishing to see how fast it spreads.

"Behold, how great a matter a little fire kindleth!" (James 3: 5.) Fires are one of the saddest scenes of the mountain districts, and the ravages of the past are visible in almost every valley; and very often areas of living green are being swept by the powerful flames of fire and left a desolate wilderness. What a dark picture James is giving to those who do not have their tongues rightly employed! "If any man thinketh himself to be religious, while he bridleth not his tongue, but deceiveth his heart, this man's religion is vain." (James 1: 26.) The apostle tells us that he who does not control his tongue, and yet professes that he has religion, certainly is deceived; and if he does not have grace enough to rule the tongue, neither has he grace enough for salvation.

The ease with which a forest fire is started is surprising and astonishing. Moreover, when it gains a hold upon the trees, then the flames increase rapidly. You have observed that a single lighted match thrown carelessly upon the ground, or a shower of sparks from a passing locomotive, or even a camp fire spreading, may be its origin; and from this tiny cause, "how great a matter a little fire kindleth!"

Notice that the apostle tells us that the tongue is a fire, a world of iniquity; and he also speaks of the tongue as being a blessing to the children of men or a curse to man; hence, it is left to the individual which way to choose. The heavy responsibility is resting upon us of using the tongue properly and God-fearingly. Therefore, David said: "Let the words of my mouth, and the meditation of my heart, be acceptable in thy sight, O Lord, my strength, and my redeemer." (Ps. 19: 14.)

There is a day of judgment coming, and all nations shall be gathered together, and shall be separated one from another as a shepherd divideth his sheep from the goats. On that great day every knee shall bow and every tongue shall confess; and also the account shall be given of how the tongue has been used. "But I say unto you, That every idle word that men shall speak, they shall give account thereof in the day of judgment. For by thy words thou shalt be justified, and by thy words thou shalt be condemned." (Matt. 12: 36, 37.)

They who are truly walking with God, as did Enoch, certainly have a world of riches, and they have their riches stored away in a bank that cannot be broken open by any robber or thief. But the unjust do not have even a penny, because they have let their unruly tongues lead them astray. Moreover, we see very clearly that the tongue is a flame of fire: and the world of iniquity is like a wood, and a little fire burns great woods. So the world of iniquity is represented as inflamed by the wicked tongues of men, the world being the fuel and the tongue a fire.

"Let no corrupt speech proceed out of your mouth, but such as is good for edifying as the need may be, that it may give grace to them that hear." (Eph. 4: 29.)

Let me say that all sins come under the head of thought, word, or deed; and faults in word are most common, and often the most dangerous, for several reasons. First, because sins of thought only injure oneself, and give no bad example to others, and God alone sees and is displeased with them. Moreover, a loving and true repentance and ready turning to him blots them out. Sins of the tongue go further. The evil word once uttered can only be recalled by a humble retraction; and even then a brother's heart may have been poisoned by it. Hear Paul: "Let your speech be always with grace, seasoned with salt, that ye may know how ye ought to answer each one." (Col. 4: 6.) Secondly, notorious acts of sin are liable to public punishment; but evil speaking, unless it is exceptionally gross and slanderous, is subject to no check. Thirdly, sins of the tongue are specially dangerous, because people do so little in the way of restitution or reparation for them. "For every kind of beast and birds, of creeping things and things in the sea, is tamed, and hath been tamed by mankind: but the tongue can no man tame; it is a restless evil, it is full of deadly poison." (James 3: 7, 8.) Many fishes have been tamed, so when they were called by their peculiar names they would come; also a vast number of animals come when called by their names. But the tongue can no man tame; it is full of deadly poison; and much of the mischief that vexes the world arises from words that come from an unruly tongue.

Sir Henry Sidney used these words in writing to his son: "A wound given by a word is oftentimes harder to be cured than that which is given with the sword; hence, be rather a hearer, and bearer away of other men's talk, than a beginner and procurer of speech. My son, think upon every word before you utter it, and remember how nature hath ramparted up, as it were, the tongue with teeth and lips."

"For he that would love life, and see good days, let him refrain his tongue from evil, and his lips that they speak no guile." (1 Pet. 3: 10.) May we, by controlling the tongue, show to the world that we love life.

The Work of An Evangelist.

BY L. D. PERKINS.

It is proper to define the word "evangelist." The meaning of the word, then, is "proclaimer of good news." But most words have more than one meaning. The definition of the word as I have given it is the generic meaning. It therefore follows from this meaning that whoever proclaims good news is an evangelist. In the dispersion of the church at Jerusalem, we are told that "the church went everywhere preaching the word." I presume this included all the church, both the men and the women. It might be in order to state just here that the word "evangelist" is a Greek word, and has only been Anglicized, not translated. The word "evangelist" occurs only three times in the New Testament. The Greek word for "evangelize" is to be found fifty-four times. If the translators had Anglicized the Greek verb "evangelize" in place of translating it, we would have found the word "evangelize" in many parts of the New Testament. I am pleased to cite a few examples. "And many other things in his exhortation preached he unto the people." (Luke 3: 18.) Here it is declared that John the Baptist evangelized the people, but the Greek word for "evangelize" was translated "preached." In Luke 4: 18 it is stated that Christ had been appointed to evangelize the poor. In this passage of scripture the Greek for "evangelize" is translated "preach." "The Spirit of the Lord is upon me, because he hath anointed me to preach [evangelize] the gospel to the poor; he hath sent me to heal the broken-hearted, to preach [evangelize] deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised." I might cite a number of scriptures to show this contention, but this is enough to settle the matter.

While I have shown that any one who proclaims good news or the gospel is an evangelist, and that both men and women did this, it is not necessary to assume that the women preached publicly, for such is not the case. If one sits down in the home and tells a sinner the story of Jesus and his love, he or she has evangelized. While this is true, I believe there is another meaning to the word, and that it is used in a more definite and official sense; for in Eph. 4: 11 we find the word classed with those who seem to bear a special name and appointment. "And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers." The question then arises, what is an official evangelist? This can be better determined by consulting the Scriptures as to what those who bore this title did in the apostolic days. Philip is first given this title. He proclaimed the gospel to the Samaritans with great success, converted the eunuch, and preached in all the cities from Azotus to Cesarea. Most of this work seems to have been what would be denominated "public work." His business was preaching the gospel, and turning sinners from darkness to light, and from the power of Satan to God.

Next I would cite the case of Timothy. "But watch thou in all things, endure afflictions, do the work of an evangelist, make full proof of thy ministry." He was to "preach the word; be instant in season, out of season; reprove, rebuke, exhort with all long-suffering and doctrine." He was to see to selecting and appointing elders and deacons, and was to labor earnestly for the edification and building up of the church. In carrying out this command, Timothy is found evangelizing in Asia Minor; then he goes to Philippi, and back to Corinth. Later along we find him at Ephesus, Thessalonica, and going to all the churches in Asia. He went with Paul to Jerusalem, and is represented as a fellow worker with Paul. He was with Paul while a prisoner at Rome, and still his fellow laborer. Then he went to Ephesus to set in order the things that were wanting and to see that none taught anything contrary to sound doctrine; that all things were done in love out of a pure heart, and of a good conscience, and of faith unfeigned; that prayers and supplications and thanksgivings be made for all men. He was to be a pattern to the believers, in word, in behavior, in love, in spirit, in faith, and in piety. He was not to rebuke an older man severely, but to beseech him as a father, and the young men as brothers, the elder women as mothers, and the young women as sisters, with all purity. But those convicted of sin should be publicly rebuked before all for the sake of warning. He should have a proper regard for his own health and physical comforts, and, above all, he should fight the good fight of faith, that he might lay hold on eternal life. He was not to be ashamed of the testimony of the Lord; to be a partaker of the afflictions of the gospel, to hold fast the form of sound words in which he had been taught, to commit to other faithful men who would be able to teach others also. He was to study the word of God that he might stand approved in the sight of God. He was to be a good soldier and to endure hardness; to keep the disciples mindful of the facts, precepts, promises, and threatenings of the gospel. I might cite other evangelists who filled the specific office, but I have cited enough to give a generally good idea.

How long was the office of evangelist to continue? Some have argued that it ceased with the apostles, but we might with the same logic contend that the office of pastors and teachers ceased also. There seems to be an idea that these offices were to continue until the church should come to the unity of the faith and of the knowledge of the Son of God, to a perfect man, even to the measure of the stature of the fullness of Christ; but, in my judgment, he had reference to the supernatural gifts. These were to be done away "when that which is perfect is come." The apostles and prophets were necessary in the establishment of the church and the giving of the canon of the Scriptures; the second, to the power, completeness, and efficiency of the church. Until the Scriptures were written, elders, teachers, and evangelists possessed some miraculous power; but after the New Testament was completed and written, then they had no further use, but depended solely upon the written word, which was "quick, and powerful, and sharper than any two-edged sword." I believe that a clear distinction may now be seen between the office of an apostle and that of an evangelist: that of the apostles, for the purpose of giving us the written word and the establishment of the church; that of the evangelist, to enable the church to fulfill her mission in converting and saving the world.

The very fact that Paul says to Timothy, "The things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also" (2 Tim. 2: 2), leads us to believe that the evangelical office was to continue. In carrying out the commandments of Paul to Timothy, which I have called attention to, much depends upon the wisdom, discretion, and circumstance of each individual evangelist. But it certainly seems right and good for certain districts and States to have a meeting of the evangelists to discuss plans of coöperation in harmony with the word of God. The religion of Jesus Christ from its beginning to its end is a social system. We are all members of the one body, and should labor together for the advancement of the cause for which our Lord and Christ died. I believe there was an agreement among the apostles as much as possible as to their fields of labor. I here call attention to a scripture which indicates this: "And when James, Cephas, and John, who seemed to be pillars, perceived the grace that was given unto me, they gave to me and Barnabas the right hands of fellowship; that we should go unto the heathen, and they unto the circumcision." (Gal. 2: 9.) There certainly was an understanding here. What a noble band of evangelists were found with Paul as his fellow laborers, and coöperating with each other in the work of the gospel! If it is a good thing for elders of a congregation to meet,

consult, lay out work, and plan for the advancement of the local work—and it is—why is it not a good thing for evangelists to meet and do likewise? It certainly is.

Let us remember that preaching is evangelizing. How long a preacher shall stay at one given place is, in my judgment, determined by circumstances. He should remain at one place as long as he believes it is possible to do more good than at some other place, it being the decision of the church at that place. It is his duty to preach publicly and from house to house. Suppose he preaches at the church place of meeting every day in the week; that is evangelizing. Then suppose he preaches from house to house six days in the week, and twice on Sunday at the local place of the church for worship; that also is evangelizing. The traveling from place to place has nothing whatever to do with him as an evangelist. I thought at one time when an evangelist located at a given place and preached from house to house through six days of the week and then at the place of meeting on Sunday, that he was what we call a "modern pastor," but my mind has been changed. I believe that a man may do either way, and still he is an evangelist, and not a pastor. This belief is verified by many scriptures and examples, and I am pleased to call attention to a few of them. "And when he had found him, he brought him unto Antioch. And it came to pass, that a whole year they assembled themselves with the church, and taught much people. And the disciples were called Christians first in Antioch." (Acts 11: 26.) Here it is stated that Paul and Barnabas spent a year at Antioch with the church. Are we to understand that they held what is usually termed an "evangelistic meeting?" I think not; but they lived there, and worked with the church, and no doubt preached publicly, and from house to house, and they were not what is called "modern pastors." Paul remained a year and a half at Corinth. "And he continued there a year and six months, teaching the word of God among them." (Acts 18: 11.)

Paul was located at Ephesus for three years. In giving the church there a warning, he said: "Therefore watch, and remember, that by the space of three years I ceased not to warn every one night and day with tears." (Acts 20: 31.) I know men in the church to-day who condemn evangelists for doing what Paul did every time the editors of our papers allow them space. If Paul had a right to stay at Ephesus three years—and he did—then any evangelist has that right, or the right to stay even longer if he can get along and do good; but usually a church is ready to turn almost any evangelist out after he has stayed three years, and many before. It is too true that many times this is done regardless of any other place for him to go for a support; but an evangelist must be a good soldier and ready to endure affliction. Seventeen years after Paul's conversion he visited Jerusalem, and found Peter, James, and John, who seemed to be pillars in the church there. (Gal. 1: 18; 2: 1-9.) James remained at Jerusalem so long that it was common for those coming from Jerusalem to be represented as coming out from him. (Gal. 2: 12.) It is quite frequently claimed that when a church has been established and elders appointed, that then the preacher should leave and let the elders do the teaching; but men who claim that will return and hold meetings for the church. But why not let the elders do that if they are the teachers? For preaching is teaching. I doubt if any man can find where any apostolic evangelist went to a place and held what we call an "evangelistic meeting" of a month's preaching of two or one sermon each day. Yet I am sure that is all right. Even some of our editors criticize, and allow others to criticize, evangelists who stay or locate with one congregation, yet they like for every member to take their paper; and thus the editors teach regularly as much so as do the elders of said congregation. Timothy was not to rebuke an elder or receive an accusation against him without two or three witnesses. This certainly indicates that he was preaching where there were elders. At the time Paul wrote the brethren at Rome the church was in existence, and Paul said: "As much as in me is, I am ready to preach the gospel to you that are at Rome also." (Rom. 1: 15.) To establish a church, and appoint leaders or elders, and then go away and leave it to die, which is usually the case, certainly is poor business to me.

There is another question of grave importance I must call attention to, and that is a doctrine known as "evangelistic assumption," a doctrine which assumes to have authority over and above the eldership of the church. This doctrine had its origin two thousand years after the canon of the Scriptures was closed, in the city of Indianapolis, Ind., and has been advertised in a journal known as the "Apostolic Review." It is an unscriptural doctrine, sectarian and denominational. Its blighting influence and division has been felt from one coast to the other. Its slimy trail starts in the State of Virginia and winds its way through West Virginia, Pennsylvania, Ohio, Indiana, Illinois, Missouri, Kansas, Iowa, Colorado, Arizona, California, Washington, and Oregon. It is divisive, unchristian, uncharitable—no mercy, no pardon. It is not from God; it is from Satan. Men who are responsible for it and its wreck and ruin in the body of Christ will suffer for it in the world to come, if not of a repentant heart in this life over it and its blighting influence. Evangelists are not to become entangled in the affairs of this life. "No man that warreth entangleth himself with the affairs of this life; that he may please him who hath chosen him to be a soldier." (2 Tim. 2: 4.) I believe that many an evangelist has lost his usefulness as a soldier in the army of the Lord by engaging in politics. His time should be given to the word of God as much as circumstances permit; and if that is done, he will not have much time to engage in the affairs of this life. He should realize that he has a fight to make, and that it is a good fight; that he has a course to run, and that it is the Christian race, therefore a good race; that he has a faith to keep, which is the faith of the gospel. Every evangelist must have a weapon to fight with. This weapon is the word of God, and is not carnal. "For though we walk in the flesh, we do not war after the flesh: (for the weapons of our warfare are not carnal, but mighty through God to the pulling down of strongholds;) casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ." (2 Cor. 10: 3-5.) He must be strong in the Lord, and in the strength of his might. He must put on the whole armor of God, that he may be able to stand against the wiles of the devil. He must stand with his loins girded about with truth, and must put on the breastplate of righteousness, and must have his feet shod with the preparation of the gospel of peace; and he must take up the shield of faith, with which he may be able to quench all the fiery darts of the evil one; and he must take the helmet of salvation, and the sword of the Spirit, which is the word of God. He must not shun to declare the whole counsel of God, and must contend earnestly for the faith which was once for all delivered unto the saints. May God grant that all faithful evangelists may go forth conquering and to conquer until all the people may know a full gospel of Christ.

We change our point of view, but the mountains themselves change not. Whatever face they turn to us, whatever their appearance, it is always one of beauty. They are mere breaks in the crust—crushings of the earth shell—and by the same reckoning color is a mere break in the beam of light, but what a wonder work each of them spreads before us!—John C. Van Dyke.

LOS ANGELES NOTES

By S. H. HALL,
2669 North Sichel Street.

House of worship, corner Altura and North Sichel Streets. Take North Broadway car to Sichel, then one block to left.

"Something Greater Than Miracles."

Brother J. A. Craig, of Patterson, Cal., is pleased with some things that recently appeared under "Los Angeles Notes," and I here give our readers the benefit of what he has to say, because I think it greatly strengthens the arguments I tried to make. Here is what he has to say:

Brother Hall: I have been quite interested in your articles in the Gospel Advocate, and especially the one in the issue of June 23—"Is This the Cause of the Difference?" and, "There is Something Greater Than Miracles." The apostle says: "But covet earnestly the best gifts: and yet show I unto you a more excellent way." (1 Cor. 12: 31.) And then he proceeds to show that "more excellent way," which, as you have shown, is love. "For in Jesus Christ neither circumcision availeth anything, nor uncircumcision: but faith which worketh by love." (Gal. 5: 6.) Faith which truly works by love is not ready to call a brother a "shaker," or "sensationalist," or "hypnotic," just because the truth is effective in converting souls. "For, brethren, ye have been called unto liberty; only use not liberty for an occasion to the flesh, but by love serve one another. . . . But if ye bite and devour one another, take heed that ye be not consumed one of another." (Gal. 5: 13-15.) In Bible times when the gospel of Christ was such a power to lead souls to Christ, I find that those who proclaimed the gospel "continued with one accord in prayer and supplication." (Acts 1: 14.) "They were all with one accord in one place." (Acts 2: 1.) "And all that believed were together, . . . continuing daily with one accord in the temple, . . . praising God," etc. (Acts 2: 44-47.) "And the multitude of them that believed [the multitude had already passed five thousand men] were of one heart and of one soul." (Acts 4: 32.) "And they were all with one accord in Solomon's porch. . . . And believers were the more added to the Lord, multitudes both of men and women." (Acts 5: 12, 14.)

For a time the Savior's prayer as recorded in John 17 was answered by his followers, and surely the desired results obtained—viz., "that the world may believe that thou hast sent me." "O righteous Father, the world hath not known thee: but I have known thee, and these have known that thou hast sent me. And I have declared unto them thy name, and will declare it: that the love wherewith thou hast loved me may be in them, and I in them." (Verses 25, 26.)

How can the world "believe that thou hast sent me" and "that the love wherewith thou hast loved me" is in the professed followers of Christ to-day, with all the division and strife manifested, with all the "biting and devouring one another?" Echo answers: "How can the world believe?" Instead of faith, contempt is produced in the hearts of unbelievers.

But if all who claim to be "the one body" were working together with one accord," "of one heart and one soul," "perfectly joined together in the same mind and in the same judgment," having, as did the apostles, "the mind of Christ," with "no divisions among you [us]," being "new creatures" possessed of "faith which worketh by love," "keeping the commandments of the Lord," "and there come in one that believeth not, or one unlearned, he is convinced of all, he is judged of all: . . . and so falling down on his face he will worship God, and report that God is in you of a truth." (1 Cor. 14: 24, 25.) Yes, he will be convinced that God is in us, for we will manifest the Spirit of God instead of the spirit of Satan, which causes the unbeliever to say "that ye are mad." (Verse 23.)

Yes, Brother Hall, when we teach and practice that "more excellent way," the recorded miracles will suffice, and the gospel of Christ will still be "the power of God unto salvation unto every one that believeth," and "multitudes both of men and women" will be "the more added to the Lord."

The congregation at Madera has purchased a tent, and with "one accord" we are making some efforts to get the gospel before the people of the surrounding community. We ask for the prayers and supplications of all the saints.

J. A. CRAIG.

I want to thank Brother Craig very much for his letter, and commend what he has said to the prayerful consideration of our readers. I have seen a few congregations that claim to be churches of Christ, but I would very much dislike to write a description of them for our papers. The one crying need of the churches to-day is to arise and go back to apostolic love or primitive love, whichever you are pleased to call it. That the success of the early church was marvelous goes without question; but that this success grew out of the fact that they took the pure word of God and allowed it to make them indeed and in truth the very church and people God wanted them to be is a certainty. And we can do the same thing to-day. Others can do as they may; but for me and my house, it is *do* what the Book says do, else pull our banner down and stop claiming to be representatives of our Lord's cause. The latter we cannot afford to do; the former we *must* do.

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Eastward Bound.

Shortly after the fourth Lord's day in this month my face will be turned in the direction that my heart has been for the last ten months—viz., toward the East. I think now that I shall stop at Santa Rosa, Cal., and see my friend, Felix Owen, and the splendid congregation he has said so much to me about. I hope to get there by July 31. Then I shall hurry to Ada, Okla., to see my wife's people, and to Altus, Okla., to see Brother Templeton and family. Brother Templeton was my colaborer for more than a year in Atlanta, and I have never worked with a better man. He has a namesake of mine in his home, too, that I want to see, since he is now old enough to begin to appreciate me more. From there I go to Farmersville, Texas, and am due to be there by August 21; and those good people cannot know how I long to see and be with them again. It was a good meeting I had with them on my way out, and it is a better meeting I am expecting to have on my way back. Then from there I hurry to see the sweetest mother in Middle Tennessee and some old friends in and around Nashville; and from there to Savannah, Ga., with a short stop-over in Atlanta.

The Flood—Its Lesson For Us.

BY H. LEO BOLES.

All things which are written in the Old Testament Scriptures are written for our learning; hence, the Flood has its lesson for us. In it we see God's completeness in his work; he does all things well. Jehovah is just as complete in the destruction of the wicked as he is in the salvation of the righteous. Noah and his family were not just partly, scarcely, and barely saved; they were completely and entirely saved. So the wickedness of the earth was completely and entirely destroyed. Not a moving thing on the surface of the earth remained alive, except that which was preserved alive in the ark. If any part of the sinful life should have remained, it would have sprung up to contaminate and mar the new life which was to be begun on the earth.

Although the children of men had been warned by Noah, yet they did not believe that the flood was to destroy them. They looked upon the first appearance of the flood as a farce. Nature was calm and the ocean tranquil; the windows of heaven were invisible to them, and the fountains of the great deep did not disturb them; the beginning of the storm, to them, was only a gentle breeze, and the sun continued to flame on the sky. "For as in those days which were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noah entered into the ark, and they knew not until the flood came, and took them all away." (Matt. 24: 38, 39.) God's judgment appeared suddenly to them; his mercy had lingered for the last moment; his long-suffering had expired; his justice is now meted out; his work is

complete; his warning to them falls with a fearful doom, and his promise to Noah is fulfilled. The night before the flood came the skies were as bright as before; "the sun went down in his primitive pride, and the stars twinkled on in the heavens, and the breathings of nature were peaceful and long." The sound of revelry was loud and the debauchery of sin unabated. "At length the sky became overcast, and the gentle rain descended—to Noah the beginning of the flood, to the world a welcome shower:" but as the rain continued, the agonies of the doomed and dying world began, and continued until "the last cry of human agony was hushed—and ocean met ocean in its flow, and the waves swept on without a shore."

The hand that shut Noah safely in the ark and protected him under its hollow was the hand that smote and destroyed the wickedness of the world. "Behold then the goodness and severity of God." (Rom. 11: 22.) Noah and his family were translated from the antediluvian world into the postdiluvian world. The things which God used for the destruction of the wicked were the means God used for the salvation of the righteous. "To the one a savor from death unto death; to the other a savor from life unto life." (2 Cor. 2: 16.) Peter compares this deliverance of Noah to baptism. "Being put to death in the flesh [Christ], but made alive in the spirit; in which also he went and preached unto the spirits in prison, that aforetime were disobedient, when the long-suffering of God waited in the days of Noah, while the ark was a preparing, wherein few, that is, eight souls, were saved through water: which also after a true likeness doth now save you, even baptism." (1 Pet. 3: 19-21.) The eight souls who were in the ark were saved by water; the water which saved them destroyed the others. In baptism, the penitent who believes in the efficacy of the blood of Christ is purged from his sins; figuratively they are washed away and he is raised to a new and clean life in Christ Jesus. In Christ the sinner finds shelter for himself and destruction for his sins.

The salvation and reward of the faithful are taught by the flood, and also the destruction of the wicked. As sure as God has promised to bless and eternally save the righteous, he has also threatened with an everlasting doom the wicked. The flood has been made a type of the great judgment and doom of the wicked world, when the dead, both great and small, shall stand before the throne of God and be judged every man according to his works.

Georgia and the Far Southern Field

B. B. C. GOODPASTURE

The Nature of Our Calling.

Paul, of Tarsus, with an appeal of inimitable pathos, wrote: "I therefore, the prisoner in the Lord, beseech you to walk worthily of the calling wherewith ye were called." (Eph. 4: 1.) It was "in the Lord" that he wore this heavy chain, brought upon him in the service of Christ and borne for his people's sake. Therefore, in beseeching the Ephesians to "walk worthily of the calling wherewith ye [they] were called," Paul did not ask them to do something which he himself was not at that time doing. If it were true that the early church furnished only one man who could effectively and consistently teach his fellow men how to live with respect to the "high calling of God in Christ Jesus," then Paul was that man. Peter exhorted the brethren of the Dispersion to "give the more diligence to make their calling and election sure." (2 Pet. 1: 10.) Certainly these exhortations indicate the divine nature of our calling.

1. It is a high calling. "I press on toward the goal unto the prize of the high calling of God in Christ Jesus." (Phil. 3: 14.) Instead of "high," the margin reads "upward;" then it is an "upward calling." It demans that we "seek the things that are above, where Christ is, seated on the right hand of God;" and that we set our "mind on the things that are above, not on the things that are upon the earth." (Col. 3: 1, 2.) The "upward" or "high" calling is of God; the downward, of the devil.

2. It is a holy calling. Paul admonished Timothy to "suffer hardship with the gospel according to the power of God; who saved us, and called us with a holy calling." (2 Tim. 1: 8, 9.) It is holy, because it came from God, who is holy; and he "called us not for uncleanness, but in sanctification." (1 Thess. 4: 7.) God's people in Corinth were "called to be saints." (1 Cor. 1: 2.) Saints, in respect to character, are pure, innocent, upright, unspotted, holy. It is a call to that "holiness, without which no man shall see the Lord." (Heb. 12: 14.) It is a calling which, when lived worthily of, will array one in "fine linen, bright and pure: for the fine linen is the righteous acts of the saints." (Rev. 19: 8.)

3. It is a heavenly calling. The writer of Hebrews said: "Wherefore, holy brethren, partakers of a heavenly calling, consider the Apostle and High Priest of our confession, even Jesus." (Heb. 3: 1.) It is a calling from on high; not a calling *of* the world, but a calling *out* of the world. It is a calling from heaven, which leads to heaven, and brings heavenly joys and blessings to all who hear and obey it. It is a summons to come apart for fellowship with Jesus (1 Cor. 1: 9); and fellowship with Jesus is heavenly partnership.

Finally, from the foregoing considerations it is quite evident that no greater responsibility could rest upon men than that of living worthily of the "high calling of God in Christ Jesus."

The Word "Church" Defined.

BY S. R. DRAKE.

Webster defines the word "church" thus: "Greek *kuriakon*, a temple of God; pertaining to a lord, or our Lord Jesus Christ; the Lord's house; to call out or call together. Literally, a body of Christians who have obeyed the call to come out from the world and unite themselves to the Lord Jesus Christ, and promising allegiance to his service. A congregation of Christians in their collective capacity from the church of Christ. No class of persons can be considered as Christians and members of Christ's body who do not comply with the conditions of his form of government and laws of induction into his church." This is a very good definition of the church and is in harmony with the teaching of the New Testament relative to the church on general principles.

The undisputed authority and real definition of the church and its mission is to be found in the Bible, and more particularly the New Testament. Almost all orthodox denominations are in agreement upon the fundamentals of the church, or the conditions of entrance into the church—faith, repentance, a public confession, and baptism—these are regarded as necessary to the entrance into his church, or body.

"The great commission" embraces these fundamentals. Christ gave the law of pardon and admission into his church, or kingdom. He also gave to the apostles, through the Holy Spirit, the law by which his church should be governed through all time. (Matt. 28: 18-20; Mark 16: 15, 16; Acts 2: 37, 38; Rom. 10: 8-10; John 14: 25, 26; 16: 13-15.)

One cannot think of the church without thinking of Christ; it is founded upon the divinity, character, and life of the great Teacher of men. One purpose of Christ in building his church was that he might make known the manifold wisdom of God, or the "all-embracing" wisdom, the "innumerable aspects of God's wisdom," put forth to

save man. (Eph. 3: 10.) As stewards of the grace and gospel of God, we are admonished to always speak in harmony with the oracles of God. If any one preaches, let him utter God's truth. (1 Pet. 4: 11.) The oracles of God were sacred and guarded with special care by the Jews. (Acts 7: 38; Rom. 3: 2; Heb. 5: 12.)

Paul wrote to Timothy giving him instructions concerning his ministry and dealings with the household of God. The church of God is the pillar (stay) and foundation stone of the truth. (1 Tim. 3: 15, 16.) The greatest and most sacred trust the church has committed to it is the word of God. (Ex. 25: 16; Deut. 32: 36, 37; Acts 7: 38; Rom. 3: 2; Heb. 5: 11, 12.) It is through the sacred oracles of God that we obtain the knowledge of salvation through faith in Christ Jesus. (2 Tim. 3: 15-17.)

The Scriptures furnish a complete chart and compass for the ministry of the church in every emergency of life. The church that does not bear a complete and full message of the Christ is not the church of Christ. The church that has no Christ is a Christless church, and the Christ that has no church is a churchless Christ.

The church is known in the New Testament by its name and the message it bears to a lost world. It is "one," his "body." He is its Head. Not one head with many bodies, nor many heads with one body.

The idea of the choice of churches originated with man—it is unscriptural and finds no place in science or reason.

It is known in the New Testament (1) as the church of Christ—"my church" (Matt. 16: 18); (2) the "church of the Lord" (Acts 20: 28); (3) "church of God" (1 Cor. 1: 2; 10: 32; Gal. 1: 13.) It is spoken of in Heb. 12: 13 as "the church of the first-born." All these names have one and the same meaning.

We read of "the churches of Christ," in the plural. (Rom. 16: 16.) There was at Jerusalem the parent church. The "church of Christ" is the indentical term in the plural number. The plural suffix "es" implies churches after the original pattern—church of Christ.

It is his by right of purchase. (Acts 20: 28; Eph. 1: 7-14; Heb. 9: 12.) The message of the church is the gospel of Christ. (Matt. 28: 18-20; Rom. 1: 16.) It embraces the life, death, burial, and resurrection of our Lord Jesus Christ. (1 Cor. 15: 1-4.) The message of the church embraces the whole New Testament as a rule of faith and conduct.

To speak of the Restoration Movement or the restoration of the church of Christ (to me) is unscriptural, and finds no place in the teaching of Christ and the apostles.

The all-absorbing theme of apostles and his disciples was "Jesus Christ, and him crucified"—his death, burial, resurrection, ascension, coronation as King, and his second coming.

The greatest need of the world to-day is Christ—his gospel—the ethics and teaching of the Master.

There is no other theme or name through which a man can be saved; in no other is the great salvation to be found. (Acts 4: 12.) Why should man contend for anything more or less? The names "disciple" and "Christian" are individual names, and not names for the church. The name "disciple" or "disciples" was given because his personal adherents were under his tutorship and ministry. The name "Christian" had a broader and deeper signification or meaning than that of "disciple;" if not, why not just continue to call them "disciples" and not name them "Christians?"

The great apostle almost prevailed upon Agrippa to become a Christian (not a Christian church). (Acts 26: 28.) "If any man suffer as a Christian, let him not be ashamed." It matters but little what people may call one in division; the most important thing is to be a Christian in life and character, and all is well.

In speaking of the church of Christ, why add the word "disciple" or any other name? "Christ is all! All in all! Yes, Christ is all in all!" The denominations love that name. The Interchurch Conference on Federation was perfectly willing to be known as churches of Christ while in this council; but as soon as they returned to their homes they became known as Baptists, Methodists, Presbyterians, etc. Do you wonder why?

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

Can you join in singing this song, brethren? Now, all together—Jesus is Lord of all! Hallelujah! Praise God!

Ye chosen seed of Israel's race,
Ye ransomed from the fall;
Hail Him who saves you by His grace,
And crown Him Lord of all!

Let every kindred, every tribe,
On this terrestrial ball,
To Him all majesty ascribe,
And crown Him Lord of all!

O that with yonder sacred throng
We at His feet may fall!
We'll join the everlasting song,
And crown Him Lord of all!

The Name is the first step in uniting the people of God. "And she shall bring forth a Son, and thou shalt call his name JESUS: for he shall save his people from their sins. . . . They shall call his name Emmanuel, which being interpreted is, God with us." (Matt. 1: 21-23.)

In the light of the New Testament no man can fulfill his obligations to God without membership in the church and publicly standing as a witness to the saving power of Jesus Christ. Whatever it takes to make a man a Christian makes him a member of the church of Christ—his body.

The Way to Be Happy.

Unselfishness is one of the purest, loveliest gems which shine in the soul of a Christian. I think every one recognizes the divineness of that charming grace. It is remarkable how unselfishness creates happiness for its possessor. I never knew a selfless person who was devoid of happiness. We even in this world save our lives by losing them. Let self-surrender be our constant principle; and do not let us exercise it gloomily, or ascetically, or self-righteously, but with sincere cordiality. Then, sure as God is true and history is true, we shall be pervaded with serene happiness. I am certain that many miss happiness by using ineffective methods of seeking it. They make self their first and ever-present consideration. But self-seeking and genuine happiness are mutually exclusive, and only by self-renunciation can we reach the heights of true happiness. By the grace of God it is possible to be utterly unselfish, and that grace abounds to all who ask it. It is in the imitation of Christ, by the power of his Holy Spirit, that we make sure of happiness.—Dinsdale T. Young.

To do a kindly deed or favor with any thought of return, or with the idea of putting another under obligation to us, is to miss the real joy of giving. Love neither counts the cost nor the returns.

A Child's Prayer.

God make me like the sun,
To rise each morning with a smiling face,
And as the day goes by
Help me to leave warm sunbeams every place,
Till shadows softly fall
And on the wings of night I drift away,
Still radiant to think
That I may wake with smiles the coming day.

—Selected.

BY A LOVER OF THEM.

In the selection of books for personal reading, we should endeavor to select those which will help us in the cultivation of our thoughts and at the same time lead to a better understanding of the great and fundamental themes of the Bible. Paul gives the true environment of the Christian's mind in this exhortation: "Finally, brethren, whatsoever things are true, whatsoever things are honorable, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things." The standard of our thinking may be very easily influenced and determined by the standard of our reading. Sometimes the question, "Where do our thoughts come from?" is made a question in psychology. From whatever other sources they may be derived, it is certainly true that our thoughts to a large extent are derived from our reading. It follows, then, as clearly as the day follows the night, that we should read such books as will produce pure and ennobling thoughts. The highest mental goal that the Christian can reach is that point where every thought is brought into captivity to Christ. It is true that evil thoughts may rise up and possess us more quickly than good thoughts. An old-time writer once wrote this experience: "It seems that my mind is like a filthy pond where the frogs and snakes multiply, but where the fish die easily." The best way to guard against evil thoughts is to fill the mind with good thoughts, that there may be no room for the other.

Two Thought-Producing Volumes.

Two of the best books for thought-producing purposes that have come to my knowledge are "Christian Treasures," in two volumes. In these two books the author has collected the best thoughts of a great many writers on important themes. There is a wide range of subjects covering every phase of the Christian life. But the most edifying part is that which brings the Bible to the fore. There are chapters on "Studying the Bible," "Teaching the Bible," "Applying the Bible," and "The History of the Bible." Here, too, you will find a splendid chapter on "The Wise and Unwise Course," and one of a practical nature dealing with 'Plans for Protracted Meetings." There is still another that treats of "Church Efficency and Evangelism." No one can read these two volumes and not be stirred up to better service in the Master's kingdom. The contents are saturated through and through with the gospel of Do. Those who secure the two volumes will come into possession of a little working library bearing upon the most important subjects and covered by an able and intelligent corps of writers.

A Treasure House of Good Things.

In his Introduction to "Salvation from Sin," David Lipscomb says: "The profession of the Christian religion is a vow and an effort to try to live as the word of God directs man to live." This brief statement covers the main purpose behind the long and useful career of this grand old soldier of the cross. It also gives the keynote of his best book. In this noted volume you will find the essence of the best writing for half a century. The author stresses obedience to God as the supreme duty of man. Brother Shepherd, who collated the matter for this book, says: "I do not believe there is a man living to-day whose writings have been truer to God and which have exerted a greater influence for the advancement of apostolic Christianity than those of Brother Lipscomb, and for this reason it gives me great pleasure to put the matter contained in this volume in a permanent form, that the good accomplished may continue to grow long after his hand is still in death." This was, indeed, a real service. One will hardly find time to read all that the lamented editor wrote, but he will have time to read in this book the very cream of it all. Surely every old-time reader of the Gospel Advocate who has followed and enjoyed the writings of David Lipscomb will want this book, not as a mere keepsake, but as a treasure house of things good for the soul.

When Two Editors Clash.

The chief advantage in a written discussion of religious issues is that time is given for careful preparation of articles and for revision wherever necessary. This is one reason why the "Folk-McQuiddy Discussion on the Plan of Salvation" is such an exceptionally good book. It is a discussion between two editors, both of whom were trained and experienced writers, and each an earnest advocate of the truth as he saw it. Both writers have a pointed style, and each is courteous and kindly disposed toward the other. There is editorial logic against editorial logic and wit against wit. If you are looking for a clean, clear-cut discussion of important questions concerning the gospel of Jesus Christ, you will need to get this book. In regard to the worth of the discussion both editors state in their Introduction: "The most momentous subject in the world is the plan of salvation. Upon it eternal destinies hang. It is a matter, therefore, of the utmost importance that people should know what is the plan of salvation. It would seem that if there is any subject in the world on which everybody would agree, it would be this one; but—alas!—if there is any subject on which everybody does not agree, it is this one." You should have this book in your library for frequent reference.

A Book of Permanent Value.

It is well that a remembrance of those who have labored for the good of others should be cherished. It is good to show an appreciation of those who have unselfishly devoted their lives to the salvation of men and to the service of God, and to hold them up as examples worthy of the admiration of the aged and the emulation and imitation of the young. In this utilitarian age of material development we are liable to overlook the religious and moral good, and to forget those who labor to spread the religious principles which lie at the foundation of all intellectual advancement and material prosperity. It was to cherish the work and influence of a grand old pioneer of the gospel that the "Life and Sermons of Jesse L. Sewell" was written. The book gives a very intimate glimpse of the social and religious conditions as they prevailed in Tennessee a century ago. It traces the career of Jesse L. Sewell from birth to death, and brings out the various influences behind his long and useful life. In addition to the biographical sketches, there are sixteen of the best sermons. This book, written by David Lipscomb, has a permanent value and should be widely circulated.

Prices on the above-named books are as follows:

"Christian Treasures," set of two volumes, $2.50.

"Salvation from Sin," $1.50.

"Folk-McQuiddy Discussion," $1.25.

"Life and Sermons of Jesse L. Sewell," $1.50.

Send all orders to the McQuiddy Printing Company, Nashville, Tenn.

Thou, of life the Author, death didst undergo,
Tread the path of darkness, saving strength to show;
Come then, True and Faithful, now fulfill thy word,
'Tis thine own third morning—rise, O buried Lord!
"Welcome, happy morning!" age to age shall say;
Hell to-day is vanquished, heaven is won to-day.

—Selected.

HOME READING

A Bird Song.

A bird song in a starless night,
  Forth gushing, like a crystal fountain
That finds its joyous way to light
  From some dark cavern in a mountain—
O, sweet and clear and glad and true,
It cleft the heavy blackness through!

Was it a dream of dawn and dew,
  Of home, of love, so joy-compelling
It woke you by its bliss and drew
  Your whole heart out, in music swelling,
And gave to me this pure delight?
A bird song in a starless night.

—Christian Herald.

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The Easy Way.

Tourists sitting on the veranda of a hotel at a mountain resort were idly watching through glasses a little band of adventurous mountain climbers who were endeavoring to reach the summit of a lofty peak in that vicinity. Through the glasses they could be seen, mere black specks, faintly outlined against the snow-covered slopes. Suddenly there was a commotion. One of the figures, after an apparent struggle, threw up its arms and disappeared. A second followed, and then a third. The fourth struggled for a moment, and presently was seen standing alone upon the slope where his companions had disappeared.

A searching party was hastily organized and sent out. Late in the evening it returned, bringing with it the lone survivor. The others were lying, maimed and battered, at the bottom of a deep gulch. But to the anxious friends at the hotel it soon became apparent that the survivor was not popular with his rescuers. They seemed systematically to avoid him, and never spoke to him if they could escape his presence. Finally the explanation leaked out. When the rope was examined, the rescuers found it had been cut. Apparently the fourth man of the party had deliberately decided to save his own life at the sacrifice of the lives of his friends.

It was a dastardly thing to do. The man who deliberately saves himself at the expense of others is not a man to be admired or imitated. He has no place in the chivalry of a modern age. His place is back in that barbaric period when man believed he must look out for himself, no matter what happened to the others. Measured by to-day's ethical standards, one cannot sympathize with or approve of a man who saves himself at the sacrifice of others.

Yet such acts are not so uncommon as one might suppose them to be. Humanity is bound by invisible ropes—ties of social and business, moral and spiritual interests—and history discloses that we rise or fall together. One cannot fall without putting an additional strain upon his brothers or dragging down others with him. Conversely, we cannot rise to any honorable height in this world without lifting others by the power of our example and the inspiration of our courage and devotion.

It is to be regretted that, with this universal knowledge, in almost every Christianized community there should be so many who should deliberately choose to cut the rope that they may save themselves. It must be confessed it is the easier way. One who lives in daily contact with men and women who are struggling against great odds to save themselves from disaster, may, by simply cutting the rope, doom those unfortunates to destruction. That is one way; but is it Christ's way?

Yet this is what many do. There are missionary problems in almost every community. There are foreigners to be Americanized; there are social outcasts to be regenerated; there are men and women plunging daily over precipices to moral and spiritual ruin. The pity is that so many Christians, not realizing their responsibility, should deliberately cut the rope rather than take upon themselves the burden of pain and sacrifice that saving another naturally involves. Yet their hope of salvation is in One who gave His life for them.—Forward.

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Studying Native Timber.

When we see a piece of furniture, or notice the inside finish of a house, we seldom give a thought as to the kind of wood we are looking at, or where it grew, or what conditions were necessary to produce the peculiar variety of wood.

The lumber business of our country is fast declining, and we are confronted with the fact that most of our best timber is gone. The forests are being cut and the timber used very rapidly, and substitutes are being invented and used very extensively.

An ordinary observer does not realize the great number of different kinds of wood growing in our country. A few have made collections of different varieties, and these are very beautiful and interesting.

A person familiar to a certain extent with the different native woods can distinguish them by the bark, the foliage, the shape, and by the color, and even the odor, of the wood fiber, and this is considered an art or skill of rather rare accomplishment.

Different wood has a different growth, and, when it is cut or split, these different growths are used as a guide as to the value of the timber when it is converted into lumber.

Black walnut has been rather abundant in many parts of the United States, and it has been considered valuable for the manufacture of fine furniture. It has a beautiful grain, and when it is finished it is as fine as any wood that grows.

Oak is becoming very popular. It is quarter sawed, and the beauty of the grain is brought out very much better than when the logs are sawed in the ordinary way.

Hickory is a close wood, and very stout, and, if the trees are cut at the right season of the year, the timber makes excellent material for many things requiring strength.

Some wood will warp greatly when used in constructing dwellings and fences, and others do not seem to be affected by the elements. Gumwood will twist and warp so much that timbers will pull out of place.

Some kinds of wood will last when placed in the ground, and others are apt to decay in a short time.

Wild cherry is a beautiful wood. Locust has a very pretty grain, and it shows better if sawed quartering.

Chestnut is beautiful, but different from other timber. It is very open. When burning, chestnut snaps loudly.

Apple-tree wood is valuable, as it is excellent for making handles of knives and good tools.

Most timbers have a peculiar smell, and it is easy for some to detect different kinds in this way.

Pine and hemlock forests are fast disappearing. Some States compel the planting of timber for future use.

Locust, cedar, chestnut, and osage make the best fence posts.

In Eastern Ohio, fine black walnut trees were cut and split into rails for fences less than one hundred years ago.

Insects damage timber very greatly in recent years.—John T. Timmons, in Exchange.

✡ ✡ ✡

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

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EDITORIAL

The Cause of Christ at Gainesville, Fla.

BY M. C. K.

The following interesting communication from Gainesville, Fla., shows that the conflicting religious forces of that town have become sufficiently stirred up to be challenging each other's position and demanding that differences be adjusted and settled by the word of God. This is a most healthy and commendable indication, and I take pleasure in publishing the letter with certain queries called out by the situation there and submitted for consideration in these columns. The letter is as follows:

Gainesville, Fla., June 22, 1921.—Dear Brother Kurfees: We have recently been having some interesting discussions with the Christian Church people, who are trying to get organized here. A Brother Ingle has been holding a tent meeting here for some time. The local man is a young man from California, named Smyser. Several more or less informal discussions have been had, and last Sunday we had more of a formal discussion of differences, and I want to tell you about this and get information on the points referred to. I secured a copy of your latest book on the instrumental-music question and loaned it to Brother Smyser several weeks ago. Brother John P. Prevatt, who is located with us now in our regular work, has been carrying on the discussions with these men, and made the main argument Sunday afternoon. Ingle says that he disregards all secular history as to instrumental music, also disregards what Greek scholars say as to the meaning of the original of "psalm" and that he stands on the proposition of letting the Holy Spirit settle the question—letting the Bible settle it and interpret itself.

1. He affirms that "psallo" (Greek) always carries with it the idea of singing *with the instruments* wherever it is found in both the Old and the New Testament; that the Holy Spirit meant the same thing in both the Old and the New; that when the apostle Paul in Rom. 15: 9 refers to Ps. 18: 49, the instruments are necessarily implied in that connection.

2. He wants to know if the Holy Spirit did not mean the same wherever it spoke, without regard to the change in the meanings of words at the different periods to which you have called special attention in your book.

3. Smyser says in regard to that, that Paul was talking to people familiar with the temple music, singing with the instruments, psalming, and that it was not necessary to state that they were singing with the instruments when they say "psalm."

4. Is there any kind of proof that the early Christians used the instruments as were then in the temple and synagogues?

5. Is there any Bible proof that psalming, wherever mentioned, either in the Old or New Testament, always means singing with instruments? Of course the Holy Spirit does not tell me that I am to sing with the instruments, for instance, in Eph. 5: 19, for it says "speaking to yourselves in psalms," etc.; and the translators did not put the instruments in the translation in the New Testament, and they have put them in the Old Testament.

6. Brother Prevatt made the point that the translators of the New Testament, knowing of the condition of the church on the point of instrumental music, should have put the instruments in the translation, if by so doing they could have settled the question on that point; and since it is put in the Old Testament where it apparently should occur, they could have just as well put it in the New Testament when making that translation. He wanted to know why they did not.

7. Ingle said that there was no use for them to put the instruments there, for any of the encyclopedias or dictionaries of the day show that "psalm" carries with it the instrument; therefore the translators had no use to add the instruments in the New Testament translation. Is that the true and sound Bible way of looking at it?

8. Of the Corinthians Paul said: "When ye come together, each one hath a psalm." (2 Cor. 14: 26.) What would that passage mean in the light of Ingle's interpretation?

9. These brethren made us a proposition for a united church with three articles, one being independence in missionary work, not using the board or society, each one being responsible for what they did with their money. He stressed the autonomy of the local congregation. The most important article was that the united church use *the instruments of music in the worship*. Brother Smyser says much about his *liberty* in Christ, and that we ought not to make the use of the instruments a test of fellowship.

10. They say they can worship with or without the instrument. Of course, we cannot, in the light of our revelations at present; so Brother Prevatt suggested to them that they come and worship with us for six months on trial, and let us study this question together in the meantime, and see if they could not be satisfied. They have not said that they will do so. We want to progress, but we want it to be in the right way. I hope that there may yet be a union on the word of all the forces in Gainesville, and I wish you would answer these questions that may mean so much to the cause here.

With kindest regards, I remain, Yours sincerely,

[Signed] B. R. COLSON.

We will now consider in the order in which they appear the items of this communication calling for special attention.

1. According to this letter, Brother Ingle "affirms that 'psallo' always carries with it the idea of singing *with the instrument*." Now, while the proof is both abundant and clear that the brother is radically mistaken in this affirmation, yet, for the sake of fairness in argument and to show the reader the serious and fateful consequences involved in such a position, let us grant, for the sake of the argument, that the position is true, and then see what follows. First of all, one thing is absolutely certain, on which all parties to this controversy are compelled to

agree—namely, whatever is *in* the word "psallo," that we *must* either do or be in rebellion against God; for, to express the verb in English form, we are distinctly commanded by the New Testament to "psallo." The word is used by the Holy Spirit to express the will of God, but Brother Ingle "affirms that 'psallo' always carries with it the idea of *singing with the instruments.*" Very well; that being true, we cannot obey the command in "psallo" unless we have "the instruments." There is simply no escape here. Those who depose thus on "psallo" are forced, by the inexorable demands of logic, to take this position, and they may as well come to it at once. Hence, according to Brother Ingle, any church that sings without the instruments is refusing to do what God has commanded to be done, and is, therefore, in rebellion against God. Is Brother Ingle prepared for this? He is completely shut in with no way of escape, and must either stand on this ground or recede from the position he has taken on "psallo." It is useless and worse than folly to talk here about having the instruments sometimes *if we want them*, and not having them at other times *if not convenient* to have them. As well might we talk about obeying the command in baptism by immersing folks sometimes *if we want to do so*, and not immersing them at other times *if not convenient to do so.* If immerse is *in* the word "baptize," then it follows as clearly as a mathematical demonstration that we do not obey the command in "baptize" until we *immerse;* and if the idea of the instruments is always in "psallo," as Brother Ingle says it is, then again it follows as clearly as a mathematical demonstration that we do not obey the command in "psallo" till we play the instruments. Of course, if this conclusion follows in the case of "baptize," then it follows in the case of "psallo." If not, why not?

2. As to whether "the Holy Spirit did not mean the same wherever it spoke," it is sufficient to reply that the Holy Spirit never used words at any time except in the sense which they bore at the time it used them—a simple fact which a schoolboy can soon learn without being far advanced.

3. When Brother Smyser says of those "familiar with the temple music" that "it was not necessary to state that they were singing with the instrument when they say 'psalm,'" he begs the whole question and assumes the very point in dispute. The word "psallo" in the New Testament and cotemporaneous literature meant *to sing*, and it did not then mean to play an instrument; and if the Holy Spirit wanted Christians to do the latter as well as the former, it was not only necessary "to state" the fact, but that is exactly what the Holy Spirit would have done. Moreover, if the word "psallo" meant "to sing and play the instruments" when the New Testament was written, that is exactly the way the translators of the King James Version in the seventeenth century and the translators of the Revised Version in the nineteenth century should have translated it; but it meant *to sing* when the New Testament was written, and the translators of both versions knew the fact and so rendered the word.

4. No, there has been no proof at all ever yet produced "that the early Christians used the instruments as were then in the temple and synagogue." As a matter of fact, instrumental music was not used in the synagogues of the New Testament time at all. It should be remembered, too, that the worship of the church was patterned after that of the synagogue; and the latter, not using instrumental music in its worship at all, has a significant bearing on the question at issue. The use of instrumental music in modern synagogue worship is an innovation upon the Jewish synagogue worship of New Testament times, and when it was first introduced into the modern synagogue it caused disturbance among the Jews, precisely as the introduction of it into the worship of the church caused disturbance among Christians. Antiorganists among the Christians and antiorganists among the Jews have waged a parallel fight on the question. For a discussion of this point, see the editor's work, "Instrumental Music in the Worship," pages 135-142.

5. No, there is no "proof that psalming wherever mentioned either in the Old or New Testament always meant singing with instruments."

6. On the hypothesis that the instruments are in "psallo," Brother Prevatt correctly says "the translators of the New Testament, knowing of the condition of the church on the point of instrumental music, should have put the instruments in the translation;" and this is exactly what they would have done, even if they had not known the said "condition of the church," if the instruments had been in "psallo." But the instruments were *not* in "psallo," and therefore the translators consistently and properly left them out of the translation.

7. Brother Ingle says that "any of the encyclopedias or dictionaries of the day show that 'psalm' carries with it the instruments," and "therefore the translators" did not need to give it "in the New Testament translation." Then, why should they give *anything* as its meaning "in the New Testament translation?" And why should they translate any other New Testament word, *provided its meaning is given in the "encyclopedias and dictionaries?"* Of all the resorts to prop up instrumental music in the worship, this one caps the climax. But the brother is mistaken in saying "any of the dictionaries show that 'psalm' carries with it the instruments." The very greatest Greek-English lexicon in the world to-day, that makes a specialty of defining New Testament Greek into English—the great work of Thayer—after giving the classical meaning of "psallo," just as Liddell and Scott and other classic lexicographers give it, as meaning instrumental music, distinctly declares that it means "in the New Testament *to sing a hymn, to celebrate the praises of God in song.*"

8. Referring to Paul's statement to the Corinthian church that each of its members when they came together "had a psalm," Brother Colson asks what that passage would mean "in the light of Ingle's interpretation." I answer, it is quite difficult to tell what it might mean in that case. Since each of them "had a psalm," it must mean that each had a separate and different psalm; but Brother Ingle says "psalm" *always* has the instrument; and in that case it would have to mean either that all of them used one instrument, or that they had different instruments, each being used by a number of persons, or that each one used a separate instrument, in which last case there would be as many instruments as there were members. But if all used one instrument, with each member having a different psalm, it would have been impossible to sing them with the instrumental accompaniment without having a musical Babel; and the same difficulty obtains, only on a smaller scale, if they had different instruments, each being used by a number of persons; and hence, to give them credit for not having an out-and-out musical Babel, it would be more reasonable to conclude, on Brother Ingle's hypothesis, that each one had a separate instrument as well as a separate psalm, and in that case, even if there were only a few hundred members, it would have been a prodigious orchestral display.

9. The proposition made by Brethren Ingle and Smyser for "a united church" in Gainesville is a remarkable one under the circumstances. Let the reader ponder it carefully. It presents the following significant situation: A number of Christians are divided into two parties, one favoring instrumental music in the worship because they believe its use harmless and that Christians are at liberty to have it or not have it as they may see proper, and that in either case their worship will prove acceptable to God; the other opposing it because they believe its use to be sinful, and that therefore they are not at liberty to have it,

but are compelled to worship without it if their worship is to be acceptable to God. Brethren Ingle and Smyser represent the former class, and by the course they pursue they virtually say to the other side: "We can worship either with or without the organ, and in either case we believe our course is acceptable to God. We also know that, according to your claim, you cannot worship with the organ without believing you are in rebellion against God; but, in spite of this fact, we ask you, for the sake of union and coöperation, to take your stand on our side of the question. We are aware that we could stand on your side of the question and do no violence to our conscience or to the will of God, and we are equally aware that, according to your claim, you cannot stand on our side even for the sake of union and coöperation without doing violence to your conscience and, as you believe, to the word of God; yet, for the sake of union and coöperation, we ask you to stand with us."

Do such brethren expect right-thinking people to believe that they seriously want union and harmony in the work of the Lord when they persist, under such circumstances, in demanding that instrumental music be used in the worship? By every principle of consistency, they are under the most solemn obligation, according to their own words, to say to the other side: "We believe your position is unnecessary, and that it is all right, where all can unite on it, to use instrumental music in the worship; but you believe it is sinful thus to use it; and since we can worship without it and believe, at the same time, that our worship is acceptable to God, we gladly yield our preference at this point for the sake of coöperation, union, and harmony in the work of the Lord." This would be a plea marked by consistency and the spirit of the Lord, and it would not only be powerful and unanswerable, but would speedily win all properly thoughtful persons on all sides of the controversy.

10. Finally, the idea of Brethren Ingle and Smyser about "liberty in Christ" and making the use of instrumental music a "test of fellowship" is equally remarkable. No matter what others may or may not do, they assuredly make it a test of fellowship, so far as union is concerned. They have not only made instrumental music "the most important article" of the three they submitted as a basis of union, but they have so far virtually said: "If you will agree that instrumental music may be used in the music, we can unite and work together; if you are not willing to this, then we must remain divided." If that is not making instrumental music a test of union and fellowship in the work of the Lord, then it is difficult to see how it could be done. On the contrary, the other side is consistent in making it such a test, because they believe it sinful thus to use it and are compelled to refrain from it or violate their conscience, one or the other. According to their own statement of the case, there is one way open for Brethren Ingle and Smyser and those in sympathy with them to have union and coöperation in the work of the Lord in Gainesville. For the sake of the union for which our Lord prayed and for which an inspired apostle contended, will they walk in that way? May the Lord lead them to see the solemn importance of it.

The Effects of Sin.

BY J. C. M'Q.

God's hatred for sin cost him the death of his Son. He hates sin with an intensity that no man hates it. No man is able to portray the terrible effects of sin. All pain, all heartaches, all tears, all deaths, and all punishment result from sin. If we could hear and feel the pains and groans of the lost throughout all eternity, we would have but a faint conception of the terrible work of sin.

Men write and talk about universal happiness and salvation. Without the least pessimism, I am inclined to believe that one can take the Bible and come nearer proving universal suffering than universal salvation. The first breath the infant draws is a wail, and it suffers throughout life. All have sinned. Again, we are told: "The soul that sinneth, it shall die." There are many other scriptures that teach us of sufferings that humanity must endure. On the other hand, it is true that we have many moments of joy and sunshine. There are many hours spent in pleasure and joy. Neither extreme is the truth. Life is not all suffering, neither is it all happiness. As to whether there is more suffering or happiness depends largely on one's viewpoint and the life which one leads.

There is only one way to get rid of sin with all its terrible results. Time cannot wear out sin. A man murders his neighbor. The loss that his neighbor suffers is an eternal loss. The sin will be as great a thousand years after it is committed as when first done. The murderer may be absolved from the guilt of his sin by the pardon of the governor, but the loss suffered by the murdered man and the loss to his family still continues and is eternal. It is even so with the alien sinner. He sins and tramples under his feet the law of God. Time cannot blot out the terrible effects and results of his sin. His sin is held against him until it is forgiven by Jehovah. Through the shedding of the blood of the Lord Jesus Christ the Lord has prepared a way through which the sinner may be forgiven. When God forgives, he blots out sin and holds it against the sinner no more forever. The alien sinner is required to believe on the Lord Jesus Christ with all his heart, repent of his sins, and be baptized into the name of the Father, Son, and Spirit, in order to be forgiven. When he does this, his sins are blotted out. God has promised to forgive him when he obeys the law of pardon. A man may live a moral life, may do many good works so far as the world can judge, and yet he does not enjoy forgiveness until he humbly complies with the conditions of pardon. Like Paul, he may have been the chief of sinners, he may have done much to lead him down to darkness and despair, yet so soon as he is cleansed by the blood of the Lord Jesus Christ he is expected to be active in the service of Christ.

God also has a law of pardon for the erring Christian. When the child of God sins and comes short of the glory of God, there is only one way through which he can be cleansed from his sins. All the works of merit and all man's works of righteousness will not free him from his guilt and bring him to a state of acceptance with Jehovah. When Simon the sorcerer had committed sin, the Spirit of God, through Peter, commanded him: "Repent therefore of this thy wickedness, and pray the Lord, if perhaps the thought of thy heart shall be forgiven thee." (Acts 8: 22.) The beloved John also tells us: "If we confess our sins, he is faithful and righteous to forgive us our sins, and to cleanse us from all unrighteousness." (1 John 1: 9.) The blood of Christ is able to cleanse us from all unrighteousness. When the erring Christian is thus cleansed through the blood of the Lord Jesus Christ, he is as clean as he will ever be. No man has a right to tell him that he is too weak and frail to engage in the work and service of the Lord Jesus Christ. Men who forbid those who have erred, and who have confessed their sins and turned away from them, to engage in any service of the Master, are making themselves more righteous than was the Lord Jesus Christ. While Jesus had cast seven devils out of Mary Magdalene, he did not afterwards prohibit her from becoming his close companion, and it was to her that he appeared first after his resurrection. The best way to keep the weak and erring from repeating their sins is to keep them busy in the service of the Lord Jesus Christ. In the performance of duty men have far less temptation to sin than they do in idleness. God wants his word sown in the hearts of men;

and whenever it is sown there, it will germinate and spring up and bring forth fruit, provided the soil is not barren in which the seed is sown. The beloved John tells us: "I write unto you, my little children, because your sins are forgiven you for his name's sake." (1 John 2: 12.) John wrote unto his "little children" because their sins had been forgiven "for his name's sake." So we should encourage those who have been forgiven in the name of the Lord Jesus Christ. If we demand more of them than God demands, we will discourage them and influence them not to lead a life of godliness. Such a course is to encourage and help sin. The only way to help a man to a nobler life is to bear with him in his weaknesses, seek to strengthen him and to build him up in every good work. When the man in the church at Corinth had his father's wife and had not repented of his terrible sin, Paul was very insistent that the church withdraw fellowship from him. He commanded: "In the name of our Lord Jesus, ye being gathered together, and my spirit, with the power of our Lord Jesus, to deliver such a one unto Satan for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus." (1 Cor. 5: 4, 5.) The Corinthians were required to obey God and to withdraw fellowship from the guilty sinner, first, in order that they might save the man himself, and, second, to protect the church. The punishment inflicted by the many had the desired effect. In writing the second letter to the church at Corinth a few months later, Paul says: "Sufficient to such a one is this punishment which was inflicted by the many; so that contrariwise ye should rather forgive him and comfort him, lest by any means such a one should be swallowed up with his overmuch sorrow." (2 Cor. 2: 6.) Thus it will be noted that the entire church was commanded not only to forgive him, but to comfort him and publicly confirm their love toward him. Paul was just as insistent that they do this as he was in the first letter that they withdraw fellowship from him. The confirmation of brotherly love toward him protected the church then, and it will do it now. When a man has proved his penitence by his works, there is but one thing to do, and that is to help him to a better, purer, and nobler life. Any other course is rebellion to God and means to encourage rather than discourage sin.

N. A. Riggins On Baptism.

BY F. W. SMITH.

The following from the Cumberland Presbyterian of December 16, 1920, by N. A. Riggins, of Lakeland, Fla., has been placed in my hands for notice:

CONCERNING WATER BAPTISM.

I am very much pleased to see you take the definite position you have on the subject of baptism in our church. As the years go by, I have become more and more sure that the Cumberland Presbyterian Church has been committing a grave error by accepting into its membership people who have been immersed instead of being baptized, and a much worse error in permitting some of its ministry to substitute immersion for baptism on receiving a new convert into the church.

From the beginning we should have been consistent with ourselves and with the teachings of the Bible and refused to recognize immersion as a baptism at all. We should have plainly told people who had been immersed that they had never been baptized and forced the fighting for the truth as hard as immersionists have fought for an error. Had we done this, we would have had a membership of more than a million united people to-day.

For years I have offered a thousand dollars reward for one clear case of baptism by immersion as a religious act, in all the Bible, in water or any other element. And that offer holds good to-day. My immersionist friends always fail to find a single definite case and are forced to beg the question by saying the word itself means to immerse, which is just as much true as that the word "go" means to walk.

There is a similarity between the meaning of the word "go" and the word "baptize;" and to find the meaning of one of them, you have got to proceed on exactly parallel lines to what you do in finding the meaning of the other. The word "go" means to walk; but when I tell my friend to go from New York to Liverpool, he finds the word "go" does not mean to walk, and to apply that meaning to it would make him talk foolishness, and he is forced to do his "going" by steamship, motor boat, sailing vessel, submarine, or air craft. When I tell him to "go" from Lakeland to Nashville, he has to discard all the ships, including the submarine or immersion mode of "going" to make this trip, and "go" by train, automobile, horseback, in a buggy, walk, etc.

The word "baptize" has as many meanings as the word "go," but in no case, in all the Bible, can one of its meanings—"immerse"—be made to properly fit the idea that was intended to be conveyed when the word "baptize" was used, and in many cases it would be as absurd to apply that meaning as it would to tell my friend to go from Lakeland to Nashville by submarine.

My friend who was immersed was never baptized at all. He missed both the object and the mode of religious baptism, and should be baptized for the right purpose and in the right mode before he is received into full fellowship into the Cumberland Presbyterian Church.

Several years ago I wrote a little sketch of the subject, "Is Immersion Valid Baptism?" which was published in the Cumberland Presbyterian and also in pamphlet form. I have a few of these pamphlets on hand which I will mail free, as long as they last, to any one who is interested in the subject.

The similarity between the words "go" and "baptize" is in the fact that both of them always mean a change. "Go," in every case, means a change of location or condition. "Baptize," without exception, means a change of condition or relation. In both words, the method of change must be found outside of the word itself. To illustrate: A man "goes" from one town to another—a change of location; a man "goes" blind—a change of condition; John preached the "baptism" of repentance—a change of condition produced by repentance. The children of Israel were "baptized unto Moses in the cloud and in the sea"—a changed relation that came to them and Moses by the experience of passing through the sea and being led by the pillar of cloud. And so the change is what is referred to in every real "baptism," and water baptism is used without exception to symbolize that change. In every case of real baptism the party baptized remains baptized. Jesus asked James and John if they were able to be baptized with the baptism that "I am baptized with"—not *was*, but *am*. If we symbolize the mode and not the fact, then immersionists should be able to say at all times, "I am immersed"—not *was* immersed.

After the above fashion does Mr. Riggins write to the editor of the Cumberland Presbyterian, in which he flies into the face of the scholarship of the world. The man evidently knows but little of what scholars have said on the subject, or else cares not for his lack of fairness to state what he should know to be well-authenticated facts regarding the action of baptism. He speaks of "a grave error" having been committed by the "Cumberland Presbyterian Church" by "accepting into its membership people who have been immersed instead of being baptized." Of course no one at all familiar with the Bible would call in question the right of the "Cumberland Presbyterian Church" to impose any condition of admitting people to membership in it, for the simple reason that the Bible knows absolutely nothing of such an institution, and consequently makes no provisions at all for any living mortal to become a member of it. Hence, if Mr. Riggins wishes to reject one of the blood-sealed appointments of the Lord Jesus Christ for membership in the church of God, and institute one of his own to initiate people into something of which God is not the author, he can do so, but there are multiplied thousands who will reject both his man-made institution and its human law of induction into it.

He proceeds to say: "For years I have offered a thousand dollars reward for one clear case of baptism by immersion as a religious act, in all the Bible, in water or any other element." Thus he makes a distinction between "baptism" and "immersion"—a thing the greatest scholars that ever lived failed to do. He should know that the word "baptize" is not a translated word, and that in order

to arrive at the meaning of the word "baptize" we must go to the original, "baptizo," which is Greek. Since our friend seems to be in a splendid financial condition, offering rewards of a thousand dollars at a clip, *if he will deposit that money in a safe bank*, to be delivered upon presentation of the proof for which he offers it, I will relieve him of his financial burden. As I need a little spare change, no time will be lost in taking down his reward. Now, in order to give our friend something to do, and as a stimulant to spur him to diligence, a few friends of mine will give him one thousand dollars to find, "in all the Bible, one clear case of baptism" performed, "as a religious act," by either sprinkling or pouring water on the subject.

But this friend of ours makes a most wonderful display of logic when he says: "There is a similarity between the meaning of the word 'go' and the word 'baptize;' and to find the meaning of one of them, you have to proceed on exactly parallel lines to what you do in finding the meaning of the other." Indeed! Does Mr. Riggins not know the difference between *generic* and *specific* words? The word "go" is a generic term, including every method, mode, or manner of getting from one point to another; while the word "baptize" is a specific term, excluding everything except the one specific act denoted by the word. If he had used the word "walk" in his illustration, which is a specific term, he could have reached an entirely different conclusion.

For fear that Mr. Riggins, in his great distaste for the Bible meaning of the word "baptize," has overlooked what one of the very greatest authorities on the meaning of the word in dispute has to say, I submit the following: "Baptisma, tos, to (baptizo); a word peculiar to the N. T. and eccl. writ., *immersion, submersion*, (1) used trop., of calamities and afflictions, with which one is quite overwhelmed; (2) of John's baptism, that purificatory rite by which men, on confessing their sins, were bound to a spiritual reformation, obtained the pardon of their past sins, and became qualified for the benefits of the Messiah's kingdom, soon to be set up; (3) of Christian baptism; this, according to the view of the apostles, is a rite of sacred immersion, commanded by Christ. *Bapto:* (a) *to dip, dip in, immerse*, followed by a genitive of the thing into which the object is dipped (because only a part of it is touched by the act of dipping); (b) *to dip into dye, to dye, color.*" (J. H. Thayer's Greek-English Lexicon of the New Testament.)

If, in the face of this lexicographer, admitted by scholars the world over as one of the very best, our friend is still anxious to rid himself of that one thousand dollars, he can mail to my address, care Gospel Advocate, his check for the amount. I impose but one condition—viz., that it be a *certified* check, for I do not desire the burden of anxiety in waiting for a check to go through all the clearing houses before knowing whether or not it is good. I shall watch the mails.

A Cheerful Singer.

The brown thrasher is a beautiful bird both in the coloring of his body and in his song. On head and back the bird is of a delicate and refined reddish brown, and below white with black spots. But it is his song that is particularly pleasing and musical. Unlike some other birds, he does not seem to care whether he is being watched or not as he sits on the topmost branch of a tree in the meadow and pours forth his energetic and fervent song, which sounds as if he were telling the farmer to "hurry up, hurry up; plow it, plow it; harrow it, harrow it; hoe it, hoe it;" and so on through a list of similar happy instructions.—Exchange.

The Heavenly Theme.

BY ADELIA S. MARTIN.

Sometimes there are moments when hearts awake
To a throb and thrill, as a musical strain
Will pulse and swell till it almost break
In the fullness of joy or agony of pain.
Like the glorified song as the last note dies,
Though born of earth, it uplifts to the skies,
This heavenly song of Jesus!

Sometimes to the soul, as in moment of prayer,
Some direct inspiration from heaven is given—
The radiant glory! it seemed as it were
A dear hand lifted a window in heaven.
A gleam of a star, though seen through tears,
To brighten our path through oncoming years,
So sweet is the theme of Jesus.

O soul as uplifted, inspired by the gleam
Of faith grown strong in the loving quest;
The hope, the prayer, a life's short dream
Of peace, sweet peace, and rest, sweet rest,
As the stars are one with heaven's broad blue,
As the Spirit-filled life or life made new
In the beautiful life in Jesus.

Lord, guard and keep in thy safe control,
To the sanctifying or setting apart:
To oneness of spirit and soul and soul—
And nearness to thee, O heart of my heart!
As years pass by and worlds roll on,
One, as the Father is one with the Son.
Jesus! Jesus! Jesus!

Publisher's Notes.

If you have not examined our Bible Lesson Helps, write us for sample copies. Sample copies furnished free.

"Civil Government" is of special interest just at this time. All our readers who have not read it should send $1 at once for a copy of the book. Don't wait, but order to-day.

"The Model Church," by G. C. Brewer, is a book that is needed by all Christians. If you have not read the book, send $1 for a copy at once. It treats of live and vital subjects.

If you need a splendid Commentary on the International Lessons for 1921, you should send us at once $2.10 for a copy of "Peloubet's Select Notes." We have on hand only a few copies.

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Have you seen a copy of "Sweeney's Sermons?" This is one of the best books of sermons published. John S. Sweeney could pack more into a sentence and more into a sermon than almost any preacher among us. His thoughts are clear, vigorous, and convincing. Send $1.50 for a copy.

Have you seen "Questions Answered," by Lipscomb and Sewell? This is a book that will be good one hundred years hence. You should order now so that your children and friends can read it. Many Bible questions are scripturally answered. No one who studies the Bible and wishes information on Bible subjects can well afford to be without it. Price, $3, postpaid.

AT HOME AND ABROAD

"A good name is rather to be chosen than great riches, and loving favor rather than silver and gold."

T. B. Clark writes: "The meeting at Krum, Texas, has been hindered by rain so far. I go from here to Dothan, Texas."

O. C. Lambert preached at Russell Street Church last Sunday and night following. There was one confession and baptism.

It is not what stays in our memories, but what has passed into our characters, that is the possession of our lives.—Phillips Brooks.

C. R. Nichol recently closed a good meeting at Dukedom, Tenn., resulting in three baptisms. He is now engaged in a meeting at Stewart's Seminary.

From J. V. A. Traylor: "J. H. McBroom and I are conducting a meeting at Little River, Ky. Large crowds at each service, and the interest is good, but no additions yet."

From M. C. Cayce, Vicksburg, Miss., July 12: "Our tent meeting here continues this week. Attendance and interest are fine. Nineteen have been added, and we hope for others. Next week I will be in a meeting at Oak Ridge, about twenty miles west of Vicksburg."

From W. G. Black, 133 Smith Street, Abilene, Texas, July 11: "I preach at Pine Street Church, this city, once a month. We had two interesting services yesterday. One young lady from the First Christian Church placed her membership with the congregation."

From R. L. Colley, Waldo, Ark., July 12: "My meeting at Maul's Schoolhouse was a success. We had preaching at night only and worked on the new meetinghouse in the daytime. There was one baptism, and the new members were greatly encouraged to do the Lord's will."

From W. Halliday Trice, Fresno, Cal., July 11: "Even though the weather is hot, interest in the Lord's work at the Nevada Avenue Church is growing. On Sunday, July 3, one person was baptized; and at the same service another lady made the confession, and was baptized Wednesday night. Last night five others were baptized."

Wanted—A lady with office experience who can take some dictation and use typewriter; at least high-school education is desirable, and must be a member of the church of Christ. None other need apply. Salary fifteen dollars per week to begin with, and opportunity of advancement. References exchanged if desirable. Address "Insurance," Box 256, Columbus, Miss.

From A. S. Gill: "J. V. Armstrong Traylor, of Smyrna, Tenn., has just closed an eight-days' meeting with us at Mount Olivet, near Charlotte, Tenn. Forceful sermons and much interest were manifested throughout the meeting. This is the best meeting we have had here in many years, and the church was edified by Brother Traylor's preaching. The meeting resulted in ten baptisms and three restorations. He has promised to be back with us next year."

From W. M. Oakley, Nashville, Tenn., July 15: "Our meeting at Coopertown closed at the water this morning. The meeting was well attended and interest grew to the close. Nine were baptized; one from the Freewill Baptists, who was satisfied with her baptism, was admitted to membership by the elders of the church; one restored. I go next to (Bethel) White's Creek, Route 1, where we begin next Lord's day."

Our readers have shown much interest in the welfare of the Tennessee Orphan Home. Just at present the Home is in need of funds to make improvements. Will you not make a liberal contribution to help make the orphan's comfortable? No one doubts that it is service to God to remember the widows and orphans. It will be delightful at the judgment to hear the great Judge say: "Inasmuch as ye did it unto one of these my brethren, even these least, ye did it unto me."

A. G. Freed writes: "The meeting at Marietta, Miss., closed on Tuesday night, July 12. It was a great meeting in many ways. The audiences were large and the interest fine. There were twelve young men and women baptized and one restored. The church is at work and at peace among themselves. I made my home with Brother and Sister Pharr. They know how to treat a preacher by letting him do as he pleases. We have many faithful members at Marietta. My stay with them was a pleasant one."

The church in Miami, Fla., has already begun the construction of a new building, which will be completed at the cost of about fifteen thousand dollars. Over seven thousand dollars of this amount has already been contributed by the small congregation there. The property is thoroughly protected by a restrictive clause in the deed. Any congregations or individuals desiring to have fellowship in the building there may send contributions to Herbert Flowers, Miami, Fla.

From D. S. Ligon, Little Rock, Ark., July 15: "I am now in this city having some dental work done. I heard W. F. Lemmons preach last night. It rained just before night, and hence the crowd was small. The meeting out at Sulphur Springs, near Dardanelle, Ark., closed on Tuesday night with five baptisms and a number restored. I hated to close the meeting, as the interest was the best I almost ever saw; but I had to have some work done and then get ready for the meeting at Havana, Ark., which begins tomorrow night. Let the good work go on."

F. O. Howell writes: "The church of Christ at Jackson, Tenn., is enjoying an era of prosperity in spiritual things. We had five additions to the congregation on July 10 as the direct result of preaching six nights under the tent of the Volunteers of America last week. This is a great field and ready unto harvest. I will begin a meeting in Bradford, Tenn., on the fourth Sunday night in this month, and one at Trenton, Tenn., on the first Sunday in August. I am in close touch with some young preachers and can arrange for some more meetings for them. We have already arranged for three meetings. Write me at Jackson, Tenn."

N. W. Ware, one of our oldest subscribers, who lives at St. Augustine, Texas, sends us a very interesting thumb-nail sketch which reads: "I was born on February 25, 1831, in Tuscaloosa County, Ala., and came to Texas in 1839. My father died in 1840. On February 24, 1856, I married Mary J. Smith. March 5, 1862, I left home for the war. I was wounded at Franklin, Tenn., on November 30, 1864. I got back home on May 29, 1865. In 1867 I was elected Justice of the Peace. I taught school several terms. I have been preaching about forty years. My wife never had but one child, but we raised and partly raised about ten orphans. I am now in my ninety-first year, getting very feeble."

Van A. Bradley writes: "I began a meeting with the congregation at Elton, Ala., on July 10. We have been hindered with rain and sickness, yet the crowds are reasonably good and very attentive. I shall begin next Monday night in a mission field. I will preach just as long as I can stay there. I hope to do some good. After this I go to Liberty and Christian Home for meetings, then back to North Alabama. This is a needy field. Men who preach here do it at a great sacrifice. There are only a few brethren in this country able to share the expenses of a meeting, and thus it is hard on the preacher, yet I have never regretted my fourteen years' successive work among these folks. I have done some hard work here, and am still at it."

From Mrs. W. J. Hogan, Speigner, Ala.: "A. D. Dies, of Oakman, Ala., began a meeting at Cold Springs on June 26 and continued it until the night of July 4. This was one of the best meetings we have had at this place for many years. Three were added to the little flock. One was baptized, and two took membership with us who had moved in from another county. But still we have no leader. The people manifested more interest in this meeting than they have for some time. Large crowds every night. Brother Dies is a splendid preacher, and has promised to be with us another year. Brethren, pray for us in this work that we may hold out faithful to the end, and be able to get a congregation established in this section that will work for their Master at all times."

Wanted—A number of farmers with families, who are members of the church of Christ, can find splendid homes, at reasonable prices, close around Glendale, Ky. Glendale is a thriving little town situated in a splendid farming section of the State, on the Louisville and Nashville Railroad, about fifty miles south of Louisville, with a church of Christ and a graded school. It is a good town. Any brother or sister who desires to locate near a school will be welcomed into our midst and his presence at church will be appreciated. We will be glad to answer any inquiry and help you locate in this section. Remember, we are not land agents, but brethren in Christ only.—B. B. Brooks, Elizabethtown, Ky., Route 6; G. A. Payne, Nolin, Ky., Route 3.

T. W. Phillips is in a meeting at Midway, Texas.

Jesse P. Sewell is in a meeting at Tuscumbia, Ala.

F. W. Smith is conducting a meeting at Gamaliel, Ky.

If we sing our own praise, we must provide our own encore.

To receive graciously is quite as noble as to give generously.

G. C. Brewer called to see us while en route to Portland, Tenn., for a meeting.

F. B. Srygley is holding some good meetings in the West. He is now at Prentiss, Okla.

Harvey Scott is in a meeting at Stockdale, Texas. He reports two baptisms at Verdi.

H. M. Phillips has closed a good meeting at Alexandria, Tenn. There were four baptisms.

R. N. Moody closed the meeting at Diamond, Ala., with five baptisms. The interest was good.

William P. Walker has closed a meeting at Indian Mound, Tenn., in which there were ten additions.

H. S. Lipscomb preached at the Belmont Church, in Nashville, Sunday. One baptism at the evening service.

George W. Graves is in a meeting with the Stewart congregation, thirteen miles from McMinnville. Two baptisms.

We enjoyed a visit last Monday from J. Pettey Ezell, who was en route to Springfield, Tenn., to hold a meeting.

J. W. Grant is expected to begin a protracted meeting at Goodlettsville, Tenn., on the first Lord's day in August.

J. H. Hines reports a fine meeting in progress at Opp, Ala. Four had made the good confession and two had been restored.

J. B. Nelson is preaching at Lott, Texas, with J. W. Acuff leading the songs. Five were baptized in the meeting at Granger, Texas.

From Cled E. Wallace, Temple, Texas, July 11: "Eleven baptisms in the Crosbyton (Texas) meeting. I begin at Lometa, Texas, on July 13."

Charles L. Spier reports a good meeting in Canadian, Ark., with nine baptisms and two restorations. He is now in a meeting at Springfield, Ark.

W. N. Ferguson reports two good meetings—one at Cherokee Park, with eleven baptisms and nine restorations, and the other at Dog Creek, in this county, with two baptisms.

L. L. Brigance is in a fine meeting at Centerville, Tenn. Two baptisms were mentioned in the first report. This is the seventh meeting Brother Brigance has conducted for this church.

The brethren at Palmer, Tenn., are planning to build a house of worship to accommodate two hundred and fifty people. They are few in number, and would appreciate assistance. Address George B. Thorn, Palmer, Tenn.

From Ben West, North Fort Worth, Texas, July 11: "Large crowds at Northside Church yesterday. Two strong men confessed Christ and one woman identified. Three confessions and eight baptisms at the hour of prayer last week."

From C. E. Holt, Wilson, Okla., July 14: "Our meeting at Wilson is running smoothly, and prospects are very good. This is a great field. We have some good brethren here. Some very good preachers live at Wilson. G. W. Thompson has done a good work here."

From J. S. Dunn, Dallas, Texas, July 11: "I am at Garrett now in a good meeting. Six added to date, and five of them were Baptists. Rain and mud are hindering some. J. W. Webb is leading the singing. We go to Era, Cooke County, July 17, for our next meeting."

J. C. Mosley writes from Spencer, Tenn.: "I am here teaching and preaching and baptizing. I baptized the cashier of the bank and one girl from Maryville, Tenn., and one girl to-day, and others expected before we close. I go from here to Hebron to stay about two weeks. I baptized eighty-six in Calfkiller and Caney Fork River."

T. B. Thompson writes: "The meeting at Allen's Chapel closed at the water on July 9, with twenty-two from all sources; sixteen baptisms. Eight were baptized at the last service. I believe the church expects to inaugurate a forward move. A Nazarene preacher cast his lot with the church during the meeting. There are many splendid people in this locality."

Do not forget the Gospel Advocate Sinking Fund. We have received some funds for the purpose of sending the Advocate to people who are not able to pay for it. This fund is almost exhausted. Many people have been helped to read the paper and thus made happy by the contributions of some thoughtful friends. Anything you may send to this office will be properly applied.

From J. H. Horton, Haleyville, Ala., July 15: "I began a meeting at Lynn, Ala., on July 3, and closed it on July 14, at the water. Twenty-two souls were obedient to the faith. The church seemed greatly encouraged, and they promise to do better service to our Savior. J. C. Franklin lives at Lynn, and he is doing a good work with them. I go next to Lawrence County, Tenn., for two meetings."

From L. R. Barkley, Cleveland, Ohio: "A few disciples of Christ on the west side of Cleveland have banded themselves together to meet for the worship of God and the study of his word every Lord's day at 10 A.M. at 2236 Richland Avenue. Take a Bridge and Madison Avenues street car, marked 'Lakewood,' and get off at Brent's Road. We hope to secure a more suitable place to meet this fall."

The brethren at Colorado Springs, Col., have just finished a new meetinghouse, located at 1915 West Pike's Peak Avenue. E. C. Fuqua conducted a meeting for them, and was much impressed with their congeniality and readiness to work. Visitors to Colorado Springs should note the convenient location of the new house and worship with them. Brother Fuqua is now in a tent meeting at Fort Collins.

From E. L. Cambron, Wartrace, Tenn., July 18: "I have just closed a successful meeting in Huntsville, Ala.; and while we had some opposition and hindrances by rain and sickness, there were nineteen additions to the Merrimack congregation, and the congregation was much strengthened. I am booked for a meeting at Union Grove, Ala., near New Market, beginning on the fourth Lord's day in this month. I will report to the Gospel Advocate all my meetings this year. I have not been doing this, but think I will do so from now on."

Marion Harris, one of our veteran readers, now living at Gainesboro, Tenn., sends us a highly appreciated note, which follows: "I have been taking the Gospel Advocate for forty years or longer. I have passed my seventy-second year, and have been able to fill all of my appointments. I rode horseback yesterday twenty-two miles and baptized a lady, and met with a brother that was ninety years old. I asked him if he was taking the Advocate. He said his time was out and that he had neglected to renew. After discussing the matter and agreeing that it was one of the best papers that is published in the brotherhood, he gave me two dollars and fifty cents for his subscription."

From Earnest C. Love, Fresno, Cal., June 27: "The Fresno Street Church held two more good services yesterday. Our midweek service was hindered somewhat by an electrical storm, something very unusual in this part of the country. The apricot harvest is now in full swing, and we are all very busy. We have our print shop in operation again. We got our first paper out June 24. In connection with our school work in Fresno, I wish to state that I am now working with and preaching to the congregation worshiping at the A. O. U. W. Hall on Fresno Street, and some of the congregation are backing our home and school. Some of this congregation drew out from the Nevada Avenue congregation sometime ago over personal troubles, and not over any doctrinal question. Some have feared that this point would not be understood, so that is the reason this statement is made."

From A. O. Colley, Fulton, Ky., July 4: "I am now at this place, my old home town, for a meeting. We are starting off nicely—a well-filled house at each service. We have just finished a great meeting at Pearl and Bryan Streets Church, in Dallas, Texas. Horace W. Busby, of Fort Worth, Texas, did the preaching. The work was well done, as his work is at every place. The church there advertized and helped him in every way they could. He stayed there only twelve days, but each service, both day and night, was well attended. Brother Busby's unwavering faith in God's word, his plain way of presenting it, and his lovable disposition make him one of the very best men I know for a real reviving of Christians and stirring sinners to obey the Lord. There were about forty-four additions to the congregation—about twenty-five baptisms. The church has given me one month's leave. I will be in and near Fulton during the time."

AT THIS SEASON LOSS OF APPETITE

Is very common. In many cases it is due to impure blood, which cannot give the digestive organs the stimulus necessary for the proper performance of their functions.

Thousands know by experience that Hood's Sarsaparilla restores appetite and would advise you to give it a trial this season. It originated in the successful prescription of a famous physician. Get it today.

Take Hood's Pills if you happen to need a laxative—they don't gripe.

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There's no longer the slightest need of feeling ashamed of your freckles, as Othine—double strength—is guaranteed to remove these homely spots.

Simply get an ounce of Othine—double strength—from your druggist, and apply a little of it night and morning and you should soon see that even the worst freckles have begun to disappear, while the lighter ones have vanished entirely. It is seldom that more than one ounce is needed to completely clear the skin and gain a beautiful clear complexion.

Be sure to ask for the double strength Othine as this is sold under guarantee of money back if it fails to remove freckles.

OBITUARIES

Glasscock.

Ella Catherine Glasscock was born on March 13, 1876, and died on April 14, 1921. She was married to James W. Glasscock on November 29, 1899. Her maiden name was "Bills." She leaves a husband, one daughter, father, and six brothers. She was a patient sufferer for several years. She obeyed the gospel at the age of fifteen. The writer has known her from childhood. She was good and kind to every one. She was true in all the relations of life. Hence, her people have a strong and bright hope. I feel that if permitted to enter that happy home, I will meet Ella there.

B. F. HART.

Harris.

Sister Susie Moore Harris, daughter of Brother and Sister J. E. Green and beloved wife of David Harris, departed this life on June 21, 1921, aged thirty-seven years, four months, and twenty-eight days. She obeyed the gospel in 1899, and the beautiful life which she lived in Christ was spoken of by all who knew her. She was married to David Harris in December, 1917. Besides her husband, she leaves a father, mother, two sisters, and one brother to mourn her death. Funeral services were conducted by the writer at the Forest Hill Cemetery, Ashland City, Tenn., where her body was laid to rest. "Blessed are the dead which die in the Lord from henceforth: yea, saith the Spirit, that they may rest from their labors; and their works do follow them."

B. W. DAVIS.

Coplin.

Lonnie Coplin (née Raines) was born on February 3, 1884, and died on April 22, 1921, at her home in Humboldt, Tenn. She was the daughter of W. Z. and Mary Elizabeth Raines. She was married to James R. Griggs in April, 1904. He died in May, 1907. To this union were born two children, both dying in infancy. In October, 1911, she was married to Dr. W. L. Coplin, with whom she was living at the time of her death. Lonnie leaves a father, mother, brother, husband, and stepdaughter, besides a host of other relatives and friends, to mourn her untimely departure. She was baptized by the writer when fourteen years old, was married by him, and at the funeral he tried to comfort the sorrowing and warn the living. Sister Coplin lived her religion. She spent much of her time and means looking after and caring for the sick and poor, thus laying up treasures in heaven. Truly one of God's noble women has left us, for "by their fruits ye shall know them." We hope to meet again just "over there," where partings will be no more.

J. L. HOLLAND.

Smith.

Sister Virginia Cliff Smith was born on October 12, 1867, and departed this life on April 25, 1921. She was married to James William Smith on January 14, 1886. She was baptized into Christ in October, 1893, under the preaching of Brother Elam. Her par-

SYMPTOMS WOMEN DREAD

Mrs. Wilson's Letter Should Be Read by All Women

Clearfield, Pa.—"After my last child was born last September I was unable to do all of my own work. I had severe pains in my left side every month and had fever and sick dizzy spells and such pains during my periods, which lasted two weeks. I heard of Lydia E. Pinkham's Vegetable Compound doing others so much good and thought I would give it a trial. I have been very glad that I did, for now I feel much stronger and do all of my work. I tell my friends when they ask me what helped me, and they think it must be a grand medicine. And it is. You can use this letter for a testimonial if you wish."—Mrs. HARRY A. WILSON, R. F. D. 5, Clearfield, Pa.

The experience and testimony of such women as Mrs. Wilson prove beyond a doubt that Lydia E. Pinkham's Vegetable Compound will correct such troubles by removing the cause and restoring the system to a healthy normal condition. When such symptoms develop as backaches, bearing-down pains, displacements, nervousness and "the blues" a woman cannot act too promptly in trying Lydia E. Pinkham's Vegetable Compound if she values her future comfort and happiness.

ASPIRIN

Name "Bayer" on Genuine

"Bayer Tablets of Aspirin" is genuine Aspirin proved safe by millions and prescribed by physicians for over twenty years. Accept only an unbroken "Bayer package" which contains proper directions to relieve Headache, Toothache, Earache, Neuralgia, Rheumatism, Colds and Pain. Handy tin boxes of 12 tablets cost few cents. Druggists also sell larger "Bayer packages." Aspirin is trade mark Bayer Manufacture Monoaceticacidester of Salicylicacid.

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Removes Dandruff—Stops Hair Falling
Restores Color and Beauty to Gray and Faded Hair
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Hiscox Chem. Wks. Patchogue, N. Y.

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

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Calotabs

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

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

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Don't Worry. Here's a Remedy!

Hot foot bath. Dry feet carefully. Rub thoroughly with Eucapine Salve. Towel till dry. Then off to bed with a happy heart for your poor, sore feet will be better in the morning.

Eucapine Salve

Antiseptic Analgesic Antiphlogistic

(Prevents Infection)(Relieves Pain)(Allays Inflammation)

is a great comfort in cases of inflamed conditions of the skin and of the membranes of the air passages. 50c per 2 oz. jar, at your druggist's or by prepaid parcel post from the manufacturers. Full size jar free to physicians and quantitative formula supplied if desired.

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School Supplies,
Blackboards.

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Renew your subscription to the Gospel Advocate.

ents were Nathan and Martha Spencer. Two children came to bless her life, a son and a daughter, Ira B. and Ursa Ola, who were indeed idols of her affections. Ursa Ola died in childhood. Ira B. and her dear husband and companion survive to mourn the loss of a darling wife and mother. Sister Smith was a mother indeed, ever watchful for the well-being of her household, kind and considerate to those about her. Industrious to a marked degree, her life was a life of service. Even when racked with pain she still maintained that thoughtful consideration for the comfort of others. Many hearts have been warmed by her kindly ministrations and their lives blessed and bettered by her gracious influence. The passing of her life is like the closing up of a beautiful flower that had come to charm us with its beauty, and whose precious fragrance lingers still. To the bereaved hearts we say: Trust fully in Him who has promised that we shall meet again to part nevermore.

LYTTON ALLEY.

Grigg.

The sudden death of Sister Mattie C. Grigg, at her home in Nashville, Tenn., on June 29, 1921, occasioned grief and sorrow not only among her relatives, but among a wide circle of friends. She was born on October 31, 1863, being the daughter of John G. and L. M. Burke. She was married to Brother William A. Grigg on February 2, 1886, and, besides her husband, is survived by one son, Harding Grigg. Sister Grigg obeyed the gospel when but a girl of tender age, and since that time had proved herself to be an earnest and loyal disciple. She was a woman of many fine talents, and used them all for God's glory. Her influence in the home and in the social circle was marked. Rarely have I seen such devotion to husband and child and to friends as she manifested. For many years the family lived at Mount Juliet and worshiped with the church there. Her work as a teacher in the Sunday school will bear fruit for years to come. A little more than three years ago Brother Grigg's business brought them to Nashville, and during their residence here they have worshiped with the Russell Street Church. Wife and mother will be greatly missed, but our God has the power and goodness to make even the graves of our loved ones blossom with the flowers of eternal peace. May he do this and more for our sorrowing friends.

A. B. LIPSCOMB.

Seott.

The congregation of disciples at Henning, Tenn., has lost a valiant soldier of the cross and heaven has gained a valuable addition in the passing of Brother Thomas Fletcher Scott. He was born at Brownsville, Tenn., on December 2, 1836, and died at his home, at Henning, Tenn., on June 4, 1921. A letter from one of his daughters informs us that "his passing away was like his life had been—perfectly glorious; a constant sunshine." It was an inspiration to be in his home, he was so full of love, and talked the Bible every opportunity. To quote again: "He was fed by Brother David Lipscomb's writings, and through him he learned and loved the Bible." "What a glorious day Friday [just before his death] was, when he was trying all day to tell us, as he would point upward, that he had fought the fight, kept the faith, and was ready to go!" "When we asked him how he felt, he said: 'Better, better.'" On Saturday it was evident that he was "better," when his bodily frame was borne to its resting place by the strong arms of his four manly sons and two grandsons, while he himself was "safe in the arms of Jesus." What a glorious thing the religion of Christ is!—a religion that guarantees a calm, serene life, and a triumphant death, and that takes away the bitter sting of separation, leaving sad, sweet thoughts to the living, and opens up eternity's heaven to those who "die in the Lord."

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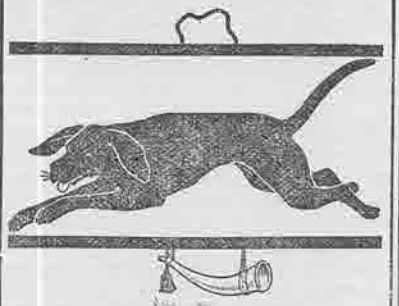

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FIELD REPORTS

Lawrenceburg, Tenn., July 14.—On July 3 I began a meeting at Mount Zion, near Florence, Ala., and closed it on the night of July 13. We had good crowds and interest throughout the entire meeting. Ten were reclaimed and eleven were buried with their Lord in baptism. Every one seemed to be well pleased with the meeting. I shall begin a meeting next Lord's day in Giles County, Tenn., about twelve miles from Leoma.—J. C. Hollis.

Bardwell, Ky., July 10.—I am now in a good meeting at Bardwell. While the weather is very hot and the prejudice very high, we have built up our crowds until our house is just about filled. We have had five additions. The meeting is just a week old. The church divided here a few years ago. Those on the organ side seem to be very stubborn, but several of them have come out to hear us. This is the home of Brother Joe Ratcliffe, who has been contending for the truth for many years.—R. E. L. Taylor.

Bardwell, Ky., July 14.—On July 13 Brother R. E. L. Taylor closed an eleven-days' meeting with the church at Bardwell, which resulted in eight baptisms and much good otherwise. We think it was one of the best meetings in the history of the church. Brother Taylor is a great preacher of the gospel, and we hope to have him with us again. Brethren, you will make no mistake if you send for him to work for you. I will begin my third meeting with the church at Cardwell, Mo., next Lord's day.—Joe Ratcliffe.

Muskogee, Okla., July 14.—I closed the meeting at Finley, Okla., with the finest interest. About six hundred people present at the last service. In some respects this was one of the greatest meetings of my life. The interest was so great that we absolutely killed the moving-picture show. Two or three times they advertised their picture and failed to show it on account of a lack of anybody to show to. Seventeen were baptized and two restored. Among those baptized were some of the most prominent people of the town, several of whom were prominent members of sectarian churches. Quite a number of the leading members of the Methodist and Baptist churches promised to give up their sectarian doctrines, but wanted a little more time to study before obeying the gospel. Brother W. C. Harrison had charge of the song service. He did his work well. We promised to be with them again next year.—W. L. Oliphant.

Clovis, New Mexico, July 14.—Clovis is a thriving town on the Santa Fé Railroad, one hundred and seventeen miles southwest of Amarillo, Texas. This town has a population of some six thousand souls. It is located in a rich wheat-growing belt, and bids fair to be the metropolis of Eastern New Mexico. The church of Christ is in a thriving condition in the town. Brother W. M. Speck, of Roswell, has just recently closed a most successful meeting for the breth-

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ren. Some ten or twelve members were added to our rapidly growing number. The writer worked with the thriving congregation at Roswell in a meeting not long since. The work there is doing well under the leadership of an efficient eldership. Brother Speck has been working with them for almost a year. The Roswell church of Christ is bound to succeed. I recently closed a meeting for the brethren in a small community about twenty-five miles north of Clovis. As a result of this meeting, the members decided to do more and better work for the Lord. Five were baptized and some nine or ten were restored to their "first love." May the Lord help us in this needy field. We are going to work for greater things. Our vision is not limited; our courage is strong; our faith is in the Lord Jesus Christ. —G. F. Mickey.

Union, S. C., July 11.—Our tent meeting moves along nicely. We meet in the house for the Sunday-morning services. Two were baptized yesterday, one of which is the head of a family and a very fine man. His family adds eight to our audience. I baptized his mother-in-law a few days ago, and will baptize his wife soon. We also had one to come forward and make his acknowledgment. Prospects are good for additions any time. Brother G. F. Gibbs and wife arrived Friday to take up the work in this State, and we are so rejoiced to have them with us to help gather the harvest. The congregation at Lawrenceburg, Tenn., is supporting them in the work. Just think what could be done if we could get the preachers into such places as this and then get the brethren to support them. What will we do when we are called upon to lay our sheaves at the Master's feet? Will yours be nothing but leaves? The poet has well said: "Nothing but leaves! The Spirit grieves over a life of wasted years." Truly the harvest is plenteous and the laborers are few. Let us pray the Father to send forth laborers into his vineyard. Brother Gibbs preached at the morning service to an audience of more than sixty. In the afternoon he preached at the convict camp to above a hundred who had gathered for various reasons. Here we reach people who would never hear elsewhere. In the afternoon I went back to the schoolhouse where I was the Sunday before and preached to about one hundred hungry listeners. They are very anxious for us to hold a meeting there; and this we shall do, the Lord willing. Several went out from town with me. We have fine roads, and there are a hundred who would hear the gospel gladly if we could only take it to them; but, handicapped as we are, it is impossible to get to them. Pray for us that we may live long and be able to reach all the people possible in this country. Do not forget that our house needs to be finished as soon as possible.—Thomas H. Burton.

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Denver (Col.) Notes.

BY JOHN D. EVANS.

Yesterday (July 3) was a good day with us. Brother E. C. Fuqua preached at the morning service, the writer in the evening. At the evening service there was one confession and baptism. Brother J. C. Estes did the baptizing. We are getting in good working order for the series of meetings to begin next Lord's day, with Brother N. B. Hardeman to assist. Notwithstanding the great excitement in the city over the reputed healing of hundreds by Mrs. Aimee Semple McPherson, the "miracle woman," we hope to reach some with the old-fashioned gospel. Hundreds of men, women, and children, afflicted with all manner of diseases, crowd each "healing" (?) meeting, waiting to "touch the hem of her garment" or the "magic" touch of her fingers. The largest auditorium in the city is filled to overflowing at each service. Extravagant claims are made as to the wonderful power exercised. She claims to have "saved the souls" of thousands, yet not one single gospel sermon has been preached, nor has one single soul yielded obedience to the commands of the gospel. It is history repeating itself—Satan himself "transformed into an angel of light," "deceiving the very elect." Those who believe all that the Bible teaches are made to wonder why God would select one through whom to manifest his miraculous healing power that had never accepted or announced the terms of pardon upon which is conditioned the salvation of every responsible man or woman, even granting that the age of miracles has not passed.

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It is positive, aggressive, and uncompromising in its stand for certain great principles. It opposes "organized athletics" with its match games, rowdyism and gambling, but allows games among its students for exercise and recreation; it opposes all kinds of suggestiveness, indecency, and extravagance in dress, but believes in neat, clean, modest, and hygienic apparel for all; it stands opposed to all kinds of frauds and cheats in the matter of grades and promotions, but believes that good, hard, honest work and real merit should be the only ground for advancement. In short, it believes that the great principles of the Christian religion should apply to our educational "affairs" just the same as to any other "affairs."

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FIELD REPORTS

Dallas, Texas, July 13.—The meeting closed at Cooper with fine interest. We had fourteen baptisms and one from the "digressives." This was my third meeting there, and the best. I go next to Rattan, and will be in revival work till November. I can hold some winter meetings. Write to me at 108 East Ninth Street, Dallas, Texas.—J. I. Reagan.

Dardanelle, Ark., July 12.—The meeting near here, out at Sulphur Spring, continues with much interest. I aimed to have closed Sunday night, but preached last night and will preach again to-night. Three are to be baptized to-day. A number of young men who had been out of duty have been restored to the fellowship. Many are hearing the gospel as found in the Book. I am to begin at Havana, Ark., Friday.—D. S. Ligon.

Sedalia, Ky., July 11.—I began a meeting with the Lebanon congregation yesterday, and the prospects are favorable for a good meeting. I am to begin work with the David Lipscomb College at the opening of the coming session, and look forward to a pleasant year's work with that great school. I have some time for meetings from now till the opening of school. My address for the summer is Pocahontas, Tenn.—W. H. Owen.

Algood, Tenn., July 14.—Last Lord's day I preached twice to large crowds at Symrna, near here. The attention was excellent. On Wednesday night I preached at Cookeville, where I had been called for the purpose of doing some baptizing. We had a fairly good-sized audience, and attention was good. At the invitation a young lady made the confession and was baptized. I shall begin a meeting next Thursday night at Sulphur, in Overton County. —Allen Phy.

Howe, Okla., July 7.—I have just closed a meeting at this place, with three confessions and baptisms and much good otherwise. The interest and attendance were the best we have ever had here, and the outlook for the cause is flattering. I leave to-day for Little Rock, Ark., to begin a meeting on Saturday. From there I go to Clarksville, Ark., to begin on July 23; to Silver, Texas, August 6; Robert Lee, August 20; Utica, Miss., September 3. I can arrange for other work in Mississippi or Tennessee after that time. If you are interested, address me at Beaumont, Texas, General Delivery. Let us labor and pray that the building up of the walls of Zion may advance.—W. F. Lemmons.

Oklahoma City, Okla., July 11.—Yesterday was a good day for us at the Tenth Street and Francis Avenue Church. There were two additions at the morning service. The attendance was good. Our new building will be completed in about a month. Total expenditures will approximate twenty thousand dollars. Three years ago, or about that length of time, we had nothing. The membership was about thirty-five. Now we have some splendid property, with the old building and the new, and a membership of about three hundred and fifty, and still we grow. The work here has been offered me for another year—that is to say, until September, 1922. I shall stay, for I have learned to love these good folks with all my heart.—J. A. Hudson.

Louisville, Ky., July 11.—On Sunday, June 5, I was at the Forks of Elkhorn and Shelbybille. We had three to cast their lot with us at Shelbyville—mother, son, and daughter. Last Sunday I was at Harrisonville and Shelbyville. Two young girls came forward at Shelbyville, and were baptized that afternoon at six o'clock. We are rejoicing in the Lord that this work is bearing fruit. This is our second attempt to establish the work in Shelbyville. On account of my illness a few years ago we were forced to postpone the work, but now I feel that everything will move right along. So many are so tired of division and confusion that the pure gospel of Christ seems to satisfy, just as pure, cold water slakes the thirst. My life is in the Master's hand. If he will use me in this work to glorify his name, I shall be made stronger for other hard places. Brethren, pray that we may succeed.—R. A. Craig.

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If you could take about one-third of a glass of tea, add two-thirds glass of carbonated water, then remove the tea flavor and add a little lemon juice, phosphoric acid, sugar, caramel and certain flavors in the correct proportion, you would have an almost perfect glass of Coca-Cola.

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The Fresno Home and School.

Our campaign for funds to erect permanent buildings for the Fresno Home and School is now on. Below is a copy of an appeal which is being sent to many of our friends. We certainly hope and pray that this work may succeed.

We are asking you, dear friend, to do what you can to help us put this through. If you can spare us a donation, large or small, do not delay to send it in. We want to begin the fall term of 1921 in nice buildings, so as not to bring reproach upon the cause for which we labor. The fact that officials of the county are to send their wards here in considerable numbers makes it imperative that we do our best. Will you help us?

There is no greater work before the church to-day. Every dollar we receive will be put to good use in advancing the cause of Christ by educating, feeding, clothing, and sheltering the needy and pitiful. Can anything be greater? Can anything bring in greater reward in the "sweet by and by?"

There is no question about the pupils. Present indications are that we will have more pupils than we can care for. There seems to be no doubt about this work being a success, if we can arouse the brethren to the importance of financing it properly. That is the intention of this letter. Please do not turn a deaf ear to our appeal.

We want this work to be supported by freewill offerings. We do not want any one to send a cent who cannot send a prayer along with it for God's blessings upon this work.

The best way is for churches to take up this matter and see that this work is supported. If, however, the whole congregation cannot be persuaded to get behind the work, let our friends, as individuals, stand by us, and, with God's help, we will succeed.

Let individuals and churches do all they can by donations. Let our friends speak to others about the needs of our work. Let preachers mention the matter to the people they preach to and come in contact with. Let all pray to God for his blessings upon this work, and it will succeed. Our brethren have put more into one meetinghouse than it would take to fit us up for good work. Help us now, my brother; a dollar now will do more than ten dollars later on. Send all donations to Earnest C. Love, 925 Thorne Avenue, or George H. Byars, care First National Bank, Fresno, Cal.

[Signed] Earnest C. Love, J. T. Whitehouse, George H. Byars, Charles W. Hays, Grant Howard, Trustees.

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GOSPEL ADVOCATE

Volume LXIII. No. 30. NASHVILLE, TENN., JULY 28, 1921. $2.50 PER YEAR, IN ADVANCE.

THE MAJESTY OF THE LAW

We shall not see the full majesty of the law until all of our people respect the law. The nation that reaches the highest degree of development will be that nation which has established righteous laws, and whose every citizen not only observes and respects these laws, but gives his best service in seeing that they are properly enforced.

We have come upon a time when all of our people must recognize that ours is a government that stands for the application of law to all conditions. The public detriment arising from violation of law, followed by immunity from prosecution and punishment, can hardly be overstated. It is foolish to enact a law which, because of conditions that cannot be changed, is incapable of enforcement. Our legislatures make our laws, but the people are responsible for their enforcement. The constant violation or neglect of any law leads to a demoralized view of all laws, and such disrespect for law rapidly spreads in a community where the sacredness of law does not exist. It is distressing to me that mob violence in the form of lynching can continue in our nation. I deplore it because it often results in the death of innocent persons and because it makes chaos of our government by law.

I do not for a moment agree in the view that everything is corruption and that our people are growing worse. I believe in our constituted law, both State and Federal. I am greatly encouraged with the response which is coming from our people in all sections of the country for the enforcement of our laws. I believe better days are ahead.

And when our already good laws are supported by a united and enlightened public opinion, based on the fundamental doctrines of democracy and the fear of Almighty God, we shall realize what we must all now desire to see—the law in its majesty.—William H. Taft, Chief Justice of the Supreme Court of the United States.

CURRENT THOUGHT

"How Readest Thou?"

The proof reader of printed copy must give attention to typographical errors in the proofs which he reads; he is not looking for anything but mistakes, and hence he does not see anything else, so that his reading is not beneficial to him. He cannot attend to the sense when he is detecting mechanical defects in a piece. The man who reads the Bible for the particular purpose of finding errors in it will never understand what he reads, and the real sense of the Scriptures is beyond his reach. He may find what he thinks are inconsistencies in the word of God, when they actually exist only in his own mind under a distorted purpose and a fixed determination to find what he is looking for. As one has well said: "Let the Bible say what it wants to say and mean what it wants to mean." Read it; do not read into it. Understand what it says, no matter how it says it. "How readest thou?"—Baptist and Reflector.

When Philip saw that the Ethiopian treasurer was reading from Isaiah, the prophet, he asked: "Understandest thou what thou readest?" The Ethiopian replied: "How can I, except some one shall guide me?" Because this reader had no knowledge of Christ further than that revealed in the prophecies, he needed a preacher. It was a comparatively simple task for Philip, with his knowledge of Christ, to explain the prophecy and to preach the gospel to this interested reader. The Ethiopian was not seeking defects, but was doing his best to unravel and understand the mystery before him. When a man reads in this trying-to-understand spirit, God will help and bless the reader. It is only when we approach the word of God in a careless, indifferent, or hypercritical spirit that our reading is vain. Start your reading with the fundamental belief that it is God's eternal truth, continue and persevere with that idea uppermost in your mind, and you will not only find it to be a truly wonderful book, but, like the Ethiopian, will do exactly what it teaches you to do. Let those who guide the reading impress the fact that it is God's truth that must be brought out, and not some human doctrine or opinion.

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Attention, Suffragettes!

A mother, during an address the other day, related the incident of her little boy having hurt his foot. He came to her with the injured member, and, as all mothers would, she washed it carefully and then wrapped it up. When this process was done and the blood was all out of sight and the pain somewhat allayed, the little fellow looked up into her face and said: "Mother, it seems to me that you would find me more trouble to you than I am worth." What did that woman do but gather the child up close to her heart and try to tell him how much he really was worth. But she was a wise mother, wise enough to know that there was a greater value hidden in the boy than she alone would ever realize, and so she told him as best she could how much he was worth to her and to the world and to God. What an enhanced appreciation of motherhood that reveals! The little woman was nourishing the child that was dearer than life to her, but in so doing she was preparing a man for the world and her God. The sore foot would become well again and the pain be forgotten, but the lesson which the injury gave occasion to impress will not be forgotten so long as life remains in the heart of that child. That boy who is thoughtless and perhaps disobedient, causing pain to some mother-heart, has in him values upon which the world needs to realize. Motherhood presents an opportunity to help the boy know his own value.—Exchange.

This little story with its moral should be gotten before the suffragettes and those women who are inclined in that direction. There is a disposition among some mothers to chafe under the cares and responsibilities of the home and to break into politics or club life. If they only knew it, they have right at home the greatest of all opportunities to do something good and great for humanity. Instead of turning their children over to others for guidance and training, they themselves should assume the responsibility and perform it faithfully in the fear of God. There would be small chance of seeing their names emblazoned in the public prints, but the great task would be fulfilled, God would be honored and humanity blessed. The great Creator of all things did not restrict woman's sphere of usefulness when he made her a keeper at home. He gave to her the biggest and most fertile field of endeavor in existence. Great men and great women know this. Like the Wesleys, they are ready to say: "I owe all to mother."

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Women Required to Dress Modestly.

The Chicago, Burlington and Quincy Railroad, through its woman's welfare service, has started to check the follies of its women employees. It has decreed that there shall be no more peekaboo waists, skirts shall be of modest length, there shall be no more rolled hose, sheer hose, no more rouge, and little powder. The dress shall be for business and not for display. This is because the style of dress worn by the three thousand women employees had become embarrassing to the working morale.—Arkansas Methodist.

It will, perhaps, have a good moral effect to enforce these rules among the three thousand women employees of a great railroad, but the reform should also be made in the "higher up" social circle. As a matter of fact, styles of dress are determined by what is worn by actresses and by the wealthier classes. It comes with poor grace for these officials to say that the working girl is immodest, when their own wives and daughters are setting the pace. Women have no moral right to dress immodestly or for display in offices or in the drawing-room or anywhere else. God does not make the fine distinctions that men and women make in such matters. The working morale is no more important in his eyes than the morale in other spheres. When these working girls see the picture of the boss's wife or daughter clothed in a modern bathing suit given a prominent place in the Sunday newspaper, shall we blame them if they exclaim in disgust, "What hypocrites they are!" It is not fair. What is sauce for one kind of a goose is sauce for another. The great danger now, it seems, is not in the putting on of apparel. It is found in the ruthless taking off of apparel without regard to the consequences.

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Robbing the Living to Bury the Dead.

The State's attorney of Chicago is after the funeral trust of that city. The grand jury has been asked to find a true bill against fifteen officers and directors of the alleged funeral trust. The practices of the organization are declared to be "the most atrocious and outrageous of any ever investigated." The organization arbitrarily fixes prices, with a minimum of sixteen dollars and fifty cents a car and a maximum of thirty-nine dollars a car. Fines ranging from fifty dollars to five hundred dollars are assessed against members who fail to exact the association prices. Black lists of undertakers and liverymen are prepared monthly for the guidance of members. Prices not only unreasonable but outrageous are charged for caskets and other services in connection with funerals. Crimes of this kind are not confined to Chicago. All over the country advantage is taken of people in distress, and they are all but robbed by funeral directors. Our righteous indignation and wrath have been stirred again and again over these practices. There are some good, honest Christian men engaged in the undertaking business. They deserve the patronage of Christian people and the indorsement of the ministry. Others of their type should be encouraged to go into the business.—Christian Advocate.

There is no class of business men who have quite so fine an opportunity to mix kindness and sympathy with business as undertakers. Some few deal with poverty and distress occasionally, but the undertaker deals with such conditions constantly. If he is a Christian, he will see to it that his sympathy is not affected so as to become merely a part of his stock in trade, but it will be genuine and whole-hearted, such as Jesus would show on occasions of bereavement and sorrow. True enough, he cannot begin to do what Jesus might do, but he can at least manifest his spirit and perform even the smallest ministry in his name. Certainly there is no time when a Christian can afford to be dishonest, and least of all can he afford to take advantage of those in distress

OUR CONTRIBUTORS

Salvation by Faith. No. 6.

BY W. L. REEVES.

The Lord Jesus Christ is man's Savior, and he does the saving; but he has appointed the things for man to do before he will save him, or before he will forgive his sins.

Christ said: "Except ye repent, ye shall all likewise perish." (Luke 13: 5.) This proves that man cannot be saved unless he repents. So it proves that he is not saved by faith alone; for repentance is not faith. But some say that repentance is naturally connected with faith. I would like to know what a natural connection has to do with a spiritual question. But it is contended that they are scripturally connected, and this passage is given to prove it: "Repent ye, and believe the gospel." (Mark 1: 15.) This certainly does connect them. All are forced to admit this fact; for if we deny it, we deny the Bible. But let us try again. Christ himself said: "He that believeth and is baptized shall be saved." (Mark 16: 16.) Here we have faith and baptism connected in the same way. Why accept one and reject the other? Is it not a fact that such a course is a rejection of the word of God? If not, I would not know how to reject it.

King Saul did this way. That is, he accepted and did part of what God told him to do, and stopped before he did all; so God killed Saul and gave the kingdom to David. (1 Sam. 15: 28; 1 Chron. 10: 13, 14.) Relative to this case, Samuel uttered words which cover the whole scope involved in man's relations and duty to God. He said: "Behold, to obey is better than sacrifice, and to hearken than the fat of rams." (1 Sam. 15: 22.) To obey is all man has to do to be saved; all he has to do to be born again; all he has to do to be benefited by the blood of Christ. The New Testament teaches this just as strongly as the law of Moses required obedience to its demands. Proof: "Christ became the author of eternal salvation unto all them that obey him." (Heb. 5: 8, 9.) The Romans were made free through their obedience. "Ye have obeyed from the heart that form of doctrine which was delivered you. Being then made free from sin," etc. (Rom. 6: 16-18.) "Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house." (Acts 16: 31.) "But wilt thou know, O vain man, that faith without works is dead?" (James 2: 20.) It is certain that a man's faith cannot be made alive by works which he has done before he has faith; for "without faith it is impossible to please" God. (Heb. 11: 6.) Again: "Whatsoever is not of faith is sin." (Rom. 14: 23.) Yes, I believe that a man must believe, just as strongly as I believe he must do all of the other things which Christ has appointed for the unsaved to do, in order to be saved from his alien sins. To those who have faith enough to call on the name of Christ he said: "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven." (Matt. 7: 21.) When one is in the kingdom, he is saved. Here are parties spoken of as calling on the name of the Lord, and certainly they had faith. Paul teaches that they had to have faith before they could call upon Christ. "How then shall they call on him in whom they have not believed?" (Rom. 10: 14-17.) We see that these characters of Matt. 7: 21 had faith, but had not done that part of the will of God which was necessary to bring them into the kingdom.

If one is not in the kingdom, he is not born again. We have found some who believed, and yet were not in the kingdom. Therefore a man is not born again at faith only; but it is evident that those who have faith must be born again. This is corroborated by John 1: 12: "But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name." John (3: 5) further says: "Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God."

Philip preached to the eunuch. The eunuch believed, and, according to John 1: 12, had the power to become a son of God, or to be born of water and of the Spirit. "They came unto a certain water: and the eunuch said, See, here is water; what doth hinder me to be baptized? And Philip said, If thou believest with all thine heart, thou mayest. . . . And he baptized him." (Acts 8: 36-38.) Christ said: "He that believeth and is baptized shall be saved." (Mark 16: 15, 16.) The eunuch confessed his faith in Christ (not his feelings), so had the right or power to become a son of God, or to be born again. Having this faith, his heart was pure. "Purifying their hearts by faith." (Acts 15: 9.) He had drawn thus close to God. "Let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water." (Heb. 10: 22.) The eunuch evidently had done all this but to have his body washed with pure water when Philip told him he had the power or right to be baptized into Christ, in answer to the eunuch's question, "What doth hinder me to be baptized?" After he was baptized, he went on his way rejoicing. Now the sectarian world claims that feelings, rejoicing, is proof that one is saved, has the spirit shed abroad in the heart; but such is not proof that any one is right. It only proves that one has believed that he is right; for as is man's faith, so will his feelings be, relative to a religious proposition. If his faith is wrong, his feelings will be wrong. I can change a man's feelings as often as I can change his faith. Feelings are produced by evidence. They are not the evidence. It is all right to feel good, to rejoice, and every man will who believes that he is saved from sin; but because a way seems right to a man does not make it right. God's Book says: "There is a way that seemeth right unto a man, but the end thereof are the ways of death." (Prov. 16: 25.) It is certain that baptism is of Christ, was commanded by him, was given as one of the requirements of the commission to all the world.

"Grace and truth came by Jesus Christ." (John 1: 17.) Then baptism is either grace or truth. If it is of grace, then man cannot be saved without it; for he cannot be saved without the grace of God. If not of grace, then it is truth. Christ said unto those Jews that believed on him: "Ye shall know the truth, and the truth shall make you free." (John 8: 32.) Peter says: "Seeing ye have purified your souls in obeying the truth through the Spirit." (1 Pet. 1: 22.) So this is how the truth makes the believer free from sin, how it purifies his soul. "Ye see then how that by works a man is justified, and not by faith only." (James 2: 24.) So let none who love the truth as taught in the New Testament conclude that the alien sinner can be justified by faith without obedience to Christ, for faith that worketh by love is all that will count with Christ Jesus.

The Blessing or the Curse of Great Wealth.

BY ALFRED ELLMORE.

The Bible has much to say against the hoarding of earthly wealth. But before condemning, wholesale, the honestly making of a living and a little more for necessary uses, let us consider the many and various talents loaned to man, and the great object thereof. There are comparatively few Zaccheuses, but the number of Lazaruses is legion. Indeed, there are very many who are not able to accumulate as much as a good living, and many of these are honest, industrious men; but the ability to accumulate was not given them. Let us inquire as to the design of

these precious gifts, and, for example, let us consider Brother Greatheart.

Some ask how he, possessing such a variety of great powers, was caught in the gospel net. We reply that he was not caught a great man in the gospel net, but a poor little boy; and having in his combination the heart and the brain sufficient, when developed, to make a powerful man, and, furthermore, having been born of spiritual stock on both sides and the family being his first school, he received the proper training at the proper time, and he became a great Christian. And what a misfortune that the people of God have not been able to see that through these two divine families—the home and the church—man is offered all the help he needs between his cradle and his grave! And as surely as he goes to the world for instruction and help, that sure he will bring in some nettles and tares.

It is said of Brother Greatheart that, when a boy, he was kind to his playmates and liberal with his means; and when he was a young man, his associates were few and select. When invited to dinner among the poor, he left secretly a tip under his plate. While children of the affluent went often upon excursions to places of amusement, Brother Greatheart was quietly working or studying at home. He made frequent visits, but usually they were among the poor. While the loitering were spending time and money joy-riding, he was in private reading. Commingling much with the poor and seeing their great need, this had a tendency to increase his benevolence. He accumulated seemingly with little effort, but withal he was very humble. He had learned that it was God who furnished the capital, and it is man who develops it, and that a kind Providence bestows the blessings.

Are we not told that God hath chosen the poor rich in faith, to be heirs of his kingdom? Let us thank God for all the rich-poor we have, and pray for more of the same kind. These can be reached with the gospel, and they furnish to abler classes the opportunity of laying up for themselves treasures in heaven. Let us haste; our time is short.

The Problem of Educating Our Children.

With free public schools in every town and village, with high schools in every county, and with universities in every State, it would seem that the problem of educating our children has been at last solved. But this condition only meets and obviates one difficulty. The problem is not solved. A half century ago, in the South, schools were few and poorly equipped. State schools were almost unknown. Even twenty-five years ago schools were few, and the problem of educating his children was a big one with every father. Men frequently sold their homes and at a great sacrifice moved to another section or even to another State in order that they might put their children in school. But to-day conditions are very different. Schools are numerous, and any parent can now keep his children in school until they are through high school, and with little expense he can give them a college course. But we need to make a distinction between *schooling* and *education*. Any boy of twelve to-day has had more *schooling* than Abraham Lincoln ever had, but who would affirm that such a boy is better *educated* than was Lincoln? Whether or not *schooling* will ever *educate* a boy depends entirely upon the charter of the schooling. One may be schooled in crime, in chicanery or trickery. Likewise one may be schooled in unbelief and in radical tendencies, ideas that strike a deathblow at our American institutions and destroy the foundation of all civilization.

It is no trouble to educate our children to-day, in the common acceptation of that term; but there is a wide divergence between the modern idea of education and the idea expressed by the terms "Christian education." If the word "education" were allowed to have its primary or etymological meaning, the adjective "Christian" as applied to it would be redundant. It is derived from "e" and "duce"—or "educere"—which means to draw out of, to lead out; and, as applied to mental development, it means the drawing out of possibilities, the cultivation of latent forces. It would also mean the leading of the individual out of ignorance, out of superstition, out of immorality, and out of hurtful habits. It would, therefore, include knowledge, breeding, culture, and refinement. Is that not exactly what the word once meant in our vocabulary? To say in that day that a man was educated meant that he had risen above the coarse, the vulgar, the boorish, the boisterous, and the profane. It meant that he not only had knowledge of certain books and principles, but also that he was gentle, cultured, courteous, and refined in manner and correct and chaste in speech. But to-day to say that a young man is educated may, and too often does, mean that he is "sophisticated;" that he is worldly-wise; that he is informed in the athletic code and versed in the slang of the diamond, the gridiron, and the prize ring.

But granting that our present-day institutions for the educating of the young impart "knowledge," that they discipline the mind or train the intellect, and the fact yet remains that they do not cultivate the entire man. They do not impart moral culture and spiritual good. The important side of the character is not touched, and no education is worthy of the name that does not train the moral and spiritual side of man's life. No training is worth while if it does not develop character. But these defects in our educational system are being recognized and pointed out by some leading educators.

However, to the Christian, the man who believes the Bible, there are worse faults; there is a more alarming condition. Our colleges and universities are full of infidelity—atheism. The theological schools are teaching "higher criticism." In almost all universities the Science Department teaches evolution and disbelief of the Bible. The Philosophy Department teaches materialism—atheism. The Economic and Sociological Department teaches Bolshevism, sovietism, free love, and promiscuous sex cohabitation. Of course some of them are worse than others, and some teachers of these ideas are more guarded, more vague, and more covert than others. But these things are true, and they can be verified. The disease is here. The plague is abroad.

Some leading statesmen are beginning to recognize and to fight this evil that, like a foul spirit, haunts our college halls. In the Delineator for June, 1921, there is an article by Mr. Calvin Coolidge, Vice President of the United States, under the caption, "Enemies of the Republic," that should be read by every father and mother in this country. In this article the Vice President points out that there is an insidious propaganda being carried on through our colleges, especially women's colleges; that many college professors are simple propagators of radical ideas, disseminators of German socialism and of Russian sovietism. He says these ideas will cause the republic to "perish from the earth;" that they will destroy our civilization. Mr. Coolidge's articles led the editor of the Delineator to say that it would be better for our daughters to grow up to be domestic servants, to be hewers of wood and drawers of water, than to have them imbued with such teaching.

Recently I was in conversation with a young-lady student of the University of Texas, who is a member of the church and whose father is an elder in the church. In the conversation the young lady was asked if a certain professor in the university does not teach socialism and free love. She said frankly that he does, and asked in a spirit of banter: "Why not?" Indeed, why not! No further evidence that that young lady had been contaminated was asked for or sought.

Another young lady said in reference to the same profes-

sor: "He is a radical, an evolutionist. I—I don't reckon I agree with him; but—O!—he is so smart, and he has such a wonderful personality!" She had been under him but a few months. Wait till she is a senior.

In May of this year (1921) I preached a sermon at the University church of Christ at Austin, Texas, before an audience in which there were several students of the State University, all of them from Christian homes. The subject of the sermon was, "God Is." The chief point was, there must be a Creator. The present order of things could not have come by chance. There is no other way to account for the origin of life. The theory of spontaneous generation was overthrown by M. Pasteur. It has been abandoned. Whether things were made in one week of twenty-four-hour days or in seven million years matters not. Life must have begun by miracle. There must be a Creator. At the conclusion of the sermon a young-man student, a member of the church, said to me: "Well, you made an earnest talk, *but I don't agree with you.*"

O, beloved, the half has not been told. "There are more things in heaven and earth than are dreamed of in your philosophy." Better wake up, Christian parents, and guard your children against these evil influences. You would better put them under Christian teachers and surround them with Christian influences. What are a few dollars compared with the welfare of your child? What is the world compared to his soul?

All that is true—all demonstrated truth—in science and philosophy will be taught your child in a Christian college. Only the false conclusions, only the attacks on the Bible, only the banter and braggadocio of blatant infidels will be admitted. The teachers in our Christian colleges have been through the big schools, the State schools, universities and all, and they could hold positions in them. They have the same qualifications that the infidel teachers have, minus the infidelity. Would it not be the part of wisdom to put your children under them?

Men of mature minds, of firm faith and fixed habits of life, may be able to go through courses taught by infidels and not be ruined by them; but my heart bleeds when I think of young boys and girls, whose characters are not formed, whose minds are receptive and impressionable, being exposed to such insidious and almost overpowering influences.

May God grant us grace to see the danger, to feel our responsibility, and to do our duty.

Activities of Nashville Churches.

The Nashville churches have enjoyed a season of prosperity since the first of the year. One hundred and fifteen were added to the Grandview Heights congregation during the meeting held by Brother Cawthon. Brother Nichol conducted a successful meeting at Foster Street, resulting in over fifty additions. Brother Pullias preached to overflowing houses during his meetings at Belmont Avenue and Lawrence Avenue. Both congregations were strengthened spiritually and fifty new members were added. Brother Wrye's meeting at Eleventh Street, in East Nashville, resulted in some thirty-five or forty additions.

A house of worship located on Granny White Pike, formerly owned by the Baptists, has been purchased by the brethren. This property was bought at a bargain for two thousand nine hundred dollars. It is a neat, commodious, brick building, which would cost probably ten or twelve thousand dollars to erect at present prices. It is located about halfway between the Belmont Avenue and Lawrence Avenue congregations and will be known as the Waverly-Belmont Church.

The Charlotte Avenue congregation is building a new house of worship that will cost approximately twenty-five thousand dollars and seat a thousand persons.

The missionary spirit is being manifested in a number of congregations and men are being sent into adjoining States to establish the cause. Brother Cayce is being supported by Nashville Christians in his splendid work in Mississippi. He has succeeded in getting together a few earnest, enthusiastic disciples at Jackson, and a splendid frame house, located on a lot worth the purchase price, has been bought for two thousand dollars. Brother Cayce has also succeeded in getting a band numbering about thirty-five together at Columbus, and a substantial brick house, abandoned by a sectarian congregation, has been bought for twenty-one hundred dollars. He is now in a meeting at Vicksburg, and thinks the prospects most encouraging for planting a congregation. Twenty have been added to the church during this meeting. Brother Phillips has recently closed a good meeting at Union. He was assisted in the song service by Brother Tom Nicks, of this city. Brother Thomas H. Burton has been laboring in South Carolina for some time, being supported by one of the Nashville churches. The work has progressed nicely with one exception. They are in need of fifteen hundred dollars to pay off a present indebtedness on a house of worship which has been started, and another one thousand dollars is necessary to complete the house and prevent deterioration of what has already been done. This is the only piece of property owned by the brethren in the entire State of South Carolina.

In order to complete the house in Union, S. C., and free it, we are going to ask as many Nashville Christians as will to contribute one day's pay—that is, an amount equal to their average salary for one day—to this fund on the fifth Lord's day in this month. It will be appreciated very much if you will bring this matter to the attention of your congregation.

We rejoice to know that the Nashville churches are in such a prosperous condition, not only spiritually, but in respect to having commodious places to worship, and that our mission work in Mississippi is proving so successful. We certainly cannot afford to let South Carolina, one of the oldest States in the Union, where there are so many opportunities for growth and development, suffer. We know of nothing that will further the cause more in that State at the present time than to complete the meetinghouse at Union at once.

The Russell Street congregation has been liberal in furnishing Brother Cayce in Mississippi with a tent complete, with financial help "once and again." Trinity Lane has built a nice house, costing $5,000 or $6,000. Highland Avenue congregation will begin at once, the good Lord willing, to build a new house to cost $8,000 or $9,000.

The Belmont congregation has pledged $100 to the fund for Union, S. C., from their contribution on the fifth Sunday. Eleventh Street promises $100. One brother is giving $250 and another $300. This start makes us believe that the full $2,500 will be raised on the fifth Sunday. Contributions should be sent direct to Brother Burton at Union, S. C. It will be worth much to this effort for you to have personal talks with as many church members as possible. If you already have some other plan for your fifth-Sunday's contribution, it will be all right for you to set aside some other Sunday's contribution in the near future.

A. M. BURTON.
FLETCHER WILLIAMS.
S. F. MORROW.

Bird Outruns a Horse.

Any one who has traveled through Western Texas becomes familiar with the mesquite tree, or, as it sometimes grows, a shrub. In some places where it may grow to be thirty or forty feet high, it is commonly known as the chaparral. Here it is scrubby and masses into dense clumps, it being the home of that famous bird, the "road runner," or chaparral cock, and other interesting species. It is a form of big ground cuckoo that only takes to flight when hard pressed, while on open ground it can run so fast that an ordinary horse cannot keep up.—Exchange

LOS ANGELES NOTES

By S. H. HALL,
2669 North Sichel Street,

House of worship, corner Altura and North Sichel Streets. Take North Broadway car to Sichel, then one block to left.

"Let Us Not Be Weary in Well-Doing."

In Gal. 6: 9 Paul gives us a most timely admonition: "And let us not be weary in well-doing: for in due season we shall reap, if we faint not." There is a cause for every statement God has made to his children. Many such exhortations as this were given because of the immediate needs of the disciples. The Galatian brethren had once run well, but at the time of this epistle they were being hindered by false teachers. Note the following words of Paul: "O foolish Galatians, who did bewitch you, before whose eyes Jesus Christ was openly set forth crucified? This only would I learn from you, Received ye the Spirit by the works of the law, or by the hearing of faith? Are ye so foolish? having begun in the Spirit, are ye now perfected in the flesh?" (Gal. 3: 1-3.) "Ye were running well; who hindered you that ye should not obey the truth?" (Gal. 5: 7.) The better thing to do is just to pick up your Bible and read the whole epistle. The "churches of Galatia" had been well established, well started, but were in danger of falling away at the time Paul wrote them. Every congregation we establish should be impressed with the importance of continuing, ever growing and expanding, and exhorted to never let the thought of even slowing up in the work enter their hearts.

With this timely admonition of Paul before us, I now submit the following:

1. *What is well-doing?* Negatively considered, *resolving* is not *well-doing*. Some are ever resolving and never doing, but such is like the morning clouds that soon vanish away. Resolving merely does not feed the hungry and clothe the naked, and never has a church house been built and kept filled with worshipers with only good intentions. That we all would go to heaven if resolutions were all that was needed, I think, is a certainty. But it takes more than this. There must be some *doing*, not simply resolving, if we are ever saved and live that life that makes us a blessing to others. It is also true that *professing* is not doing. "But what think ye? A man had two sons; and he came to the first, and said, Son, go work to-day in the vineyard. And he answered and said, I will not: but afterwards he repented himself, and went. And he came to the second, and said likewise. And he answered and said, I go, sir: and went not. Which of the two did the will of his father?" They say, The first. Jesus saith unto them, Verily I say unto you, that the publicans and the harlots go into the kingdom of God before you." (See Matt. 21: 28-31.) How many there are who make no profession that excel some of us in doing the very things that God commands us as Christians to do! The profession is all right, and we must have it, but it will never save unless we hold it fast by not neglecting to do what it demands. Here study Heb. 10: 23-25. And it is also true that *feeling* is not *doing*. Many of us feel sorry for the wrongs done others; but this feeling can never take the place of confessing our wrongs to the ones we have sinned against. Mere regrets for mistakes made do not right them. A feeling of sorrow for the hungry and naked does not feed and clothe them. It is what we *do* that counts. *Knowing* is not *doing*. We can have a knowledge of God's word, can understand it and ably present it to others, but this is not doing it ourselves. James (1: 21, 22) says: "Receive with meekness the implanted word, which is able to save your souls. But be ye doers of the word, and not hearers only, deluding your own selves." How many of us have deluded ourselves into the idea that we are God's most faithful because of our knowledge of the truth, when, if we would look at ourselves from the standpoint of actual practice, we would see "whited sepulchers" like unto the scribes and Pharisees! Does not Christ tell us that unless our righteousness exceed theirs we cannot be saved? (See Matt. 5: 20.) And does he not tell us that their trouble was in *saying* and *doing not?* (Matt. 23: 1-3.) But let us now look at the positive side and see what *well-doing* does demand. No one can be clothed with well-doing unless he is profoundly interested in his own salvation. This demands that he be a Christian, for no one can be said to do well in sin. It is not possible for Christ to say "Well done" to those who live and die in their sins. We are not doing well, then, unless we have gotten out of our sins and are striving to live the Christian's life. The publicans and harlots referred to above excelled the professing Jew only because they, when they heard John's preaching, turned from the evil of their way, while the professing Jew went on in his sins. (See Matt. 21: 32.) All the prayers of all the saints that have ever lived can never save us from our sins unless we turn ourselves from the evil of our way and do God's will. Never, therefore, can it be said of us that we are doing well if we remain out of Christ and do not the things he tells us to do to be saved. Then, after we ourselves are saved, it is not possible for us to ever be regarded by our Lord as doing well unless we are continually interested in the salvation of others and the extension of the cause of Christ in the world. Have not many of us grown weary in well-doing along this line? If so, does not our salvation depend on our repenting of our sins of omission and *doing* the things the Christian's life demands?

2. *The danger of growing weary.* The exhortation presupposes the danger. Some are naturally wavering and need to be continually exhorted, lest they grow weary. *Doing* implies *toil*, and we love *ease*. There are difficulties in the way as we strive to push onward and upward. The flesh had rather not overcome them, hence the danger of our quitting the fight. *Well-doing* demands sacrifices continually, and we are prone to selfishness. Often our labor seems in vain, and there is danger of becoming discouraged. God knows us, brethren, and we should take the medicine he prescribes, that our souls may ever be kept in perfect health. Here let us remember that it is our duty to do well. God has given us the ability to do well, and we owe it to ourselves. The purpose of our regeneration was that we might live unto God. It is inseparably connected with our safety. We are doing ourselves a miserable injustice when we build on the sand, when the rock is before us on which to build; and, remember, we build on the rock by "hearing and *doing*," and not by merely hearing and learning what the will of God is. It is the only life we can live and be really happy. It is the only life we can live that transforms the setting of life's sun into the dawning of that one eternal day of joy and peace. How foolish for us to fail to live such a life! This life of *well-doing* associates us continually with the higher order of beings—viz., with God, with Christ, with the Holy Spirit, and with the angels. Yes, all of this now and the unending day of joy after leaving this old world.

3. *The day of reaping.* "We shall reap, if we faint not." This reaping, as already suggested, begins even in this life. It is not possible to do good without obtaining good in the very act of doing well. God is with us and gives us the joy that is unspeakable even now. Then we reap in the affections of those we help and win to Christ. I would not take a million worlds like this for the love and tender affection that I have in the hearts of my many friends, made such by the little I have tried to do for them. But the full harvest comes beyond the tomb. When Christ shall appear, we also shall appear with him in glory and be like him. "Well done, good and faithful servant; . . . enter thou into the joy of thy Lord," will be one of the pleas-

ant zephyrs that shall be borne to our listening ears by the breath of his lips. Then our reward shall be graciously abundant and infinitely above our due and expectations. It is absolutely certain. The promises of Jehovah and the intercession and worth of Christ render it irrevocably sure.

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Bits of News.

Brother Riggs closed his meeting at Montebello on Monday night (July 11). Three were baptized, and one who had been scripturally baptized cast his lot with us.

We had a full house at Sichel and Altura last Lord's day (July 10), with one added by statement. We are looking forward with pleasure to our all-day meeting next Lord's day.

David's Sin—Its Consequences.

BY H. LEO BOLES.

The Bible is a book of instruction to the human family for all ages. It abounds in examples, illustrations, facts, and principles which are always appropriate and profitable for our study. Sometimes certain biblical instances are overworked and thereby made to teach something which was not intended. It seems that David's sin has suffered this fate.

After David sinned, and had made several unsuccessful efforts to hide it, and while reposing under the illusion that it was hidden, God sent his prophet to David and in a tactful way caused David to pronounce condemnation upon himself. The prophet then informed David that he was the sinner under consideration. Like a thunderclap came the distinct accusation: "Thou art the man!" When David was brought face to face with his sin, he said: "I have sinned against Jehovah." He makes full and frank confession of his sin and is truly penitent, and Jehovah forgives him. The forgiveness is freely bestowed and Jehovah loves him as before. Nathan announced to him that, while his sin was forgiven, the punishment could not be wholly averted; the eternal law of God must hold; he must still reap as he has sown.

So often the sin that a man commits will plague him and others long after it has been confessed and pardoned. The natural consequences remain unaltered, and other punishments are often needed to clear away the moral stain. David, all Israel, and the world must learn that no sin can be committed, and though it be pardoned, without reaping the dire consequences of it. Sin is awful and its consequences fearful. The only comfort and consolation that one can get out of the history of David's sin is that God will pardon sin.

The consequences of David's sin and its retribution came with awful exactness as predicted by the prophet. Listen how the prophet recites the catalogue of results which are to follow David's sin: "Now therefore the sword shall never depart from thy house, because thou hast despised me, and hast taken the wife of Uriah the Hittite to be thy wife. Thus saith Jehovah, Behold, I will raise up evil against thee out of thine own house; and I will take thy wives before thine eyes, and give them unto thy neighbor, and he shall lie with thy wives in the sight of this sun. For thou didst it secretly: but I will do this thing before all Israel, and before this sun. And David said unto Nathan, I have sinned against Jehovah. And Nathan said unto David, Jehovah also hath put away thy sin; thou shall not die. Howbeit, because by this deed thou hast given great occasion to the enemies of Jehovah to blaspheme, the child also that is born unto thee shall surely die." (2 Sam. 12: 10-14.) Notice these specific results: First, "The sword shall never depart from thy house;" second, "I will raise up evil against thee out of thine own house;" third, "I will take thy wives before thine eyes, and give them unto thy neighbor;" fourth, "Thou hast given great occasion to the enemies of Jehovah to blaspheme;" fifth, "The child that is born unto thee shall surely die."

The Bible record shows that all of these were fulfilled; David spends the remainder of his life bent under the weight of these consequences; humbled with a broken, contrite heart; taking his punishment submissively. The remainder of his life was spent under the shadow of the consequences of his sin. Penal suffering dogged his steps henceforth; the wheels of his life dragged heavily on; the bitter fruits of human woe were eaten by him. David's name has become almost a synonym for suffering for personal sins.

David, as an adulterer, was condemned to death by the law of Moses. "And the man that committeth adultery with another man's wife, even he that committeth adultery with his neighbor's wife, the adulterer and the adulteress shall surely be put to death." (Lev. 20: 10.) The law made no provisions to save the life of even a king who transgressed its precepts. However, it seems that the mercy of God stayed off this legal penalty; for the prophet said: "Thou shalt not die"—thou shalt not die that temporal death. Jehovah revokes the sentence of the law or dispenses with its execution; Jehovah grants him reprieve for the rest of his days.

No, God did not remove David from the throne, neither did he prevent his serving him; but remember that he did not escape the sufferings entailed by his sin. The retribution came with awful exactness through the misery and mourning over the sickness of his child. The child dies. Jehovah forgave David, but he did not give back his child from the grave. The dark tragedy of the defilement of his daughter by her brother is a part of the result of Jehovah's bringing evil against him. God forgave David, but he did not wash away the stain and guilt of this domestic pollution and make David's home as it was before. The rebellion of Absalom, with its hideous dishonor and his death, was a result of the evil brought upon David's house. Yes, God forgave David, but he did not withhold the humiliation that came upon David in his fleeing from his son. Even after David returned to his throne, his court became the scene of constant intrigues, of plots and counterplots. Amnon, his son, is dead, and Absalom, another son, is dead, and his son by Bath-sheba is dead. God forgave David, and David continues faithful to Jehovah, but his sons are not restored to him; he is a bereft father the remainder of his life. His ten concubines were openly defiled and David's household was brought into reproach before all Israel as a result of David's sin. David, all Israel, and all the people of earth to-day need to learn the lesson which Jehovah here teaches.

Publisher's Notes.

"The Model Church," by G. C. Brewer, is very helpful to the churches. Every member of the church should have a copy. Price, $1.

We have recently printed another thousand copies of "Character; or, The Making of the Man," by E. W. Carmack. This book, handsomely bound in ooze, sells for $1.50; neatly and substantially bound in cloth, for $1. This is one of the best addresses ever made, is elevating and uplifting, and should be read by all, especially by the young. We would be glad to have your order for the book.

We have just published a new edition of Nichol's Pocket Bible Encyclopedia. This book was compiled by C. R. Nichol and his wife, and enlarged by C. R. Nichol and J. W. Denton. Publisher, Mrs. C. R. Nichol, Clifton, Texas; 50 cents per copy. It contains much valuable information and will be of interest to all Bible students. It may be ordered from the McQuiddy Printing Company, or from Mrs. C. R. Nichol, Clifton, Texas. All orders promptly filled.

Georgia and the Far Southern Field

By B. C. GOODPASTURE

The Evils of An Unbridled Tongue.

"If any man thinketh himself to be religious, while he bridleth not his tongue but deceiveth his heart, this man's religion is vain." (James 1: 26.) "The tongue also is a little member" (James 3: 5), one of the smallest of the human body; but though small, it is capable of getting the mastery and exerting a pernicious influence over the whole life. If not restrained and guarded, it will ruin all the religion that one has. Like the little rudder, it turns the big ship whichever way it will, even in the midst of adverse winds and waves. Like a little flame of fire, it can kindle a great matter, start a conflagration, and do an incalculable amount of mischief. Ill-chosen, indiscreet, idle, meddlesome, malicious, untrue words may separate chief friends, breaks up happy families, inflame a whole district, or rend in two a congregation; because the tongue is a "fire," the "world of iniquity among our members," a "restless evil," and "it is full of deadly poison." (James 3: 5-8.)

It is like a wild beast which no man can tame, and is "set on fire of hell." The tongue, then, being such a powerful and unruly member, must be bridled, like an unbroken colt. The conditions which immediately follow indicate an unbridled tongue, and involve the necessity of a proper restraint.

1. If it is a babbling tongue, always at work letting out all its own secrets as well as those of others, and ever engaged to its fullest extent with all the gossip and scandal and slander of the neighborhood, it needs bridling. Solomon well said: "Where no wood is, there the fire goeth out: so where there is no talebearer, the strife ceaseth. As coals are to burning coals, and wood to fire: so is a contentious man to kindle strife." (Prov. 26: 20, 21.) The talebearer "soweth discord among brethren," and "Jehovah hateth" him. (Prov. 6: 16, 19.) The slanderous tongue is equally venomous. "Whoso privily slandereth his neighbor, him will I destroy." (Ps. 101: 5.) The citizen of Zion must be one that "slandereth not with his tongue, nor doeth evil to his friend, nor taketh up a reproach against his neighbor." (Ps. 15: 3.) Paul wrote: "Women in like manner must be grave, not slanderers, temperate, faithful in all things." (1 Tim. 3: 11.) The poet has well characterized slander:

> 'Tis slander;
> Whose edge is sharper than the sword; whose tongue
> Outvenoms all the worms of Nile; whose breath
> Rides on the posting winds, and doth belie
> All corners of the world; kings, queens, and states,
> Maids, matrons, nay, the secrets of the grave
> This viperous slander enters.

Much of the trouble and strife to which the race is heir comes through the tongues of gossipers and "go-betweens." When Eve took the apple, there was a tempter concerned; when the Philistines took Samson, there was a Delilah involved; when Saul slaughtered the priests, there was a tongue (Doeg's) concerned. The slanderous gossiper is an apostle of evil who preaches the gospel of discord and strife. Paul voiced his disapproval of those who "learn also to be idle, going about from house to house; and not only idle, but tattlers also and busybodies, speaking things which they ought not." (1 Tim. 5: 13.)

2. If it is an angry tongue, and speaks hot, cutting, and uncontrollable words of anger, and cools down only when its wrath is expended and its mischief done, it must be controlled. "He that is soon angry will deal foolishly" (Prov. 14: 17), and that usually with his tongue. "An angry man stirreth up strife; and a wrathful man aboundeth in transgression." (Prov. 29: 22.) "A soft answer turneth away wrath; but a grievous word stirreth up anger." (Prov. 15: 1.)

3. If it is a promise-making, and at the same time a promise-breaking, tongue—if its "yes" does not mean "yes" and its "no" does not mean "no," and if its word is not as good as its bond—it also demands attention. We must live "soberly and righteously and godly in this present world." (Tit. 2: 12.) No one can be godly without being like God, and no one can be like God without fulfilling his promises. The Hebrew Christians were assured that "he is faithful that promised." (Heb. 10: 23.) No one was ever disappointed through trusting in, and relying upon, the promises of God. One should not make a promise which he knows he cannot fulfill; to do so is to deal falsely. To break a promise which one can fulfill is to act dishonestly. Of course, some promises are made in good faith which, on account of some unexpected turn in affairs, cannot be made good; but such are not now under consideration.

4. If it is an "idle tongue," and has its play sometimes in punning and jesting on the Holy Scriptures, or by talking lightly and carelessly of deep and holy things, it should be guarded. With reference to all such, Jesus said: "Every idle word that men shall speak, they shall give account thereof in the day of judgment." (Matt. 12: 36.)

5. If it be a hypocritical tongue, and has the habit of quoting Scripture in secular and daily business for sinister, secret, and selfish purposes, perhaps at the same time engaged in some fraudulent transaction; if it flatter for personal gain and popularity, it demands restraint. "By thy words thou shalt be justified, and by thy words thou shalt be condemned." (Matt. 12: 37.) "Lie not one to another; seeing that ye have put off the old man with his doings." (Col. 3: 9.) "A flattering mouth worketh ruin." (Prov. 26: 28.) "Jehovah will cut off all flattering lips." (Ps. 12: 3.)

6. If it be a foul tongue which glories in the telling of impure jokes and obscene stories, it certainly should be bridled; and the bridle should be strong, equipped with the best of bits. In condemnation of all such, Solomon said: "Put away from thee a wayward mouth, and perverse lips put far from thee." (Prov. 4: 24.) On this subject Paul wrote: "Let no corrupt speech proceed out of your mouth, but such as is good for edifying as the need may be, that it may give grace to them that hear." (Eph. 4: 29.)

Finally, we should have ever before us the petition of David: "Let the words of my mouth and the meditation of my heart be acceptable in thy sight, O Jehovah, my rock, and my redeemer." (Ps. 19: 14.)

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Recent Happenings.

O. D. Bearden preached at Adairsville yesterday (July 17.)

Hugh E. Garrett has just closed a fine meeting at Union, near Valdosta, Ga. There were seventeen additions from all sources.

Last night we began a tent meeting on the corner of McLendon Avenue and Elmira Place. J. J. Reynolds conducts the song service, Don Hockaday teaches a Bible class in the afternoon for the children, and I do the preaching. The meeting begins with good prospects.

Don Hockaday, who preaches for the South Pryor Street Church, of this city, and Miss Anna Lee Baxter, Director of Music in Harper College, Harper, Kan., were married at the residence of Batsell Baxter, in Abilene, Texas, on June 30, Batsell Baxter officiating. Heartiest congratulations. "Whoso findeth a wife findeth a good thing, and obtaineth favor of the Lord." (Prov. 18: 22.)

You'll never have good friends unless you prove yourself to be one.

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EDITORIAL

Divine Forgiveness and Punishment.

BY J. C. M'Q.

Design is the order of the whole universe. It runs like a strand of gold through all the works of God; and whatever God does for man or requires man to do for himself, he has a purpose or design in it all. The proper use of punishment is right; the abuse of it is the most blighting and withering curse that has ever fallen on church or world. This abuse has grown out of the single thought that there is a purifying influence growing out of it; that it is a great factor in reforming moral nature; that it is disciplinary as applied to mind and heart. The idea that punishment purifies was conceived in hell; the devil is its father and sin its mother. If punishment purifies, then we should praise our redeemer and shout glory to the penal fires of hell. Punishment may control action until uplifting moral influences and teaching may be brought to bear on the heart of the transgressor which will lead him to hate and loathe sin. All purifying power is in God, Christ, and the Holy Spirit. They purify our hearts by entering in and dwelling there; and they enter by faith, not by punishment. It is faith in God and his word in the heart of the transgressor that leads him to confess his sin; the hardened sinner who has no faith in Christ is not conscious of sin and has no thought of confessing guilt for a violation of the law of God. Punishment does not reach the heart. The heathen on his post, the monk in his cell, wrapped in his hair clothing, with sharp-pointed tacks to pierce the flesh, with all their fastings, flagellations, and macerations, their hearts are not as pure as they would be if they mingled with their fellow men and sought to do them good in the *discharge* of life's *active duties*. All the punishment God inflicted upon Pharaoh did not purify his heart. God did not mean to make him love his people, but to control his action, and this he did. Christ, who was *pure*, suffered; Joseph, who was guileless and innocent, suffered; the *sinless* infant *suffers*.

All God's punishments are *beneficent*, looking to the good of the one punished. No earthly father who really loves his child has any thought of purifying his child by the use of the rod, but simply aims to control his action until he can fill his heart with principles that will lead him to hate wrongdoing. If the use of the rod *purified*, the wise father would use it on his child until he was sinless. God is not a tyrant, inflicting punishment simply to appease his anger, but he visits punishment on his children to bring them to a state of mind that they may see sin in all its hideousness and be influenced by his word to loathe it with all their hearts. David tells us the effect of affliction on his heart: "Before I was afflicted I went astray; but now I observe thy word." (Ps. 119: 67.) David again impresses the thought that through an understanding of God's precepts he was led to hate sin: "How sweet are thy words unto my taste! Yea, sweeter than honey to my mouth! Through thy precepts I get understanding: therefore I hate every false way." (Verses 103, 104.) That it is faith in God and not punishment which leads to reformation is clear from Amos 4: 6: "And I also have given you cleanness of teeth in all your cities, and want of bread in all your places; yet have ye not returned unto me, saith Jehovah." *Not one was reformed.* It was even so with the children of Israel when they were afflicted for forty years in the wilderness. Our only hope is in the gospel, which is God's power unto salvation, and not in punishment.

I have heretofore referred to David's sin and God's dealing with him. I sought to establish two facts, and only two facts—viz., God forgave David and retained him in the exalted position of king over his people. No proof of these facts is needed more than the simple narrative itself, and most certainly no wrong use has been made of the divine record in showing how God treated one guilty of a heinous crime. In so far as the effects which followed David's sin in the way of trouble in his family and otherwise are concerned, they in no way alter the two facts that God *wiped out* his sin and kept him on the throne. If a bad example was set before the young men of Israel in retaining David on the throne, just remember that God himself set the example and forever banish the thought of being more righteous than God. The naked facts are that in many cases the "consequences" which follow one who has violated God's law and has been pardoned emanate from man and not from God. These "consequences" are often due to a lack of forgiveness upon the part of man where God has forgiven. No doubt we are often more concerned about what the public will think than we are about the attitude God sustains to one he has pardoned, and thus we erect *public sentiment* as a standard of action toward one whom God has forgiven. When God pardoned David, was he not in "good standing" and fellowship with God? If the pardoned sinner is not also in "good standing" with us, we are out of harmony with God and, therefore, not in "good standing" with him. The one who has been pardoned of God is in "good standing" and full fellowship with all God's children, regardless of what the world may say or do. What *privileges* in the kingdom of God does Jesus Christ deny one who has been forgiven and cleansed from sin? Where is the law on the

subject? Unless we know that some privilege is denied by the Head of the church to such a one, will we not be making a law where God has made none, and is not such a course a dangerous thing? Should we make a law and label it "expediency" when there is no greater support for it than public sentiment? Shall public sentiment lead us to assume a different attitude toward a sinner forgiven than God himself sustains toward him? Is the denial of any privilege in the kingdom of God any part of God's design in the punishment for sin? I do not so understand the matter, so for this reason I hesitate to follow a course simply because public sentiment demands it. If repentance and reformation do not establish one in the grace, fellowship, and service of God, with all the powers and talents one possesses, then it seems to me forgiveness does not reach very far, because it is the use of man's talents and capacities in the service of God that enables him to overcome temptation and sin. While it is true that certain things were ordered of God to come upon David's household which caused him bitter grief, yet that is no proof that David's standing with God was not in *every* respect the same as it was before he sinned. Hence, whatever punishment may be inflicted on man for his sins, let it be inflicted by the Lord and not by man, especially by God's professed children. Let us strive to ascertain God's attitude toward a forgiven person, and then let that be our attitude toward that person. I verily believe that the subject of forgiveness needs to be studied and practiced more by professed Christians.

When I observe how universally gentle, kind, and merciful Christ was to the forgiven penitent sinner, I am afraid not to follow his example; and when I observe his terrible anathemas on the self-righteous Pharisees, I tremble for all who are pharisaical. The prodigal pleading to be as a hired servant, forgiven and restored to the favor of the father and the privileges of the family, stood accepted and approved of God, while the self-righteous elder brother did not.

The history of David's sin and God's dealing with him furnish ample grounds for comfort, consolation, and hope—viz., that God will forgive sin and retain the one forgiven in his service in the same capacity wherein he or she was a servant. David's writings furnish abundant proof that many did not forgive him and felt that he was lost beyond redemption: "Many there are that say of my soul, There is no help for him in God. But thou, O Jehovah, art a shield about me; my glory, and the lifter up of my head." (Ps. 3: 2, 3.) God is our comfort and our salvation.

How the Bible Is Lost To-Day.

BY E. A. E.

2 Chron. 34 and 2 Kings 22 tell of the beginning of the reign of Josiah, king of Judah, and the reformation which he wrought.

Among other things, Josiah, in the eighteenth year of his reign, ordered Shaphan, the scribe; Maaseiah, the governor of the city; Joah, the recorder; and Hilkiah, the high priest, to repair the temple.

Soon after Josiah began to reign he called for a collection of money in order to repair the temple. When the persons he had sent to attend to this matter "brought out the money" from where it had been stored, "Hilkiah the priest found the book of the law of Jehovah given by Moses;" and the margin says, "by the hand of" Moses. This, then, may have been the original copy of the law written by Moses.

Moses commanded the priest to place the copy of the law which he had prepared by the ark of the covenant (Deut. 31: 24-26), and the king was commanded to make a copy of it for his own use in order to "read therein all the days of his life," that he might fear and obey God and teach the people to do the same. (Deut. 17: 18-20.) Let us note here that the king first was required to read the law—first to practice the law, and next to teach it. The king was to set a good example and to lead the way in righteousness and godliness.

Printing was unknown, the law had to be transcribed, and there were but few copies of it at any time, and fewer still during the times of the wicked kings, for they kept no copy of it for their own use. They despised God's law, desecrated his temple, destroyed the sacred vessels of his service, set his altar and the ark of the covenant aside (2 Chron. 35: 3), and worshiped and served idols. In all this negligence and wickedness the original copy of the law could have been lost easily, and this one found by Hilkiah may have been that one. However this may be, the fact remains that the word of God, "the book of the law of Jehovah," was literally lost. How long it had been lost, we have no way of finding out, and it is useless to conjecture.

Would not the people of to-day be considered in a most shameful condition and wicked plight could not a single copy of the Bible be found among the rulers of the countries of earth, in a single home on the globe, and in any one of the houses and temples of worship in the land? While there are multiplied thousands of copies spread broadcast over the world to-day, the great and general sin is not studying and obeying it.

But while there were but few copies of the law at any time during the period of which I write, God made provision for his will to be taught orally. The priests were commanded to read it at the end of every seven years—the year of release—during the feast of tabernacles, to men, women, children, and sojourners assembled for the purpose of hearing it, that all might understand it and fear Jehovah, and that those who had not therefore known it might learn and obey it. (Deut. 13: 9-13.) God strictly and solemnly commanded parents to teach his word daily and diligently to their children, to retain it in their memory, and to meditate upon it day and night. (Deut. 6: 6-9.) Jehoshaphat sent his princes and the priests throughout all the cities of Judah to teach the law to the people; but they carried "the book of the law of Jehovah with them" (2 Chron. 17: 7-9), and taught it orally. Having found it, Josiah taught the law to the people by reading it to them. (2 Chron. 34: 29-31.) Ezra taught it in the same way. (Neh. 8.) Since there were no copies of the law in every man's home from which he and his family could read at will, priests, parents and others were required to remember it and to teach it to those who knew it not.

This is the law that was "written and graven on stones," but the New Testament is the law of the Spirit written on the tables of the heart. (2 Cor. 3: 1-11.) Since God required his people to remember the one, how much more does he require them to remember the other? In fact, the law of God cannot be written upon the heart unless it is first studied and retained in the heart, directing the thoughts and actions. The Psalmist declares: "Thy word have I laid up in my heart, that I might not sin against thee." (Ps. 119: 11.) The same is required of the people of God to-day. "Let the word of Christ dwell in you richly." (Col. 3: 16.) "Receive with meekness the implanted word, which is able to save your souls." (James 1: 21.) "And that in the good ground, these are such as in an honest and good heart, having heard the word, hold it fast, and bring forth fruit with patience." (Luke 8: 15.)

There are Bibles now in every home in the land; yet, in a sense, the word of God is lost to many. Some never study or read it; some read it for its history and literature; some, to pick flaws in it; some, to try to establish their religious theory, but not to learn and obey the will of God; and some, to make out a case against and to condemn others. To all such it is lost. The New Testament plainly

and clearly condemns all who "pervert the gospel of Christ" (Gal. 1: 7), corrupt the word of God (2 Cor. 2: 17), handle "the word of God deceitfully" (2 Cor. 4: 2), and make merchandise of the churches (2 Pet. 2: 3). The Bible is lost to-day to all "in whom the god of this world hath blinded the minds of the unbelieving, that the light of the gospel of the glory of Christ, who is the image of God, should not dawn upon them." (2 Cor. 4: 4.)

Josiah, having no copy of the law, was not familiar with the curses which it pronounced upon the rebellious and idolatrous people. He doubtless knew the general laws handed down from father to son. But the astonishment and great distress of the king upon hearing the law and the course he pursued show how little he and the people knew of the law and how far short they had come of keeping it. He realized the fearful punishment which must come upon the people as a result of departing from God. Shaphan must have read to the king Deut. 28 and other portions of the law setting forth the fearful consequences and punishment of sin. No one can read these now and the teaching of the New Testament in regard to the same without being made to realize how fearful it is to disobey God.

The way to find the word of God to-day is to purpose in heart and to will with all power of soul to do his will (John 7: 16, 17); to hunger and thirst after righteousness; to seek first the kingdom of God and his righteousness; and to go forward in practicing the truth as fast as it is learned.

A Good Letter.

BY F. W. SMITH.

I receive a goodly number of letters commendatory of my efforts in trying to teach the word of the Lord by mouth and pen; and since the one which follows speaks of the good work of others, too, I will let our readers see it:

Chattanooga, Tenn., July 3, 1921.—Mr. F. W. Smith, Nashville, Tenn.—Dear Brother Smith: When a fellow sees or hears something real good, I believe he should tell it, that its effect may do others good.

I enjoyed the day very much in Franklin, Sunday, June 19. First, your good sermon, calling attention to the lives of many of the great characters of both the Old and New Testament with respect to their sins, and how God dealt with them, and the remedy for sin in this day and generation. I, of course, enjoyed the other services of the church.

In a social way, I enjoyed the balance of the day, as my mother, four brothers, one sister, two sisters-in-law all met me in Franklin, and Brother Will Thurman and Sister Nora joined Brother John Jewell and Sister Alla in giving this bunch a real feed at Sister Alla's home. We all gathered around the long table and helped ourselves in "picnic style" to mutton, chicken, ham, salads, pies and cakes, and all such good things that we do not have at home every day.

Now what I have just related was my pleasure and isn't calculated to do anybody else much good; but on my return home I spent a week in Murfreesboro at work, and I had the pleasure of being with the church a few nights, as their minister, Brother A. B. Barret, was conducting a meeting. There were some features of the congregation that impressed me so favorably I wish to comment briefly on them. First, the song service began promptly at eight o'clock, and they sang those good, old, familiar songs, like "'Tis So Sweet to Trust in Jesus" and "Jesus Saves," and they sang these songs just like it was really sweet to trust in Jesus and as they realized that Jesus saves. So often we hear such songs and others sung in such a draggy way that we wouldn't know whether it was sweet to trust in Jesus or not or whether we really think Jesus saves or not.

Brother Barret impressed me as a devout man and impressive speaker in both the sermons I heard him deliver. His subjects were "That Worthy Name by Which We are Called" and "God's Three Covenants with Abraham," both of which could have been dwelt on an hour or even longer; but Brother Barret, in my judgment, used wisdom by speaking only twenty-five minutes each service. I believe the speaker who presents his message in a brief, concise way does more good than the speaker who preaches a good twenty to thirty-minute sermon, and then reviews the same subject-matter about fifteen minutes, and then holds his audience about five to ten minutes to sum up the entire subject-matter. One reason for my appreciating the brief speaker is that I believe women with babies and smaller children should have this consideration (especially during the extreme warm weather). Yours fraternally,

R. E. BAKER.

I am really proud of the author of this letter, and I will tell you why. A number of years ago "Rush" (as I still call him) went with me to Chattanooga to sing in a meeting with the Central Church; and, would you believe it, he got married. I knew that musical voice with his good looks and Chesterfieldian manners would sooner or later win the heart and hand of some fair daughter of Eve, and sure enough they did. And now he has an abundant use for that voice in singing midnight melodies to those twins. Yes, sir, he has two baby chairs, two baby plates, and has to use both of his knees as cushions when he sits on his front porch exhibiting his posterity. There is one thing in this letter that is cruel—viz., his description of that spread—chicken, ham, etc., etc.; and *I was not there.* All right, Rush, come to see us again, and be sure to take me along when there is to be such a spread.

TEACHER'S TESTAMENT FREE

The management of the Gospel Advocate has been fortunate in securing from Eastern publishers a shipment of the Teacher's Testament which we intend to distribute among our readers. To each subscriber who will send us a new subscriber at the regular subscription price of $2.50 we will send a copy of the Teacher's Testament absolutely free. This offer will be good for sixty days only. It is the most helpful Testament for the use of Sunday-school teachers, leaders, and scholars ever prepared. The Notes and Helps were edited and prepared by a joint Editorial Board of the foremost biblical scholars. The introductions were written by authorities of international reputation. The text is that of the American Standard Version—the latest translation—with proper names marked for pronunciation and the words of Christ emphasized in heavy-faced type.

Here are some editorial commendations:

The Baptist Teacher, Philadelphia: "The crowning feature is the wonderfully clear notes and comments at the foot of each page."

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AT HOME AND ABROAD

C. E. Holt reports a good meeting in progress at Wilson, Okla., one of the best oil towns in the State.

M. C. Kurfees is conducting a meeting at Jericho, a coun try church near his old home at Mocksville, N. C.

A meeting two days old at Black Oak, Ark., with two baptisms up to July 18, is reported by W. Curtis Porter.

S. F. Morrow preached for the newly organized Waverly-Belmont congregation last Sunday. One was baptized.

T. W. Croom is holding a meeting at Valdasta, Texas, at this writing. There had been five baptisms up to July 19.

Those congregations for whom Brother Haynes has labored should not only pray for him, but look after his relief.

W. N. Carter is conducting his fifth protracted meeting at Thornton, Texas. There had been eighteen baptisms up to July 21.

T. G. Curd reports four additions during an eight-days' meeting at Farmington, Ky. Brother Curd pronounces this a fine congregation.

When last heard from, James E. Laird was in a good meeting at Piggott, Ark., with three additions to date of writing and a fine prospect.

C. R. Nichol closed the meeting at Stewart Seminary, in Rutherford County, on Sunday. Seven were baptized. He is now in a meeting at Olney, Texas.

James E. Scobey will preach at Russell Street Church, this city, next Sunday. He has an appointment for Lewisburg, Tenn., the first Sunday in August.

From Otis J. Haynes, Hensley, Ark., July 15: "I am sick, in bad health, and not able to work. My family is in destitute circumstances. Will you pray for us?"

David Thompson closed an eight-days' meeting at Lynnville, Ky., on July 17. There was only one addition, but the church was strengthened along many lines.

E. C. L. Denton, a grand old soldier of the cross, who has spent sixty-two years preaching the gospel, is now living in Memphis, Tenn. He is approaching his eighty-fifth anniversary.

Coleman Overby reports an interesting meeting in progress near Dresden, Tenn., with three additions and others expected to obey the gospel. He goes next to the Mount Pleasant congregation, near Wingo, Ky.

A. B. Lipscomb preached to two large audiences at Grandview Heights, in Nashville, last Sunday. He will preach at the Powder Plant on next Sunday, and for the church at Olmstead, Ky., the second Sunday in August.

W. A. Record writes: "On July 17 I closed a two-weeks' meeting at Kirkmansville, Ky. In the true sense it was a revival. Five baptisms, one being a man over sixty years old. My next meeting will be at Bluff Springs."

D. Pennington, a veteran preacher, in changing his address from Downey, Cal., to Dallas, Texas, says: "I have been a reader of the Gospel Advocate for sixty-six years, and think it is the best paper published. I feel that I cannot be without it."

From Fred W. Chunn, Henry, Tenn., July 20: "I have just closed an interesting meeting at Puryear, Tenn. There were five additions to the church, and we trust that other good was done. This is a splendid little congregation, and its members seem to be working harmoniously together."

The following encouraging words come from one of our readers at Lawrenceburg, Tenn.: "The Gospel Advocate should be in every home. Brother McQuiddy's articles are fine, especially those on women entering politics and immodest dress. Long live the writers to contend for the truth!"

From J. G. Malphurs, Clarksville, Tenn., July 8: "The work in Montgomery County is doing well. T. B. Thompson begins a meeting at Oakwood on July 10. I am in a mission meeting at Grace Chapel, with good prospects, though the community is made up principally of Presbyterians and prejudice runs high in some families."

From E. L. Whitaker, Corinth, Miss., July 19: "I began a meeting at Water Valley, Ky., on the second Lord's day in this month, which closed on the third Lord's day, with one baptism and much good done otherwise. A. J. Veteto, of the Freed-Hardeman College, Henderson, Tenn., conducted the song service. The brethren were more than pleased with his work."

Willie Hunter, Route 1, Livingston, Tenn., writes that he will continue his evangelistic work in Tennessee through the month of October, and plans to go to Florida about the first of November. He would like to hold some meetings in that State. The editor commends Brother Hunter as a loyal and useful evangelist, and hopes that meetings can be arranged for him in Florida, especially since he is willing to labor in destitute places.

From R. H. Rogers, Terrell, Texas: "The church at this place and in this county seems to be doing well. I have been holding some mission meetings in this county. I was in a meeting at Hiram last week. I think we had some of the largest crowds I have ever preached to. I go to Myrtle Springs next week for a two-weeks' meeting. Then we are to begin at Hiram again and run two weeks. The meeting was postponed because of a Baptist meeting beginning at the same place. This was the Baptists' regular time for their meeting."

H. N. Mann, of Riverside, Tenn., furnishes a good example of how a Christian can most profitably spend a vacation. He writes as follows: "While taking a little rest from business matters at Red Boiling Springs, Tenn., I met with and preached for the brethren at their place of worship at eleven o'clock, July 10, and again at eleven and eight o'clock, July 17, and also preached each night through the week out four miles from the Springs at a Baptist meeting-house, known as 'Walnut Shade,' to good audiences and with good attention. Walnut Shade is near the home of C. H. Hagan, a son-in-law of the late Dr. Jenkins, whose life and influence were on the Lord's side and are yet speaking among his loved ones. I tried to do good in the name of the Lord, as well as rest some, on this visit."

Annie C. Tuggle, who is doing some very commendable missionary work among the colored people, sends us this very interesting report: "I feel greatly indebted to S. P. Pittman for his kindness in putting my work before his people, because I believe many of the white sisters and brethren have been waiting only for an opportunity in which to spread the gospel to the many thousands of my people who are yet in darkness and ignorant of the word of God. I should like to say just here that we realize that this work has been neglected, yet we do not wish to fold our arms and do nothing, but only ask you to help us help ourselves. Perhaps you would be interested to know that two precious souls have been translated from the kingdom of Satan into the kingdom of God's dear Son as a result of the house-to-house work, and these persons have had me to go out of the city at their expense to talk with their relatives concerning the way of salvation. There were no visible results, but I believe great good was accomplished. I hope some day in the near future that I shall be well prepared to go even to the most ignorant among us and enlighten his intellect, teach him the way of salvation and a good, honest trade, that he may be a useful citizen and inherit eternal life in the end. My address is 1039 Twenty-first Avenue, North, Nashville, Tenn."

J. H. Horton writes from Haleyville, Ala., July 13: "I should like to ask a few questions in the Gospel Advocate for the benefit of the churches of Christ in North Alabama. Why are the churches of Christ in North Alabama so careless about doing mission work? Will some congregations that are actually doing mission work tell us what they are doing, that others may be persuaded to follow their example in New Testament mission work? I know congregations that support their preachers while they are with them; but when the preacher cannot be contented to sit in a little town of fifteen hundred souls to preach just twice a week through the summer, when they could get out in meetings and perhaps lead hundreds to Christ in one summer, these congregations insist that they must make their own living while thus engaged. To get out, they sacrifice their living; to stay in they surely sacrifice their hope of eternal life. Brethren, what are those preachers to do? Should they secure schools to teach or entangle themselves in other work that will hinder them in the service of mission work while they see thousands die out of Christ? Something must be done, and that quickly, or many Alabama preachers are to be forced out of the field, and perhaps many congregations, to say nothing of the souls who are out of Christ, will perish. Let us hear from some of the congregations who are doing mission work, as well as from those who want to do it and have no preachers."

L. B. Jones is in a good meeting at Moulton, Ala.

Let all of his friends write to gladden Brother Wilkinson's heart. He has been sick for a long time and both needs and deserves encouragement.

The death of J. M. Joyner, at Hartsville, Tenn., on July 20, removes from this earth one of the finest Christian characters. The deceased was eighty-five years old, and had been active in the church for about sixty years. He was one of the elders at Hartsville. Brother Elam conducted the funeral services.

From W. M. Gammill, Carrollton, Miss., July 18: "I preached at Old Union, my home congregation, in Carroll County, last week, with ten additions. Will J. Cullum, of Nashville, Tenn., came on Saturday and will continue this week. We had a large crowd last night, notwithstanding three other meetings in opposition."

C. M. Gleaves, a faithful evangelist residing at Bellbuckle, Tenn., is greatly prostrated on account of the death of his noble wife. He wishes to express on this page his sincere appreciation of the many letters of comfort and encouragement that have come to him. Let us continue to pray for Brother Gleaves in his sad bereavement.

From C. W. Ing, Normangee, Texas, July 19: "I engaged Mr. F. L. DuPont (Baptist) in an eight-days' debate at Forreston, Texas, recently. The debate was well atended and all seemed to enjoy it. Mr. DuPont is a real gentleman in debate, and has probably had as many debates as any Baptist in Texas. I think there was much good done."

From J. W. Brents, Purdon, Texas, July 18: "I have been with the church at Pursley, Texas, in a two-weeks' meeting. Eight additions to date. Very large crowds in attendance. My next meeting will be with the church at Ida Lou, Texas. This is a splendid congregation, and I hope to do great good. Then my next meeting will be at Hartsville, Tenn., beginning on the first Sunday in August."

The following wedding invitation will be of interest to many of our readers: "Mr. and Mrs. A. J. Boedefeld request the pleasure of your company at the marriage of their daughter, Frances Virginia, to Mr. George Slaughter Bell, on Tuesday, the sixteenth of August, at eight-thirty in the evening, at their residence, 4708 Worth Street, Dallas, Texas. At home, 812 Waverly Avenue, Mount Auburn."

From U. G. Wilkinson, Comanche, Okla., July 18: "I am still at home; don't know when I will get away yet. I think I am improving in health. July 30 will be my birthday and wedding day. I will be fifty-eight years old, and have been married thirty years. Maybe some of the brethren will want to send me a birthday or wedding present. May God bless all his faithful children. Pray for me."

A. G. Freed writes: "The meeting at Union Grove, near Murray, Ky., continues with much interest. Two confessions last night. I am talking to the church at day and to the world at night. The house does not accommodate the people who are coming. I am here in a pretty country and among a fine people. I am under promise to be with the church at Middleton, beginning on the fifth Sunday in this month; at Gadsden, Tenn., the second Sunday in August; and at Henry, Tenn., the fourth Sunday in August."

From Earnest C. Love, Fresno, Cal., July 18: "The Fresno Street Church had two interesting and well-attended services yesterday. I go next Sunday to Chowchilla, where they will have an all-day meeting and dinner on the grounds. We have bought a house, in good condition, and will move it on the grounds very soon. In thirty days we have to raise seven hundred and fifty dollars, and would appreciate assistance very much. The house will have to be fixed a little before we can use it. There are some rooms that can be used for school and some for sleeping rooms."

From C. A. Buffington, Fort Deposit, Ala., July 20: "Last night marked the close of one of the very best meetings we have had in Fort Deposit. In spite of trying heat and much rain, splendid audiences assembled morning and evening to hear the plain, forceful, and logical gospel sermons presented by W. J. Haynes. These convincing sermons greatly strengthened the members and brought about seventeen additions—one from the Baptists and sixteen by confession and baptism. During the meeting Fred M. Little, of Montgomery, paid us a short visit. He took charge of the preaching service while here. We all learned to love him very much."

It has been suggested that a get-together meeting in the form of a picnic be held on the lawn of the Fanning Orphan School. Therefore an invitation is made by the Board of Trustees to the members of every congregation in or near Nashville to come and bring baskets of food and join in making the day a glad day and in becoming better acquainted with an institution that is, and of right ought to be, dear to the hearts of all good people. Old pupils of the school are especially invited to come and bring their children, husbands, or sweethearts. Friends from far or near will find a cordial welcome. The day selected is August 19. Route from Nashville: Out Second Avenue to Lafayette Street, then out Lafayette and the Murfreesboro pike four and one-half miles to the Couchville pike, then one mile on the Couchville pike.

From a member of the congregation at Macon, Ga., July 19: "The meeting of R. P. Cuff, with J. Bedford Beck, of Savannah, Ga., as singer, which closed here last week, seemed to greatly strengthen the church. Though there were none to make an open confession, still there were some that seemed to be greatly interested and became more enlightened to the true teachings of the Book of God. We had splendid sermons each night and very good attendance, considering the hindrance of rain several nights. The congregation here is not as large as some, but we always find the members coöperating together in trying to reach those who have never obeyed the gospel invitation. This year we had with us one of the strongest preachers that the church of Christ has—R. P. Cuff, from Nashville, Tenn. His work with the church has been fine."

From Frank L. Cox, Norman, Okla.: "I closed my work at Hollis, Okla., on the second Sunday in July. There were eight baptisms the last service. I did not like to leave that splendid church. They are without a preacher now. Some preacher would do well to locate there. I am coming back to Norman to work with the church and do some school work in Oklahoma University. I worked with the Norman church from February, 1918, until February, 1920. Brother Winterrowd has been with the church since that time. I am glad to say he has been doing good work here which will prove a stepping-stone for future progress. Let Christian parents who are contemplating sending children here to Oklahoma University please write me, that I may do what I can to assist the children in a spiritual way. Our protracted meeting will begin on the first Sunday in August, the Lord willing. My P. O. Box is 507."

From E. C. Fuqua, Fort Collins, Col., July 21: "I am now preaching under my tent in Fort Collins to fair audiences, and after one more tent meeting here will take the tent to Colorado Springs for a campaign of indefinite duration, the Lord willing. The work in Fort Collins is now beginning to get in position to grow as it should. Last Lord's day we completed the things that were 'wanting' in appointing elders and deacons in the Fort Collins congregation. Brethren Cook, Brittell, and Wharton were appointed elders; Brethren Healey and Thomas, deacons. The choice was unanimous, and I forecast a full and pleasant coöperation on the part of all the members. N. B. Hardeman is now preaching some powerful discourses in Denver. We hope to have him one night under the tent in Fort Collins. This is a most busy year in Colorado."

Texas-Oklahoma Department.

BY J. C. M'Q.

We are glad to announce that with this week's issue we begin the "Texas-Oklahoma Department" under the editorship of C. R. Nichol, of Clifton, Texas. He is an original and logical thinker and speaks boldly for what he conceives to be the truth. I think that our readers are to be congratulated on having such an editor to conduct the Texas-Oklahoma Department. T. W. Phillips and C. E. Wooldridge will actively assist him in the work. This age stands as much in need as any of its predecessors of men who will boldly and fearlessly teach the truth regardless of consequences. It is the duty of the editor to teach the word of God and leave the results with Jehovah. While I am sure C. R. Nichol will not deal in unpleasant personalities and will keep his department free from such, yet I am just as sure that where the truth is involved he will contend for it regardless of public sentiment. This is what we want, and this is what we shall all endeavor to do. He is a man who does things. He is active in whatever he undertakes. We are expecting him to accomplish much in the work and shall be very greatly disappointed if he does not. We bespeak for him the hearty support of the brethren in his field, and especially the support of the conservative, loyal preachers. Let us all work together to honor and glorify God and to extend the Master's kingdom on the earth.

QUERY DEPARTMENT

BY J. C. McQUIDDY.

Janie Thomas, Kanima, Okla., wishes an explanation of Luke 18: 34-36. The passages read: "And they understood none of these things; and this saying was hid from them, and they perceived not the things that were said. And it came to pass, as he drew nigh unto Jericho, a certain blind man sat by the wayside begging: and hearing a multitude going by, he inquired what this meant." Verse 34 refers to the things that were prophesied in the prophets which must be accomplished at Jerusalem. It was prophesied that Christ should be delivered up into the hands of the Gentiles, treated shamefully, put to death, and arise again the third day. The death and resurrection of Jesus Christ are always connected. Verses 35, 36 are so clear that they do not need any comment. ☼ ☼ ☼

S. R. Drake, of Columbus Junction, Iowa, in answer to a query, says: "I am obliged to you for the information concerning the text, Matt. 3: 16, in which you say: 'The revised Greek of the American Revised Version has in Matt. 3: 16, 'apo,' 'from;' in Mark 1: 10, 'ek,' 'out of.' The explanation seems to be reasonable, but a question still back of that is: Did not the translators of the American Version have as good opportunity to know the Greek as well as the American Revision Committee? I make no pretension to understand the Greek. I know of some affusionists who use this (American Revision) as a quibble. Sure, Jesus did go up "from" the water; but, according to the American reviser on Matt. 3: 16, there is nothing to show that Jesus was even in the water."

The Greek in all the texts I have examined in Matthew is "apo;" the Greek of Mark 1: 10 is "ek," "out of," in all Greek texts that I have examined. The Common Version gives this "out of," as well as the American Revised Version. On this point there is no difference. Of course, if he went up out of the water, he also went up from the water. He not only came up from the water, but he also came up out of the water. ☼ ☼ ☼

W. G. Padgett asks for an answer from the "Query Department" of the meaning of the word "rock" in Matt. 16: 18. "What is the rock?" is the vital question in relation to the passage. Romanists take the position that the rock is Peter himself. Not only do Romanists believe that Peter was the rock on which the church was built, but they believe that every succeeding Pope of Rome has in turn succeeded in some way in getting under the church and becoming its foundation stone as was Peter in the beginning. The other view—and, I think, the correct one—is that the truth that Peter confessed, "Thou art the Christ, the Son of the living God," is the rock on which the church is founded. To believe this truth with all the heart is to accept the truth of the Bible from the first word in Genesis to the last "amen" in Revelation. The word in Greek is not "Petros," but "Petra." "Petros" is masculine, while "Petra," the word used, is feminine, showing that it was on the truth, and not on Peter, that the church was built. Whatever the rock is, it is the foundation on which the church was to be built; this will not be questioned. It is also fair to presume that when the apostles went forth to found and build up the church, they would give prominence to the foundation, whatever it may be. When they went forth to preach, they did not preach Peter as the foundation of the church. They never required any one to believe in Peter, to confess him, or to be baptized into his name. They preached "Christ, and him crucified," and required men to believe in him, confess him, and be baptized into his name. This in itself should settle clearly and beyond dispute that the truth confessed by Peter, "Thou art the Christ, the Son of the living God," is the rock upon which the church was built.

A brother, who wishes his name withheld, asks for information, as follows: "Is it right for elders in the church to settle every matter that comes up in the church without asking all the members of the church their views of it? Please give all the scripture on the subject."

It is the duty of elders to tend, feed, and oversee the church. Of course they are to rule, not as lording it over God's heritage, but in a spirit of humility, realizing that he who serves most serves best. "Take heed unto yourselves, and to all the flock, in which the Holy Spirit hath made you bishops, to feed the church of the Lord which he purchased with his own blood." (Acts 20: 28.) "Tend the flock of God which is among you, exercising the oversight, not of constraint, but willingly, according to the will of God; nor yet for filthy lucre, but of a ready mind; neither as lording it over the charge allotted to you, but making yourselves ensamples to the flock." (1 Pet. 5: 2, 3.) In all matters it would be well for the elders to know the sentiment and wishes of the congregation in as far as possible. Things on which God has clearly spoken and legislated must be decided, however, according to the word of God, regardless of the sentiment of the congregation. The whole church should be brought to recognize the clear authority of the word of God. We learn that when the church at Corinth obeyed the command of the Holy Spirit to withdraw from the wicked transgressor who had his father's wife, the punishment was inflicted by the many. "Sufficient to such a one is this punishment which was inflicted by the many; so that contrariwise ye should rather forgive him and comfort him, lest by any means such a one should be swallowed up with his overmuch sorrow. Wherefore I beseech you to confirm your love toward him." (2 Cor. 2: 6-8.) In matters of expediency the elders should learn the sentiment of the congregation, and then do nothing that would bring a division in the church. All Christians will be willing to yield their preference in an expediency not fundamental to salvation. Christians who are properly instructed in scriptural things and love the word of God will cheerfully accept the decision of the elders in such matters without creating any disturbance over things that are not essential to obedience to Christ.

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J. S. Jones, of Senath, Mo., inquires to know the difference between the soul and the spirit. He says: "Please give me the difference in the soul and the spirit of man, if there be any. It seems that the soul of the wicked will die, but the spirit never dies."

I have never been able to make a clear distinction between the soul and the spirit. For the benefit of the querist, however, I am quoting the answer that Brother E. G. Sewell gave to this question some years ago, which appears on page 622 of "Questions Answered," by Lipscomb and Sewell. Here is the question and answer as given:

"Brethren Lipscomb and Sewell: I desire to ask you a question upon the following verse: 'For the word of God is quick, and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit.' (Heb. 4: 12.) This seems to me to imply a difference between soul and spirit. If so, what is the distinction?

We cannot undertake to tell with any degree of certainty what is meant in this passage by the word "soul." It is generally understood that in such passages as this the word "soul" means the principle of animal life which is possessed in common with all animals, and that the word "spirit" means that part of man which does not die when the body dies. This is as good an exposition as we know on the subject; and, whether right or wrong, it will affect no man's salvation either to receive or reject the interpretation. If we obey all the practical precepts of the word of God, we need not be uneasy about the distinction of soul and spirit. The word of God is sufficiently powerful to separate soul and spirit, and that much we are called upon to believe, and beyond that we need not be uneasy about the meaning. It is a blessing to us that the word of God plainly reveals all we need to know and does not burden us by telling us what would not do us any good if we did know it.

HOME READING

The Secret of Success.

One day, in huckleberry time, when little Johnny Flails
And half a dozen other boys were starting with their pails
To gather berries, Johnny's pa, in talking with him, said
That he could tell him how to pick so he'd come out ahead.
"First find your bush," said Johnny's pa, "and then stick to it till
You've picked it clean. And let those go chasing about who will
In search of better bushes; but it's picking tells, my son—
To look at fifty bushes doesn't count like picking one."

And Johnny did as he was told; and sure enough, he found,
By sticking to his bush while all the others chased around
In search of better picking, 'twas as his father said;
For, while all the others looked, he worked, and so came out ahead.
And Johnny recollected this when he became a man,
And first of all he laid him out a well-determined plan;
So, while the brilliant trifiers failed with all their brains and push,
Wise, steady-going Johnny won by "sticking to his bush."

—St. Nicholas.

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Studying Our Atmosphere.

When we look out in the morning to see what sort of weather we have, we seldom give the attention we should to our atmosphere.

The air we breathe is an envelope that surrounds the earth, and which is made up of many curious conditions, according to the seasons and time of the day or night, combined with other conditions caused by local surroundings.

We often speak of seeing a great many stars on a clear night, and some say more stars are in the sky than at other times.

The stars are not more abundant, but conditions make them more visible and much larger in appearance to the eye.

When we see lots of stars, the atmosphere is very free from clouds or mists; but there is a peculiar moisture in the air, and it usually indicates rain is not far distant.

When it is clear, and likely to be dry for several days, the stars are not so plainly seen, and they seem much smaller.

Moisture in the right condition will act as a lens and magnify to the human eye.

Our atmosphere becomes wonderfully disturbed at times, and this is the cause of severe storms.

When the barometer is low and the humidity is great, there is something brewing, and we may watch for some kind of a storm.

Storms vary greatly in intensity and extent. Some are general and cover a vast territory, and others are local and cover only a narrow territory and sometimes in spots.

Electricity plays a wonderful part in our atmospheric conditions; and when the terrible tornadoes and cyclones come, electricity aids in the wonderful destruction of property, and sometimes of life.

When we are out for a walk, it will be interesting to observe conditions closely. We may see some strange phenomena.

The writer, in company with a gentleman, driving in the country in a very hilly section, discovered a large whirlwind sweeping up across the fields toward the road being traveled. The horse stopped, and the whirwind crossed the road just a little way ahead. It was so powerful it had gathered up a lot of dead limbs from under trees, and these were thrown against a wire fence, and it produced a curious sound as these sticks were whirled and rattled on the wires.

A friend of the writer, walking on a road, saw a small whirlwind ahead of him, and it gathered up dust and formed it into a pear-shaped mass, and it produced a whirring sound, like a motor of some kind, and it rose straight up, and, when about fifty feet above the ground, burst with a loud report, and there was a bright spot or flash as it burst.

Another whirlwind gathered up grass and leaves, and came down across a field, and stopped near the writer, and it bounced up and down, and sounded as if a lot of paper boxes were being beaten together. It suddenly started and formed a small cyclone that did considerable damage.

It is best to keep a safe distance from a whirlwind. They contain electricity. They grow in strength as they become larger.—John T. Timmons.

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Bearing Defeat Gracefully.

All boys and girls like to play games, and, naturally, they like to win. It is impossible, however, for any one to be on the winning side all of the time. Sooner or later the best players and the best teams are bound to meet their match and to go down to defeat.

There are two ways, however, of meeting defeat. One way, and a way which is more common than it ought to be, is to get peevish when one is beaten, especially if he is beaten again and again. Who has not seen boys and girls become real down in the mouth and grouchy because the other side was winning at croquet or in some other game? Such boys and girls take it as a personal affront when an opponent can outplay them.

But there is another way to take defeat, and that is to meet it with a smile—that is, to congratulate the winner and to say: "You beat me fairly this time; but if you do it again, you've got to play harder than ever."

There is almost no way in which the real disposition and character of boys and girls is shown equal to that of the way they take defeat. Watch a boy or a girl playing games, see what they do and say and how they look when they have been beaten, and you know what the real inner life of the loser is. No one really likes a boy or a girl who does the baby act when defeated, but every one admires a good loser.

Over the gate of one of the New England athletic fields are these words: "May the best team win." In every game into which boys and girls enter this should be their desire: "May the best player win." It is possible to win on a fluke or mistake, but no one who is truly honest is satisfied to win that way. The player who has the real sportsmanlike quality in his make-up is the one who wishes his opponent to play his best, and desires to win only when he can clearly outplay him. Until he can do that he is willing to lose, but he is just as cheerful and good-natured in defeat as in victory.—The Visitor.

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Social Responsibility.

The writer may be pardoned a concrete illustration out of his boyhood recollections. There was in the town a poor, motherless, demented boy who ran the streets in rags, swearing and screaming as other boys and some men would tease and torment him and laugh at his pitiful anger and agony. What were the preachers in that town doing in those days? They were preaching abstract theological doctrines and warning us boys against going to the circus; but not a minister or elder or church member ever took any action or thought he had anything to do about that boy. There was not enough social Christianity in that town to care for him or even think about him. Such a thing would now hardly be possible in any Christian town, because we have developed a Christian sense of social responsibility for the welfare of the community as a whole, and not simply of the church members.—James H. Snowden, in "Is the World Growing Better?"

TEXAS-OKLAHOMA DEPARTMENT

BY C. R. NICHOL.

All articles, reports, orders for Gospel Advocate, and books, from Texas and Oklahoma, should be sent to C. R. Nichol, Clifton, Texas.

Publishers and Subscribers.

What is the relationship the publisher of a religious paper sustains to his subscribers?

There are papers published among us which are by us regarded as exponents of the truth in its fullness. We often speak of such papers as "our papers." We subscribe for such papers, assist in circulating them, and then feel free to criticize them.

If the publisher does not give us "value received" for the subscription price of the paper, there is no obligation resting on me to continue to subscribe for the paper.

But why do I subscribe for "our" paper, rather than papers which are recognized as exponents of the Methodist Church? As contrasted with the teaching of the Methodists, there are certain fundamentals in religion which I have espoused, fundamentals which I think need to be emphasized. "Our paper" features such doctrines, and because it contends for such things as I believe I subscribe for it—it is "our paper."

The publisher is obliged to furnish me the paper through the life of my subscription, and morally he is obligated to see that the polity and doctrine of the paper does not change through the life of my subscription. Should the publisher change his doctrine and affirmatively feature Catholic or Advent doctrine in the paper, he would have made a radical change, and morally be obligated to return to me the amount he received from me for subscription in excess of payment up to the time his paper changed doctrine and polity.

If the publisher pays a man to edit the journal entirely or in part, and the editor changes his views, or doctrine, the only course open for the publisher is to dismiss the editor and secure a man to edit the paper who is in accord with the doctrine and polity of the paper. Indeed, the editor should have the fairness to say to the publisher: "I am not in accord with the doctrine which this paper has espoused; your subscribers did not pay their money to secure such matter as I must, in meeting the demands of my conscience, write, and for that reason you will be put to the necessity of securing some one else to edit the paper."

Do you ask if such ties the paper, and if it would prevent investigation and growth on the part of the editor or publisher? No.

It would be wrong for the publisher to secure subscribers on the ground that the paper advocates certain doctrines, and immediately become the exponent of a doctrine at variance therewith.

When I see the name of a man frequently appearing in "our papers" with favorable reports of work he is doing among the churches, I conclude that such man is in accord, not only with the churches, but with the doctrine taught by the paper as well, and is worthy of "our" support. If he is not, and the paper knows it, it fails to protect its readers.

Some years ago a man labored among "us" as an evangelist in Texas, meeting with marked success in his work. His meetings were reported through the papers and he was much used; but it developed after a time that he privately taught that the kingdom was not established, that Christians were not really children of God, that Christians will be born of the Spirit in the resurrection. In short, his doctrine was a mixture of the truth on some points with the errors of Adventists, Christadelphians, and Russellites on other points. Through his private work he made disciples, became emboldened, and then "by request" would preach on such subjects. Result: Divided congregations, strife.

What was the duty of "our" paper through which this man had been reporting his work to its subscribers? Clearly, to warn the subscribers that the man was not in accord with the doctrine espoused by the paper and refuse to report favorably his meetings.

Again, if a minister—one of "our" ministers—should prove to be unworthy the confidence of the churches, and "our" paper is apprised of the fact, would the paper be warranted in reporting the work of such man through its pages?

In "our" papers I see the name of T. Q. Martin and his work reported favorably. I do not know Brother Martin personally, but I do not hesitate to recommend him to the churches for meetings. I do so on the ground of the favorable reports and commendations I see of him and his work in "our" papers. If he is not in harmony with "our" papers, and the papers know it, they should not have led me to think so, which they do by the favorable reports they publish.

There is an inter-relationship between the publisher and his subscribers. If you change your views, if you hold views not in accord with the doctrine espoused by the paper, you should not feel peeved if the publisher declines to publish your articles. You should remember I am paying for the journal because I believe the doctrine it has espoused, or because I wish to see articles presented in the defense of certain doctrine. I dislike to have other doctrine thrust on me.

Most religious journals graciously give men who may differ with them space to present their views, but they would not treat their subscribers right should they allow some man with other views than those the paper has espoused, and because of which it secured its subscribers, to occupy space continually, or be identified with the paper. The paper cannot rightfully thrust on its readers such doctrine, neither can it afford to give the man the prestige of its pages.

Should the time come when I differ radically with the things the Gospel Advocate has stood for through its life, the publisher will be doing his readers an injustice if he does not warn his readers and bring to an end my work on the paper.

In the Texas-Oklahoma Department there may at times appear things which I do not believe to be correct; but if there is that which I believe to be out of harmony with the great principles taught in the Bible, I will certainly criticize the article.

The Texas-Oklahoma Department of the Gospel Advocate is open for the criticism of any and all false doctrine. This will not be a spineless section of the paper. We are neither afraid nor ashamed to contend for the truth or criticize false teaching.

It is the wish of the publisher of the Advocate that the Texas-Oklahoma Department be made interesting as well as instructive, and to this end I wish to ask brethren in these States to lend me their assistance by sending to me reports of work as well as articles for publication.

J. B. Nelson, Dallas, Texas: "Five baptized in Ranger, Texas."

A. F. Thurman, Chillicothe, Texas, baptized five at Gilliland, Texas; one restored.

Oscar Smith, Houston Heights, Texas, baptized three in a meeting in Temple, Texas.

Price Bankhead, Duke, Okla., assisted in a meeting near Hollis, Okla. Three were baptized.

T. M. Carney, San Angelo, Texas: "Four identified with the congregation here last Sunday."

F. L. Young, Paris, Texas, reports thirty baptisms in the recent meeting conducted there by L. S. White.

Lee Warren, Wills Point, Texas, can be had for a meeting embracing the second and third Sundays in August.

J. W. McKinney, Ranger, Texas, has baptized three there since the meeting conducted by Cled E. Wallace closed in May.

W. D. Black, Holdenville, Okla.: "The meeting conducted here by Foy E. Wallace, Jr., resulted in twenty-five baptisms and seven restorations."

O. E. Phillips, Eastland, Texas, closed at Lovelady, Texas, with four baptisms. He reports that several preachers are needed in that section, as well as in many other sections.

K. C. Moser changes his address from Pritchett, Texas, to Wewoka, Okla. For the next year he will preach under the direction of the churches at Wewoka and Stuart, Okla.

George M. Rance, San Antonio, Texas, writes that the outlook for the establishment of a congregation at Poteet, Texas, is bright. He preaches for them once each month.

J. M. Childress, Bowie, Texas, baptized sixteen and restored fifteen at Healdton, Okla. In the meeting at Forestburg, Texas, there were three baptisms and one restoration.

J. W. Chism, Hillsboro, Texas, began a meeting in Lampasas, Texas, with an audience of twenty, but at the close of the meeting the audiences filled the five-hundred-capacity tent. Two were baptized.

C. A. Buchanan, who is being supported for all his time in mission work by the church in Cleburne, Texas, has assisted in five meetings since May where we do not have congregations. In the last meeting there were five baptisms. There are many congregations able to support a man in the home county, as does the church in Cleburne, Texas. They will. Before another twelvemonth has passed we will be reporting such work from a dozen counties in Texas.

Darkness.

BY S. WHITFIELD.

Darkness prevailed in the beginning before God created light.

Darkness is associated with sin throughout the Bible.

"And art confident that thou thyself art a guide of the blind, a light of them which are in darkness." (Rom. 2: 19.)

The world is in darkness, or sin. Even the majority of professed religious people, who think that they are walking in the light of the truth, are in darkness concerning many of the plain and important truths of the word of God.

"Who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son." (Col. 1: 13.)

The power of darkness is the great power of Satan or sin.

"And cast ye the unprofitable servant into outer darkness: there shall be weeping and gnashing of teeth." (Matt. 25: 30.)

From this passage we learn that the abode of the wicked, at last, will be "outer darkness." To be banished from God forever is to be in endless darkness. God and Christ are full of light, and to be away from them is to be in darkness—gross darkness.

Sin is darkness, and many sins that people commit they are ashamed to practice in the day, or light, and hence they are done in the night, or in darkness.

"But the day of the Lord will come as a thief in the night." (2 Pet. 3: 10.)

A thief likes to do his work in the night, for he can usually succeed better than he can in the day.

"Now from the sixth hour there was darkness over all the land unto the ninth hour." (Matt. 27: 45.) "When I was daily with you in the temple, ye stretched forth no hands against me: but this is your hour, and the power of darkness." (Luke 22: 53.)

While the Son of God, who was without sin and without guile, was dying from the hands of wicked men, from noonday until three o'clock there was darkness over the face of the earth. Such a terrible deed, while committed in the day by men, God showed that it belonged to darkness, or night.

"And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil." (John 3: 19.)

Here is the secret why people love darkness rather than light.

"For ye were sometimes darkness, but now are ye light in the Lord; walk as children of light: for the fruit of the Spirit is in all goodness and righteousness and truth; proving what is acceptable unto the Lord. And have no fellowship with the unfruitful works of darkness, but rather reprove them." (Eph. 5: 8-11.)

Those who are Christians were once in darkness and walked in darkness; but now, since we are children of God, we are to walk in the light, and have nothing to do with the evil works of sin and darkness. Let us walk in the glorious light of the gospel.

"This then is the message that we have heard of him, and declare unto you, that God is light, and in him is no darkness at all. If we say that we have fellowship with him, and walk in darkness, we lie, and do not the truth: but if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin." (1 John 1: 5-7.)

There is no darkness in God. He is full of light and truth; and to have fellowship with God, we must walk in the light; and our sins will be blotted out through the blood of Christ.

Now is the time to work; for the night will soon come, when we will not be able to work. So let us make good use of our time while the opportunity is before us.

Report From Texas.

BY GEORGE W. FARMER.

The meeting at Scurry, Texas, began on Saturday night before the first Lord's day in July and continued over thirteen days. Rain and the busy work season in finishing up the crops and canning and taking care of the fruit and vegetables hindered the meeting very much. Some services were rained out entirely. Yet in the face of all of these obstacles, we had good attendance and a good interest. There were eleven baptisms and one restored to the fellowship of the church, and others seemed to be almost persuaded. There are many fine people at Scurry, and the church is gradually working out and away from some old troubles and annoyances and getting upon a good, safe footing. Brother C. H. Black lives at Scurry, and he and family are loved very much and have the confidence and esteem of the people there. He is having a good influence for the church there. He was away from home in meetings, so I did not get to meet him.

I am now (July 20) in a meeting three days old at Crandall, Texas, with good prospects. I go from here to Fairfield, in Bedford County, Tenn., to begin there on the first Lord's day in August.

Send us a new subscriber.

SICK KIDNEYS MAKE LAME BACKS

Cause broken, unrefreshing sleep, and in many cases that tired feeling that makes it so hard to get up in the morning. They also cause loss of appetite, lack of ambition, and other troubles.

Hood's Sarsaparilla contains the medicinal herbs, barks, roots, etc., that strengthen and tone these organs, and relieve their ordinary ailments. Take it.

And if you need a laxative take Hood's Pills,—they work right.

Sore Feet?

Don't Worry. Here's a Remedy!

Hot foot bath. Dry feet carefully. Rub thoroughly with Eucapine Salve. Towel till dry. Then off to bed with a happy heart for your poor, sore feet will be better in the morning.

Eucapine Salve

Antiseptic Analgesic Antiphlogistic

(Prevents Infection)(Relieves Pain)(Allays Inflammation)

is a great comfort in cases of inflamed conditions of the skin and of the membranes of the air passages. 50c per 2 oz. jar, at your druggist's or by prepaid parcel post from the manufacturers. Full size jar free to physicians and quantitative formula supplied if desired.

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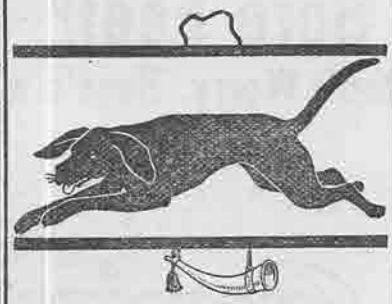

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or

THE TALE of THE TAYLORS

by

DeLONG RICE

"ALF and BOB TAYLOR, with their eloquence, their fiddles, and their fox hounds, have wrought for themselves a niche of eternal melody in the hearts of their country."

So states the author of this little book, which we present as the best product of the pen of DeLong Rice. Into one hour of reading he has gathered the strange and romantic story of the two most wonderful political campaigns of Tennessee—the thrilling tale of the happy comradeship and the life-long rivalry of the two famous brothers—a disclosure of the remarkable and heretofore unpublished incidents that attended the political division of the Taylor family—the wonder of "The War of the Roses" that attracted the attention of the world—and the truth about "OLD LIMBER," the peerless and now immortal fox hound that played the leading role of sentiment in the political campaign of last fall, from the Mississippi River to the Unaka Mountains.

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NASHVILLE, TENN.

Renew your subscription to the Gospel Advocate.

Echoes From East Tennessee.

BY GEORGE W. FARMER.

For the last two or three months I have been so busy with our work that I have not had time to report from this section, notwithstanding many of the brethren and sisters, interested in this gospel field, insist on our sending in the reports regularly.

After many months of persistent, prayerful efforts, hopeful and anxious waiting, and by the help resulting from the untiring efforts of our dear sister, Mattie Glenn, of Lebanon, Tenn., and our enthusiastic brother, Price Billingsley, of McMinnville, Tenn., it was made possible for us to have as good a tent outfit for this section as you will find anywhere. We now have it in use in full blast.

On the fifth Lord's day in May Brother R. C. White, with Brother J. D. Derryberry to lead the singing, began a meeting at Lenoir City, in Loudon County, a mission point. The meeting was carried over three Lord's days. As a result, seventeen brethren and sisters were got together and set to work and a hall was secured in which to meet. The same force then moved the tent to Niota, in McMinn County, and held a fifteen or eighteen-days' meeting, resulting in two baptisms and much good done otherwise. Brother White is now in a tent meeting at Athens, Tenn. We hope and pray for much good to be done in this meeting.

On the fifth Lord's day in May I got off from the Cleveland church, and, accompanied by a number of the brethren and sisters, went to Mount Bethel, twelve miles away. Here we had a fine audience, with two services, and dinner on the ground. Here we, in the long ago, had a good congregation, but it has all gone down and the old house is tottering. We are hoping to "rebuild the breaches in the walls" at this place.

On the third Lord's day in June Brother C. G. Vincent, of Knoxville, Tenn., and I exchanged places, he coming to Cleveland and I going to Knoxville. The Cleveland congregation was delighted to have Brother Vincent preach for it, and I was pleased to go to Knoxville. It was very pleasant to meet with the Knoxville brethren. At the eleven-o'clock service one brother decided to give up a man-made church and a man-given name and be a Christian only and just a member of the New Testament church.

On the evening of June 22 I began a series of discourses with the Cleveland church and continued till June 29, preaching at night and at 11 A.M. on Lord's day. The audiences and interest were good throughout. Seven were baptized, and one came into the fellowship of the church from the Christian Church.

Brother Gaston Collins has recently held a meeting at Dayton, Tenn.

The brethren at Graysville are building them a new house, more centrally located in the town.

At this writing I am in a good meeting at Scurry, Texas. I shall be away from the Cleveland work for three months or more. My meetings are now on hand.

Many meetings are needed in East Tennessee, but funds are running low.

SORES BOILS, CUTS and BURNS have been healed since 1820 with

Gray's Ointment

Sold by all druggists. Write for sample to W. F. Gray & Co., 716 Gray Bldg., Nashville, Tenn.

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Will Master You If You Don't Master Pain

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

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

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Girls! • Girls!! Clear Your Skin With Cuticura

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R. K. MORGAN, Principal
Morgan School, Petersburg, Tenn.

WHAT OF YOUR BOY?

His education and training and the development of his mind, body, and character depend on you, his parent. It is a grave responsibility, for there are so many antagonistic influences that come into play in a boy's life. As every boy looks back over his education and training, he can always point out some one influence, some one life, that has had a more profound influence. To thousands of boys this influence has been the guiding spirit, the personal association, and the inspiring character of Mr. Robert K. Morgan, principal of Morgan School for twenty-five years. He knows boy nature. The close personal associations which he has fostered between his boy students and himself, his carefully chosen faculty, his careful attention to the boy's work, his thoughts, his talents, and his special needs, have given great prominence to his school and have characterized the success that he has merited in successfully shaping the lives of thousands of youths at the shaping age.

A postal card to Mr. L. I. Mills, Secretary Morgan School, Petersburg, Tenn., will bring you a catalogue and full information about the school.

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In answering advertisements, please mention the Gospel Advocate.

To Be Rightly Used.

Not to be whiled away in aimless dreams,
But to improve ourselves, and serve mankind,
Life and its choicest faculties were given.
Man should be ever better than he seems,
And shape his acts and discipline his mind
To walk adorning earth with hope of heaven. —Selected.

Dasher Bible School.

BY EARL C. SMITH.

In 1915 the brethren at Dasher, Ga., because they wanted the Bible as well as the common school branches taught to their children by Christian teachers, built a schoolhouse and teachers' home, employed two teachers, and thus launched a work that has increased daily.

From the beginning there has been a growing demand for accommodation for boarding students. Finally, this demand has become so great that the board of trustees have taken upon themselves to ask the coöperation of the brethren in building a boarding school of standard rank. The results of this effort have, so far, been encouraging.

The following men and women (all of them competent in every respect for the work that they do) have been employed as a faculty for the next session of school; J. P. Prevatt, president; Earl C. Smith, dean; J. E. Boyd, T. C. Wisenbaker, Mrs. F. W. Fogg, and Miss Urrie Copeland. One instructor is yet to be selected.

The material equipment of the school consists of eight acres of land, a school building large enough to care for one hundred students, a large cottage for a teachers' home, a chemistry laboratory sufficient for high-school chemistry, and a small library. A home for students is being built, which is expected to be ready for occupation by October 1. A home for President Prevatt will be built as soon as the workmen can get to it. We shall do work from the first grade through high school and such of the college branches as we are equipped for doing. Instruction in piano will be given those who want it. There will be no charge for tuition, except for piano. Board and room will be furnished at twenty dollars per month of four weeks.

We believe the brethren in this section of the country can have in Dasher Bible School just the kind of school they want. The Dasher brethren have all but "emptied" themselves for this work. So far we have not been disappointed when soliciting the support of others, nor do we anticipate any disappointment in working our plans for the future. We expect to have one hundred students this year.

For information, write Earl C. Smith, Lake Park, Ga., Route 2.

Remember Dasher Bible School in your plans for school, in your prayers, and in your offerings.

The South Carolina Work.

BY TOMMIE NICKS.

Having been personally in touch with the South Carolina work, I want to commend it to the brotherhood heartily. Time and space will not permit all known facts; but I must briefly say the rapid growth of the kingdom in that State is due to the untiring efforts of our faithful and beloved brother, Thomas H. Burton, and his good wife, who two years ago turned from home, friends, and all that was dear to them of fleshly nature and went into this country they knew not. In faith and love they have labored, and are still laboring, with an eye single to the glory and honor of God and the advancement of his cause.

Their efforts have been crowned with success. They now have a congregation of from twenty-five to thirty live, working members, not only for their daily bread, but earnest workers in the Master's vineyard; and a lot has been bought, located in the central part of the city. The house is nothing elaborate or expensive, but is neat as can be in every particular, and shows the work of an economic mind. This building lacks about twenty-five hundred dollars being completed and clear of debt.

Now, friends, I feel that we stand in open shame before God if we fail to rally to the support of this worthy man and allow winter to come before this house is completed and made comfortable, as it will indeed be when finished. The harvest is ripe, but laborers so few. Let us pray that the Lord of the harvest will send more laborers. But listen, fellow pilgrims to eternity, let us be careful that we do not pray from "lips out." Remember, praying for a thing and not willing to dig into your little bank roll to help support it would prove about as successful as hunting bear with blank shells. So the reason the prayer of the "righteous availeth much" is because it stirs him from head to foot, "old pocketbook" and all.

Let us be willing, then, to at least stand firmly by those that have gone boldly into the harvest, as Brother Burton in South Carolina, Brother Cayce in Mississippi, and others, that we may be able to hear the welcome plaudit, "Well done," in that great and final day.

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Calotabs

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

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A LEOPARD CANNOT CHANGE ITS SPOTS

Mr. Dodson, the "Liver Tone" Man, Tells the Treachery of Calomel.

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

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

Don't take calomel! It can not be trusted any more than a leopard or a wild-cat. Take Dodson's Liver Tone which straightens you right up and makes you feel fine. Give it to the children because it is perfectly harmless and doesn't gripe.

In answering advertisements, please mention the Gospel Advocate.

Just a Smile.

The thing that goes the furthest
toward making life worth while,
That costs the least and does the most,
is just a pleasant smile.
The smile that bubbles from the
heart that loves its fellow men
Will drive away the clouds of gloom
and coax the sun again.
It's full of worth and goodness, too,
with manly kindness blent—
It's worth a million dollars, and it
doesn't cost a cent. —Selected.

Can a Bachelor Be a Scriptural Elder?

BY WILLIAM J. MILLER.

The knowledge of whether the apostle Paul was an elder, if, indeed he was one, should settle the question.

Paul was of the presbytery. He said to Timothy: "Neglect not the gift that is in thee, which was given thee by prophecy, with the laying on of the hands of the presbytery." (1 Tim. 4: 14.) Afterwards Paul said to Timothy: "For which cause I put thee in remembrance that thou stir up the gift of God, which is in thee through the laying on of my hands." (2 Tim. 1: 6.)

According to the two foregoing verses, Paul was of the "presbytery." Being of the "presbytery" was being of the "eldership." The term "presbytery" is synonymous with the term "eldership." Therefore, Paul was an "elder," as he was of the "eldership." If, as is supposed, he was a bachelor, a bachelor can be a scriptural elder. The Greek word for "elder," in 2 John 1, is "presbuteros." The Greek word for "presbytery," as in 1 Tim. 4: 14, is "presbuterion."

Following I will quote the first preceding verse from Wilson's "Emphatic Diaglott," also from Berry's "New New Testament," and from Waymouth's "Modern-Speech New Testament:

"Neglect not that endowment in thee, which was imparted to thee through prophecy with imposition of the hands of the eldership." (1 Tim. 4: 14, in the "Emphatic Diaglott.)

"Be not negligent of the gift in thee, which was given to thee through prophecy with the laying on of the hands of the elderhood." (1 Tim. 4: 14, in Berry's "New New Testament.")

"Do not be careless about the gifts with which you are endowed, which were conferred on you through a divine revelation when the hands of the elders were placed upon you." (1 Tim. 4: 14, in Waymouth's "Modern-Speech New Testament.")

An elder is not to have two or more wives, as was common under the law of Moses, but he can scripturally have one.

If a bachelor cannot scripturally be an elder, neither can a widower that has no children (Tit. 1: 6) scripturally be one.

Neither a childless widower, because of this situation, nor a bachelor, because of being unmarried, can be scripturally excluded from the eldership.

Abilene's Greatest Year.

BY BATSELL BAXTER.

In practically every respect the greatest year in the history of Abilene Christian College was brought to a close with the commencement exercises on June 7.

There were twenty-three graduates from the college, the largest in its history. The enrollment for the year has already gone over that for any previous year. The enrollment for the winter term was five hundred and thirty-eight students. The summer school has brought the total up to a hundred more.

Not only was the year just closed the most successful in number of students and in influence of the school, but it saw the largest faculty the school has ever had. There were nine separate departments of college work, each presided over by a Christian man with a Master's degree. In the point of finances, too, the school has made remarkable strides. During the year more than fifty thousand dollars has been spent on buildings and equipment.

The closing exercises were in keeping with the year, the fitting culmination of the banner year of the work here. The baccalaureate sermon was preached by Brother G. C. Brewer. The commencement address was delivered by Brother Carl A. Gardner, superintendent of schools at Bardwell, Texas. Both addresses were splendid. On Monday, June 6, was the homecoming. Speeches from old students featured the day. At noon a great barbecue was served to nearly two thousand people.

The school looks forward to the September opening with hope and pride. The faculty has been strengthened, new equipment has been added, and preparations are steadily going forward to take care of an increase in enrollment, such as has been a feature of every opening for the past eight years.

Ours must be a watchful and active repentance.—Keble.

Use MURINE FOR EYES
Irritated by Sun Wind Dust and Cinders
RECOMMENDED AND SOLD BY DRUGGISTS AND OPTICIANS
WRITE FOR FREE EYE BOOK. MURINE CO. CHICAGO

Report From Mississippi.

BY M. C. CAYCE.

Our tent meeting in Vicksburg began on Sunday, June 26, and continued until Sunday night, July 17, with preaching every morning and night. Interest and attendance were extra good. Thirty-one were added to the one body, including four who came from the "digressives" and publicly took their stand with us, promising to be governed in the future by only "what is written." Some of those baptized had been Methodists and some Baptists. Four made the confession at our last service on Sunday night and were baptized on Monday morning. The closing crowd was the largest we had, and filled all our chairs and some extra ones besides. The brethren are negotiating to buy a meetinghouse, well located, from the Episcopalians. I think they will succeed in closing the trade this week. If not, they have all agreed to buy a lot and build at once. I believe all the members have taken on new life and are aroused to the necessity of activity in our Master's work. There have been a few members who have met faithfully for Lord's-day-morning service in the Old Fellows' Hall the past several years, but they were making no progress. These, I am sure, are revived and are now determined to do something. As near as I was able to learn, there were about sixteen members who had held things together, and even a part of them were indifferent and negligent. Now with one mind and one heart they are determined to grow and develop the new babes in Christ. Paul Pullias, son of Brother C. M. Pullias, than whom I believe there is none better, led the singing, and did it well. Paul, being a real Christian boy, exerted a good influence over the young people. I wish we had more like him. The meeting, as a whole, I believe, was one of the best it has ever been my privilege to be in.

Vicksburg is a well-known historic town, with perhaps the finest national cemetery and park in the United States. Many people come from distant States to visit, and all tourists' tickets allow stop-over in Vicksburg. The Catholics and denominations have possession, and pure Christianity is little known. It is too bad we have so long failed to see and know the importance of work in such places. I hope to be able to render them further assistance.

It is good to know that others are becoming interested in Mississippi. Brother Andrew Perry, of Illinois, is rendering valuable assistance in this State; and Brother Will J. Cullum, of Nashville, Tenn., is here now for a month's work. He is preaching now at Old Union, and then will go to Ridgeland for a meeting.

On Monday, after attending to the baptizing and taking down and shipping the tent to Pearl, Paul and I came in the Ford to Oak Ridge, about eighteen miles from Vicksburg, and preached last night to a small audience. We will be here the balance of this week, and then go to Pearl. Any mail sent to me at any time to 352 East Fortification Street, Jackson, Miss., will be forwarded to me.

Vainglory.

BY J. G. ALLEN.

"For there are many unruly and vain talkers and deceivers, specially they of the circumcision." (Tit. 1: 10.) Then Paul adds: "Whose mouths must be stopped, who subvert whole houses, teaching things which they ought not, for filthy lucre's sake."

I have been studying the Bible for more than thirty years with a sincere desire to learn its teaching, and am glad that I can truthfully say that I have no desire to preach anything else than what I can find written in the Book. I have been made to realize many times that it is quite unpopular to stick closely to the Book, but I have set my face firmly against everything else whether it is popular or unpopular.

Webster says "vain" means "fruitless, unreal, conceited, showy, vacant, worthless." Now, with this definition, the question arises: How much service do I render just to be seen? Then how we busy ourselves at times just to make a show! And sometimes we preachers will send in a report and tell what a fine sermon we preached and how the people complimented us. Now, brethren, let us not be led away from the truth through flattery, but let us be humble and try to be of real service to others. Let us not become wise in our own conceit.

I recently read field reports from brethren in three different papers. Some of those reports caused me to feel sorry for the writer, because one could see but one item in the report—namely, "big preacher," and no Christ. And when I see a telegram from some brother reporting his work, I am reminded of a saying I heard when I was a boy: "That fellow is blowing his own horn." Brethren, let us not be guilty of vainglory; but let us, as the servants of Christ, deal in facts, and not give way to vain talking. The Lord says vain talkers' mouths must be stopped; and if you don't cease vain talk, you will die in unbelief.

Charles F. Aked says: "The best thing in this world is to preach to this world the gospel of Jesus Christ."

Adorable Colorado

for the Summer

—where Nature has provided for you towering snow-clad mountain peaks, awe-inspiring canyons, wondrous waterfalls, whispering pine and hemlock forests, myriads of wild flowers (beautiful beyond description in their riotous colors), enchanting lakes of emerald hues, and silvery-mirrored streams. These crave your presence, and through the handiwork of man all are made delightfully accessible.

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Reduced Round-Trip Tickets Throughout the Summer—
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"Bayer Tablets of Aspirin" is genuine Aspirin proved safe by millions and prescribed by physicians for over twenty years. Accept only an unbroken "Bayer package" which contains proper directions to relieve Headache, Toothache, Earache, Neuralgia, Rheumatism, Colds and Pain. Handy tin boxes of 12 tablets cost few cents. Druggists also sell larger "Bayer packages." Aspirin is trade mark Bayer Manufacture Monoaceticacidester of Salicylicacid.

The real danger to religion lies not in intellectual progress, the spiritual radicalism of Jesus, but in the selfish worldliness of Caiaphas.—E. F. Tittle.

DRESSMAKER MADE WELL

Followed a Neighbor's Advice and Took Lydia E. Pinkham's Vegetable Compound

Vernon, Tex.—"For three years I suffered untold agony each month with pains in my sides. I found only temporary relief in doctor's medicine or anything else I took until my husband saw an advertisement of Lydia E. Pinkham's Vegetable Compound. I mentioned it to a neighbor and she told me she had taken it with good results and advised me to try it. I was then in bed part of the time and my doctor said I would have to be operated on, but we decided to try the Vegetable Compound and I also used Lydia E. Pinkham's Sanative Wash. I am a dressmaker and am now able to go about my work and do my housework besides. You are welcome to use this letter as a testimonial as I am always glad to speak a word for your medicine."—Mrs. W. M. STEPHENS, 1103 N. Commerce St., Vernon, Texas.

Dressmakers when overworked are prone to such ailments and should profit by Mrs. Stephen's experience.

Write to Lydia E. Pinkham Medicine Co. (confidential), Lynn, Mass., about your health. Your letter will be opened, read and answered by a woman and he.l in strict confidence.

To Reduce Fever
Relieve Headaches
and Neuralgic Pains

Use

Safety Aspitone First

Aspitone is very efficient and absolutely safe to use as it **does not depress the heart** even in extreme cases of debility or weak heart, neurasthenia or anaemia. Manufactured by a formula in use by leading physicians generally. 19 parts pure Aspirin, 1 part pure Caffeine, 4 parts excipient, in convenient tablet form. 35c per package at your druggists or by mail from the manufacturers, **Piedmont Laboratories, Inc., Clinton, S. C.**

Church Furniture
WORK OF THE HIGHEST QUALITY
AT REASONABLE PRICES
Write for Catalogue
BUDDE & WEIS MFG. CO.
JACKSON, TENNESSEE

FIELD REPORTS

Montgomery, Ala., July 15.—I have just closed a good meeting at Opp, Ala. Ten were added. Seven obeyed and three were restored. Brother Grider was with me in the meeting and was helpful in many ways. The brethren there are earnestly contending for the faith.—J. H. Hines.

Kitchener, Miss., July 18.—I am in a good meeting at Kitchener. No additions to date, but interest is good. Brother J. A. Perry is in a meeting near here (twenty miles north). One confession Saturday night. I will be busy until October. Brethren, pray for the work in Mississippi.—H. D. Jeffcoat.

Belmont, Miss., July 18.—I closed a week's meeting at Dennis, Miss., on Saturday. We had large audiences and good interest at each service. Four precious souls obeyed the gospel. We began here at Belmont yesterday, with large congregations both morning and night. We expect a good meeting.—J. T. Harris.

Athens, Ala., July 18.—I closed a fine meeting at Tanner, Ala., on July 16, with eight confessions and two restorations. I am now in the midst of a good meeting at Oakland, five miles from Athens. This is the home of Brother Hodson, who is a proclaimer of the word. I will be busy in meetings until some time in October.—Thornton Crews.

Louisville, Ky., July 20.—Last Sunday I was at Van Buren and Shelbyville, with good interest at both places. We have much opposition at Shelbyville. The Pharisees and Herodians have joined hands against us, but I rejoice to know that Jehovah is with us. I shall move to Shelbyville next week to look after the work of building up the congregation.—R. A. Craig.

Lake Park, Ga., July 12.—I was forced to close an eight-days' meeting at Pinetto, Fla., on June 26. Good interest throughout, but no additions. On July 10 I closed a meeting at Welcome Hill Church, near Quitman, Ga. Three were baptized, and one brother reported that he was saved from despair. This church is not doing things very fast.—Earl C. Smith.

Dibrell, Tenn., July 18.—Brother F. C. Sowell, of Columbia, Tenn., began a meeting here on July 10 and continued it till last night, preaching day and night to large and interested audiences with a bountiful dinner on the ground each Sunday. Six women and girls obeyed the gospel, with a promise of Brother Sowell to preach for them sometime next year.—P. G. Potter.

Livingston, Tenn., Route 1, July 19.—I closed a meeting at Samaria, in Putnam County, yesterday, at the water, with eight added—five by baptism and three by confessing their sins. Large crowds throughout. The meeting only lasted eight days. I am now in a meeting at Bethlehem, six miles from Samaria. I go from here to Antioch, five miles from Cookeville. All these places are in Putnam County.—Willie Hunter.

Kennett, Mo., July 18.—Brother C. L. Wilkerson and I closed our meeting at Tuckerman, Ark., on July 10. We had thirty-one additions. The church is not yet a year old, but has a membership of over fifty. We shall return there another year. Brother M. S. Mason and I are here in a good meeting, which is a week old. We have had twelve additions, and many more are expected. We will close here about July 28; then I go to Melbourne, Ark., with Brother Wilkerson.—Charles F. Hardin.

Wichita, Kan., July 14.—Last September I set in order the congregation at Rocky Ford, Col., where several active brethren located. They meet in Moose Hall. On the first Lord's day in August our tent meeting there will begin. We need help in this meeting in the matter of song service. Won't some good brethren spending that time in Colorado spend some time in visiting the meeting and thus add strength to the work and give glory to God? As to any other information, write George Grenard, Swink, Col., or me.—Clayton Gall.

Texarkana, Ark., July 18.—The first fruits of the Central congregation's mission work was manifested at Eylau, six miles southwest of Texarkana. This congregation was disrupted some eight years ago with modern innovations. As a result of one week's labor, some twenty noble souls agreed to keep house for the Lord "as it is written." Brother Jones and I began at Nash last night, with the house full. We go next to Boyd, Ark., a mission point, where we hope to establish a congregation. The zeal of the local Central congregation is certainly commendable. Homeless, few in number, and poor in worldly goods, the night services are suspended and almost in a body they support us in this great mission work.—J. E. Wainwright.

Remmel, Ark., July 18.—Brother S. C. Garner, of Bakersfield, Mo., began a series of meetings at this place on July 2 and closed it on July 14, with thirty-nine additions to our congregation. Twenty-eight were buried with the Lord in baptism; eleven confessed their faults and were restored. The church was greatly encouraged and edified. It was one of the greatest meetings we have had for years. Brother Garner surely did his work well, and we count ourselves fortunate in securing a promise for his return next year. Brother Wilson is now in a meeting at Johnstown, two miles from here. The interest and crowds are fine. There has been one baptism to date. Brother C. A. Northcut is doing a fine work just east of us. We think he will succeed in building up a good congregation over there, having had several additions to the one body recently.—W. R. Cox.

Sedalia, Mo., July 18.—The work in this city in many ways moves on well. We baptized another yesterday, this day being our of our busiest days. Two services at the tent (morning and night), one at our little mission church house in the afternoon, then the baptismal services at the water's edge. Good and soul-inspiring services at Berea, near Slater, on the first Sunday and at night. I got a letter to-day from Brother W. W. Slater, who is in one of the best meetings of his life at Atkins, Ark. If I could have had as faithful, God-fearing, self-sacri-

ficing colaborers in the past as I have found in Brethren E. P. Watson, W. W. Slater, and Roy H. Lanier, God alone knows what we might have been able to do in this virgin mission field by now. I must not fail to refer to many dear souls who have aided us in a financial way. God is blessing me through all of these avenues. May he still bless!—S. W. Bell.

Buffalo, W. Va., July 12.—Within the last four months I have received personal support to the amount of $115. This includes all the help I have received here and from other places during that time. I am very thankful indeed. May God bless and prosper all my helpers. I have also received help on the meetinghouse to the amount of $105.06. This has been properly applied. Most of this was received sometime ago and was used in reducing the amount of our last lumber note. Please see previous copies of the Gospel Advocate. On account of my physical condition I am anxious to lift that note by the first of August at the very outside. Until it is paid, I cannot pay for treatment for my ailment. I am in a dangerous condition, and I certainly do think that I have friends enough to help me out. I would not ask this, but it is a case of absolute necessity. We have exhausted our resources in building the house. In sending money for the house, please add something for me personally. Address me at Buffalo, W. Va., Box 81. When we get through here, we mean to help those papers that have helped us in our distress. The Advocate has done nobly and well. It is one of our very best papers. I have carefully examined "Queries Answered," by Lipscomb and Sewell, edited by M. C. Kurfees, and no better book outside of the Bible was ever published. Order a copy and post yourself. You need this book.—F. P. Fonner.

Montgomery, Ala., July 17.—We have additions nearly every service at the Catoma Street Church. On Sunday evening, July 10, there were four confessions, and three placed their membership with us. Some are to be baptized to-night. Our visible results for the first half of 1921 show fourteen added to the congregation by placing their membership with us and twenty-eight baptized, making the congregation increased by forty-two. Our midweek prayer meeting is a means we have of developing the young men into public leaders and teachers. The sisters are doing a good work by looking after the needy and visiting the sick. We have the young people meet on Saturday evenings to study the Bible lesson for the following Lord's day, which is good for them socially as well as spiritually. The church agrees to pay the expenses incurred by any brother in preaching at missions. So we are sounding out the word to regions about the city. We are glad to report that Selma has "gone over the top" in raising their initial payment of one thousand dollars cash payment. Now we are off to meet the semiannual payment of five hundred dollars and interest, which will require a little more than one hundred dollars per month. We are sure this will be taken care of. Fort Deposit, thirty-three miles south of Montgomery, is having a successful meeting, with Brother W. J. Haynes doing the preaching. Brother J. H. Hines, of Highland Park Church, was at Opp, Ala., last week. Brother Hines also spent three days preaching at Selma two weeks ago, to the edification of the little congregation there. I will be in a mission meeting near Wetumpka during the coming week. When everybody is busy, we are happier, and still there is more to do than we all can do. We need more preachers who have to preach, not more of the kind who are out of something to do. South Alabama is a great field.—C. E. Holt.

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That the sun never wearies in shining, nor the fountain of flowing?

That in Christ Jesus alone is a hope that never disappoints and never fails?

That the only legacy which our first parents handed down to us, and which we all possess, without distinction, is sin?

That when we neglect God's word and God's worship it always results in decay and failure and sorrow for individuals as well as for nations?

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FIELD REPORTS

Normangee, Texas, July 16.—I closed my meeting at Macey on Thursday at the water, with thirty-five additions to the congregation. Twenty-five were baptized, six were restored, and four who had been members elsewhere identified themselves with the Macey church. I began a meeting near Iola, Texas, last night, with a very good crowd, and we are hoping for a good meeting. This is the only congregation in Grimes County.—C. W. Ing.

Nashville, Tenn., July 21.—On the second Sunday in this month I preached at Lynnville, Tenn. That congregation seems to be earnestly engaged in the work of the Lord. They have well-attended Bible classes. The congregation assembled for worship was large, almost filling the house. They gave me good attention, and I hope to have impressed a good gospel lesson of love with a pure heart upon them, that may result in their growing strong in the Lord and the power of his might. In the years of 1890 and 1891 I preached many times for this congregation, which met them at old Lynnville, now called "Waco." Very few who heard me preach then this congregation, which met them at Lynnville these latter years. Nearly all have passed over the river. They rest from their labors, and their works follow them. During my stay in Lynnville I was most hospitably entertained by Brother R. L. Wagstaff and family. This is not the first time I have been entertained by them, and I wish it may not be the last time I may be permitted to sleep under their roof. One of my Murfreesboro pupils, who was Miss Ida Wagstaff, is a member of the family. The third Sunday was my day to preach at home—Lawrence Avenue; but I gave way to Brother C. M. Gleaves, who preached a very good sermon at 11 A.M. At the close of his sermon his only brother came forward, and, as soon as arrangements could be made, he baptized him, after which the Supper was attended to, and the congregation was dismissed. I preached at night.—James E. Scobey.

The Son died, not because the Father was unwilling, but unable to save them otherwise.—W. S. Dewstoe.

The Let-Alone Theory.

BY J. G. MALPHURS.

James E. Chessor's exposition of Gamaliel's "let-alone" theory in the Gospel Advocate of June 23 is timely and to the point. It should be read and re-read by the many good people who believe that the day of controversy is over, that debates are an injury. Brother F. W. Smith also had a splendid article about honorable controversy in the Advocate. We often meet with a brother these days who has complaint against a certain religious journal because of too much argument. It is well for us to note a few points on religious discussion.

1. Christ debated with the Jews. (John 8.) Not only did he argue with them, but he spoke in plain terms, at one time telling them that they were of their "father the devil."

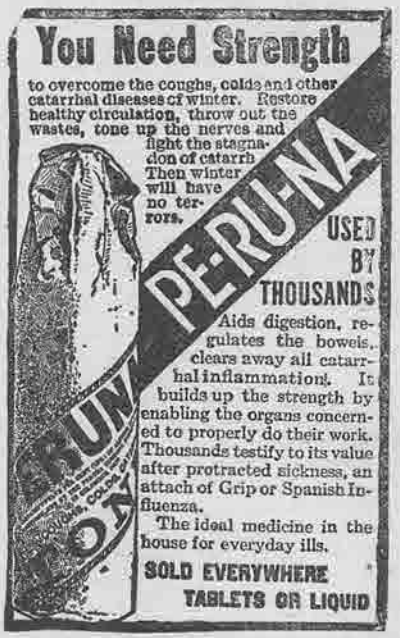
2. Stephen not only debated with the Jews, but he accused them of being "stiff-necked and uncircumcised in heart and ears." This seems to be rather strong language, yet the church thrived well under it. If some "pussy-footed" brethren had been there, their sense of ethics would have been shocked.

3. Jude strictly charged Christians to "contend earnestly for the faith which was once for all delivered unto the saints."

4. Christianity shines better when its truths reflect against error. Where would Protestantism be to-day had Luther been "tender-footed?" Is it not a fact, brethren, that the church thrived better when sectism had to meet in honorable discussion such men as Campbell, Franklin, Lipscomb, Harding, and others?

5. Occasionally we hear some complaining that there is too much disputing in the Advocate. That occasionally some brother does not use the best of words we do not deny, but that there has been too much *honorable controversy* we dispute. Thirty-five years ago the "digressives" thought that the Advocate was disputing too much about the organ in the worship, yet we who have remained scriptural in our worship must thank the Advocate for its stand. Where would we be to-day, brethren, had not the Advocate contended "earnestly for the faith?" Nashville and Tennessee in general would doubtless be far overwhelmed with innovations and doctrines of men, as the churches in Ohio and Cincinnati.

6. In conclusion, let me say that the church of Christ has no worldly attractions to draw the people, as the sects have; but we do have the gospel, which is God's power, and we must *teach it, live it,* and *defend it* (Jude 3), or we shall be swallowed up in sectarianism. When honorable *controversy* loses favor with the church, the devil is pulling his longest and best string.



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THE TONGUE TO BE BRIDLED
AND
THE WISDOM THAT IS FROM ABOVE

(James.)

For in many things we all stumble. If any stumbleth not in word, the same is a perfect man, able to bridle the whole body also. Now if we put the horses' bridles into their mouths that they may obey us, we turn about their whole body also. Behold, the ships also, though they are so great and are driven by rough winds, are yet turned about by a very small rudder, whither the impulse of the steersman willeth. So the tongue also is a little member, and boasteth great things. Behold, how much wood is kindled by how small a fire! And the tongue is a fire: the world of iniquity among our members is the tongue, which defileth the whole body, and setteth on fire the wheel of nature, and is set on fire of hell. For every kind of beasts and birds, of creeping things and things in the sea, is tamed, and hath been tamed by mankind: but the tongue can no man tame; it is a restless evil, it is full of deadly poison. Therewith bless we the Lord and Father; and therewith curse we men, who are made after the likeness of God: out of the same mouth cometh forth blessing and cursing. My brethren, these things ought not so to be. Doth the fountain send forth from the same opening sweet water and bitter? can a fig tree, my brethren, yield olives, or a vine figs? neither can salt water yield sweet.

Who is wise and understanding among you? let him show by his good life his works in meekness of wisdom. But if ye have bitter jealousy and faction in your heart, glory not and lie not against the truth. This wisdom is not a wisdom that cometh down from above, but is earthly, sensual, devilish. For where jealousy and faction are, there is confusion and every vile deed. But the wisdom that is from above is first pure, then peaceable, gentle, easy to be entreated, full of mercy and good fruits, without variance, without hypocrisy. And the fruit of righteousness is sown in peace for them that make peace.

CURRENT THOUGHT

The Preacher and His Announcements.

If you make your announcements in a low tone, it is tantalizing to the natural curiosity of people. If you are going to make announcements, speak so that you may be heard. Use as loud a tone as you do in preaching. Some of my former parishioners are smiling at this, but I will say why. The preacher ought not to be required to announce. Use a bulletin board or bulletin or secure an announcer with the voice of an auctioneer and good terminal facilities.

Some preachers and laymen evidently believe in eternity, for they take forever in making an announcement. They must announce about a number of things that do not need to be announced about. They must comment on the announcements. They are persuaded by officials of various organizations to give special emphasis to their important meetings. From the effort to emphasize everything, nothing is emphasized. The mere announcement of an affair should be emphasis enough; for if a matter is not important, it should not be announced at all. The worst feature of all is the frame of mind of your hearers when you do at last begin preaching. They have inwardly gnashed their mental teeth until they had rather devour you than the sermon.—Wesleyan Christian Advocate.

If all modern churches were enjoying the simple New Testament plan of worship with its freedom from cant and ceremony, the matter of making announcements would be a comparatively simple task. It would be only necessary to call attention to the work of the church itself, and proper emphasis could be made without being tedious. But there are now so many subsidiary and kindred organizations attached to the modern church that, to do them all justice, the real good of the church is often sacrificed. What, with "Ladies' Aids" and Christian Endeavor Societies and this and that and the other program to be featured, is left for the church to announce? Instead of the "tail wagging the dog," we should get back to the New Testament ideal, feature the 'pillar and ground of the truth," place its interests above all others. Then we may discover how easily announcements can be made decently and in order.

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Psycho-Analysis and Hell-Fire Preaching.

Psycho-analysis is the latest fad among the sciences. Without discussing here its merits or its demerits, it is interesting to consider one particular in which the psycho-analyst and the old-fashioned evangelical preacher agree. It pays to give attention to one's sins. The psycho-analyst says that so long as perverted desires are concealed in the bottom of our minds and half forgotten, they constitute a continual moral menace to us. If they are brought out into the light of day and given their just sentence, they will soon be robbed of their power. The old-fashioned preacher thought that it was worth while to preach against sin. Sinners in the past were made to tremble in the presence of an angry God. Too many modern preachers have thought that a true and adequate psychology of virtue lay in directing the thoughts toward the beautiful. Without knowing it, many of these modernists have practiced Christian Science on sin, if not by denying its existence, then by completely ignoring it as a factor in indivdual and social life. It is forever true that the approach to the soul's deepest problems is only along the pathway of an honest facing of the sinfulness of the perverted instincts and desires.—Christian Century.

The fondness which some people have for high-sounding phraseology is remarkable. It seems that the only way in which you can get them interested in the great soul-saving truths of the Bible is to depart from the simple language used by Jesus and his apostles and to clothe those truths in a dress that smacks of worldly wisdom. Instead of lugging out some such confusing term as "psycho-analysis," David implores God to free him from secret sins. Even a child can catch his meaning. Long before the term "Christian Science" was ever heard of, Paul gave us a splendid rule of thinking in these words: "Finally, brethren, whatsoever things are true, whatsoever things are honorable, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things." (Phil. 4: 8.) When Jesus would teach about sin, he called it "sin." When he would warn against hell, he called it "hell." All the psycho-analysis in the world can never take away from the solemn meaning of his words. His apostles wrote and spoke in plain language and steered clear of "great swelling words." Why can't we use common sense and do likewise? Not fads, but solid food for perishing souls is what the world needs.

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Sergeant York Decides.

Not so many months ago we heard a great deal of Sergt. Alvin York. We have not heard so much of him of late. One reason is that the Sergeant is on a Tennessee farm, and there is also on the farm a good-sized mortgage. The Sergeant is going after that mortgage with the same earnestness and the same faith in Almighty God that he took with him when he went against the German trenches and machine-gun nests. This is the way the Detroit Times puts the problem which presented itself to Sergeant York:

"If you were living on one of the finest farms in Tennessee;

"If you had a wife and three-months'-old baby dependent upon you;

"If you faced losing your farm through foreclosure of a twelve-thousand-dollar mortgage;

"And—

"You were the greatest hero of the world war;

"And—

"You could make possibly enough to pay off the mortgage merely by showing yourself in public—

"Would you?"

But if the matter troubles the Sergeant, he shows it no more than he showed fear where death was on every hand. "I would rather lose my farm," declares the mountaineer hero of Tennessee, "and go back to work upon it as a common day laborer than to commercialize the fame which was only incidental to an act of Providence." And so he is doggedly toiling from sunup to sundown in the face of an inhospitable crop prospect and a hungry mortgage. Movie contracts and vaudeville offers are as unwelcome to the Sergeant as they were the day he stepped off the boat a hero for all time.

The Sergeant believes that the Lord that preserved him in battle can help him in time of financial stress, or make his spirit content with the lack of that material assistance from on high. Calm in that belief, he faces life as he faced death—unafraid, unflinching, and unspoiled.—Dallas News.

A good brother, who lives at Dallas, Texas, sent the above clipping to the editor of the Gospel Advocate with this observation: "The greatest hero to-day, I think, is the man who can turn down an opportunity to make a million dollars for the sake of a principle." Certainly Sergeant York deserves much credit for not commercializing his fame. His refusal to do so stamps him as a man far above the ordinary. But I dare say that the general public is misled in proclaiming York as the greatest hero—that is, if we are to see the matter as God sees it. There were hundreds of boys who refused to take up arms because they could not go contrary to the teachings of the meek and lowly Nazarene. They were not slackers, for they did what they could do conscientiously, performing the most menial tasks with uniform obedience and cheerfulness. But despite his humility and his cheerfulness, the sure-enough conscientious objector was misunderstood and in many instances he was mistreated. "When he was reviled, he reviled not again." He bore all of the reproach and calumny calmly and without malice for Jesus' sake. He chose to share ill-treatment with the people of God for a season rather than stifle his conscience, and esteemed the reproach of Christ greater riches than the huzzas of the populace. Perhaps, after all has been said and God's inventory is taken, we will find our greatest hero, like Joseph of old, languishing in jail, forgotten of man, but precious in the sight of the Lord.

OUR CONTRIBUTORS

"The Kingdom in Matthew."

BY E. M. BORDEN.

The above is the subtitle of article No. 6 under the heading, "The Kingdom of God." These articles are appearing in a paper published in Louisville, Ky. The first article under this subhead has been replied to in a former article. The writer had only gotten to the sixteenth chapter of Matthew. The reader will remember that the author of these articles is trying to prove that at the second coming of Christ the kingdom of Dan. 2: 44 will be set up; that Christ will reign on this earth as David of old; and that the promises to Abraham with reference to the land of Canaan will be fulfilled. We believe that the kingdom of Dan. 2: 44 has been set up; that the promises to Abraham with reference to the land of Canaan have already been fulfilled; and that Christ is reigning now and will continue his reign until Christ comes again, at which time he will deliver the kingdom to God.

In the sixteenth chapter of Matthew we find Peter's confession and Jesus' promise to build his church; but I will not take time to discuss that. The writer of the above-mentioned series of articles seems to think that he has proof in the statement: "And I will give unto thee the keys of the kingdom of heaven." This expression evidently refers to the "heavenly kingdom" mentioned in 2 Tim. 4: 18 and also the "everlasting kingdom of our Lord and Savior Jesus Christ" (2 Pet. 1: 11). This passage cannot possibly refer to a reign of Christ over literal Israel, as this brother will say when he gets to that point in his articles. There is no mention of literal Israel in the whole connection. Only faithful Christians will be permitted to enter. If any of the Israelites enter, they will enter as Christians and not as Israelites.

Yes, when Christ comes again, he will come in glory; but what for? "For the Son of man shall come in the glory of the Father with his angels; and then shall he reward every man according to his works." Then, at his coming he will reward every man according to his works. This can refer to nothing but the second coming of Christ; but where is the proof in it to show that Christ will set up his kingdom at this time? There is none. But he will reward the righteous and punish the wicked when he comes. The righteous will enter "heaven," "the heavenly kingdom," "the everlasting kingdom of our Lord and Savior Jesus Christ." But this will be in eternity. It will be our everlasting home. It will be in the new heaven and new earth. There is no space for a reign of Christ on earth after the next resurrection, for Paul tells us that the end of time will come then.

His reference to the nobleman that went into a far country to receive a kingdom and to return does not help him any. It does not prove that the kingdom will be set up at the second coming of Christ. He correctly says: "The nobleman is Christ; the far country is heaven." He also says: "Having received the kingdom, returned." This is evidence on his part that Christ will have the kingdom when he comes. When did he receive it? It was when he went into a far country. When did he go into a far country? Was it not when he ascended in the clouds of heaven before the day of Pentecost? No one can deny that. Then he received the kingdom after he ascended. That forever destroys the theory that he must come to earth to have the kingdom. In punishing and rewarding, he will be exercising kingly authority. He will have that authority when he comes. In Dan. 7: 13, 14 we find that when the Son of man came to the Ancient of days he received dominion, glory, and a kingdom. We believe, like the Bible says, that Christ is the nobleman; that he went to heaven before the day of Pentecost to receive a kingdom; and that he will return at the end of time to reward the righteous and punish those who would not allow Jesus to rule over them. So his return will not be to receive a kingdom or to establish a kingdom, but to finish his reign and turn the kingdom over to the Father.

In referring to Zech. 9: 9, 10, this brother admits the fulfillment of the prophecy in verse 9, but says that verse 10 "yet awaits fulfillment." "I will cut off the chariot from Ephraim, and the horse from Jerusalem, and the battle bow shall be cut off: and he shall speak peace unto the heathen: and his dominion shall be from sea even to sea, and from the river even to the ends of the earth." There is nothing in this to show that the kingdom of Christ will be set up when he comes again. "And he shall speak peace unto the heathen." When is that to be? Is it yet to be fulfilled? He received dominion when he went into a far country. He has that dominion now. It is from sea to sea. None will be exempt from judgment at the last day. Before I leave this I want to call attention to John's account of this event. "Fear not, daughter of Sion: behold, thy king cometh, sitting on an ass's colt. *These things understood not his disciples at the first: but when Jesus was glorified, then remembered they that these things were written of him, and that they had done these things unto him.*" What was there in the glorification of Jesus that brought this truth to their minds? Remember that he received dominion, glory, and a kingdom when he ascended to heaven. We are reminded again that he went to a far country to receive a kingdom and to return.

A wonder of wonders, if I should thus express it, the brother introduces Dan. 12: 1, 2. I cannot see what it has to do with the setting up of a kingdom of Christ at his second coming. He admits it is a judgment scene. That is true. Some will be raised to everlasting life and some to shame and everlasting contempt. Not one word about the founding of a kingdom. This is eternity. "Everlasting life" on one side and "shame and everlasting contempt" on the other side. There is a clear-cut separation. There will be no increase in the number of righteous in eternity and no diminishing of the number of the wicked in eternity. Then, how can the "little stone" of Daniel, that was to grow to become a great mountain and fill the whole earth, begin to be fulfilled at this time? How can the kingdom "break in pieces all these kingdoms," when nothing but eternity will exist? But in connection with this he refers to the twenty-fifth chapter of Matthew and says: "In the judgment scene in Matt. 25, the Son of man, returned in glory, is seen seated upon the throne of his glory, calling the nations of the earth to account on the basis of their treatment of his brethren, and rendering sentence and decision as to who should inherit his kingdom and who be cast out into everlasting punishment." I have no fault to find with the above statement. It is in my favor. The kingdom here has reference to the "heavenly kingdom." When he comes, he will reward the righteous and punish the wicked. This reward and punishment will be in eternity. It will be in the new heaven and new earth.

He next calls attention to the passion and resurrection. He thinks he can see proof of his position there, but I fail to see it. It is true that in mentioning the Lord's Supper, Jesus said: "I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in my Father's kingdom." This passage is no help to his position. We know that this ordinance was to be kept in memory of Christ. Where? In the kingdom. How long? Until Christ comes. Paul says: "For as often as ye eat this bread and drink this cup, *ye do show the Lord's death till he come.*" Then it is only to be observed until he comes

again. It is not to be observed after he comes. Then this promise must be fulfilled before his second coming, and it is to be done in the kingdom. Then the kingdom is set up now. There is no way to get away from this argument. Will this brother say that we will observe the death of Christ in the new heaven and new earth after Christ comes again? I hardly think so.

As Matthew nears the close of his account of Jesus, he gives Jesus' farewell statement to his apostles just before the cloud received him out of their sight. "All power is given unto me in heaven and in earth." The apostles were commanded to go into all the world and preach the gospel. They were not to go, however, until they had received power from on high. He took his seat at the right hand of the Father and began his reign on the day of Pentecost. His dominion was from sea to sea. It is not a kingdom of force. All can enter the kingdom. People enter it by obedience. It was very small at first. Daniel calls it a "little stone" that was to become a great mountain, or government, and fill the whole earth. Jesus spoke of it as a mustard seed when planted, but it grew to be a large plant so that the birds could lodge in the branches. All Christians are in the kingdom of Christ now. We have been delivered "from the power of darkness" and have been translated "into the kingdom of his dear Son." (Col. 1: 13.) The Bible order of events is this: The first resurrection (Christ and the saints), the setting up of the kingdom, his reign until he has put all enemies under his feet, the second coming of Christ, the general resurrection, the judgment, then end of time, the delivering of the kingdom to God, then eternity. Do not forget that Paul tells us that time will end when Christ comes again. "Then cometh the end." At the very time that this brother claims the kingdom of Christ will be set up, Paul tells us that Christ will deliver up the kingdom to God. Where is there space for a reign of Christ after his second advent?

What Shall We Do About It?

BY JOHN T. HINDS.

In a recent issue of the Gospel Advocate Brother F. W. Smith has a splendid article on "Personal Responsibility," in which he quotes these words from the Christian Standard: "In the average working church, so-called, we know that less than fifty per cent of the enrolled membership is really active. We know, also, that not more than forty per cent would be enlisted actively in the average evangelistic meeting. We know, further, that not more than twenty-five per cent would continue to have any special interest after the meeting closes."

To this statement, which is probably near enough correct in the matter of percentages, we can add, I think, that not more than forty per cent of the converts will prove to be of any account as additions to the church. It is easy enough to see our failures and losses and to compute approximately the amount of our loss, but how to prevent or stop that loss is another matter entirely. Hence, I ask, what shall we do about it? That something should be done is evident. No business or institution can have such losses and be much of a success. When we add to this great loss the consequent loss of converts because of this nonworking membership, the matter is really appalling, and certainly demands some prompt and effective reform measures.

Probably the main thing in preventing such disastrous results is to save the saved; in other words, to keep and make efficient workers out of those who come into the church. As a rule, we can only keep them safely if they become workers. Personal work—bearing our own burdens—is the only road to genuine success. Any member of the church that neglects or refuses to work will be a failure and needs only a favorable opportunity for an excuse to quit the church. When we can plainly see that the success of the church and the personal salvation of its members depend upon their being workers, why is the matter so generally neglected? Would any great business keep from forty to sixty per cent of nonworking employees on its pay roll and say nothing? To do so would be to invite failure. Religious organizations are about the only kind that try to carry such burdens. There can hardly be anything the church needs as badly as an efficient working membership.

A pressing need cannot be met by just talking about it. Something has to be done. It will not meet the demands to build more and better schools, raise more money, or educate more and better preachers. All these things are good and desirable and will help, but the quickest way to get them is to have a working membership. The need for better preaching is not one-half as great as the need for better practicing; the demand for better qualifications is not half as pressing as the demand for a better use of what we have.

Regular attendance at all the meetings of the church, and especially the Lord's Supper, is imperative. This matter needs to be stressed much oftener than is usual and with much more force. Every one should be made to feel, if possible, that to miss this service is a distinct loss both to himself and the church, and little short of an insult to our Lord.

The helping to bear the financial burdens is important, but a less factor in the problem than personal attendance and personal service. If personal service is rendered, financial work will usually be done.

To my mind, the biggest factor in the problem is the matter of getting members to take part in the public services of the church. If this is done, the other things will usually follow. But how can the membership be developed into workers if a preacher and the elders do all the teaching, praying, and other work in the assembly? Is there much chance or inducement for a young man to become a preacher when he is never given anything to do in the public services in the home congregation? Why should the elders always preside at the Lord's table, the deacons always pass the emblems, or some preacher always do all the talking?

Can this be a good way to make workers out of members, or make preachers out of available material? Why not have different ones to read the Scripture lesson each Lord's day, and different ones to pass the emblems? Why not change them until in a short while every young man especially would have done some of this work? Why not teach every man in the congregation to wait upon the table? And last, but not least, why not, a part of the time at least, substitute for the regular eleven-o'clock sermon a service in which there would be from two to four brief speeches from different members on a chapter or lesson previously selected? If a preacher is present, he might be one of the speakers instead of *the* speaker. It is my honest opinion that if this were done half or more of the time, it would develop twice as much working talent and soon increase the number of preachers. I believe it will do more to make active workers in the congregation than any other one thing we can do.

Another great advantage I see in this is that such a plan would release the preacher for a lot of missionary work that the congregation can and should do, and which will not be done if the preacher's entire time is given to preaching to the congregation. I hope to see congregations give this plan a thorough test. I am sure it will make more workers in the church. More workers means more success and more saved. What we need is not some one to entertain us on Lord's day, but a chance to work and grow. What will we do about it? The elders can make it go if they try.

I look upon the Bible as a ringing challenge to creative living.—John M. Powis Smith.

"We Will Not Be Passing This Way Again."

To-day is ours with its precious hours,
To-morrow we may not see;
So let us live that our lives may give
Incentive to all that's good.
Let us live to better our fellow men;
We will not be passing this way again.

A kindly word from a heart deep stirred
With pity impelled by love
May strength impart, till a fainting heart
Shall rally to win at last.
Let to-day be given to kindness, then;
We will not be passing this way again.

A dreary road and a heavy load
Our neighbor's lot may be;
'Tis ours to share a brother's care,
Fulfilling the law of Christ.
Let the deeds of to-day be helpful, then;
We will not be passing this way again.

To-day is done with the setting sun,
But charity faileth not;
The flowers we lay on a brother's way,
Will live in eternity.
Let to-day be given to kindness, then;
We will not be passing this way again.

—Selected.

Brother Sewell's Exegesis.

BY T. Q. MARTIN.

In the Gospel Advocate of July 14 was published an article from the pen of Brother C. W. Sewell, giving an exegesis of 1 Cor. 3: 9-15.

The "foundation" is "Jesus Christ." This is the statement of the inspired apostle. So there can be no room for doubt at this point. The material built upon this foundation, some of which will abide "the fire" and some of which will be burned, come to naught, he believes to be persons, not the good deeds of the builder, not the true and the false teaching of the teacher or builder. This I sincerely believe to be true. The fire that tries the builder's work is, according to Brother Sewell's explanation, the fire of temptation, trial, persecution. This I most sincerely believe. The builder's reward when his work abides the fire test is the joy that comes to the heart of the faithful preacher, builder, when he beholds the faithfulness and usefulness of those whom he has built upon the one foundation. This is in perfect harmony with the language of the aged apostle: "Greater joy have I none than this, to hear of my children walking in the truth." (3 John 4.) The builder's loss when his work is burned is the loss of the joy mentioned above. All this I believe, and to all this I say "Amen."

Some one may say: "What, then, is left for you to criticize?" I answer, nothing. Brother Sewell may say: "Why, then, did you write, Martin?" Well, my good brother, I desire to point out to you how dangerously near you came to answering the question which you said you could not answer.

The last sentence in Brother Sewell's article is this: "This states plainly that the one who builds will be saved; but if you ask what 'yet so as by fire' means, I frankly tell you I do not know."

In the Holy Scriptures there are many statements that are absolute in form, but conditional in sense. (See 1 Sam. 23: 11, 12; 1 Cor. 1: 8; Ezek. 33: 13, 14.) The statements in this latter passage, absolute in form, "shall surely live" and "shall surely die," are seen in the light of the context to be conditional in sense. "But he himself shall be saved" is absolute in form; but when we take the expression, "yet so as through fire," in the light of the context, conditionality is brought into view.

Be it remembered that the builder himself is also material. He was builded upon that foundation by some, and he is to be tried by the same fire of temptation and persecution that tries the material which he builds upon the foundation. He will not be lost because little or much of the material which he has built upon the foundation is destroyed, but, if he abides the fire test, he may weep over the unfaithfulness of those whom he has induced to obey the gospel; yet, abiding the test, he comes out of the fire pure gold, and is finally gathered into the Master's great treasure house.

Who Are Sectarians?

BY J. B. BRADLEY.

In the Gospel Advocate of June 23, page 604, I have an article headed, "Paul's Attitude Toward the Sects." In this I head a short article with the question with which I closed the other article: "Who are Sectarians?" Allow me, please, to quote from "Queries Answered," by Lipscomb and Sewell, pages 591, 592:

"Brother Lipscomb: Is it right or wrong to ask a sectarian to get up and read a chapter in the Bible where they take a part with us in the Sunday school, and should they offer prayer after reading?"

I would say it is wrong to encourage sectarianism in any way, if we can tell which are sectarians; but my observation is it takes a sectarian to ferret out a sectarian, just as "it takes a rogue to catch a rogue." Unfortunately, all the sectarians are not in sectarian churches; and I hope some in sectarian churches are not sectarians. Things get badly mixed in this world. Sometimes people who wish to obey God are born and raised in sectarian influences. A man who loves party more than he loves God is a sectarian. A man who divides the church of God for a theory or teaching not required by God is a sectarian. A person who pushes an idea or practice not required by God, to the disturbance of the peace of the church, or that exalts a human opinion or practice to an equality with the commands of God, is a sectarian and a heretic.

There are some in nonsectarian churches who are sectarians, who violate the laws of God in order to oppose sectarians. They are sectarians in their opposition to sectarians. There are some in sectarian churches who will obey God and follow him in spite of the sectarianism of the churches in which they find themselves. As examples, there are persons in the Baptist, Methodist, and Presbyterian churches who were baptized to obey God rather than to please the sects. In this they rise above the sectarian spirit, despite the parties in which they find themselves. They ought to get out of the sectarian churches, but they see so much sectarianism in the nonsectarian churches that they think they are all alike.

Peter and John, Paul and Barnabas, all met with the sectarian Jews at their times and places of worship and participated with them, that they might find an opportunity to speak a word for the truth. I do not think it hurts any man, sectarian or sinner, to read the Bible anywhere or at any time. I do not think it hurts any one to hear the Bible read by sectarian or sinner at any time or place. The great end is to be true and faithful to the truth and at the same time kind and sympathetic with those in error. The nearer we can do these two things, the more like Jesus we will be, and the more sinners and sectarians we will save.

At another time I will, I think, make another quotation from the pen of our lamented brother and senior editor of the Gospel Advocate upon "communing with the sects." Now, then, if I meet with, pray with, and preach with denominational churches, but *always and at all times preach the truth*, am I not in company with good men—Peter, John, Paul, Barnabas, and that faithful, tried, and godly man, David Lipscomb?

In a sad hour I have seen, through the window, mounted on a rail back of my house, one of those curious-eyed little sparrows; and it was a better preacher to me than I am to you. It was winter, and there was not guaranteed to it one day's food, nor any protection, from any source in this world. It was wholly dependent upon its God. And yet it sang—sang for its own hearing, and sang for my rebuke, saying to me: "Are you not much more than I? And God thinks of me, and takes care of me." How much there is in the voice of nature, if we only knew how to interpret it! —H. W. Beecher.

Religious Cranks, Dupes, and Popes.

BY H. W. JONES.

A scribe in "the Herald of Light," official organ of the Pentecost Bands, writes a good article on "Sabbath breaking," excepting that he refers to "the Sabbath" (seventh day) and our "Sunday" as the same day of the week, when he ought to know that the old Jewish Sabbath, or seventh day, is our Saturday, and that our Sunday is "the first day of the week," the day "Christ rose from the dead" and the day "when the disciples came together to break bread" and to "continue steadfastly in the apostles' teaching and fellowship" and "in the prayers." (Read Matt. 28; Acts 2: 42; Acts 20: 7; 1 Cor. 11: 17-34; 16: 1, 2.)

How silly and cranky for "the Herald of Light" fraternity, "Pentecost Bands," to claim Holy Spirit baptism to-day like the apostles received on Pentecost day! Why do I say this? Because "they [apostles] began to speak with other tongues, as the Spirit gave them utterance" (Acts 2: 4); but these modern "Pentecost Bands," claiming Holy Spirit baptism, can scarcely speak their mother tongue well, let alone "speak with other tongues" *they never learned*, as did the apostles. (See Acts 2.) Hence, these so-called "Pentecost Bands" are "cranky," deluded, deceived, and "not wise," to say the least of it. Remember this: Inspiration, "tongues," signs, and wonders followed Holy Spirit baptism; and no one, let alone "bands," can deliver these goods to-day, as each has served its divine purpose and been "done away."

For a cranky religious cult, Christian Science twaddle, by Mrs. Eddy, is about the limit. She and her deluded followers say: "Matter is unreal, mortal error." According to that, God created "error" and things "unreal" when he made the body of Adam and all other material matter of the universe. Now, isn't it wonderful "science," to say nothing of its being "Christian," to deny the Bible thus? But "every word written by Mrs. Eddy was inspired and divinely authorized," quoth one of her adherents. So, with them, Mrs. Eddy's twaddle in her writings comes before Christ's holy teaching in the Bible. And to read in the Christian Science Sentinel a lot of "testimonies" by those who claim that they have been "healed" of influenza, headache, bowel troubles, hay fever, catarrh, boils, rheumatism, sprains, bruises, etc., by reading Mrs. Eddy's book, "Science and Health, with Key to the Scriptures," is enough to make men sigh and angels weep. Anyway, we know all such is "unreal, mortal error."

An article in "Our Sunday Visitor," a Catholic paper, tells "Why Catholics Call Mary the Mother of God;" and it is plain in said article that they "call Mary the mother of God" because "the Catholic Church boldly proclaims it" and because "Catholics frankly honor Mary as the mother of God," etc., and not because the Scriptures so teach. Yes, that is their authority for calling "Mary the mother of God"—because "the Catholic Church boldly proclaims it." Wonderful authority, indeed! What is "the Catholic Church," anyway, but a lot of frail, uninspired human beings? So their authority for this emanates from the Roman Catholic hierarchy instead of from the Bible. "But to believe Christ is truly God necessarily involves the acknowledgment of Mary as the mother of God," quoth said article. Now, let us see about that. (1) Christ is truly God," Catholics say. (2) "Jehovah, he is God; there is none else besides him." "There is no God but one." "There is one God, the Father, of whom are all things, and we unto him; and one Lord, Jesus Christ, through whom are all things, and we through him." "There is one God, one mediator also between God and men, himself man, Christ Jesus." So says the Bible. (3) Therefore, Catholics either deny these plain Scripture quotations, or else they say there is no God but Christ. Let them take either horn of the dilemma, and one of the two conclusions above is inevitable. There is no escape for them so long as they hold the theory that "Mary is the mother of God." Who said, "Christ, who is God, freely chose Mary for his mother?" The Bible does not, but the Catholic Church does; so there it is in a nutshell—the Catholic Church before the Bible!

The same paper says: "Modern times have brought about a happy change. Hostility to the church has become more and more confined to the studios of ultra-Protestant professors, the pen has taken the place of the sword, and the attacks on Catholicism—though bitter and inspired by the same old hatred, the same old prejudices—are neither pure nor in their effects much more than a dog's bark at the moon." Yes, "the pen has taken the place of the sword" with Catholics themselves, since they long since learned that their bitter persecutions from bygone edicts, infamous inquisitions, etc., reacted against them and promoted the growth of Protestants. And our "attacks on Catholicism" may not "effect much more than a dog's bark at the moon," but it sure does "make 'em howl" a lot to have no more "effect" than that. Anyway, the truth of God as revealed in the holy Scriptures will stand against them in the judgment, if they do not repent of their departures from the truth and come to "the simplicity and the purity that is toward Christ."

The place or state of the dead which Catholics call "purgatory," or "place of cleansing," is proved (?) by "logical conclusion" instead of by plain statements of holy writ. But that is good authority with Catholics, if only "the holy Catholic Church" teaches it. Let the pope teach it, and millions of dupes receive it. "It is a dogma of faith expressly defined by Benedict XII.," says a wild scribe in the same paper concerning a certain Catholic theory. Yes, there it is—the authority for much that Catholics teach and practice is from dogmas, edicts, etc., of "Lord God the Pope," instead of from our Lord Jesus Christ. Better "call no man your father on the earth: for one is your Father, even he who is in heaven. Neither be ye called masters; for one is your Master, even the Christ." (Matt. 23: 9, 10.)

"The Bible was not intended to be the textbook of the Christian religion," says "Our Sunday Visitor" in another place. No, for the Catholic Church "was intended" (by Catholics) "to be the standard work or infallible textbook of the Christian religion," and the Bible subsidiary to it, as a mere football to play with at will. Yes, they even claim to be "the divinely protected interpreter of the Bible," and that "without the backing of the Catholic Church the Bible would have no authority at all." Arrogant audacity—"presumptuous sins"—does not begin to describe such absurd, haughty claims. For frail, fallible, uninspired human beings to claim that the Bible is subject to the teaching of the church, instead of the church subject to the teaching of the Bible, is about the limit, and looks very much like "the man of sin" Paul describes in 2 Thess. 2: 3-12. Turn and read it carefully, keeping in mind the arrogant, miraculous claims of the Roman Catholic hierarchy. They care not if the inspired apostle Paul does say: "Every scripture inspired of God is also profitable for teaching, for reproof, for correction, for instruction which is in righteousness: that the man of God may be complete, furnished completely unto every good work." (2 Tim. 3.) That does not sound like the Bible needs a "divinely protected interpreter," but shows that the Bible is our only infallible guide or standard in all religious doctrine and practice. The Bible itself is more easily understood than a human "interpreter" in the form of the apostate church. "The way of holiness," in the Bible, is plain; for "the wayfaring men, yea fools, shall not err therein." (Isa. 35: 8.)

True, "the Christian religion was widely established" and "thousands converted to Christ before the Bible existed as a whole," and "the apostles and their immediate successors never saw what we now call the New Testament;" nevertheless, the apostles and prophets preached

the very gospel by inspiration of the Holy Spirit that we now have recorded in the New Testament Scriptures by the selfsame Spirit. And if "the printing press was not invented then," yet they had the gospel imprinted on their minds and hearts and their memories refreshed by inspiration from on high, and thus they delivered it to the world just as we now have it recorded in the New Testament Scriptures. No one is inspired to-day; it is not needed. Paul said: "Whether there be prophecies, they shall be done away; whether there be tongues, they shall cease; whether there be knowledge [supernatural], it shall be done away. For we know in part, and we prophesy in part; but when that which is perfect is come, that which is in part shall be done away," etc. So the "perfect," complete will of God has come in the New Testament; hence, these miracles, signs, tongues, supernatural knowledge, prophecies, etc., which were necessary in the infant or "child" age of the church, have all been "done away." "But now abideth faith, hope, love, these three; and the greatest of these is love." Read 1 Cor. 13 carefully.

More About North Carolina.

BY J. D. TANT.

My last letter left me at Warner's Chapel, N. C.

I went from there to Boyer, a congregation forty years old. There I preached eight days, with no visible results.

From there I went to Corinth, held a week's meeting, baptized five, aroused the whole community to work, and started four classes to meet each Lord's day to study the Bible, using the best of human helps they can get to aid them in learning the Bible. I predict much good for this congregation.

From Corinth I was called back to Statesville, where I held my first meeting, preached one night, and baptized three more. I found the church greatly revived by my meeting there. They had started four Bible classes, using the Tant and McQuiddy literature, both being scriptural. They told me they were having the greatest interest and attendance at their Lord's-day meetings that they have had for the past eight years.

From Statesville I was called back sixty miles to Warner's Chapel to meet in debate Brother Campbell, who had argued with them after I left that it was unscriptural to ask Bible questions on Sunday, provided these questions had been printed or written, as they then became literature and abolished the Bible. In this debate I showed them that literature is only human helps to enable the uninformed to better teach the Bible; that our translations, chapters and verses, song books, and preaching are all literature or human helps, and that human helps can be either spoken or written, and in either case they are not substituting the Bible, but only carrying out the divine cammission to teach all nations. In this debate Brother W. L. Reeves did much good, helping to combat the position of Brother Campbell and others in opposing all lesson helps. Brother Reeves is a fine man and an able gospel preacher, but had made some enemies by teaching the Bible along the line of gospel support. He had taken the position that a preacher has good sense and knows better than anybody else how much it requires to support his family, and that the church should pay a preacher enough to support his family.

The four congregations I held meetings for, I did my best to teach them their duty along the lines of Bible giving, Bible teaching, and Bible living, and I hope they will be better prepared to support the next meeting they have.

Brother Miles Foster, who worked up these meetings for me, is a grand, gospel preacher. He worked with me in all the meetings, and he and his good wife carried me to all places and helped me much. While Brother Foster has done much good in preaching the gospel, yet he has been a successful merchant and farmer, and was able to preach the gospel without support from the church, and along the line of scriptural giving he had not instructed the brethren; and many of them are anxious to have Brother Foster hold their meeting, because they say he is a cheap preacher and does not charge, and they can hardly realize that a preacher should be supported in his work.

Our religious opposition in North Carolina is mostly among the Moravians and Lutherans, yet there are thousands of good people there who never heard the gospel nor heard of the church of Christ; and if we could get fifteen or twenty churches to send their preacher to North Carolina for meetings and let Brother Reeves and Brother Foster, who are already there and know the needs, help them locate places and establish the cause, there is no reason why North Carolina should not soon be filled with Bible congregations.

I found in all my travels only one of our religious papers. The churches there have no idea of the work of the churches of Christ, and know but little of our preachers or what the church is doing west of the mountain. But I hope, trust, and pray that the work will be continued in North Carolina until many thousands of those people will be brought to know the Lord.

Commendatory.

BY T. B. THOMPSON.

I see many things in the Gospel Advocate worthy of commendation from time to time. Just this morning my eye falls on a statement from the pen of Brother A. G. Freed in a recent report of his labors as follows: "But the day of debates is passing. Many of our brethren have learned to please their hearers. They discourse long on the 'power of the blood' and 'nothing but the blood,' but never show the people how to reach the benefits of the blood."

There are many good and able brethren who, with Brother Freed, do not look with favor upon the passing of our strong and formidable ally—public discussion. The Reformation was rocked in the cradle of open discussion; error suffered and truth thrived in those contests. To be sure, there have been debates that should never have been, but that argues nothing against that class of religious discussions which have been conducted in a high-toned, Christian manner. I can easily understand how those who have espoused error can well afford to decry religious investigations, but that is the exact reason why I think those who hold truth cannot afford to do so. Investigation has ever been a friend to truth and a foe to error.

One of the chief reasons, possibly, for the decline of religious debates is that the character of our preaching is such that the devotees of error see no cause of opposing us. As Brother Freed says, there is too much preaching on "the power of the blood" without telling people how to reach the benefits of that blood. No use to describe a cool, refreshing spring of water to a thirsty man without showing him the path that leads to it. No use to describe the beauties and glories of heaven to people without also telling them exactly how to get there.

Brethren, don't forget that we must stick close to the indispensable fundamentals of the church of the living God; then don't be surprised that when you do you will beard the lion in his den. From the failure to contrast the truth and error, I find many people who stand identified with the Restoration movement who, nevertheless, know nothing of the peculiar principles for which it stands. I greatly fear that with the tendency to get away from those religious discussions which have contributed so much to keeping the church of God out of the amalgamation of denominationalism we will soon surrender everything for which the Restoration was launched and which now justifies our existence as a separate religious people. If the church is simply another contribution to sectarianism, then

let us go out of business; but if it is the church of Christ—the body of Christ—then let us surrender nothing that scripturally contributes to preserving her peculiar standing among religious bodies.

I appreciate this statement from a man of Brother Freed's standing and ability in the church, and am sure it will cause many to stop and think. Brother Freed has held a number of successful debates, and he knows their worth as affording a splendid opportunity for teaching the truth, an opportunity not afforded by any other means. Debates stimulate investigation, a thing for which the church of Christ has always pleaded. Brethren, all this talk of our not longer having need of debates is of the evil one and should be deplored and strongly opposed by every one who wants to see the church of God stand aloof from denominationalism.

BY A LOVER OF THEM.

Everybody has heard about Jonah, but not every one understands the importance of this short narrative in Old Testament history. Jonah's experience with the whale has been made the butt of many a joke, and it is the custom with most of the high-brow professors in theological schools to present it to the class as a pleasing bit of allegory. But, as a matter of fact, belief in this Bible miracle involves belief in the divinity of Jesus. He who would repudiate Jonah repudiates the Son of God. It was the importance of the book coupled with the controversy that has waged concerning its authenticity that moved the scholarly J. W. McGarvey to write his vigorous defense and publish it in book form. He exposes the cavils of the higher critics in a way that leaves them no ground to stand upon. Those who do not have full confidence in the story of Jonah should not fail to read this able defense of its authenticity. One will see how foolish and irreconcilable with truth is that attitude which claims Jesus as the divine Teacher and yet admits that he may have been mistaken in some of his teachings. This is the shortest of the McGarvey series, but it is by no means the least interesting. The Preface is a gem of its kind. It was written by Prof. William Henry Green, of Princeton University.

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A Good Man's Literary Monument.

Time will doubtless reveal the fact that the lamented G. Dallas Smith left his greatest monument in his "Outlines of Bible Study." This helpful textbook is coming more and more into favor with those who love to study the Bible. The author had but one purpose, and that was to write a book that would lead people to systematically study the one Book, and it is gratifying to see how its mission is being accomplished.

"Outlines of Bible Study" is not a commentary in any sense of the word. It contains but few comments. It is not "*literature*" in the sense in which many object to literature. *It does not study the lessons for you*, but rather guides you in an intelligent study of the Bible itself. It is just what its name implies—*outlines of Bible study*. It simply outlines your Bible study, making it possible for you to study it systematically and profitably.

The questions following out each outline direct the student, with but few exceptions, to the Bible itself for his answers. This forces him to "search the Scriptures" diligently to find answers to the questions, and leaves him free to frame his answers in his own language. In the very nature of things, this little book can never take the place of the Bible in class work; for it is absolutely useless and worthless without the Bible, to which it constantly directs the student. *You do not study this little book*, except to familiarize yourself with the plan of study; but you study the Bible itself, this little book serving you only as a *guide* in your study.

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A Book For Saints and Sinners.

Some revival sermons are confined to first principles, like faith and repentance and baptism; some are designed to advocate and defend denominational tenets; and some are designed to work upon the feelings of the audience, and, therefore, consist largely of records and stories of pathetic conversions, pitiful accidents, and heart-rending death-bed scenes. Such sermons may have their place in the preacher's library and be of service to him in his ministry, but "Soul-Saving Revival Sermons" were designed to occupy a different field and to serve a different purpose. As set forth by the author, John L. Brandt, the purpose is two-fold—"to encourage and inspire Christians to engage with all their hearts in the divine mission of soul-saving, and to persuade the unsaved to accept Christ as the Son of God and the Savior of men. With this in view, it aims to deliver the gospel message in tenderness, simplicity, and love. It addresses itself to the head and heart, and to the will and conscience of man."

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Proof of the Grandest Proposition.

The modern teacher who has sought a suitable textbook on the evidences of Christianity has discovered how difficult it is to find one suited to his wants. There are none that occupy the whole ground, since most writers have been content to follow out a single line of argument, while the time allotted to this subject in the usual college course is too brief for the reading of several works. Like all other textbooks of the same age, the older books on this subject are unsuited to modern phases of unbelief and methods of investigation. I think, however, that the careful student will find in "The Divine Demonstration," by H. W. Everest, the very book he is looking for.

In this volume it is assumed that if Heaven has announced a proposition which must be believed in order to salvation, and if it has given the proof of this proposition that men may believe it, then it is the part of wisdom to accept the proposition and the proof given. Now, the proposition announced by the Father and the Holy Spirit, which is to be believed and confessed by man, and upon which the church is founded, follows: *Jesus is the Christ, the Son of God*. The proof of this grand proposition is given, or men could not be held accountable for their unbelief. The proof consists of the testimony of the apostles, the character of Christ and of his religion, and the evidence from prophecy. The providence of God also determined the order in which these arguments should be applied for the demonstration of the proposition. The author aptly uses the term "*Divine Demonstration*" because the *proposition*, the *proof*, and the *order* of proof are divinely given. He also correctly calls it a "demonstration" because in moral or probable reasoning a proposition may be as certainly established as in mathematics.

Prices on the books reviewed above are as follows:

Jesus and Jonah: Single copy, 50 cents, postpaid.

Outlines of Bible Study: Single copy, 75 cents; one dozen copies, prepaid, $8.25; twenty-five copies, not prepaid, $15.

Brandt's Soul-Saving Revival Sermons: Single copy, postpaid, $1.25.

Everest's Divine Demonstration: Single copy, postpaid, $1.50.

Send your orders to the McQuiddy Printing Company, 217-219 Fifth Avenue, North, Nashville, Tenn.

TEXAS-OKLAHOMA DEPARTMENT

BY C. R. NICHOL.

All articles, reports, orders for Gospel Advocate, and books, from Texas and Oklahoma, should be sent to C. R. Nichol, Clifton, Texas.

God's Will Versus Man's Will.

BY K. C. MOSER.

The choice between God's will and our own is to be continually made. Every mistake, religiously, man has ever made has been the result of substituting his own for God's will Sorrow, pain, and death are but the choicest fruit plucked from the tree of knowledge of good and evil. The earth itself, "subjected to vanity," "groaneth and travaileth in pain together" (with us), hoping to be "delivered from the bondage of corruption into the liberty of the glory of the children of God." Man's way resulting in "bondage of corruption" and God's way ending in "glorious liberty" constitutes the whole story, briefly, but forcibly, told. The will of man is the stamp of ruin and death; God's will, the surety of success and life.

Christ is the Christian's perfect model. No one has ever kept so perfectly the will of another as he. "For I came down from heaven, not to do mine own will, but the will of him that sent me." Again: "I seek not mine own will, but the will of him that sent me." This is the language of Him "who, existing in the form of God, counted not the being on an equality with God a thing to be grasped, but emptied himself, taking the form of a servant, being made in the likeness of men; and being found in fashion as a man, he humbled himself, becoming obedient even unto death, yea, the death of the cross. Wherefore also God highly exalted him, and gave him the name which is above every name." As in the case of Christ, so it is with us, true exaltation comes only through submission to the will of God. "Humble yourselves therefore under the mighty hand of God, that he may exalt you in due time."

Though Christ kept perfectly the Father's will, it was not without fear and effort. "Let us fear therefore." Christ dreaded his trials. At the beginning of his ministry "the Spirit driveth [expelled] him forth into the wilderness." This was not stubbornness, but fear in view of awful responsibility. Then, after more than three years of sacrifice and submission to God, in view of the cross, he prayed: "Father, if thou be willing, remove this cup from me." But in matchless submission to the will of God and out of love for lost man he immediately added: "Nevertheless, not my will, but thine, be done." The events of the cross are the last words in the lesson of submission to God's will.

When the will of God marks out paths strewn with flowers, it is easy to say: "Not my will, but thine." Too many of us, Jacoblike, say: "If God will be with me, and will keep me in this way that I go, and will give me bread to eat, and raiment to put on, so that I come again to my father's house in peace, then shall the Lord be my God." (Gen. 28: 20, 21.) But if there are sacrifices to be made, many at once seek excuses. How many, when forced to cry, "My God, my God, why hast thou forsaken me?" can add: "Nevertheless, not my will, but thine, be done?" Or even with Job, who can say: "Though he slay me, yet will I trust in him?"

Conversion implies a surrender to the will of God. Self-denial is a fundamental principle of Christianity. Every life worth while is the result of thorough conversion. Paul is another good example of submission. He was ready not only to live, but to die for Christ. "Paul, a servant," simply means "Paul, a slave." Christ in all things the Master, Paul in everything the servant, enabled him to conclude his life in sweet anticipation of a crown. Glorious thought! Though the way of the cross may lead over mountains of of God." There all tears are wiped away, and pain and difficulties and through valleys of humiliation, it can but lead to heaven, "where Christ is, seated on the right hand of God." There all tears are wiped away and pain and death are strangers. "And the ransomed of the Lord shall return, and come to Zion with songs and everlasting joy upon their heads. They shall obtain joy and gladness, and sorrow and sighing shall flee away."

There is nothing greater than submission to God. It means more than to be king over the whole world, and is of more value than all the treasures of earth. Any virtue without submission to the will of God loses its value. Many can sing, pray, and preach well; but "to obey is better than sacrifice, and to hearken than the fat of rams." Too many people concern themselves too much with the "fat of rams" and not enough with submission. A cup of water given in the name of Christ by a humble disciple is worth more than millions given by the proud. "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven."

Personal.

H. L. McCrary, Tenaha, Texas, closed a meeting at McKee's Chapel with one baptism.

W. T. Kidwill, 613 North Ewing Street, Dallas, Texas, has the following engagements for this fall: Alexandria, Tenn., October 2; Granville, Tenn., October 9; Defeated, Tenn., October 16-23; Cave, near Sparta, Tenn., November 6. Following these engagements he will be able to assist in meetings in Tennessee, Alabama, Georgia, or Arkansas.

J. G. Allen, Muskogee, Okla., preaches for the congregation which worships at the corner of C and Kankakee Streets, that city. This congregation has recently paid cash for a lot, and they have borrowed the money with which to pay for a house which they are now building Right. The house was needed. A congregation usually does but little in a city without a "church home." We can borrow money for our business or for pleasure. The cause of Christ is of the greatest importance; and if it is necessary to make obligations to advance the work, hesitate not. Brother James A. Allen, Nashville, Tenn., will assist this congregation in a meeting soon.

W. H. Crain, Houston, Texas, baptized one at Westfield, Texas, when with them last. He preaches for them once each month.

Tice Elkins, Fort Worth, Texas, reports the work with the Southside congregation pleasant and the congregation aggressive. He has recently closed a meeting in a section of the city where there is not a congregation. A number of such meetings will be conducted in the city this year.

D. S. Ligon, Denton, Texas, one of our most active men, closed his third meeting with the congregation at Havana, Ark., with six baptisms.

C. R. Nichol, Clifton, Texas, baptized three in a meeting at Dukedom, Tenn.

Mrs. Frank Carroll writes from Frost, Texas, July 28: "Brother Foster, of Hillsboro, Texas, closed a twelve-days' meeting at Irene. He preached some very forceful sermons, and much interest was manifested throughout the meeting. This is the best meeting we have had here in several years. The church was edified by the preaching, and the meeting resulted in six baptisms. We hope to have him back with us next July."

From C. W. Ing, Hillsboro, Texas, July 27: "My meeting near Iola, Texas, closed on Sunday night with four additions to the congregation. We had fine crowds and good attention, and the brethren seemed to think that great good was accomplished. I am to begin at Donie, Texas, next Sunday."

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EDITORIAL

The Divorce Evil.

BY J. C. M'Q.

Easy divorces are a direct stab at the home, God's oldest institution. In the beginning God made one man, and made one woman to be a helpmate for him. The divorce evil that is now so prevalent in our country is calculated to destroy the sanctity of the marriage relation, pull down the home, the church, and the nation. The family is the fountainhead; and whenever that is regarded lightly and held as a matter of little consequence, the whole fabric of society will be demoralized and corrupted. In the very beginning, when God had created man and woman, it is said: "And the man said, This is now bone of my bones, and flesh of my flesh: she shall be called Woman, because she was taken out of man. Therefore shall a man leave his father and his mother, and shall cleave unto his wife: and they shall be one flesh. And they were both naked, the man and his wife, and were not ashamed." (Gen. 2: 23-25.) When Jesus came to this world to redeem and rescue a fallen race, he attached the same importance to marriage in the home as the Father had done in the beginning. "But I say unto you, that every one that putteth away his wife, saving for the cause of fornication, maketh her an adulteress: and whosoever shall marry her when she is put away committeth adultery." (Matt. 5: 32.) The Savior also teaches the same important truth in Matt. 19: 9: "And I say unto you, Whosoever shall put away his wife, except for fornication, and shall marry another, committeth adultery: and he that marrieth her when she is put away committeth adultery." So long as the husband is faithful to the wife and the wife is faithful to the husband, nothing but death can break the marriage vow. There is nothing in the Bible that warrants the granting of divorces, save infidelity in the marriage relation. The courts of the land should be in harmony with the word of God on this point. No divorce should be granted on account of a lack of congeniality or incompatibility of spirit. Husbands and wives should be taught to sacrifice for each other, should be encouraged to live a life of self-denial and to make every possible endeavor to live together as the law of God requires husband and wife to live. They should be given to understand that only infidelity in the marriage relation gives them a cause for a divorce. "For the woman that hath a husband is bound by law to the husband while he liveth; but if the husband die, she is discharged from the law of the husband. So then if, while the husband liveth, she be joined to another man, she shall be called an adulteress: but if the husband die, she is free from the law, so that she is no adulteress, though she be joined to another man." (Rom. 7: 2, 3.) Young and old alike should be given to understand that infidelity in the marriage relation leads to the destruction of the home, to the destruction of the family, and to the destruction of society. It must be admitted that a large per cent of both men and women who are divorced have little respect for the sacredness of the marriage relation. The breaking of their marriage vows leads them to care little for purity of life and purity of character. The divorced man or the divorced woman often ensnares others to ruin.

I have no disposition to overdraw the divorce evil. I would to God that there were very few divorced persons, if any, in our country. I see it stated, however, in the Literary Digest, that the number of divorced, including their children, is said to reach the enormous total of 5,585,696 persons in the United States in the last twenty years, or about one-twentieth of the total population. Let us hope that this is overdrawn and that there are not half so many. But if there be even half this number, the evil is very great, and we should labor to educate the people; we should teach them the word of God and bring to bear upon them all the influence of Christianity in order to cure this evil. The religion of Jesus Christ is more potent and powerful, if we will only apply it, to bring about a cure than is anything else in the wide world. Let every preacher of the gospel, let every Christian who loves the truth, come out boldly and fearlessly against easy divorces. The people should be given to understand that God condemns the practice and that no man has any promise of everlasting life who is guilty of adultery or fornication and of uncleanness. All such vicious characters will at last be cast into hell.

Secret marriages are vicious and, therefore, should be discouraged. They usually lead to evil, and only evil. No man with the proper respect for the marriage ceremony will be a participant in a secret marriage. As the law of God is intended for all nations and all peoples, if we conform to that, we can have but one divorce law, which will apply to every nation under the sun; but instead of this, here in the United States we have as many laws for divorce as we have States. An Episcopal bishop writing in the New York Times, and quoted by the Literary Digest, says:

> At present there are forty-nine different codes attempting to regulate marriage and divorce in the United States. A man may be lawfully married in one State and a bigamist when he crosses the line into another. A woman may be a wife in one State, but, removing to another, she becomes neither maid, wife, nor widow. Children are pronounced born in wedlock or branded as illegitimate by a change of residence. Property rights are imperiled or completely wiped out by a geographical line. Court records in literally thousands of cases, involving domicile, jurisdiction, legality of decrees granted in one State and not recognized in another, illustrate the confusion growing out of our present contradictory codes. The tragedy, heartbreak, domestic ruin created by the situation must be left to the imagination.

Congress has recognized the need of a uniform Federal law governing bankruptcy, income tax, and matters relating to property. It is inevitable that sooner or later marriage

and divorce in the United States will be regulated in like manner.

It would be well to require parties to announce intention of marriage for at least thirty days before the issuance of marriage license. This would help to prevent hasty marriages. Parents could show their children why they should not form undesirable intended alliances. Such a course would expose fraud, give warning to parents and guardians, and give time for the exercise of caution and the influence of affectionate counsel. Such a course would be helpful in saving many young people from a lifetime of unhappiness and in preventing divorces.

If all preachers and other properly licensed authorities would positively refuse to marry divorced people, there would be fewer divorces. Ministers who marry divorced persons, who are divorced without a scriptural cause, are largely responsible for the magnitude of the divorce evil. Doubtless such ministers are led away by personal sympathy, forgetting the sanctity of the marriage relation and failing to consider the welfare of the home. It may be also that some are influenced by the prospect of a fee. So long as ministers are guilty of such conduct it will be hard for the church of Christ to bring much influence to bear upon the problem. Ministers should rise above any selfish considerations and should be so loyal to the word of God that no temporary reward will lead them to violate God's law of marriage. If divorced people could not get a minister, magistrate, priest, or governor to marry them, they would be much slower in divorcing their companions. I make a plea for the sanctity of the marriage relation, the home, and the family. I would rebuke vice and selfishness and hold up consistency and virtue as prizes to be sought by all. No man who respects God and his authority, no man who loves the truth above his own selfish interest, will give his influence to the divorce evil that is now so prevalent in our country. Unless we wish to destroy marriage, the home, and the nation, we must vigorously do all within our power to stop this divorce evil.

The Power and Influence of United Action.

BY M. C. K.

Among all the maxims of ancient and modern times there is probably no truer sentiment than that which says: "In union there is strength; in division there is weakness." The Kentucky State motto, "United we stand, divided we fall," proclaims a principle of far-reaching application whose value is variously exemplified both in religion and in matters of state, and it should often be emphasized and impressed upon the minds of the people. The principle involved is particularly applicable to churches and to all religious workers in all lines and under all circumstances, and it is its great value and importance in this particular realm that I wish now to consider. It is a great lesson alike for preachers, for elders of the churches, and for all other members, from the oldest and greatest down to the youngest and humblest member to be found in any church of God on earth. Let us give special attention to some instances that will illustrate and enforce this truth.

1. *The value and power of this principle of united action among the preachers.* To say nothing of the great importance of united action among all other Christians, its value among the preachers is beyond calculation. Just think what could be done in any community where there are from two to a dozen or a score of preachers, if they should present a solid and unbroken front and maintain united action in all their work. Such a phalanx of preachers in any community, when united for the defense and propagation of right principles, is not only a spectacle to be admired, but it is a veritable bulwark of strength to the cause of God. On the other hand, when from any cause they are divided and pulling against each other, they not only make no material progress in the right direction, but often become a gazingstock and an object of disgust to right-thinking people of a community. Woe unto the preacher who is responsible for such a baleful state of things! Nothing will excuse it, and preachers who are guilty may as well prepare to meet the condemnation of God in the judgment, because they are already under that condemnation.

2. *How this condition may be maintained and promoted among the preachers.* No matter from what angle the subject may be considered, nor how many theories men may adopt for the maintenance and promotion of unity among the preachers, the only effective remedy against division and the only guarantee of unity and united action is to give heed to the inspired apostolic admonition that "all speak the same thing." (See 1 Cor. 1: 10.) It would be impossible to have division among the preachers if they would all heed this admonition. Why do they not do it? I respectfully answer, because many of them are not sufficiently humble and self-abased to magnify the unadorned and unmixed word of God and to sink themselves and their own self-conceited opinions and views out of sight. Never was a motto more true, more timely, and more universally applicable than that of the Campbells over a hundred years ago: "Where the Scriptures speak, we speak; where the Scriptures are silent, we are silent." But—alas!—even some of their immediate successors did not remain true to the motto, but soon began to advance and advocate their "views" of certain Biblical passages, and thus to speak where the Bible does not speak and to refuse to be silent where the Bible is silent. But who needs their "views" or the "views" of anybody else, for that matter, save the views which are clearly and certainly expressed by inspired men? If these latter have not fully explained a subject, how can it help matters any for some uninspired man to give his "views" of it? His "views" will no doubt be promptly contradicted by the "views" of the next man that comes along, and then division begins, and the good Lord only knows where it will end. On one thing, however, all can count with certainty in such a situation—namely, there will be plenty of strife and contention, as Paul expresses it, "about words to no profit, to the subverting of them that hear" (2 Tim. 2: 14), and to a general hindrance to the work of the Lord. Any intelligent Christian ought to see the wrong of this, but it is astonishing that even preachers sometimes at least do not seem to see it. On the contrary, they fight and contend for their "views" as though the salvation of immortal souls depended on it. Such strife and contention are either directly or indirectly prompted by Satan, and the most effective work they accomplish is the advancement of his cause.

3. *But is it possible for preachers all to speak the same thing?* If we should answer this question, "No," then what conclusion would inevitably follow? Does not the reader see that it would then follow as certainly as the night follows the day that the New Testament has commanded an impossibility by requiring preachers to do what they cannot do? Listen to these clear and solemn words: "Now I beseech you, brethren, through the name of our Lord Jesus Christ, that ye all speak the same thing." (1 Cor. 1: 10.) There it is, as clear and unequivocal as language can make it; and preachers and all other Christians can either do it, or the New Testament has commanded them to do what they cannot do, one or the other. No other conclusion can here be properly drawn. The word of God has just as clearly and definitely required preachers and all other Christians "to speak the same thing" as it has required them to speak at all. Hence, I do not hesitate to say that *they can do it:* but they can never do it except by speaking *when, where,* and *what* the Bible speaks, and by being *silent when, where,* and *on whatever the Bible is silent on.* Let this divine rule be faithfully observed; let all speak what the Bible speaks, no more and no less, and

then it is no more certain that two and two are four than that all will speak the same thing. And then preachers will exemplify the inspired admonition to the members of the Philippian church: "That ye stand fast in one spirit, with one soul striving for the faith of the gospel." (Phil. 1: 27.) This is exactly what the members of every church in all the world should be doing to-day, and whoever stands in the way of it is hindering the work of the Lord. With the New Testament as our only guide, this is God's way, and it is the only right way.

The Sin in Asking for a King.

BY E. A. E.

If we really desire to learn the lesson which our Father in heaven teaches from this sin of Israel's asking for a king; if we really hunger and thirst after righteousness; if we have willed to do God's will, we will study 1 Sam. 8 and 12 and other scriptures in reference to it.

Now these things happened unto them by way of example; and they were written for our admonition, upon whom the ends of the ages are come. (1 Cor. 10: 11.)

For whatsoever things were written aforetime were written for our learning, that through patience ["steadfastness"—margin] and through comfort of the scriptures we might have hope. (Rom. 15: 4.)

Not a more important lesson can be learned than the one which we must learn from Israel's asking for a king.

The reasons for asking for a king are the fundamental principles of rejection of God, and should be studied most seriously. These are given in chapter 8. "Then all the elders of Israel gathered themselves together, and came to Samuel unto Ramah." They held a council, or "convention," to determine what in "their wisdom" was best to be done. Peloubet's "Select Notes" says this was "the national congress, or parliament." May we not call it "the national convention," "representing the brotherhood?" These "elders" did represent the people and are put for the people in verses 7, 10, 19, 20; but they did not represent God or his will. It is remarkable that an old, gray-haired man was the only one in that conference, or "convention," of "leading" and "representative" men who pleaded the cause of God.

The Majority Rule.

There is a growing tendency now in the church in places, and especially with some young "ministers," to "the majority rule." If God's people are to be governed by human "brains" and "the majority rule," then old Samuel was in great opposition to God, for he was distressingly in the minority. God's order, or way, must be maintained, regardless of majorities, "representative men," and "human wisdom." I would rather be Samuel, old and alone, on God's side, than to be the greatest and most popular man of the great majority of "leading men" of the nation, against God. Majorities and "human wisdom" are not signs of right and faithfulness to God. "Thou shalt not follow a multitude to do evil." (Ex. 23: 2.) Many go down the "broad way," while few travel the "narrow way," etc. "Where is the wise? . . . hath not God made foolish the wisdom of the world?" (1 Cor. 1: 20.)

But the people composing this conference, or "convention," of "representative men" were of one mind. They were united, but that did not make their rebellion right. God's people are one, but they are one as Christ and God are one. They keep "the unity of the Spirit in the bond of peace." These men had discussed this grave question of changing the form of government, had decided in mature deliberation, and had passed a "unanimous resolution" to have a king. They came in a body to Samuel. They gave three reasons for making this request—(1) "behold, thou art old;" (2) "thy sons walk not in thy ways; (3) "to judge us like all the nations." "To judge us" means not only to settle disputes; it means to rule over the people and to fight their battles. A king would organize and centralize them as a nation and give them a permanent, systematic, and successful government. With a king, a court, and a standing army, they would be ready at any time to put forth a successful "organized effort" against any foe. (1 Sam. 9: 16; 11: 3.) "And when ye saw that Nahash the king of the children of Ammon came against you, ye said unto me, Nay, but a king shall reign over us; when Jehovah your God was your king." (1 Sam. 12: 12.) To have a king would also give them prestige among other nations and make them respectable. They did not want a king because it was God's will for them to have one, but to be "like all the nations." God had foretold that they would ask for a king and had said that then they should set over themselves the one only whom he should choose (Deut. 17: 14-17), but this did not justify their desire and request for one and their rejection of God as King. The reasons these elders offered for wanting a king were only pretexts. (1) Samuel was old; but he was still mentally and physically vigorous and strong and lived nearly forty years after that. (2) His sons walked not in his ways; but they could have been rejected as were Eli's sons, and better men appointed. (3) They wanted a king to judge them "like all the nations;" but God had said they should be unlike the nations—"a peculiar people"—and that he would be their King. They should have remembered the wonderful deliverance God had given them from Egypt and the great victories he had given them over Sihon and the giant, Og, kings of the Amorites, "from the valley of the Arnon unto Mount Hermon." (Deut. 3: 1-17.) Og ruled over sixty cities. (Josh. 13: 30.) They should have remembered how God had turned Balaam's curses into blessings and had given them the victory over the Moabites and the Midianites. They should also have remembered how, through Joshua, God had conquered the nations in the land of Canaan and had given them the land by lot, and how, through such judges as Barak, Deborah, Gideon, Jephthah, Samson, and Samuel, he had always delivered them from their enemies. There were no people like them and none could stand before them. So long as they put their trust in God, one could chase a thousand and two could put ten thousand to flight.

The reasons that brethren now give for organizing missionary societies and other societies to do the work God has committed to the church and for uniting all the churches in one "national convention," or organization, are only pretexts. They want a king, "like all the [denomi]nations," but must have some pretext for making one. One of these pretexts is: "The church will not do the work." They have forgotten what the church has already done, and that the thousands of congregations which existed before the organization of a missionary society were planted by the church.

Samuel was a just and a good man. He knew the complaint against his sons was true, and at this he took no offense. "But the thing displeased Samuel, when they said, Give us a king to judge us." He felt that this was a rejection of himself as judge. "And Samuel prayed unto Jehovah." (Verse 6.) He laid the matter before God and sought his guidance. Samuel was troubled when the people did wrong, and he prayed over it. God answered Samuel and explained that this was a rejection of himself, and not of Samuel—that God "should not be king over them." (Verse 7.) This is a fearful sin. God was their King. (1 Sam. 12: 12.) The government under the judges was God's order. "He gave them judges until Samuel the prophet. And afterwards they asked for a king." (Acts 13: 20, 21.) To reject God's commandments (Luke 7: 29, 30), or his system of government, is to reject him.

God's Government Now—A Like Sin.

God now has his spiritual kingdom, over which Christ is King; his church, over which Christ is Head. This church he has set in order. It has elders, deacons, and other mem-

bers. (Phil. 1: 1.) Each congregation has a plurality of elders and deacons. These elders are called "overseers," or "bishops;" "shepherds," or "pastors." Their qualifications and duties are clearly defined. (See Acts 14: 23; 15: 4, 6, 22; 20: 17, 18, 28, 29; 1 Tim. 3: 1-7; Tit. 1: 5-11; 1 Pet. 5: 1-4.) He did not centralize, or combine, the different congregations, or "churches of Christ" (Rom. 16: 16)—as those at Jerusalem, Samaria, Antioch, Ephesus, Corinth, etc.—into one huge organization and ecclesiasticism. A simple church with its elders, deacons, and other members is all the organizing and centralizing God has ever done for his church. To turn away from God's church and church government now is to turn away from him; to reject these is to reject him. But what if the elders or the church will not do the work? Let it be remembered that Samuel's wicked sons failed to do their work; still, it was a rejection of God to reject his system of government, even when perverted by mean men. Why not "turn the rascals out" and select honest and righteous judges? The wickedness of Samuel's sons furnished a pretext for asking for a king, and a failure on the part of elders and the church now to do the work God requires furnishes a pretext to those not satisfied with the New Testament order of things for asking for a change of God's way This is a trick of Satan. He took advantage of the corruption and wicked practices of Samuel's sons to suggest a change of God's government. He doubtless pointed out to the elders of Israel the centralization and solidity of other nations under kings and how they had succeeded; that the Israelites, in their spasmodic and irregular way of opposing their enemies, could not succeed, and that "the Lord's plan would not work." So to-day when elders fail in qualifications and duties and the church drags along, Satan steps in and suggests a "change." He never suggests that the church should have intelligent, active, scriptural elders, doing a scriptural work. His special effort is to persuade the church that "God's way will not work;" that all the denominations practice the one-man pastor or one-man minister system, and the church must be like them and do like them or fail. Hence, frequently "a novice" (1 Tim. 3: 6)—a beardless youth—is installed as "the pastor" or "the minister" of the church, and the elders are practically "laid on the shelf." This is a dangerous practice. If proof is necessary, it can be given. When the church fails to "endeavor" to do the will of God in developing the young members, Satan, becoming at once very much interested in their spiritual welfare, never suggests that the church should be stirred up to the discharge of its duty, but proposes to "organize" an "endeavor society" which will do this particular work; when the church fails to "associate" as it should, Satan, becoming interested in Christian association, proposes the organization of an "association" which will do this work; when the church fails to do missionary work, old Satan, suddenly turning missionary, and shedding great crocodile tears over the poor heathen who are dying without the gospel, never suggests that the church should be taught and trained, as such, to do this work, but proposes to furnish an organization which will do it. To deliver the Israelites from their enemies at one time, in one way, by one judge, and to deliver them at another time, in a different way, by another judge, as God did, did not seem to them wise and sufficient. They thought they could improve on this. They preferred their wisdom to God's wisdom. The apostles and New Testament evangelists—and, therefore, the church—preached the gospel in twenty-five or thirty years in all the known world; yet the way in which they did it now seems to many people "unbusinesslike," haphazard, and inefficient. "Business in religion" is their cry. To organize one huge, central, national institution—not because it is God's will to do so, but because their judgment approves it—seems to them the most efficient way. Then Satan perverts into a central, ecclesiastical government these very organizations which were ostensibly established for spreading the gospel. No wonder he is called "the deceiver of the whole world." (Rev. 12: 9.) He "fashioneth himself into an angel of light." (2 Cor. 11: 14.)

The Remedy.

If these elders of Israel had not protested against Samuel's sons, they had not done right. If elders fail to do their duty now, the church should protest against their dereliction and, if possible, arouse them to a sense of their duty; if not possible to do this, then the church should raise up those who will do the work. We should never change God's order. If the church will not do missionary work, we should teach it and stir it up until it will; but we should never turn to any other organization. Let it be remembered that God did not justify the wickedness of Samuel's sons because the Israelites rejected him in wanting a king; and he does not justify the church in idleness, indifference, and covetousness because some do wrong. The only successful way to overcome error and wrong is for the church to do earnestly and faithfully the work God has committed to it. Doubtless these elders of Israel did not intend to reject God. Peloubet's "Select Notes" says: "'At the bottom of the people's desire for a king lay the delusion . . . that the kingdom would be an aid in addition to God.' That very thought proved that they no longer held God to be their all-powerful and all-sufficient Ruler." When the Israelites made the golden calf, they intended it as an "aid" to the worship of God. (Ex. 32: 5.) So all these modern "aid" societies, missionary organizations, other human religious institutions, and modern "one-man pastor" or "one-man minister" rule, spring from the delusion that God's ordained church and church government bought with the blood of Jesus and filled with the Holy Spirit, is not sufficient to accomplish God's work. Humanity has ever committed the great blunder and sin of trying to supplement God's wisdom, God's institutions, to "aid" him in his purposes and plans and to help him out of difficulties. This is the greatest sin against God, because it is rejecting him. God told Samuel that as "the people" had forsaken him and served other gods ever since he had delivered them from Egypt, so they were doing then in asking for a king. (1 Sam. 8: 8.) They fell in the wilderness because of unbelief—because they did not think God's ways and means were adequate to accomplish his purposes. (Heb. 3.)

The Result.

God told Samuel to "protest solemnly unto them" and to show them what the king would do toward taxing and oppressing them. (See 1 Sam. 8: 11-18.) All this followed in its morally and spiritually corrupt and weak condition, and in its divided and contentious state, Hosea (13: 9-11) says: "It is thy destruction, O Israel, that thou art against me, against thy help. Where now is thy king, that he may save thee in all thy cities? and thy judges, of whom thou saidst, Give me a king and princes? I have given thee a king in mine anger, and have taken him away in my wrath." To unite the churches of Christ in one huge, central, national organization and government may give them prestige and worldly greatness and glory among the denominations of the earth; but it has ever led to corruption, strife, division, humiliation, and destruction. This is true to-day. Brethren who organize societies and work through them are divided now.

The People's Decision.

After Samuel's warning and solemn protest, the people refused to hear him, and said: "Nay; but we will have a king over us, that we also may be like all the nations, and that our king may judge us, and go out before us, and fight our battles." Then God told Samuel to "hearken unto their voice, and make them a king." (1 Sam. 8: 19-22.) Why did God grant a king, since seeking one was a rejection of himself? Because when God sets good and evil,

right and wrong, the true and the false, clearly before people, he then allows them to choose which they will do and whom they will serve. He could not do otherwise and hold them responsible for their conduct. When brethren are determined now to follow human wisdom, to attempt to improve upon God's order of things, and to go their own way, earnest protests and solemn warnings are trampled under foot.

Ignorance or Meanness—Which?

BY F. W. SMITH.

A paragrapher for the Baptist Flag paragraphed the following most remarkable bit of information that ever emanated from the pen of man: "Anybody that knows anything about Campbellite doctrine knows that Campbellites baptize in order to make a believer out of the candidate." This paragrapher by the use of the ugly and ill-mannered term "Campbellites" has reference to those who wish to be known religiously by the names God applied to the followers of Christ and who refuse to wear a human name in violation of the law of God as this paragrapher is doing. If he desires to set aside and trample under his feet the express prohibition of God on the subject (see 1 Cor. 1: 10-13), he can do so, of course, but it ill becomes him to snarl at others who refuse to follow his example. He is wearing a religious name that was never applied to the people of God by any inspired man, and speaks of his doctrines as "Baptist doctrines." "Calvary Church is certainly on the front row in pure Baptist doctrines and teachings in Colorado." Well, this is one "paragraph" in his list of paragraphs that speaks the truth, for the doctrines which he here mentions are *not the doctrine of Christ*, but Baptist "doctrines." If what this paragrapher says about the people he calls "Campbellites" is because of his *ignorance*, then he is to be pitied; but if because of a streak of *meanness*, then he should be censured by all fair-minded people. He says "anybody that knows anything about Campbellite doctrine" knows so and so. Well, the *editor* of the Baptist Flag, who published paragrapher's paragraphs, knows that those whom paragrapher calls "Campbellites" teach *no such doctrine*, because the writer as well as others has taught the editor better, and he should refuse to put such paragraphs in his paper without rebuking the paragrapher. This Baptist paragrapher could not, if his life depended on it, produce *one line* ever written by any one whom he calls "Campbellite" that comes within a thousand miles of what he claims—viz., "that Campbellites baptize in order to make a believer out of the candidate." What kind of a spirit do men possess who will thus falsify the teaching and practice of those who may differ from them? If they do not know any better, they should keep themselves out of print; and if they do know better, they should lay no claim to be followers of Jesus Christ. Is it any wonder that the minds of the people are poisoned against the truth where such men as this paragrapher goes delivering himself of such a false representation of those he falsely calls "Campbellites?"

The practice of this man is common among those who differ from the disciples of Christ, and yet there are those claiming to be disciples that do not want one word of refutation of such misrepresentation to appear in our papers. Valiant soldiers of the cross, indeed, are such opposers! Did Christ let pass unchallenged and unexposed the doctrines and traditions of men? Did the New Testament writers fail or refuse to expose and combat religious error wherever found? I verily believe that the most successful device Satan has invented against the truth is his success in getting men and women who claim to be Christians to oppose religious discussion. What this age needs more than anything else is a host of men with the spirit and loyalty that characterized Campbell, Scott, Stone, Creath, Raccoon Smith, D. Lipscomb, E. G. Sewell, Tolbert Fanning, and many others whose work on earth is done. The cause of Christ is suffering to-day all over this land because there are not men *qualified* and *willing* to defend the truth against the doctrines and traditions of men. There is a kind of *sweet, soft,* and *pleasing* evangelism that is quite as acceptable to the sectarian world as that which emanates from any sectarian pulpit. This is not meant to convey the idea that contention for the truth must be done in a *harsh, abusive,* and *intolerant* spirit, but that the truth should be preached in love, with proper respect for the feelings of those who may hold contrary views; but it does mean that a preacher should not let his audience go away guessing at or wondering what the preacher meant. If infant baptism be the issue, call it by name, so the people may know what you mean. If it be sprinkling or pouring, say so; and if it be instrumental music or human societies, say so plainly. Do not be a moral coward. When circumcision was disturbing the church, Paul did not deal in vague generalities, but wrote about circumcision, calling it by name. You might preach all day to a church using an organ on worshiping God "as it is written," or according to his word; and if you did not specify the organ, they would actually believe you were indorsing what they were doing. Be kind, thoughtful, and considerate; but be plain, and let people know what you mean. Do not presume that people will know what you have in mind without telling them. The prophet was told to shew God's people their sins (Isa. 58: 1), but he could never have done so by dealing in vague generalities.

Mountaineers.

BY T. B. LARIMORE.

Some scribe hath said "the mountaineers of Kentucky and Tennessee were never discovered till during the war," meaning the war of the rebellion. Be that as it may, they have certainly given an account of themselves, and I'm glad I'm one of them. I have neither right, reason, nor inclination to boast of anything, but I'm glad I'm an East Tennessee mountaineer.

Much adverse criticism of the language of these primitive people has been spoken, written, and printed; but there are some fashionable linguistic abominations of which I have never known these brave and hardy people to be guilty. So far as I know, "aren't" and "weren't" are not in their vocabulary—a better vocabulary because of their absence—and I have never known one of them to use that abominable "Mutt-an'-Jeff" abomination, "gotta do it." Some of them do sometimes substitute "you all," or "yaw'll," for plural "you"—*never* for singular "you;" but they are not the only people who make that mistake.

Cæsar, writing of the inhabitants of a vast region he found it almost impossible to subdue, says "the bravest of these are the Belgæ"—the inhabitants of brave little Belgium. Americans have demonstrated their bravery on many a battle field and elsewhere; and, while I am not disposed to say the bravest of these are the mountaineers, I deem it perfectly safe to say the mountaineers are as brave as the bravest—Alvin York simply being one of the many. And they are not deficient in that higher type of bravery—moral courage.

Generosity has always been a characteristic of the truly brave, and our modern Kentucky and Tennessee mountaineers are not exceptions to this commendable rule.

Race suicide, one of the sins of modern fashionable society, seems to be unknown to these industrious, indomitable mountaineers, as evidenced by the swarms of healthy, hearty children seen in and around their happy homes. Of such is the kingdom of the truly great.

Better homes and better roads and better schools are badly needed among them; but, while it may have always been thus, I am sure it is not always to be thus. "It is better further on." So mote it be.

HOME READING

In the Garden of the Lord.

The Word of God came unto me,
Sitting alone among the multitudes;
And my blind eyes were touched with light,
And there was laid up my lips a flame of fire

I laugh and shout, for life is good,
Though my feet are set in silent ways.
In merry mood I leave the crowd
To walk in my garden. Ever as I walk
I gather fruits and flowers in my hands,
And with joyful heart I bless the sun
That kindles all the place with radiant life.
I run with playful winds that blow the scent
Of rose and jessamine in eddying whirls.

At last I come where tall lilies grow,
Lifting their faces like white saints to God.
While the lilies pray, I kneel upon the ground;
I have strayed into the holy temple of the Lord.
—Helen Keller, in the Church Messenger.

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Finding the Thief.

Toby was an old, old dog with stiffened joints and a curly black coat, but he never took anything that he knew did not belong to him. Sam was his master, and was very proud of Toby's honesty.

One day Sam's father sent him to the woods to pile stove wood. He took a great slice of cake along, for piling wood is hard work and makes a boy hungry in a little while. Of course, Toby went along, but all he did was to lie down on a nice pile of dry leaves and go to sleep.

Sam worked hard for a long time, then threw himself down in the shade and unwrapped the precious cake. Just as he was beginning to eat it a squirrel suddenly darted out of the bushes beside him. In an instant another followed, then another. Sam was so excited he forgot how tired he was, and, tossing the cake on the ground, dashed away after them.

Toby sat up and looked around in wonder. He was too old to even think of running after squirrels. Spying the cake, he limped questioningly over to it. When he had swallowed the last crumb, he hobbled back to his pile of leaves and went to sleep again.

Presently Sam came panting back and dropped down beside the empty paper. "Well, if that doesn't beat everything!" he exclaimed, looking under it and all about. "Toby, did you eat my cake?"

Toby's dumpy tail moved ever so little, but he kept his eyes closed.

"You're nothing but an old thief!" scolded Sam, and started home, half crying.

Toby rolled his eyes pitifully while Sam told his mother all about it. Had he been a boy, he would have told her how it all came about.

"There's no question as to whether there is a thief," said mother, "but do you think you can tell me who it is?"

Sam's mouth dropped open. He had thought that mother understood, but evidently she did not.

"Haven't you taught Toby that anything he finds on the ground is his?" she asked.

Sam nodded.

"When you rushed away after the squirrels and left the cake on the ground, it was just the same as giving it to him; then, because he ate it, you rob him of his good name by calling him a thief. Now, who is the thief?"

Sam hung his head a moment and dug his bare toes into a crack in the porch, then patted Toby's shaggy neck. "I guess, old fellow, if you're not ashamed of me, I'd better not be of you," he said, and walked away, thinking he would be more careful the next time.—Elizabeth White Ralston.

The Better Method.

We all recall the old alleged incident of the mother who told her child not to put beans up his nose during her absence—how the child received the suggestion as a new play, and how the mother, upon her return, found that "the worst had happened." This illustrates the negative mother.

The positive mother employs a different method. In leading her child over a muddy street, she says, "Let us step on all the high places," and they both reach the other side dry-shod.

The negative mother or teacher is so full of "don'ts" that she herself and the little ones under her become mystified and discouraged. It is like constantly knocking down blocks before anything has been built.

The positive educator constructs. A bit of honest praise for something well done builds up within the heart of a little child love for the one who praises, discernment and love of the right, confidence in the good that he can do, and a great desire to do another good thing. Such moments of recognition please even the grown-ups, and how much more are children helped! The mother says, "My child was generous to-day in sharing his toys with his visiting cousin;" and the child glows with joy at the words, pondering over them. Thus his character is being formed, and on the side of good.

Why should mothers and teachers ever fall into the fruitless, negative way, when the good fruit is all on the positive side of the fence?

If we are tired or worried, we cannot inspire our children. We ourselves must first seek inspiration and the calm and poise which it brings.

Froebel says:

> If you would bind your little one to you,
> Bind your own soul to all that is high and true,
> And let its light shine clear through all you do!

Some people always meet us with a tale of woe and continue to talk negatives. We come away fagged. Others talk about the beautiful, seeing good all about us. We are then able to give something constructive to those we meet, especially to the children, who will surely grow through our recognition and nurture of every little impulse of good springing up within them.

If we look for good in our little ones, we will surely find it. Yet we must look searchingly with those wiser eyes of love, for—alas!—the negative things are far too easy to see.

So let us try for one day to emphasize the good in those about us, to recognize every good attempt in our children, however small, and we will find ourselves on the true highway of peace.—Henrietta W. Brown.

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The Moral Risk.

It is a well-known fact that some men who have plenty of money are poor risks in a business way, while others who are limited in their resources enjoy an extended line of credit. The explanation is to be found in the fact that character counts for more than cash. This is a fine lesson for the young man just starting in business to learn. He may not have much money, and his chances of accumulating a fortune may seem small; but if his word can be absolutely relied upon and if his moral character is above reproach, he will find many a helping hand extended to him as he fights his way toward success. Good character is an asset that all men may enjoy, because it is conditioned upon what a man is, and not upon what he has. A sprightly writer in a recent number of the Credit Monthly, a magazine devoted to the interests of the National Association of Credit Men, uses Job as an example of the value of the moral risk in business—God could count on him in misfortune and poverty as in health and prosperity; and he "came back."—New Orleans Christian Advocate.

AT HOME AND ABROAD

I know that I know.—Sidney Lanier.

The demagogue is always a despot—writ small.—Calvin Coolidge.

If contentment were here, heaven were not heaven.—Samuel Rutherford.

M. C. Kurfees is having a good meeting at Jericho, near Mockville, N. C., his former home.

We have not yet attained to the heights of Paul's interpretation of our Lord.—A. T. Robertson.

F. W. Smith closed a splendid meeting at Gamaliel, Ky., on July 28. Eight persons were baptized.

A. Ellmore closed a good meeting at LaRue, Texas. There were eight baptisms and one restoration.

W. L. Oliphant reports a mission meeting at Oilton, Okla., "in which seventy-five souls were added."

E. O. Coffman, of Lawrenceburg, Tenn., has closed a good meeting at Killen, Ala. Fourteen were added.

A. B. Lipscomb will preach for the Lawrence Avenue congregation, in Waverly Place, at both services next Sunday.

A man who subverts his life to his business is a travesty in the sight of mankind and a tragedy in the sight of God.—F. C. McConnell.

A meeting conducted by R. N. Moody at Acton, Tenn., resulted in fifteen baptisms and two added by relation. Brother Moody is now in a meeting near Athens, Ala.

Eph Smith, of Martin, Tenn., came to see us last week. He was returning from a good meeting at Dilton, in Rutherford County, in which there were nine baptisms and two restorations.

Emmett G. Creacy, assisted by Willie Miller in the song service, is engaged in a very promising mission meeting at Nobob, Ky. These brethren plan to hold three other meetings in destitute places.

J. H. McBroom and J. V. A. Traylor conducted a two-weeks' meeting at Little River, Ky., which resulted in six baptisms and one restoration. Brother Traylor is now conducting a singing school for the church at Shelbyville, Tenn.

T. B. Thompson reports a good start in the meeting at Friendship, near Murray, Ky. These are the last days of a county political campaign, and Brother Thompson says: "You can begin to imagine what it means to try to carry on a campaign for heavenly elections in the face of such."

J. H. Hines held a meeting for the Liberty congregation, near Hope Hull, Ala. He was ably assisted by Brother Renfro, the regular preacher, and by Brother Garrett, who led the singing. The meeting was well attended and one obeyed the gospel. Brother Hines goes next to Greenville, Ala.

A letter from C. H. Smithson informs us that he has been sick for more than two months and unable to do evangelistic work. He is in need of help and will appreciate assistance from those who have been benefited by his eleven years' ministry. Address Brother Smithson at 844 Dudley Avenue, Texarkana, Ark.

F. C. Sowell, of Columbia, Tenn., writes: "Our meeting began at Arlington, Warren County, Tenn., on the third Lord's day in July and continued over the fourth Lord's day. The meetings were fine both day and night, and closed with eight baptisms. I am under promise to return to Dibrell and Arlington both in 1922. The two churches showed much interest in the good work of the Lord."

From W. Wilford Heflin, Boaz, Ky., July 27: "Beginning on the second Lord's day in July, I sang through a week's meeting for W. H. Owen at Lebanon, Ky. Brother Owen is an able preacher, and he proclaims the glad tidings faithfully. On the third Lord's day in July I began an eight-days' meeting at Boydsville, Ky., with fine interest and splendid audiences at night. Two made the noble confession and rendered further obedience unto their Master in baptism. I will labor with these brethren for another meeting in 1922, the Lord willing."

From H. D. Jeffcoat, Ackerman, Miss., July 30: "I am on my way to Hamilton, Miss., for a meeting. Brethren Harris and Perry are at Reform. The meeting begins tonight. The debate at Stewart with the Old Baptist closed yesterday. We had large crowds each day. We hope some good was done. A Missionary Baptist came to me at the close and asked me to say when I could hold them a meeting. He said: 'We are all Baptists, but we want to get a man that can and will preach the Bible.' I told them I would try to get to them the third Sunday in October."

From Bynum Black, Stuart, Okla., July 27: "I recently closed a meeting at Cove, Ark., with nineteen baptized. This is a fine congregation, and they are faithful. R. P. McKinley, of Mena, Ark., has been preaching for them monthly for five years, and they love him. He is preparing to move to Northeast Arkansas or Southeast Missouri. He bears the name of a sound man in the faith and is a strong man in the pulpit. Brethren in all that field should take notice and write him at Mena, Ark., and secure his services. I go next to Fairy, Texas; then to Prairie, Miss., then back to Oklahoma for a debate with Elder A. M. Baker, of St. Louis, Mo. This debate will be held at Henryetta, Okla., beginning on October 4 and continuing several days. Baker is a Mormon."

From Flavil Hall, Waycross, Ga., July 22: "I have just closed a meeting at Jennings Lake, Fla., near Trenton. This is an Adventist community where in 1919 I had a discussion with C. B. Stephenson, president of the Florida Conference of Seventh-Day Adventists. I stayed in the home of H. E. Harllee, who had been an Adventist for several years. He read the Bible much with me; and seeing the light, he acted accordingly, and is now in the fellowship of the true disciples and an earnest advocate of the truth. He is a leading citizen of the community. Two were baptized, one of them being an estimable young lady whose Adventist mother had threatened to deprive her of her parental home if she obeyed the gospel. Two who had been disciples accepted the invitation to erring Christians. Brother Harllee furnished us an old house on his place for the meeting. After we had continued seven days, Elder Stephenson and another Adventist preacher came, arriving, it seemed, just in time to save their cause at present from oblivion."

A note from U. G. Wilkinson, Comanche, Okla., July 10, says: "I was able to go to church again at home to-day and take some part in the services, which was certainly a great pleasure to me. I am still in poor health, and will not be able to do anything for some months, even if I continue to improve. I am hoping that, by the help of God and my brethren, I will yet pull through and be able to be active again in the work as I have been for so long. I have received so far about seventy dollars in contributions and several orders for books. May God bless all who have assisted me in my time of need and all his faithful children. I cannot see what would become of me without their help. Most of the help comes from those who seem to be least able, but are willing, and with their small help they send such messages of good will, love, and encouragement that it makes the assistance more precious than much fine gold. We had a fine service to-day. It was the day set apart for the Oklahoma churches to make their contributions for the Western Oklahoma Christian College. We are certainly thankful to God that Oklahoma's Christian College is to again be open for work this winter."

From C. J. Griggers, Olathe, Col., July 25: "Willis G. Jernigan has been preaching for the last year for the church at Delta, also for the church at this place. Neither of these places has a house to meet in of their own. The reason for this is, the majority of the members are dead spiritually. They seem to forget that they have to work to accomplish anything for the Lord; but, the Lord willing and with his help, we aim to have a house to worship in, in the near future, if one man has to bring this about. Brother Jernigan is now in a meeting at the Coal Creek Baptist church house, about seven miles from Olathe. The Baptist preacher is leading the singing for him. He is having large attendance and good attention. We are trusting and praying that there will be great results from this meeting. Some of them have already made the statement that they have never heard anything like it before. I might add that this is strictly a mission point. Brother Jernigan hopes to hold five or six more meetings this summer and fall, provided the brethren hold up his hands in this work. I might add that his financial support for the last four months has not exceeded sixty dollars per month. If any brethren are interested in mission work, they would not make a mistake to contribute to this work. If any are interested, please send donations to Willis G. Jernigan, Olathe, Col., Box 97."

Allen Phy is now in a meeting at Sykes, Tenn.

Pleasant J. Taylor reports one added from the Baptists at Pomona, Cal.

E. L. Cambron began the annual meeting at Burnett's Chapel, near Antioch, Tenn., August 1.

The pundit's parable may be appropriately applied to the science of theology.—Charles H. Spurgeon.

C. W. Ing has changed his address from Normangee, Texas, to 512 East Elm Street, Hillsboro, Texas.

Of all the holy ambitions of a normal man or woman, the purpose to have a home is the highest.—Russell H. Conwell.

W. E. Morgan closed the meeting at Lake Victor, Texas, on July 24. Three were baptized and one restored to fellowship.

C. E. Holt, of Florence, Ala., is well pleased with the progress of the meeting at Wilson, Okla. Fifteen had been added up to July 26.

J. W. Brents is now engaged in a meeting at Ida Lou, Texas. He will begin a meeting at Hartsville, Tenn., on the first Sunday in August.

Thomas H. Burton is now in a meeting at Grissim's Corner, near Lebanon, Tenn. He will follow with two other meetings in the same vicinity.

Married, on Thursday, July 28, at 5 P.M., Mr. Carlos Miller Johns and Miss Miriam Louise Harrison, at the bride's home on the Nolensville road. A. B. Lipscomb officiated.

E. P. Watson reports the church at Dickson, Tenn., to be in a flourishing condition. There was one confession and one restoration at the regular Sunday services on July 24.

R. A. Craig changes his address from Louisville to Shelbyville, Ky. He says: "Our meeting at Bohon is moving along with fine attendance, and we hope to do much good in Jehovah's name."

Married, on June 23, 1921, Brother R. T. Sisco, of Farmersville, Texas, and Sister Margurett Hill, of Rockwood, Tenn., at the home of S. C. Boyce, 2322 Pierce Avenue, Nashville, Tenn., J. L. Hill officiating.

William Ethridge reports a good start in the meeting at Tiplersville, Miss., with five baptisms at the beginning. His meeting at Toone, Tenn., was largely attended, and there were three baptisms at Middleton.

C. M. Gleaves began a meeting at Arbor Hill, near Petersburg, Tenn., on July 24, with one restoration on the third night. Correspondents should note his change of address from Bellbuckle to Route 1, Wartrace, Tenn.

From M. D. Baumer, Winchester, Ky., July 25: "There were two additions to the church here last Lord's day. T. Q. Martin will hold a short meeting for us, beginning on August 31. This is the only meeting by outside help that we will have this year."

From E. L. Whitaker, Jackson, Tenn., August 1: "I began a meeting at Zion's Hill, near Palmersville, Tenn., on the fourth Lord's day in July and closed it on the fifth Lord's day, with eleven additions. A. J. Veteto conducted the singing. I promised to return next year."

T. C. Fox, of Nashville, Tenn., has been busy in the evangelistic field for several weeks. His meeting at Liberty Hill, in Moore County, Tenn., was well attended and two were baptized. He will hold another meeting for them in 1922. Another fine meeting was held at Union Grove, in Lincoln County. Brother Fox began at Salem, in Warren County, on August 1.

The seventh meeting conducted by L. L. Brigance at Centerville, Tenn., continued ten days, with fine crowds and interest, and closed with nine baptized. He is now in a union meeting at Clarksburg, Tenn. Roan's Creek Church and Clarksburg are only about two miles apart; so, instead of each holding a meeting separately, they have gone in together and are holding one jointly. Great crowds are in attendance.

We are grieved to report the death of L. F. Mason, which occurred at the Woman's Hospital, in Nashville, on July 28. Brother Mason had suffered much, but was hopeful and patient to the end. His faithful wife and brothers were with him. The editor of this page went to see him several times while he was in the hospital here and did all within his power to comfort and cheer him. The burial took place at Morrison, Tenn.

Notice.—A church in Texas, the locality of which I do not recall, recently asked me by letter to conduct a meeting for it some time in 1922. Its letter, received in the midst of hurried preparations for this preaching tour, was misplaced. If those concerned will write me again, care Watterson Hotel, Louisville, Ky., which has instructions to forward my mail, I will gladly give it due attention.—M. C. Kurfees, Mocksville, N. C.

Van A. Bradley recently held two short meetings in the neighborhood of Elba, Ala. These two meetings were practically at his own charge. One was held in a Baptist meetinghouse in Goodman, and the attendance and attention were good. He began on Saturday night with the Christian Home congregation, near Dothan. After this meeting he will go back to North Alabama for a few more meetings before he takes up his school work.

Leo H. Thurston, Hahn, Mo., says: "The Gospel Advocate has been a great help to me in my work. Its pages are full of instruction, food for thought and courage. I have not been able to find a paper its equal. It is doing a great work in evangelizing the world. The seed of the kingdom has been sown in this country, and it seems to me that the harvest is near at hand. People here of all classes are beginning to see the importance of a 'Thus saith the Lord.'"

From Mrs. M. R. Saxon, Pryorsburg, Ky., July 27: "A ten-days' meeting closed at this place last night, in which five were added to the one body of Christ. Charles Sweatt, of Tennessee, did the preaching, which was wonderful in profound gospel teaching. He promised to be with us next year, the Lord willing. During these ten days the Methodists had a five-days' meeting, and then the Baptists began theirs, but we had large crowds without any decrease."

S. H. Hall writes: "On June 25, 1921, at the house of worship, corner of North Sichel and Altura Streets, Los Angeles, Cal., in the midst of flowers, beautifully arranged by some of the sisters of the congregation, Mr. Samuel E. Miller and Miss Ethel White were united in holy wedlock by the writer. The groom is the son of Brother and Sister J. T. Miller, formerly of Nashville, Tenn., and the nephew of E. A. Elam, and the bride is one of Los Angeles' most charming girls."

From T. H. Etheridge, Nashville, Ark., July 27: "I closed a meeting at Troy, Tenn., last Thursday night, with five baptized. Good crowds were in attendance, especially fine day crowds. I made my home with L. E. Jones, and I never want a better one on earth. He baptized me fourteen years ago in McNairy County, Tenn. It was a great joy to be with him and his family again. I began at Blue Bayou Church, near here, last Sunday. Large crowds and fine attention, but no one added as yet."

W. L. Swallows, writing for the church of Christ at Algood, Tenn., says: "We wish to thank each and every individual and congregation who has contributed to the building fund at Algood for their support. We now have the building completed and seated, and same is paid for except two hundred dollars we still owe. Contributions from any who want to help finish paying off the debt will be appreciated. We now have E. Gaston Collins located with us, and he preaches for us once each month. He is a fine man and has an excellent family, and we feel that he is doing lots of good here."

From J. O. Blaine, Portland, Tenn., July 25: "We are now in a great meeting. Twelve precious souls have already been born into the great family of God. Brother Brewer still knows how to handle the word of the Lord with power. Great crowds hear him at each service and great good is being accomplished at each meeting. As sure as the word of the Lord is the seed of the kingdom there will be a great harvest after a while, if not just now. But the church is not taking on a new life. Some of us took that on nearly seventy long years ago. I am sure we made a mistake in not taking it on sooner."

From W. M. Oakley, Nashville, Tenn., July 29: "Our meeting at Bethel Church, Joelton, Route 1, closed last night. The meeting was well attended from the beginning and the interest grew to the close. The house was too small for the people at our last service. While there were no additions, to my mind this was one of the best meetings I have been in for a long time. Much prejudice was removed, many from the leading denominations in the community expressing themselves as convinced that our plea is true, and some serious troubles among the members of the church (that hindered) were cleared up. I go next to Maysville, Ala., where I am to begin a tent (mission) meeting on the first Lord's day in August."

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FIELD REPORTS

Haleyville, Ala., July 25.—I closed a meeting at Center Point, Tenn., in Lawrence County, with one baptized and one restored. The church seemed encouraged and promised to do more real service in the future. I go to Leoma, Tenn., next.—J. H. Horton.

Roxton, Texas, July 25.—We are having a fine meeting here. Seven baptized to date. The meeting will continue for a few nights. I go next to Jesse, Hill County, for a two-weeks' meeting, then to Moore's Spring, near home, for two weeks.—F. L. Young.

Franklin, Texas, July 25.—My meeting with the church at Bremond came to a close last Thursday night. One was baptized. I think we succeeded in getting the New Testament plea before the people of the town in this meeting more so than in any other meeting, as I was told we had the largest crowds. I am now at Boone Prairie, near Franklin, with one baptized and one restored.—John W. Hedge.

Rives, Tenn., July 25.—Our meeting at Christian Chapel, near Kenton, closed last night with manifestations of great interest. Two were baptized and two were restored—all adults. Brother Harry Hayes, of Hornbeak, led the song service. He is an excellent young man and a good singer and preacher. Brother Hayes and I enjoyed laboring with the church there, and we believe great good has been accomplished.—D. D. Woody.

Cookeville, Tenn., July 26.—I closed a fine meeting of one week at Union, in Jackson County, yesterday, at the water. There were five baptisms and one restoration. This was one of the best attended and most interesting meetings of my life. While the house is large for a country church, yet at times it was only about half large enough. Attention and behavior excellent. The meeting covered two Lord's days.—Charles L. Talley.

Kitchener, Miss., July 26.—I closed a good meeting here last night. Four were baptized, one of them a man twenty-five years old who had been a great worker in the Baptist Church, and his wife, a teacher in the public school here. The man offered prayer after he was baptized at the water and again last night. We feel that he will do much good. I go next to Stewart to meet Joe Meese in a three-days' debate; then to Hamilton. Pray for the work.—H. D. Jeffcoat.

Mount Juliet, Tenn., July 21.—Since my last report I have been very busy in sowing the seed, and am now on my summer's work. I began at Speigner, Ala., the fourth Sunday in June. This is a mission point. I baptized one. I left there for Mount Juliet, where we are having a good hearing, with one addition to date. I go next to Corinth, near Mount Juliet. I hope then to return to Whitehouse, Ala., for my tenth annual meeting. From there I go to Amory, Miss., and shall be in the field till November.—A. D. Dies.

Decherd, Tenn., July 19.—I have just closed an eight-days' meeting at Prairie Plains, in Coffee County. I

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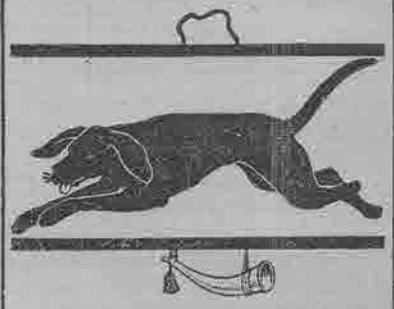

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preached to the largest crowds that I have ever preached to—between five hundred and eight hundred every night except two rainy nights. Six were baptized and two confessed their wrongs. Many others were almost persuaded. I had to close too soon, as I had promised another meeting for Thursday night. I have promised so many I have to close my meetings too soon this year. The calls are many.—R. E. L. Taylor.

Gainesboro, Tenn., July 22.—Brother E. E. Shoulders, of Franklin, Ky., and I exchanged pulpits on the second Lord's day in this month. It was a great pleasure to me to preach at Franklin, as it was my home for a number of years. The congregation at Bowling Green (Ky.) express delight with the visit of Brother Shoulders, who is doing a good work at Franklin. I am now in a meeting near Gainesboro at the home of our venerable brother, Marion Harris. It is a great pleasure to have him with us. We regret to have him go away. He is to leave for Windle to hold a meeting, beginning next Lord's day. He has just closed a glorious meeting at Butler's Landing, with more than twenty additions. Brethren, please remember the Lord's work in our humble hands when you pray.—M. L. Moore.

Imboden, Ark., July 20.—I have just closed a good meeting at Prairie Schoolhouse, near Lake City, Ark. This is a mission point. I found ten who desired to worship as "it is written," and put them in the harness to help me through this meeting; and we had twelve additions—nine baptized and three reclaimed. The house was full to overflowing every night up to the close. People who have lived there for years tell me that we had the best attendance, attention, and interest ever known there. In this meeting I had the happy privilege of baptizing my dear old mother into Christ. She had been a member of the Missionary Baptist Church for about forty-one years; but she decided to obey the gospel, and asked me to assist her, and so I did. We put twenty-two to keeping house for the Lord. I promised to return there for a meeting in December. I am to begin a meeting at Duvall, near Hoxie, on Saturday night.—A. H. Porterfield.

St. Joseph, Tenn., July 23.—By working on the farm I have been hindered from my work as a preacher until recently. On last Sunday I began a meeting with the congregation at Mountain Springs, in Franklin County, Ala. There were ten baptisms. I promised to begin their meeting next year on July 16. I have been holding the meeting here for a number of years. Brother Graham, of Sheffield, Ala., and Brother O. C. Dobbs will hold a meeting at Rock Creek and at Pleasant Grove, not far from Mountain Springs; Brother J. P. Ezell, at Mount Pleasant (a new church), not far away. I heard of Brother I. B. Bradley at Bradley's Chapel at the time I was at Mountain Springs. There are some fine people in these mountains, and lots of them are as good Christians as you will find anywhere. On June 26 Brother M. E. Gibbs began an eight-days' meeting with the Little band at Lone Cedar, Ala., where I live. He did the preaching and I assisted. There were twenty-six baptized and ten restored. Brother Gibbs is a sawmill preacher. Some of the boys who work at his mill say he is the first sawmill man they ever worked for who did not curse and swear. Let your light shine.—William Behel.

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THE MONEY VALUE OF EDUCATION

During the abnormal conditions that have obtained during the past few years until recently, the ideal has been stimulated that an education was a sacrifice of money, and that idea has deceived a part of the recklessly thinking youth of the land. This was apparent when the janitor of the college or university drew a larger pay check than the professor, when the demand for manual laborers was so great that the untrained fell to thinking that the supply of labor lacked so much reaching the demand that their service was worth much more money than that of the trained classes, and when the world was topsy-turvy in financial as well as political and social circles. Now the conditions are rapidly changing, and only those who are really able to "deliver the goods" are being sought and paid for. The following reliable statistics and estimates demonstrate somewhat the real financial value of an education:

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Of the more than 10,000 successful and prominent men in all branches of industry mentioned in Appleton's Encyclopedia of American Biography, 58 per cent are college graduates and 75 per cent have had some college training.

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If you are interested in a further discussion of the "Money Value of Education," ask for our booklet on that subject.

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Among the Colored Folks

Report From the Field.

On the fourth Lord's day in June I began a tent meeting at Martin, Tenn., under the direction of the white church at that place. This is a place where the white brethren decided to do some mission work among my people. Interest was good, and two precious souls obeyed the gospel of Jesus Christ—a woman and a man about seventy years old. It was a pleasure to meet these Christian white brethren, who coöperated with me in every way that was needful. Brother Winstead and Brother Smith were real brethren to me; in fact, they all showed me every encouragement they could, and I am stronger and more determined to live on for Christ and to preach his word. Brother Smith said that there were some white people who attended this meeting that would not go to the white church, and some of them said they will obey the gospel when their meeting is held. Brother T. J. Latham (colored) and several others who live out about twelve miles came in nearly every night and gave every assistance they could. Brother Latham has always encouraged me in my work. The white church has arranged with me to spend a month there next year.

On the second Lord's day in July I began a meeting at Newbern, Tenn. I have labored with these brethren in several meetings, but I believe this meeting was the best yet—at least, the brethren said so. Interest was good. The white people came in large numbers. I baptized three precious souls on Saturday morning. One made the confession at the water. I have promised to labor with them next year. These brethren certainly know how to entertain strangers.

I began a meeting at Henderson, Tenn., on the third Lord's day in July. For five years I have begun here on this date. Interest is good. Two confessions and baptisms yesterday, and four to be baptized this evening. I now think I will have an encouraging report to make about this meeting. The white people here always aid and encourage us in our work. They are attending regularly at each service.

I have been away from my family now about three months, and I yet have one more meeting to hold before I can be blessed with seeing them again. To be away from home and loved ones almost all the time is a great sacrifice; but when I think of the reward that is laid up for the faithful, I am willing to go on preaching the gospel of Jesus Christ.

M. KEEBLE.

A Christian Colony.

BY FRED M. LITTLE.

Two and one-half miles south of Wetumpka, Ala., there is a plantation of seventeen hundred and forty acres which was purchased by some brethren from different points in Middle Tennessee. A great portion of the farm is first-bottom land along the Tallapoosa River, which has growing on it a very promising crop of corn. The farm is well watered and has a great deal of commercial timber, with hundreds of acres of pasture land. As I walked over the plantation I was impressed with the graciousness of God, who provides so much for man to use while he makes the journey from the cradle to the grave. Twelve families live on this plantation, and every member of each family having reached the age of accountability is a member of the church. There not being a house of worship of the church of Christ in the community, these brethren converted one of the dwelling houses into a house of worship by taking out the partition walls and seating the room with folding chairs. Here this little band carries on the work of the church with all the zeal and earnestness of any congregation in any city. Any male member will lead in prayer, a number will lead the song service, and at least two of the number are good preachers. They have arranged to have a tent meeting by a colored preacher for the negroes in or near Wetumpka. They are also going out and holding meetings at mission points that are accessible to them. They are liberal with their means, and recognize the fact that God is entitled to a portion of their time and possessions. I preached for them five evenings during the week beginning July 17, and I never enjoyed a meeting more than this one. All love each other. They seem to very nearly have all things in common. Seven children obeyed the gospel. Truly it is a Christian colony.

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Help Needed at Poplar Bluff, Mo.

BY L. M. WARD.

If there was ever a place on the earth that needed the truth or an opportunity to do good, Poplar Bluff certainly is such a place. Some three or four years ago we purchased from the Methodists their property for twenty-five hundred dollars, which sum we are paying in monthly payments, and at this time we owe approximately fifteen hundred dollars. Now, under present conditions, we cannot pay this debt and at the same time pay a preaching brother. We have only six or seven to bear the burden. There are also ten or twelve other faithful members, but they can help but very little in his way; while there are several lukewarm folks and some other prospects whom we feel sure would obey, if we could continue the preaching. Brother C. B. Colvin has been working with us for a while, but just as we began to see some results we were forced to discontinue the preaching on account of our financial condition.

We would be glad to give any other information desired as to the worthiness of the congregation. We refer to Brethren T. B. Thompson, J. E. Laird, J. T. Hinds and C. B. Colvin. These brethren have been here and are somewhat acquainted with the conditions existing here. Brethren, will you kindly let us hear from you soon? Send contributions to the church of Christ at Poplar Bluff, Mo., in care of L. M. Ward.

Fine Meeting at Albany, Ala.

BY J. PETTEY EZELL.

On the third Sunday in July the church at Albany closed what was pronounced by all the best meeting in its history. The meeting was held in a large tent which the church had bought and pitched on their property in the very heart of the city. Brother G. C. Brewer, of Austin, Texas, did the preaching. This was his third meeting with the Albany church. He is held in the highest esteem in the whole community. His faith in God's word is unshaken and abiding. He is a bold, fearless, and uncompromising proclaimer of the Christ and his word. Thirty-two were added to the congregation, most of whom were baptized, others by letter, and others who came from the Christian Church and other denominations who claimed to have been scripturally baptized. Brother C. H. Woodroof, of Anniston, Ala., preached four excellent sermons in the beginning of the meeting. Brother A. L. Dixon and Hubert, his son, had charge of the song service the last two weeks of the meeting, and with their work all were pleased.

The church in Albany, though only eleven years old, has done, and is doing, much good. Its influence is being felt throughout the adjacent communities.

We have been blessed by visits and preaching of many good men recently. Among the number was T. B. Thompson, of Huntsville, Ala. Brother Thompson is a new man in this section, but his labors are highly appreciated. He preached five nights the second week of July in the tent to large audiences. His sermons were directed against modern materialism and were presented in a masterly manner. During his visit we were blessed with a few-days' visit of Brother I. B. Bradley and wife, who were accompanied by Sister Sarah Andrews. They aided much in the work.

Prof. James C. Dixon, of the Falkville High School, preached his first sermons last Sunday at Albany, and I have favorable reports from his efforts. He is destined to become a strong and useful preacher, and should have the encouragement of all Christians.

I am now in my third meeting at Springfield, Tenn., with good interest and two baptized to date.

Sunshine.

Nearly all of God's creatures need sunshine, whether in the field or factory, trees or towns. Mushrooms, of course, are an exception. A friend of mine found that by dedicating a large, damp, and unused cellar to the cultivation of mushrooms for market, he turned a liability into an asset. The less sunshine, the more mushrooms. But who wants to join the mushroom tribe? Roses, apples, and oaks need sunshine, and plenty of it; and so do folks—sunshine both outward and inward. We cannot grow healthfully in an atmosphere of gloom. We need smiles, songs, and joy. "A merry heart doeth good like a medicine." Few of the soul's most dangerous microbes can thrive in an atmosphere of Christian good cheer. Join the happy band. Propose yourself for membership if you cannot get any one else to hand in your name. Live where God can shine into you—plenty of sunshine.—George C. Peck.

That in this day of the high cost of living we are invited to survey our Father's storehouse in the Glory? For it is full now, as it ever was, for his needy children. "Stretch forth thine hand."—Arthur Rehfeldt.

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Night and Morning. *Have Strong, Healthy Eyes.* If they Tire, Itch, Smart or Burn, if Sore, Irritated, Inflamed or Granulated, use Murine often. Soothes, Refreshes. Safe for Infant or Adult. At all Druggists. Write for Free Eye Book. Murine Eye Remedy Co., Chicago

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May Escape the Dreaded Sufferings of that Period by Taking Mrs. Block's Advice

Hopkins, Minn.—"During Change of Life I had hot flashes and suffered for two years. I saw Lydia E. Pinkham's Vegetable Compound advertised in the paper and got good results from taking it. I recommend your medicine to my friends and you may publish this fact as a testimonial."—Mrs. ROBERT BLOCK, Box 542, Hopkins, Minn.

It has been said that not one woman in a thousand passes this perfectly natural change without experiencing a train of very annoying and sometimes painful symptoms. Those dreadful hot flashes, sinking spells, spots before the eyes, dizzy spells, nervousness, are only a few of the symptoms. Every woman at this age should profit by Mrs. Block's experience and try Lydia E. Pinkham's Vegetable Compound.

If you have the slightest doubt that Lydia E. Pinkham's Vegetable Compound will help you, write to Lydia E. Pinkham Medicine Co., Lynn, Mass., about your health. Your letter will be opened, read and answered by a woman, and held in strict confidence.

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For Fever Headaches and Neuralgic Pains

Safety Aspitone First

An improved Aspirin tablet which is absolutely safe to use even in cases of extreme debility and weak heart. Relieves headaches, neuralgia and rheumatic pains, and reduces fever. No depressing effects. Made by a formula which is in general use by leading physicians. 35c per package at your druggist's or by mail from the manufacturers, Piedmont Laboratories, Inc., Clinton, S. C.

FIELD REPORTS

Havana, Ark., July 26.—I closed the meeting here to-day at the water. Six baptisms during the meeting and much good otherwise done. This was my third meeting, and in many ways it was the best, as greater interest was shown than any time before. We had the largest crowds of any meeting, and almost every business and professional man attended. I go to Blaine, Ark., to begin on Friday night. Push the work.—D. S. Ligon.

Henderson, Tenn., July 27.—The meeting with the Union Grove Church, in Kentucky, closed at the water yesterday. The audiences at nearly all times were larger than could be accommodated, the order was almost perfect and the interest great throughout. Fourteen were baptized and two were restored. The church is determined to do greater things in the future. The cause of the Master has many devoted members in this part. I go to Middleton, Tenn., next.—A. G. Freed.

Sedalia, Ky., July 25.—On the second Sunday in July I began a meeting at Sharon, Tenn. I was there only ten days and nights. The interest was good and the attendance was far better than usual for that place. We had real good crowds at each service, and two confessed Christ and were baptized. We were especially proud to see them come, for what they did is just a little out of the ordinary. Not many people ever obey the gospel after they are forty years old. This is what they both did. The man was in his seventy-fourth year, while the lady was about forty-five or fifty years old. I am now in a meeting at Antioch, Ky. We have had two services, and the house was filled at both services. I go next to Bethany, Tenn., for a meeting.—I. A. Douthitt.

Bandana, Ky., July 28.—A tent meeting was held recently in Badana by Brother Charlie Taylor, of Paducah, Ky., in which we believe much and lasting good was accomplished. While there was but one conversion, he being a man of ripened years with a wife and several children who had obeyed the gospel before him, the meeting was a great success, with much interest and thought by the large audiences who attended night after night and frequently asked questions regarding the facts of the gospel as presented from time to time. The meeting continued over three Lord's days, and many attended from a distance. The excellent preaching of God's word will tell in the future, and we trust that before long we may have another opportunity of hearing and having others to hear as forceful sermons from some faithful gospel preacher. Brother L. A. Wilson, of Westport, Tenn., conducted the song services in a splendid manner. Any one needing the services of either of these brethren will make no mistake in calling them. —L. H. Randolph.

Fort Smith, Ark., July 25.—Brother C. L. Bradley and I closed our second meeting at Atkins last night. Large crowds at every service, and on Sunday nights we had at least eight hundred people to hear us. Eleven were

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baptized, the church was strengthened, and much prejudice was removed. Last year the other churches of the town began a union meeting in opposition to ours three days before we began, notwithstanding our meeting had been advertised for six months or more; but Brother Bradley and I conducted ourselves and our campaign in a way that won the admiration and love of the people, and we had a great meeting. So this year these churches, realizing their defeat last year, dismissed all their services, except Sunday morning, and attended our meeting throughout. Brother Bradley and his good wife did their part well in the song service, and I did the best I could with the preaching, and the brethren all seemed to be well pleased with our humble efforts. I will begin at Spaulding, Okla., to-morrow. It will be my third effort at Spaulding. Pray for me.—Will W. Slater.

Moulton, Ala., July 25.—Brother L. B. Jones, of Murfreesboro, Tenn., closed one of the best meetings last night that the Moulton congregation has ever had. The services were well attended, considering the fact that the membership at Moulton is not very large. The sermons were lessons so clearly taught that any unprejudiced listener could but accept—so simple that a child could understand, and yet so deep and clear that the wisest could but enjoy. There were, in all, five additions—one young man and four young women, all members of the regular Sunday-school classes. There were others almost persuaded who might have accepted Christ had the meeting continued. If the members at Moulton—those who were members long ago—would all live closer to Christ, the cause would be built up more easily. A building fund is being accumulated by small monthly contributions. Brother Jones promised to return for a meeting next year. Brother Bert Delashaw, of Nashville, who times his annual home-coming to be with us during the meeting, rendered a service very much appreciated by leading in the song service.—Earl M. Hodson.

Union, S. C., July 26.—The tent meeting closed last Lord's-day night with the largest crowd of any time during the meeting. This is one place that we had the tent last year, but it seemed at the time that we did but little good; but this year we have reaped what we sowed last. We also had a much better hearing this year and realize that many heard that will obey later. One baptism Sunday night, two last night, and another to follow soon. Large audiences last Lord's day. Thirty in the advanced class. Brother and Sister Gibbs are the very type of workers we need in this field. The people love them devotedly. Last Friday I went on a trip among the scattered brethren near Woodruff. My first stop was with Brother Knighton. I found them getting along nicely. I preached to a very appreciative audience at night. On Saturday I went to Brother Kelly's home in the neighborhood where they threatened to mob us two years ago. On Sunday morning Brother Kelly and I went about ten miles to visit Brother Wilson and family, and found them as sound in the faith as ever. In the afternoon we met in the home of Brother Kelly, also at night. At each service we had souls who seemed very much interested. I heard of people in all these neighborhoods who are very anxious for us to pitch our tent their way. Brother Gibbs will begin a tent meeting in Union on Saturday or Sunday night. Pray for us.—Thomas H. Burton.

Loss of Appetite is commonly gradual; one dish after another is set aside. It is one of the first indications that the system is running down, and there is nothing else so good for it as Hood's Sarsaparilla—the best of all tonics.

Renew your subscription to the Gospel Advocate.

Do not look forward to what might happen to-morrow; the same everlasting Father who cares for you to-day will take care of you to-morrow and every day. Either he will shield you from suffering or he will give unfailing strength to bear it. Be at peace, then, and put aside all anxious thoughts and imaginations.—Selected.

Patience is the finest and worthiest part of fortitude, and the rarest, too—Ruskin.

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Superb location. Buildings one-story brick, safe against fire. Health conditions the very best. Most careful supervision. Excellent school spirit. R. O. T. C. Unit, under U. S. Army Officer. All athletics. 128th year opens September 14, 1921. COL. R. BINGHAM, Supt.

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In fact, Coca-Cola may be fairly described as "a carbonated, flavored counterpart of tea, of approximately one-third the stimulating strength of the average cup of tea."

The following analyses, made and confirmed by the leading chemists throughout America, show the comparative stimulating strength of tea and Coca-Cola stated in terms of the quantity of caffein contained in each:

Black tea—1 cupful (hot) (5 fl. oz.) ..... *1.54 gr.*

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Coca-Cola—1 drink, 8 fl. oz. (prepared with 1 fl. oz. of syrup) ..... *.61 gr.*

Of all the plants which Nature has provided for man's use and enjoyment, none surpasses tea in its refreshing, wholesome and helpful qualities. This explains its almost universal popularity.

The Coca-Cola Company has issued a booklet giving detailed analysis of its recipe. A copy will be mailed free on request to anyone who is interested. Address:

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FIELD REPORTS

Huntingdon, Tenn., July 25.—I am here in a meeting which began yesterday. I will be here till about Tuesday night after the fifth Sunday; then I go to Rogers, Ark., and will be there two weeks; and from there I go to Providence, Ky., for about ten days, and then to Dry Creek, near Waverly, Tenn. I have moved to Henderson, Tenn. My work with the church at Waverly was pleasant in every way and we were at peace all the while. The meeting at Dry Creek is a mission meeting. The church at Waverly supports it, with the help of those who live near Dry Creek.—John C. Taylor.

Murray, Ky., July 26.—The meeting at Oakwood, near Clarksville, Tenn., closed on last Wednesday evening, with six accessions to the local congregation—four baptisms, one from the Baptists, and one from the Methodists. This was my second meeting there, and the best one. This is a splendid body of people, and I enjoyed my stay with them very much. This church is coöperating with other congregations in the county in supporting Brother Jasper Malphurs, who is doing a great work throughout the county. They have a tent and mean to have the gospel preached in every nook and corner of that part of the Lord's vineyard. The churches speak highly of Brother Malphurs and seem to be determined to stand by him. The Oakwood brethren spoke to me about returning for a meeting next year or in two years, but my time is so taken as to make it impossible for me to redate myself for even two years hence. The good Lord has always blessed me with plenty of work to do. God forbid that I should boast; but for the information of some, I am glad to say that I have never asked for a place to preach, nor had to have a letter of recommendation, since I have been trying to preach, and have always had all I could do, often more than I could do. This statement is not meant to cast any reflection upon any of my worthy brethren who have done both. Jehovah is a great deal better to any of us than we deserve.—T. B. Thompson.

The sun and every vassal star,
All space, beyond the soar of angel wings,
Wait on His word: and yet He stays His car
For every sigh a contrite suppliant brings. —Keble.

Shall They Go?

BY F. B. SHEPHERD.

For more than a year I have refrained from writing about the African mission work because of the delay in getting permission from the British government for our missionaries to enter Rhodesia; but after much prayer to God and correspondence with authorities on both sides of the Atlantic Ocean, the desired ends have been attained, and word comes from Brother Sherriff that the High Commissioner has received orders to admit Messrs. Short and Gibbs with their families.

Still another obstacle must be overcome which has arisen because of the delay and disappointment attendant upon this work of securing permission to enter British African territory as missionaries. The church that was expecting to assume responsibility for Brother Gibbs has turned its attention to other work, and we are accordingly facing the embarrassing situation of having a man ready for the work, the was opened up by God for his going, but necessary funds for his transportation and full assurance of support while on the field lacking.

I have on hand toward transportation some two hundred dollars, but it will cost nearly six hundred more to place these missionaries at their destination—Bulawayo. It is not much for a brotherhood of fifty thousand to raise, but it may mean lots to the cause of the Lord Jesus in South Africa to have these vigorous young Americans associated with the white and colored brethren already there. Will you have a part in sending the gospel to the Americans, Europeans, and natives of the still "Dark Continent?" Write me at 1409-A Jackson, Amarillo, Texas.

FITZGERALD AND CLARKE SCHOOL
For Boys

Accredited by all colleges. Mountain climate. Modern equipment. Patronized by the best people of the South. Limited enrollment. Apply early for reservation. For catalogue, address W. L. Clarke, Principal, Box A, Tullahoma, Tenn.

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Sick or nervous headaches, backaches, women's aches almost instantly respond to the liquid remedy Capudine. It stops the pain by removing the cause. Every home should keep a bottle handy. Sold by druggists, 10c, 30c, 60c. Insist upon getting CAPUDINE

Ladies Let Cuticura Keep Your Skin Fresh and Young

Soap, Ointment, Talcum, 25c. everywhere. For samples address: Cuticura Laboratories, Dept. V, Malden, Mass.

Adorable Colorado for the Summer

—where Nature has provided for you towering snow-clad mountain peaks, awe-inspiring canyons, wondrous waterfalls, whispering pine and hemlock forests, myriads of wild flowers (beautiful beyond description in their riotous colors), enchanting lakes of emerald hues, and silvery-mirrored streams. These crave your presence, and through the handiwork of man all are made delightfully accessible.

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You're bilious, sluggish, constipated You feel headachy, your stomach may be sour, your breath bad, your skin sallow and you believe you need vile, dangerous calomel to start liver and bowels.

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

Take calomel today and tomorrow you will feel weak and sick and nauseated. Don't lose a day. Take a spoonful of harmless, vegetable Dodson's Liver Tone tonight and wake up feeling splendid. It is perfectly harmless, so give it to your children any time. It can't salivate.

In answering advertisements, please mention the Gospel Advocate.

GOSPEL ADVOCATE

Volume LXIII. No. 32. NASHVILLE, TENN., AUGUST 11, 1921. $2.50 PER YEAR, IN ADVANCE.

HOW ABOUT YOUR EYES?

Are you attempting to judge your brother? Would you criticize him or give him any advice as to his conduct? Then be sure that you are a man of clear, unprejudiced vision. Here is what Jesus says about motes and beams: "And why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye? Or how wilt thou say to thy brother, Let me cast out the mote out of thine eye; and lo, the beam is in thine own eye? Thou hypocrite, cast out first the beam out of thine own eye; and then thou shalt see clearly to cast out the mote out of thy brother's eye." (Matt. 7: 3-5.)

In his Second Epistle, Peter, after enumerating what we call the eight Christian graces, adds: "For he that lacketh these things is blind, seeing only what is near." It is not our purpose to wrest this text, but to make it the basis of a practical word we think ought to be spoken—it suggests nearsightedness upon the part of many good people.

While we think good people should ever be optimists, we have personally known men and women of excellent Christian character who were pessimists. Pessimism is an affliction which undermines the happiness of the individual and likewise retards the progress of good causes. We think the most practical definition of pessimism would be "nearsightedness." The pessimist sees "only what is near." The physical malady, the bereavement, the financial strait, the evils of the community, the heresies in religion, the complications in church work, the unsettled world conditions—these things are immediately before him, they are black, and he cannot see beyond them. Hence his perpetual gloom, his downcast countenance, his hesitating attitude, and his doleful words.

Again, there are good people who are overoptimistic. They see, in a way, beyond that which is near, but they do not see straight—they see men as trees walking. In reality, they are nearsighted, but don't know it. They reckon not with the cloud that is like a man's hand—to them it is no larger than a man's thumb nail, and it is disappearing. People thus afflicted are visionary—they magnify and follow fads; and if they happen to be brilliant or of personal charm, as leaders in the State or the church or the community, they frequently, but unintentionally, bring to pass situations that are disastrous.

There is still another class, usually in the minority—people who take into consideration the philosophy of history, who have patience that is coupled with unshaken faith in the power of God to ultimately bring order out of chaos, who are content to work and pray and hope and wait. They have clear, straight vision, can see both near and far—and they generally see things as they are.

Pessimism is to be deplored, but not more so than overoptimism. The optimism which steadies situations, and upon which God depends, is long-sighted and clear-sighted.

CURRENT THOUGHT

Exact and Yet Lax.

It is not an obsolete custom to "strain out a gnat and swallow a camel." Some people will insist on being exact and nice in their observance of certain phases of the moral law and the proprieties of Christian living while they apparently accord themselves the privilege of being lax in others. They are not to be censured for practicing any part of their duty, but for their disregard of any part of it. A man is not to be condemned for seeing the mote that is in his brother's eye, but his guilt consists in his blindness or insensibility to the beam that is in his own. Christ said to the self-righteous scribes and Pharisees who tithed the anise and cummin, but neglected the weightier matters of the law: "These ought ye to have done, and not to leave the other undone."—Baptist and Reflector.

Excuse the pun, but the Baptist who "reflected" the above editorial paragraph gave out a very good and timely observation. The inconsistent and self-righteous class he describes is not confined to the Baptists by any means. This fact has been recently impressed upon the writer's mind. I am thinking of one man who did wrong and who made public acknowledgment of his wrongdoing to the church and to the world, leaving nothing undone in the way of confession. There is another man who also did wrong, committing a flagrant offense, and *made confession to one preacher who was a close personal friend.* And now this second party is trying to teach the first one some of the "proprieties of Christian living." This brought home to my heart the Master's burning words: "And why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye? Or how wilt thou say to thy brother, Let me cast out the mote out of thine eye; and lo, the beam is in thine own eye? Thou hypocrite, cast out first the beam out of thine own eye; and then shalt thou see clearly to cast out the mote out of thy brother's eye." (Matt. 7: 3-5.)

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Reaching the Masses in a Unique Way.

Central Presbyterian Church, Denton, Texas, A. Reilly Copeland, pastor, has a unique way of reaching the masses with the gospel.

The church has placed literature bags in prominent places throughout the city and elsewhere. These bags have thirty pockets each, and are filled with the best tracts that teach spiritual, patriotic, and educational truths, with emphasis on the spiritual.

For instance, in Denton, these bags are placed in the church, Sunday-school annex, schools (two State colleges), city hall, central office, courthouse, barber shops, hotels, cafés, mills, and the depot. Authorities gladly coöperate by giving permission.

In addition to this, Central Church has these bags in the depots along the railroads out of Denton, and plan soon to extend the work as funds permit. Funds are secured in a very simple manner. Mr. E. Hugh Egan, a layman, of Denton, is chairman of the work, and all offerings are strictly voluntary. This means free will in spirit as well as in name. Most of the funds come from members of the church, yet it is left open to any one who is interested in this program of work.

Mr. Copeland says it is marvelous how all classes read these tracts in great quantities. He thinks it is the most effective and the most economical form of evangelism known to the church to-day. It is purely an unselfish labor of love.

As this is an age of propaganda, it is a timely suggestion to pastors and church people to avail themselves of this method of gospelizing, which carries on night and day. Only evangelical tracts are used. The work is nonsectarian and interdenominational.

Any one desiring information as to how to put on the tract work, may write the Denton pastor, who will cheerfully give particulars concerning it. Any one can do it.

A number of large publications in America and elsewhere have given news articles of this work as it is being carried on by this church. Since then quite a number of people in the United States have written the pastor about it. Interest is growing rapidly. Several Christian business men have suggested that it would be a splendid thing if Mr. Copeland could devote his whole time to the work as a tract evangelist and serve any church when called for that purpose, if interested friends would make it possible financially.

Tract messages reach all classes of people, because they can be secured in any language and can go anywhere. They are always polite and never talk back. Their impressions are permanent, and results are sure from these heart-gripping evangelistic truths. Each message is complete and the best of its kind.

In addition to the spiritual, patriotic, and educational features of the tracts, the church announcements can be attractively displayed on the space at top of literature bags, thus making a permanent advertisement for the church doing the work. The beautiful green canvas bag looks well anywhere.

Central Presbyterian Church also has a free book table in the vestibule, supplied with an assortment of the best ten leading subjects. These books are also paid for by voluntary offerings from those interested. Many read them and pass them on.

There are two book tables near the main entrance, loaded with a large assortment of orthodox books with printed prices on outside of covers. One can select books desired and leave money in the plate. This method is safe and satisfactory.

By these methods, the sermons and the church's ministry are increased a hundredfold. Mr. Copeland hopes to interest thousands in this effective way of spreading the truths of Christianity.

Mr. Copeland deserves credit for the origination of an effective plan of tract distribution, and he is to be commended especially for his desire to pass it on to others. He was so anxious that other churches should profit by his experience that he induced his own congregation to issue the above statement in circular form and to send it broadcast. The Gospel Advocate appreciates this courtesy and has given the matter this prominence with the hope that the churches of Christ may do greater things in the way of tract evangelism. No one has so grand a plea as the preacher of the New Testament plan of salvation. "I'll tell the world" should be his motto in the propagation of that plea.

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Plows Do Not Sell—Autos Do Sell.

A news report from Indianapolis, Ind., says: "One of the greatest and oldest plow manufacturing establishments in the country, located at South Bend, Ind., and employing around four thousand men, has shut down entirely, and reports state that some $6,000,000 worth of unsold farm implements are awaiting better times in agricultural centers. On the other hand, one of the leading automobile manufacturing establishments in the country, located at the same point, and employing six thousand men, working full blast, has just paid off some $8,500,000 indebtedness, and has unfilled orders for some seventy-five thousand cars. Prosperity is also evidenced by steady work in one of the great corset factories and sewing machine plants of the country located at South Bend. A large mill at Mashatawa is working full blast, with demands for rubber boots and many kinds of woolen products declared to be greater than that of this time a year ago. Wholesale distributors of dry goods in the Chicago market report retail buyers are resuming active buying to a degree greater than last year." The big question is: "How long can these other industries prosper if plows do not sell?" The prosperity that is returning seems to be out of balance in some way.—Christian Advocate.

It appears from the above paragraph that the chief difficulty in our country, economically speaking, is not idleness, but unwise distribution of labor. It is a sad commentary upon any nation when we find its people more bent upon riding in automobiles and wearing corsets than they are in producing bread. We are reminded of James' remark about fruitless prayer: "Ye ask, and receive not, because ye ask amiss, that ye may spend it in your pleasures." The "back-to-the-farm" movement should be encouraged in every legitimate way. It is not only conducive to better health, but the very life of the nation depends upon its success. The world should be taught that he is a true philanthropist who produces bread for the needy.

OUR CONTRIBUTORS

Letter to J. W. Brents.

Nashville, Tenn.—Mr. J. W. Brents, Athens, Ala.—Dear Jimmie: I have read your article in the Gospel Advocate, entitled "John B. Cowden's New Book," and I cannot refrain from noticing some surprising statements in the same. It is surprising in many respects.

In the first place, contrary to the heading, it is a review of me instead of my book. It contains practically nothing about the book, but much about myself and others in no way connected with the book. A book is supposed to stand upon its own merits, and to be so reviewed without personalities. I regret, therefore, that you allowed personalities to come between you and the book. The book is an impersonal thing, and I resent nothing said about it; it either stands or falls upon its own merits; but I do resent your personal statements about myself and others, which are displeasing in the extreme. Personalities are the last resort of one that cannot meet the issues, and are sure evidence of a failing cause, besides being disagreeable and often damaging.

In the second place, your article is surprising in that you know more about these persons than they know about themselves. Although I have tried to keep a close watch on myself, you have told me some things about myself that I never knew before. I never knew before that I had changed my positions on some disputed matters and left a people with whom I used to stand. Not that I would hesitate to do this, if I saw that I was wrong; in fact, I have changed my views on many things as I received more light and truth, and I hope that I shall always be thus open-minded to truth and have sufficient moral courage to stand for it, whatever may be my affiliations; but I have no recollection of having changed my views and positions with respect to the things which you mention in your article. There was a time in my early Christian life and ministry that I had no convictions as to these things, because I had not studied them for myself, nor heard them discussed. They were not an issue in my early life; but when they became an issue, I studied both sides of these questions with all the light that I could get, arriving at the views that I now hold, and so far I have not seen anything to cause me to change; however, I am still open to any new light upon these things, which, if you have, you might have given in your article instead of the many personalities, and might have thereby reclaimed me from the errors into which you say I have fallen and restored me to my "first love."

Furthermore, I did not know of the idolatry and waywardness in me, as stated by you in these words: "He 'bowed the knee,' 'waxed fat, and kicked.'" This is a serious charge, if it be true; so please be specific and point out this idolatry and perverseness. Also, who are these people for whom I am preaching "who have in a large measure surrendered the principles of the Restoration movement?" If I ever preached for such a people, I did not know it; so I am anxious to know who they are. You make these serious charges publicly against me and them, and surely your sense of justice and honesty will not allow you to refuse to prove your damaging statements.

As to the other persons mentioned in your article, those living can speak for themselves, but I must protest against your misrepresentation of the dead. I think that I have heard Dr. Brents and Billie Dixon preach much more than you, and I never heard either of them speak of these things, nor do I believe that you ever did. In fact, those who were closest to Dr. Brents (his children) tell me that he was not opposed to these things, as is evident also from his writings left behind, which contain nothing about these things. It is not possible for Dr. Brents to have been as bitterly opposed to these things as you say, and failed to have gone on record against them, because he always spoke out in no uncertain terms against things of which he did not approve. Though related to him, you have no right to misrepresent him. However, "though dead," "he yet speaketh" through others nearer to him than you.

As to Mr. Leonard's views. I went to school to him for years, and heard him preach continuously, and often talked with him privately about things religious, but I never heard him mention these things. Furthermore, his children tell me that he was not opposed to these things, except as they caused trouble in the church; and, in fact, he preferred the use of an instrument, which, he said, the meaning of "psallo" permits. Now, is it not strange that you know more about him than his own children?

However, if these teachers of mine had been opposed to these things, I would have to still be in favor of them, because I consider "the Scriptures inspired of God" of higher authority than the teaching and traditions of the fathers, notwithstanding my great debt to them and my deep reverence for their memory. This is one of the fundamental truths laid in me by Mr. Leonard along with many others of equal importance. He taught me nothing on the subject of instrumental music in the churches, because, I suppose, his time and attention as a teacher were given to weightier matters, for which I am profoundly grateful. I, therefore, take it as no violence to his memory, much less a "tragedy," that I should dedicate my book to him as an expression of my gratitude to him. Indeed, the "tragedies" of your article are that you seek to damage the living by your unwarranted statements and to misrepresent the dead by your false suppositions. I regret very much that you allowed your zeal for error, "a zeal not according to knowledge," to lead you so astray in your review of myself and others. Yours very truly, JOHN B. COWDEN.

The Perfect Heart. No. 1.

BY JAMES E. SCOBEY.

When we consider the life of man, we find there is much for him to learn, which he must know, that will enable him to gain the largest degree of happiness out of it. God, throughout the ages past, has taught man the course of life which would afford him the greatest amount of good.

In this age of the world, while man has made wonderful discoveries and has sought out and accomplished more wonderful inventions in the physical world by his keen and incisive intellectual force in the investigation of the laws of nature, he has not been able to demonstrate the fact that he has discovered a single spiritual thought, or knows anything of the spiritual world, save that which it has pleased God to reveal. There is, therefore, only one source from which man may learn that or those things which can give happiness both for time and eternity; and these things are found in the revelation which God has made and which is recorded in the book called "the Bible."

Man is continually seeking to free himself from the burdens and exactions of the things which give him unrest. The gratification of the animal appetites and propensities, the indulgence of the lusts of the flesh, is largely resorted to on the part of the world to find the relief sought.

Man, under the influence of drugs, narcotics, and stimulants, may forget his ills, but his soul is still burdened and heavy laded. From this condition there is only one true source of relief for the soul. Jesus says: "Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls." Rest to the soul gives satisfaction, which is genu-

ine happiness in time; and if in immortality and eternal life it find rest, it will be superlatively happy.

The soul of man is the most important factor in his constitution. The soul is the true man, the inner man. The rest of the soul which Jesus promises to those who will take upon themselves his yoke and learn of him should be the most important object sought in life. Jesus said: "What shall it profit a man, if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul?" The saving of the soul can be effected in only one way, and that is by a man becoming subject to the rule of Jesus Christ and walking in harmony with him in the course of his life. The soul is all of man, save the body and spirit; but its function is to control the body, and, therefore, it is responsible for all of man's acts.

But there is more said in the Scriptures about the heart's activities than about the soul. Whatever thoughts one may have; whatever feelings, desires, or aversions he may manifest or indulge; whatever resolutions he may make, may all be referred to that function of the soul called the "heart." David, in speaking of the delinquencies of the Jews, said: "Nevertheless they did flatter him [God] with their mouth, and they lied unto him with their tongues. For their heart was not right with him, neither were they steadfast in his covenant." (Ps. 78: 36, 37.) If our heart is right with God, we will think God's thoughts, will speak his words, and will do his works. "For we are his workmanship, created in Christ Jesus unto good works, which God hath ordained before that we should walk in them." (Eph. 2: 10.)

The heart is the most important function of the soul. The heart may be pure. "Blessed are the pure in heart," said Jesus. We may have a perfect heart or an evil heart of unbelief. (Heb. 3: 12.) "The heart is deceitful above all things, and desperately wicked," said the prophet. (Jer. 17: 9.) "Not that which goeth into the mouth defileth a man; but that which cometh out of the mouth, this defileth a man." (Matt. 15: 11.) "But those things which proceed out of the mouth come forth from the heart; and they defile the man. For out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies: these are the things which defile a man." (Matt. 15: 18-20.) Therefore, the Psalmist, David, was moved to say: "Keep thy heart with all diligence: for out of it are the issues of life."

Solomon said to the people of Israel when he had dedicated the temple: "Let your heart therefore be perfect with the Lord our God, to walk in his statutes, and to keep his commandments, as at this day." The followers of Jesus Christ should strive day by day to have a perfect heart with God.

Asa, a king of Judah and a great grandson of Solomon, had a perfect heart all his days." (2 Chron. 15: 17.) When he succeeded his father as king, he attempted to destroy idolatry among the people, which his father had fostered. He destroyed the groves and overthrew the altars dedicated to the worship of Baal. He even destroyed the grove and altar of his mother and forbade her longer to be queen. He walked in the statutes of the Lord and kept his commandments.

Hezekiah was another king of Judah who walked with a heart perfect with God. He became sick unto death, and the prophet Isaiah came to him and said: "Set thine house in order; for thou shalt die, and not live." Hezekiah turned his face to the wall and prayed unto the Lord, saying: "I beseech thee, O Lord, remember how I have walked before thee in truth and with a perfect heart, and have done that which was good in thy sight." The Lord heard his prayer and extended his reign fifteen years.

But it might be asked: "What does it require to make or constitute a *perfect* heart?" From what has already been said, I think a logical deduction would justify us in saying that three things or conditions are necessary—(1) an understanding heart, (2) a feeling heart, (3) a willing heart. A man who understands God's will, what God requires of him, and feels that he *ought* and *must* do his will, and resolves to do all he can do to accomplish the will of God, has a perfect heart. "All these men of war, that could keep rank, came with a perfect heart to Hebron, to make David king over all Israel." (1 Chron. 12: 38.) To walk in the way of God with a perfect heart makes the perfect man. Such a man will be led by the Spirit and will be a son of God. "For as many as are led by the Spirit of God, they are the sons of God." (Rom. 8: 14.)

Jesus said to his disciples: "Be ye therefore perfect: even as your Father which is in heaven is perfect." (Matt. 5: 48.) God is perfect because he never has violated a principle of his government. He has never done that which was wrong. No one, it seems to me, could have any respect for the religion of Christ, if the standard of character were less than that of perfection.

Jesus, in exhorting his disciples to be perfect, did not mean they should become immaculate—that is, to be for the rest of their lives entirely sinless. There are some people now claiming to be in that condition. I once heard a Holiness preacher say he had not for over twenty years committed a single sin; indeed, could not sin, because all the roots of sin had been plucked out of his heart. But John, the apostle, says: "If we say that we have no sin, we deceive ourselves, and the truth is not in us." (1 John 1: 8.) Which should we believe, the preacher or the apostle? The perfection of the Christian consists in his being directed by the law of the Spirit of life in Christ Jesus. If he sins, he has an advocate with the Father; so that, if he confesses his sin, sincerely repents and, through his advocate, Jesus Christ, asks God's forgiveness, God will keep his promise to forgive.

Perfection of character is secured and maintained by a faithful performance of all the duties and responsibilities made incumbent on us by the manifold wisdom of God. Howbeit, many, very many, professed Christians seem to think they need not do all the things the law of the Spirit demands. They fail to go to the assembly of the saints on the Lord's day to engage in the work and worship of the congregation. They fail to show the Lord's death till he come by partaking of the emblems of his body and his blood. I fear that those of us who fail in duty shall fail to reach the mark of the high calling of God in Christ Jesus.

Let us keep our hearts right with God, that we may serve him to divine acceptance, glorifying him in our bodies and spirits, which are the Lord's. And by the grace of God, this we can do if we will.

Greatest of All Virtues.

Gratitude means that memory has come to the aid of purpose, and that praise is reinforcing prayer. Gratitude links the past with the future, the debt incurred with the duty to be performed, the service received with the service rendered. The question, "What ought we to do for others?" cannot receive a proper answer until pains have been taken to weigh and value all that others have already done for us. Benevolence is largely an affair of memory and of the gratitude that memory inspires. The benevolence that is most beneficent does not begin, as some moralists seem to think, in a desire to do good to other people, but in adequate recognition of the enormous amount of good which other people have done to ourselves. Nine-tenths of what we have to give is a gift bestowed upon us, and only when this is realized does altruism rest upon its proper ground, or feel the full force of the motives which impel the individual to the service of others. Divorced from gratitude, all the social virtues would shrivel.—L. P. Jacks.

Denver (Col.) Notes.

BY JOHN D. EVANS.

Beginning on July 10, Brother N. B. Hardeman, of Henderson, Tenn., conducted a series of meetings in Denver. He was here over three Lord's days, and created unusual interest, not only among the members of the church, but those who were on the outside. He preached the old-fashioned gospel with great power and "in love." The crowds, while not so large as Tennessee folks are accustomed to, grew from the beginning, as did the interest. As is frequently the case, the meeting closed too soon, but on account of other engagements Brother Hardeman could not remain longer. The visible results were five baptisms and one restoration. One young man from the Methodists made the confession the last night of the meeting and was baptized later. Last Lord's day four others placed their membership with us. Brother E. C. Fuqua and Brother Farrar, of Florence, Ala., were both with us during the early part of the meeting and rendered valuable assistance. Brother Davis, of Dallas, Texas, and Brother Roush, of Topeka, Kan., were also with us. Brother R. V. Robinson, of Stephenville, Texas, is at Tilden's Sanitarium here to recuperate. Brother J. C. Estes, who recently came to Denver from Dallas, Texas, was on the ground. So, all in all, the meeting was a feast to the preachers present and the whole church. It was the consensus of opinion that Brother Hardeman should be annexed to our Colorado forces for a permanency.

The meetinghouse in process of construction at Boulder will soon be ready for occupancy. It is a nice building, made of brick and stucco, conveniently located. Thus the work in Colorado goes on.

Brother E. C. Fuqua, who is now in the midst of a good tent meeting at Fort Collins, expects to "pitch his tent" in Englewood, a suburb of Denver, during this month. Brother Clayton Gall is to be in a meeting at Rocky Ford, Col. Brother Farrar, of Florence, Ala., baptized a number at his meeting in Routt County, Col.

Brother and Sister W. G. McConnell, of Dallas, Texas, and Sisters Hooper and Watson, from Thorp Spring, Texas, who were in Denver and Boulder to take special work in the Denver University and the University of Colorado, have returned home.

Every Lord's day we have visitors from several different States. They are always welcome.

The Porter-Wright Debate.

BY F. L. PAISLEY.

While I heard only one day of this debate, which makes it impossible for me to make a full report thereof, I wish to make a few observations of some things that occurred that one day.

This debate began on July 11 and continued three days, one day each on the following propositions. W. C. Wright, of digressive fame, affirmed the first and third days, respectively, "Man is wholly mortal," and, "Only the regenerated will be raised from the dead." The second day (the day I was there) Brother W. Curtis Porter affirmed, "Those who die in disobedience to the gospel of Christ will suffer everlasting punishment (eternal torment)." It may seem strange that a "progressive Christian" will debate such issues and contend for such doctrines, but it is simply "over the top" in the "progressive movement." Wright was driven to admit this last proposition, with the exception of the phrase "eternal torment." He would have been driven to admit that part, but his artful dodging saved him.

Just one of Porter's arguments do I wish to mention and Wright's escape. After the usual course on the passages teaching the punishment of the wicked, Porter pressed his final affirmative on Rev. 14: 9-12. Wright said that "worshipeth" is present tense, and the "beast" was the pope, and the "torment" lasted during the time that they worship the beast; that the expression, "they have no rest day and night," cannot refer to eternity, because there is no night in eternity, according to Rev. 22: 5. This put him in an embarrassing position when Porter called attention to the fact that while there will be no literal marking of time by day and night as we count time, yet, according to Rev. 7: 15, "they serve him day and night in his temple," which shows that the expression "day and night" is an accommodating term expressing a continuation of service in this last reference and a continuation of suffering (eternal torment) in Rev. 14: 11. Porter did a fine work just here in spite of his opponent's ridicule of a "burning, frizzling, frying hell." Wright allowed that "unquenchable fire" is fire that cannot be put out, but that will *go out* when no more material is added to keep up the flames. This made Porter curious to know just how the "smoke of their torment" could go up "forever and ever" after the material had all been burned "instantly" and the fire had gone out, as had been implied that it would. Yes, it made me wonder if there is not "a little fire where there is so much smoke."

The debate was to have been held in Monette, Ark., but some of the "better element," as Wright called them in ridicule, afraid of discussion, refused to allow it in town, and it was held about two miles out of town in a shady grove. This caused an interesting thing to occur. From the beginning Porter pressed Wright to meet some of us in debate on these and the music question in Caruthersville, Mo., Wright's home town, and where we used to have property, but which has been taken by the cunning manipulations of Wright's congregation. This challenge was ignored till Wright's last speech the second day. He explained (?) that the church in Caruthersville did not wish a debate there and had especially urged him during the writer's meeting there in May not to allow a debate to be brought there under any considerations. He spent the rest of his speech begging sympathy from the audience by his artful tactics, which he can use well when needed. In this speech he gave the people of Monette a cutting reproof for trying to put a curb on religious investigation and being self-appointed guardians for things of the kind. I was anxious to hear Porter call attention the next day to the fact that all he said about Monette very forcefully applied to his home congregation in that they also refuse to allow investigation of Wright's unscriptural doctrines and their unauthorized practices in Caruthersville, hence are doing the very things he charged on the people of Monette.

From the standpoint of deportment on the part of the speakers, this debate was first-class. Not a slur or personal reflection by either speaker. Each man is a good speaker and has his position well in hand. Wright has the advantage over Porter in a strong voice. This is the only way that I thought the truth suffered in what I heard of the discussion. Wright is prematurely gray, indicating no little study. Porter is only twenty-four, but shows a good acquaintance with the Book and the doctrines he is combating. He that meets Wright in discussion will have no greater task than meeting his artful dodging and play on the meaning of words. Yet no novice can well defend the truth against him.

Critics and the Bible.

Last eve I paused beside a blacksmith's door
And heard the anvil ring the vesper chime;
Then, looking in, I saw upon the floor
Old hammers worn with beating years of time.

"How many anvils have you had," said I,
"To wear and batter all these hammers so?"
"Just one," said he; then said with twinkling eye:
"The anvil wears the hammers out, you know."

And so, I thought, the anvil of God's word
For ages skeptic blows have beat upon;
Yet, though the noise of falling blows was heard,
The anvil is unharmed—the hammers gone.

—Selected

"John B. Cowden's Book."

BY J. W. BRENTS.

In the Gospel Advocate of June 16 there appeared an article from my pen under the above heading. On another page will be found a letter which was addressed to "Rev." J. W. Brents by my near kinsman, John B. Cowden, in which he takes me to task for some things contained therein. At the time the article was written I was in Alabama, and it was not convenient for me to see Brother Cowden and ask him in person just what I should say, and now he is seemingly very much displeased.

His first objection is that my article is entirely "contrary to the heading." Owing to the fact that the greater part of the book consists in duties to Christians which we all can agree upon, and, too, since Brother Kurfees and G. Dallas Smith had reviewed his arguments upon the music question, and since the book was dedicated to Mr. Leonard, who warned me at my father's funeral not to forsake the "old paths," the circumstances brought forth a necessity for my saying the things I did in said article. "What I have written I have written;" and if I was unfortunate in giving it a name, I have no objections to its being renamed; and, too, if I became too personal, I tried to do it in the spirit of Christ, believing the circumstances in this peculiar and extraordinary case demanded it. In fact, this may smack of presumption upon my part, but it was a humble effort "to take Brother Cowden in hand and try to save him from himself," as was suggested by Brother F. W. Smith in his commendation of my article.

Personalities! Who has been dealing in personalities? Sharp, bitter, unwarranted personalities; personalities recorded in a book which will be read not only by the present generation, but by future generations as well. Hear him in his strictures upon Brother M. C. Kurfees, "Adding slander to falsehood," and go ask again who is the guilty party. Well do I remember Lofton's great book, "Character Sketches," and especially an article on "The Pot Calling the Kettle Black." Perhaps it would do Brother Cowden good to read this great book. He should remember that bald-headed men do not make a great success when it comes to selling hair tonic. Brother Cowden should remember that "personalities are the last resort of one that cannot meet the issues, and are a sure evidence of a failing cause, besides being disagreeable and often damaging."

Surprising indeed was it to him that I told him some things about himself that he never knew before—viz., that he had changed his position on some disputed matters; and he proceeds to explain that in his early Christian life they were not an issue. In this statement Brother Cowden places himself in a very peculiar attitude to me. Twenty-five years ago (and Brother Cowden hasn't been preaching longer than that) the churches in Tennessee were in the greatest excitement they have ever been in over this very question. Jim Haddock, Scheffer, A. I. Myhr, and others were doing their best to put an organ in every church in the country. Since then it has been an issue, and Brother Cowden has preached for churches all over Middle Tennessee that never used an organ and who were forced to place the "restrictive clause" in their deeds to prevent these things being forced into the churches against their earnest protest and conscientious convictions. Would like to have some light just why it was not an issue! Has Brother Cowden been asleep all these years? If he has not changed his convictions, let him try to go back to his old home congregation and preach for them, being sure to secure their church house (and not a tent), and we will be convinced.

He tells me I bring a very serious charge against him when I say he has "bowed the knee, waxed fat, and kicked." Would I be perverse when I say Brother Cowden has made the organ his idol, and the placing of this idol in every church in the land the supreme motive and purpose of his life? Then I am guilty. Brother Cowden has indeed "bowed the knee" to the organ, "waxed fat, and kicked" out of line of "the old paths" and "the distinctive plea of the Restoration movement." A greater than I makes this grave and "serious charge publicly," and my sense of "justice and honesty" demands that I "prove my damaging statements" by this "prince of Bible critics." Hear John W. McGarvey: "It is manifest that we cannot adopt the practice without abandoning the obvious and only ground on which a restoration of primitive Christianity can be accomplished, or on which the plea for it can be maintained. Such is my profound conviction, and consequently the question with me is not concerning the choice or rejection of an expedient, but the maintenance or abandonment of a fundamental and necessary principle. . . . I hold that the use of the instrument is sinful, and I must not be requested to keep my mouth shut in the presence of sin whether committed by a church or an individual. The party which forces an organ into the church against the conscientious protest of a minority is disorderly and schismatical, not only because it stirs up strife, but because it is for the sake of a sinful innovation upon the divinely authorized worship of the church; and inasmuch as the persons thus acting are disorderly and schismatic, it is the duty of all good people to withdraw from them until they repent. It is universally admitted by those competent to judge that there is not the slightest indication in the New Testament of divine authority for the use of instrumental music in Christian worship." (In Apostolic Times, 1881, and "What Shall We Do About the Organ?" pages 4-10.) From this same source of information I quote from B. B. Tyler: "The simple fact is that to the extent that brethren urge the use of the organ to the detriment of the peace and harmony of the churches of Christ, to that extent do they surrender this fundamental principle of 'our distinctive plea' and become partisans and sectarians before the world." Thus my charge is sustained.

As one blind, deaf, and dumb, he demands that I tell him "who are these people who in a large measure have surrendered the principles of the Restoration movement." Is he ignorant of all the extremes to which the so-called "progressive Christian Church" has gone? Do I need call his attention again to their attempts at church federation, the vagaries of its up-to-date evangelism, or its worldly means and prostitutions of Christian worship to the entertainment of the crowd, or in the shameful salary-hunting, money-standard professionalism so prevalent among some of its preachers in some places? Here I wish to give Brother Cowden a quotation from the Springfield (Mo.) Republican which I recently clipped while in a meeting in that city: "Jefferson City, June 16.—For the first time in its history the Missouri Senate was opened with prayers offered by a woman. Mrs. P. E. Fritts, in charge of the Christian Church at Barry, Clay County, took the place of the Senate chaplain, Rev. E. Y. Keiter, of Moberly." Time and space would fail me to tell of all the departures these people have made. Church whistlers, Sunday-school baseball, baby show, mock marriage, moving-picture show, selecting pastor on looks, old maids' convention, sock social, miracles rejected, joining church of choice, sprinkling accepted—surely this is enough. True, they have not all gone that far, and some have nobly protested against some of these excesses and extremes; but it is from a few conscience-stricken ones who shrink back from the natural and logical issues of the course they have adopted. They had as well attempt to stop the tide of the Atlantic or change the course of the Amazon.

Again, I am forced to meet the grave and serious charge of misrepresenting the dead. The Lord knows I would be the last man on earth to be guilty of such a thing. Since making these statements I have gone to considerable time and expense to make some investigations, and I have learned (?) the following: The contest between Dr. Brents

and A. I. Myhr for the position of "State evangelist" of Tennessee was very exciting. Dr. Brents being an old man, it was thought best to select Brother Myhr, who was more "progressive" in his views, being broad-minded and genial, and who attended strictly to his own church's affairs, letting the "sister denominations" alone; only he would attend the pastors' association, he being president of this august assembly in his home town at one time. Dr. Brents being so humiliated over his defeat, never mentioned these things again. When the matter came up over at Cane Creek as to who would be the organist, Brother Dixon put forth one of his favorite nieces for the position, but she was defeated, and this broke the spirits of Elder Dixon, and he never mentioned organs any more. Pshaw! These men, with John D. Floyd, B. F. Hart, David Lipscomb, E. G. Sewell, and Tolbert Fanning, stood firm against all departures from the Bible. And even though we have no written statement against these things, we, on the other hand, have nothing for them; and had they been "of faith," they who stood for the whole counsel of God surely would have spoken, for those who favor it never fail to make it known. As to the views of Hiram F. Leonard, I merely stated that he warned me against the things Brother Cowden has embraced. I do not claim to know more about him than his children or even Brother Cowden, but I do know that the man Brother Cowden dedicated his book to warned me against going into the progressive Christian Church, and this under very grave circumstances which will follow me to the grave. I know nothing of his peculiar views on "psallo;" I have no reason or desire to deny that he held to such an idea; but if he did hold to such an idea, he kept it as his private opinion, and did not try to force his private views to the disruption of the churches, "but gave his time and attention to weightier matters, for which I am profoundly grateful." Grateful indeed! What a wonderful example set by Brother Cowden's old preceptor—gave his time to weightier matters, for which Brother Cowden is very thankful! How thankful? Enough to buy and equip a tent and pitch it in the towns of Petersburg, Fayetteville, and Flat Creek, ground made holy by the footprints of Jesse Sewell, T. B. Larimore, and a host of God's very own, and under this same tent on this same holy ground undertake to disrupt these churches by placing an organ in them. Yet Brother Leonard devoted his time to weightier matters. Don't talk about damaging the living by "unwarranted statements" and misrepresenting the dead by "false suppositions," and a "zeal not according to knowledge," when I have clearly shown I am not the guilty party, but remember the awful sin of rending the body of Christ. One of the things the Lord hates is the "sowing of discord among brethren."

In conclusion, I wish to say I have no desire in any sense to injure Brother Cowden; and if I have injured him, I repent and plead for forgiveness. Though he is pursuing a course I believe to be pernicious and sinful, I love him still. I hallow the memory of his father, who was my uncle. I hate the cause and course Brother Cowden is pursuing. I pray that some day he may see his error and repent and return to the "old paths."

[Brother Dixon baptized me, and we were associated together in meetings. I *know* he opposed instrumental music in the worship and all human societies. I also *know* that Brother Leonard heartily indorsed a sermon I preached against those things.—F. W. Smith.]

The Sympathetic Touch.

The touch of human hands,
That is the boon we ask;
For, staggering day by day,
Under our heavy task,
We need the comrade heart that understands,
And the warmth—the living warmth
Of human hands. —Exchange.

LOS ANGELES NOTES

By S. H. HALL,
2669 North Sichel Street.

House of worship, corner Altura and North Sichel Streets. Take North Broadway car to Sichel, then one block to left.

A High Day at Sichel and Altura.

July 17 was a great day for our forces at Sichel and Altura Streets. We had an all-day meeting, with basket dinner at Sycamore Grove. Our house was filled to overflowing, and we had some most excellent addresses by Brethren G. W. Riggs, S. E. Witty, C. C. Condra, D. W. Nay, P. J. Taylor, and others. At the close of the forenoon services Brother Reavis and wife cast their lot with us from the Figuroa Christian Church. He is a brother of our Brother Reavis who lives at Summerville, Ga. I wish time and space would allow me to give the gist of each speech, but this I cannot now do. Suffice it to say that it was a great day and much good was done. Brother Sewell, of the San Francisco congregation, made a good report of the work that is being done in that city, and spoke in the highest terms of the effectiveness of Brother Larimore's life and preaching to further the cause there. When I have the time, I may give an outline of some of the speeches. We had visitors from Ontario, Pomona, Downey, Long Beach, and Santa Ana, and they left us feeling happier and better for having come. ✡ ✡ ✡

A Needed Rest.

For the first time in twenty-five years I am to take a real, "sure-enough" rest. The Lord willing, we will leave Los Angeles on Monday, August 1, with full camping equipment, for a two-thousand-mile drive in an auto to Ada, Okla., where my wife's people live. The trip can be made in nine days, but we will take about sixteen days for it. The main purpose is to get away from letter writing or work of any kind and *rest*. Nothing have I appreciated in my life more than the way the good people here have indorsed the idea of my resting and have helped me get ready for it. We are making no arrangements to get any mail along the way, but will expect some when we get to Ada. Our address at that place will be 816 West Sixth Street. After a few-days' stay at that place, I will leave Mrs. Hall and our son, and I will run over to Farmersville, Texas, to begin a revival, after which I go to Nashville and Chattanooga, Tenn., then to Atlanta and Savannah, Ga.

On Thursday night of this week (July 28) Mrs. Hall and I were agreeably surprised, when we reached the home of Brother A. A. Godfrey, to find a large concourse of brethren and sisters assembled there for a farewell meeting. After quite a number of soul-stirring songs were sung, Brother Riggs led us in a short prayer and Brother Andrews made a few appropriate remarks, then we went to the lawn in the back yard for ice cream and cake. It certainly was a great gathering, and one good sister asked me: "Will heaven be like this?" I felt too tired to go, and said to Mrs. Hall more than once: "I do wish they had left this off." But after I went, my mind was changed, for I returned home almost having forgotten all about being tired. ✡ ✡ ✡

Brother Templeton's Anxiety.

A telegram and also a letter has just recently come from Brother Silas E. Templeton, Altus, Okla., telling us that Sister Grace had undergone an operation for appendicitis. Pus had formed and the appendix had burst when they got to it. We are anxious to know just what the outcome will be. In the meantime, let us not forget them in our prayers. I hope, while in Oklahoma, to run over and see them before my Farmersville meeting. There are no better people than Silas Templeton and wife. I have always thought Sister Grace as nearly a model as poor, weak human being can be.

Georgia and the Far Southern Field

By B. C. GOODPASTURE

Obedience.

Under the foregoing caption I quote an article from the Old Path Guide of April, 1879. Though written more than forty years ago, the selection is readable and timely. It follows:

The spirit of rebellion now seems rampant in all the walks of life. You cannot take up a paper in which you will not find column after column taken up with descriptions of infraction of law, human and divine. Lying, stealing, robbery, murder, adultery, drunkenness, covetousness, idolatry—indeed, every sin mentioned in the Bible seems rife in the land. Truly, "evil men and seducers wax worse and worse."

Children disobey their parents, and it is very astonishing how soon this feeling manifests itself. The child can scarcely walk before it asserts itself in opposition to its mother's commands. By the time it is six or eight years old, that mother has often to speak three or four times to the child, and sometimes then has to take it by force to the obedience of her command.

Young girls from ten to twenty disobey their parents, or often obey them with a frown and a cross and bitter word, showing an unkind and cruel disposition to a loving and patient mother.

Young boys between the same ages struggle against restraint with the same ungrateful spirit, and feel that they know what is best for them far better than father and mother. They are like the silly moth, anxious to try its wings in the blaze which dazzles its eye, to find all too late that "the flame that dazzles may scorch the wing," and cast them out into the darkness, stung with pain and regret.

Our penitentiaries are filled with disobedient citizens. Many homes are desolated by disobedient wives, while disobedient husbands are strewing the ocean of life with wrecks innumerable.

The members of the various churches are rebellious and disobedient to their rulers, and treat their spiritual guides with indifference, if not contempt. Pupils are insubordinate to teachers.

Employees too often do not consider the interest of employers. The people revolting against the moral restraints of all law, hence communionism.

Truly we have fallen upon evil times. Cannot this state of affairs be remedied? We think it can, at least, partially.

Let us begin at the fountainhead. We have in Eph. 6: 1: "Children, obey your parents in the Lord: for this is right." "Honor thy father and thy mother; which is the first commandment with promise; that it may be well with thee, and thou mayest live long on the earth." A father and mother say that is all true enough, but how is it to be done? The next verse tells: "Bring them [your children] up in the nurture [instruction, discipline, correction, chastisement, training up] and admonition [warning them of the consequence of disobedience] of the Lord." You say: "I have tried this and failed." But did you not neglect the former part of the verse—"provoke not your children to wrath?"

I have seen many parents very good indeed to make their children obey, but very often doing it in anger, and displaying a temper and disposition incompatible with Christian character; and their admonitions and chastisements fall upon stony ground hardened by their own want of self-government. No one is fit to govern another until he can govern himself; and we have no keener or more accurate reader of our motives and actions than a child.

Finally, in the words of Samuel: "Behold, to obey is better than sacrifice, and to hearken than the fat of rams."

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News Items.

James J. Reynolds began a meeting at Lyerly, Ga., yesterday.

There was a good service at West End Avenue last Sunday. One was restored.

Hugh E. Garrett leaves Atlanta this week for South Georgia to conduct several meetings.

O. D. Bearden preached at Manchester, Ga., recently. He gave a fine report from the new congregation there.

Ten Ways to Kill a Church.

BY JESSE S. BILLS.

1. Don't attend regularly.

2. If you do, don't make any effort to be there on time.

3. If you feel bad, or the weather is bad, or you have company, don't consider going to church.

4. Never take any leading part in the services.

5. Criticize those who are doing the work.

6. If you have an opportunity to express yourself on any subject that may come up for consideration, don't do it then, but after the discussion is closed tell every one you see what should have been done.

7. Do as little work as possible; and when others make an honest effort to keep the work going on, complain that the church is being run by a clique.

8. Be careful not to give more than a nickel or a dime, but raise a great howl if the church should consider raising money for any purpose.

9. Make no effort to get people to come into the church.

10. Make no special effort to live right yourself, but minimize the virtues and magnify the faults of those who do.

If it is your desire to kill the church for which Christ shed his lifeblood, the above suggestions will be helpful; but if it is our purpose to build up the kingdom of Christ and further extend it on the earth, we must certainly reverse the above order.

Giving God Glory in the Church.

BY O. W. ALLEN.

"Christ also loved the church, and gave himself for it; that he might sanctify and cleanse it with the washing of water by the word." (Eph. 5: 25, 26.) To sanctify means to set apart for a sacred or holy use. The Jewish temple and all the vessels pertaining thereto were sanctified, or set apart, unto religious or sacred use only. Likewise the members of Christ's body, or church, are all sanctified unto the Master's use only. If we love the world, we thus adulterate ourselves, as explained by James 4: 4, and become the enemy of God." "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not conformed to this world." (Rom. 12: 1, 2.) "And whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by him." (Col. 3: 17.) I fear that some are so wrapped up in worldly organizations that they, in the ceremonies thereof, dare not give thanks by Jesus Christ. After being sanctified unto the Lord, they turn around and sanctify themselves unto the service of others who will not have the name of Jesus Christ in their rites and ceremonies, even at funerals of their members, though they use the name of God, and also tell us how the deceased has gone to heaven, etc. Such is of the world, not of Christ Jesus, because his name is purposely excluded from all their service.

Paul says: "Ye are not your own. For ye are bought with a price: therefore glorify God in your body and in your spirit, which are God's." (1 Cor. 6: 19, 20.) But how and where glorify God? "Unto him be glory in the church by Jesus Christ throughout all ages, world without end. Amen." (Eph. 3: 21.) God will not get much glory "in the church" if we members do much of our good works out in some other organization, will he? Since God has purchased us through Jesus Christ, we ought to be entirely at his disposal, with our means and talents "set apart" for him exclusively, so as to make the church a glorious church—the light of the world, the salt of the earth.

This sanctifying or setting apart for his use, with many, seems to be only in theory or form. But God demands it in actual practice. God wants our submission to him to be

real and entire. This requires a daily self-denial—a daily dying. (1 Cor. 15: 31.) If he sees us choosing to gratify self, a looking out for the best for ourselves (1 Cor. 10: 24) and abnormal mindfulness of temporal things (Phil. 3: 9), a holding on to earthly things and grasping for more (Col. 3: 2; Matt. 6: 19), a seeking to please men rather than God (1 Thess. 2: 4), a doing of our good works out of the name of Christ and in other names, he is not well pleased, but displeased. Often it is that we have to choose between his will and our own, and we need to have it fully established in our hearts to say: "Not my will, but thine, be done." To the flesh this will be a hard law, but to the Spirit it is precious and glorious. There is infinite joy and happiness to be found in a life that is fully yielding unto God's will and ways. Therefore, be ye fully set apart unto the service of God; and whatsoever you do in word or deed, do all to the glory of God in the name of Christ Jesus, and thus make the church of Christ the most glorious body of people in the world, so that men will be attracted thereto and be saved therein, for there is no salvation in any other. (Acts. 4: 12.)

The Courage of Faith That Wins.

They had toiled all the night long for nothing. Their experience was an argument against further adventure. "What's the use?" They had tried and failed. Fishing had proven to be unprofitable business. Then the Master came on board the empty boat. Did he accept the verdict, based upon a night's fruitful toil? No, but into the deeper waters he bade them go once more with their nets. O ye of little faith! How easily discouraged and depressed! How often driven to despair! Throughout a single night we, too, have toiled for naught; but with every vain effort we have allowed ourselves to drift nearer the shore. The Master's voice is heard as on Galilee: "Out into the deep; to your oars and to your nets again!" Shall we not obey that challenge, even though last night's failure is written in statistics that cannot lie? Success lies in the way of all such obedience. Whatever the record of the past, the future holds rewards, for which we may be unprepared.—W. L. Goldsmith.

Put the Blame Where It Belongs.

A good many people have an idea that their weaknesses are the result of circumstances. The girl who has formed the habit of falsehood assures herself that it is because her parents are unduly harsh. The youth who is dishonest fancies that, if he were wealthy, his honesty would be beyond question. But the fact of the matter is that there are many liars who are not driven into falsehood by fear, and many who are rich and dishonest at the same time.

Our wrongdoings are not due to circumstances, but to weakness of character. The ill-tempered people are not, as a rule, those who have met with injustice and unkindness. They are just as likely to be treated with the tenderest consideration by their acquaintances. The gloomy are not necessarily the destitute. There are innumerable people who radiate dejection, who are, as far as any one can see, extremely fortunate; and there are others who, without a dollar ahead, go through their hard day's work with smiling faces.

Many a one besides yourself tries to make out that his misdeeds are due to inauspicious circumstances. But circumstances do not make character, though a good many times character is successful in modifying circumstances. Do not hold anything but yourself responsible for your shortcomings. Put the blame where it belongs.—Selected.

There is no hope for society apart from the kingdom of God, and no hope for the kingdom of God apart from the church, which is the divine instrument for realizing it here and now.—John McDowell.

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Our Lord teaches that nothing is too little to be ordered by our Father, nothing too little in which to see his hand, nothing which touches our souls too little to accept from him, nothing too little to be done for him. Since the hairs of our head are all numbered, so is every throb or shoot of pain, every beating or aching of the heart. Every tear which starts is seen, and, if wept to him, is gathered up by him. Every secret wish and prayer he hears while yet unuttered or uninformed.—Dr. Pusey.

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EDITORIAL

Why Young Men Shun the Pulpit.

BY J. C. M'Q.

The article below, copied from the Literary Digest, is worthy of our most serious consideration. While I have no apologies to offer for churches that neglect to support faithful ministers of the gospel, yet I feel constrained to say that faithful preachers will not cease to preach as an opportunity presents itself even if the churches neglect them. The apostle Paul teaches: "Not that I speak in respect of want: for I have learned, in whatsoever state I am, therein to be content. I know how to be abased, and I know also how to abound: in everything and in all things have I learned the secret both to be filled and to be hungry, both to abound and to be in want. I can do all things in him that strengtheneth me." (Phil. 4: 11-13.) Unfortunately, there are many preachers to-day who are not faithful. The immorality that abounds in the ministry is alarming. Preachers of the gospel should shun the very appearance of evil and should live soberly, righteously, and godly in this present world. If they are impure and unclean and live lives of ungodliness, they should not expect the churches to support them. However, there are still many earnest, sacrificing, and godly preachers. It is a shame that the churches do not adequately support such men. They should be supported while they devote all their time and talents to the preaching of the gospel.

Ten thousand Protestant pulpits are expected to be vacant next year because of the lack of students for the ministry, as displayed by records of attendance at theological seminaries. The situation, we are told, forms one of the gravest problems which the church has to face in the hour of its greatest opportunity, and religious leaders, even while they seek to minimize the effect a depleted ministry will produce, are seriously alarmed at the outlook. Added significance is lent to this condition by the fact that while the seminaries are failing to check their losses, all other institutions of higher learning have been put to it to accommodate the avalanche of students which descended upon them after the war, which would seem to show that men are deliberately shunning the pulpit in favor of other professions. The New York Evening Post, which has made a careful study of the situation, thinks the facts are of such grave import to the nation as to warrant serious attention and investigation. Chief blame for the unfortunate state of affairs is laid on the religious doubt engendered by the war and disillusionment caused by the discord and strife which followed it. In addition to this, and in some degree caused by it, we are told, are the economic handicaps of the ministry which have been aggravated by the war and post-war conditions. Financial sacrifices involved in entering the ministry have deterred many who otherwise might have enrolled in theological seminaries, and the stringency now is considered disproportionate to that in other fields. To be concrete, the writer for the Evening Post finds that—

"Attendance in Episcopalian thelogical seminaries decreased from 346 in 1916 to 193 in 1920; in all Presbyterian seminaries, from 1,188 in 1916 to 695; in Methodist, from 1,226 in 1916 to 976; and in Congregational institutions from 499 in 1910 to 255 last year. Roman Catholic seminary enrollment has increased rapidly, however, bringing up the entire total to an approximate prewar status, although the Protestant institutions have not recovered. Attendance in all theological seminaries—Protestant, Roman Catholic, and Jewish—increased very gradually from 3,354 in 1870 to 10,588 in 1915. Before the war there was a noticeable jump in registration to 12,051 in 1916, followed by a slump to 9,354 in 1917-18."

It will be noted that the denominations which show the most serious decrease are the Episcopalian, Presbyterian, and Congregational. This year the most liberal estimates for all the seminaries, we are told further, count on only 1,600 graduates, as compared with 1,800 last June, when the total was decidedly below normal. Just how formidable the general problem has become is indicated by Dr. Robert L. Kelley, secretary of the Council of Church Boards of Education in the United States of America, who is quoted by the New York daily as saying:

"Fully 5,000 Protestant pulpits are now vacant throughout the country, and another 5,000 will need ministers next year and thereafter. Yet the churches cannot count on all of the 1,600 seminary graduates this June, because some will go into foreign fields and others will continue studying. . . .

"Were the entire 3,200 graduates available for immediate ministerial duties, they would supply only about one-half of the present need. There are scarcely 5,500 students in all Protestant seminaries to-day. This should represent merely the graduation total, while four times that number should be in undergraduate attendance if the supply were to equal the demand."

An explanation of the shortage of theological students appears in the June faculty letter from the Harvard Divinity School, which The Evening Post quotes as follows:

"The decline in the economic status of the minister and the corresponding decline in his social influence are most important contributory causes, as are the changes of religious emphasis during the last half century, the decline of the religious life in the home, and the greatly increased attractions of many other professional opportunities which offer invitations to young men of the type who formerly went into the ministry. It is essential that ministers to-day who are concerned for the future of their profession should set the facts squarely before their parishioners and should point out to them that unless fathers and mothers think it worth while to encourage their ablest sons to enter the ministry the Christian church is certain to suffer a grave decline in influence through the lack of devout and well-trained ministers."

Who Are One's Enemies? Who Are One's Friends?

BY E. A. E.

We should all know what true friendship and real love are. We should all know what "anxiety for all the churches" (2 Cor. 11: 28) is; that this governed Paul, and should govern all Christians to-day. We should all know what "the unity of the Spirit" is, and should endeavor to keep it "in the bond of peace." We should all know what it is to be of "the same mind," of "one accord," of "one heart," and of "one soul." We should all learn to obey God in doing nothing through faction or through vainglory," and each to count "other better than himself." (Phil. 2: 1-11.) We should all know what it is to seek first the kingdom of God and his righteousness—the good and peace and advancement of God's kingdom, the righteous life to be lived in this kingdom—and to teach and maintain and extend that righteousness—the just and true and godly principles and laws of this kingdom. We should all sing most fervently:

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

And still further:

"For her my tears shall fall,
For her my prayers ascend,
To her my cares and toils be given,
Till toils and cares shall end."

The church must be placed above our own comfort, ease, personal interest, and chief joy. I repeat, as was stated in these columns a few weeks ago, the church of God, the body of Christ, is no plaything and must not be used to serve any man's personal aims and ambitions. Every work of God is high above any man's temporal interests. The church—its peace, unity, influence, power, and advancement—cannot be sacrificed to personal preferences or prejudices, human opinions and weaknesses, ambitions and passions. In all things the will of God must be sought and must rule, and the glory of Christ must be upheld. God is to be gorified through the church, AS MUCH IN MAINTAINING ITS UNITY AND PEACE, PURITY AND DIGNITY, STRENGTH AND SPRITUAL PROSPERITY, as in not working through any other institution. (Eph. 3: 21.)

We may all learn a valuable lesson from Ahab's coveting and obtaining Naboth's vineyard. These facts are recorded in 1 Kings 21. Ahab was the king of Israel, as we know. He was petulant, sulky, morose, covetous, and "sold himself to do evil." Jezebel, his wife, was one of the most, if not the most, ungodly, impious, and daringly wicked women who has ever lived. She filled the kingdom with witchcraft, idolatry, and other sins. Her name is a synonym of wickedness and rebellion. Ahab wanted Naboth's vineyard, which was "hard by" his palace in Jezreel, in order to make of it an herb garden. Ahab proposed to pay Naboth in money for his vineyard, or to exchange for it a better one. Naboth declined to part with it because God's law forbade his disposing thus of the family inheritance. (See Lev. 25: 23-28; Num. 36: 7-9; Ezek. 46: 18.) Ahab returned to his home, rolled on his bed, pouted, and refused to eat. Jezebel, discovering the cause of this, bade him arise and be merry, for she would secure for him the coveted vineyard. She then laid a most diabolic plot to have the innocent and helpless Naboth and his sons falsely accused of blasphemy and stoned to death.

This, let it be said in passing, was a horrible conspiracy and murder most foul to gratify the whim of a depraved character. What did this wicked, blasphemous Jezebel care for God and right? Many sins, like hissing serpents, already coiled together in her heart as a nest. A hypocrite, she used religion to enforce a lie and to commit murder. In this one case she was hypocrite, robber, liar, and murderer. In this charge of blasphemy, Naboth was as innocent as was Jesus when crucified upon the same charge.

This wicked deed having been performed, Jezebel said to Ahab: "Arise, take possession of the vineyard of Naboth the Jezreelite, which he refused to give thee for money: for Naboth is not alive, but dead." She had obtained it without money. Ahab then went to take possession of it.

While the news was going from Jezreel to Jezebel that her orders had been carried out, her black crimes were being told to Elijah by Jehovah. Jehovah directed Elijah to go down and meet Ahab in the very vineyard of the murdered Naboth and to say to him: "Hast thou killed, and also taken possession?" As Ahab stepped in to take possession, Elijah met him and said this. Elijah said further: "Thus saith Jehovah, In the place where dogs licked the blood of Naboth shall dogs lick thy blood, even thine."

This story has been related thus far that we may feel the force of Ahab's charging Elijah with being *his enemy*. "Ahab said to Elijah, Hast thou found me, O mine enemy?" Ahab had seen enough of Elijah before this—in the drought of three years and six months, in the contest on Mount Carmel, in the death of four hundred and fifty prophets of Baal, etc.—to dread his presence.

Before this Ahab had accused Elijah of *troubling Israel*. Elijah answered him, saying: "I have not troubled Israel; but thou, and thy father's house, in that ye have forsaken the commandments of Jehovah, and thou hast followed the Baalim." (1 Kings 18: 16-18.) Next, Ahab calls Elijah *his enemy*.

From time to time most excellent articles have been written and most apt sermons have been preached on the question, "Who troubles Israel?" These articles and sermons have shown conclusively that the wrongdoers have always caused the trouble.

Wrongdoers, then, should not only repent of their personal wrongs, but they should deeply regret and sincerely repent of, and endeavor to repair, the almost unending trouble they have caused the church.

It is strange, too, that, like Ahab, the wrongdoers accuse the faithful servants of God of being *their enemies and of causing the trouble*.

If Elijah had not so boldly contended for the true worship of God and had never taught against the chicanery, intrigue, idolatry, licentiousness, and murder committed by Ahab and Jezebel, he never would have had to run for his life from them several hundred miles to Horeb, and he never would have been accused of troubling Israel or of being their enemies.

But the practical and righteous questions are, "Did Elijah cause the trouble?" and, "Was he Ahab's enemy?" No—"a thousand times, no," using Brother Hall's language. On the contrary, Ahab caused all the trouble and was Elijah's bitter, avowed, and determined enemy. Elijah sought Ahab's good, and the good and peace and salvation of the people. Elijah was willing to suffer reproach, to endure persecution, and to give up his life for the good of the people and the truth of God. His faithfulness to God and his love of right are seen in all he did.

To-day to reprove one of sin, to point out to one the good and right way, and thus to seek one's salvation, is the only way to show friendship and love, and the only way to seek the peace and harmony of the church. Too many, like Ahab, call him their enemy who tells them the truth and seeks their only real good. So people treated Paul until he asked:

> So then am I become your enemy, by telling you the truth? (Gal. 4: 16.)

The following passages show true friendship and love:

> Let the righteous smite me, it shall be a kindness; and let him reprove me, it shall be as oil upon the head; let not my head refuse it. (Ps. 141: 5, 6.)

There is a great difference between admiration and friendship; between personal preference and love; between a partisan spirit and the spirit of Christ; between fleshly emotions and the true worship of God.

Better is open rebuke than love that is hidden. Faithful are the wounds of a friend; but the kisses of an enemy are profuse. (Prov. 27: 5, 6.)

A friend—that is, a real and true friend—loves at all times, and under all circumstances seeks one's greatest good. (Prov. 17: 17.)

There is some reason in asking to be saved from one's seeming, but misguided, friends.

Let us learn the lesson, then, that it is a woeful mistake to conclude that he is our enemy who, in the spirit of Christ, reproves us, tells us the truth, points out the good and right way to us, and, above all, seeks the peace and harmony and advancement of the church. Far from it.

But let it be understood, on the other hand, that fault-finding, picking flaws in one's character, and heresy hunting are not manifestations of friendship and love or faithfulness to God.

In different States to-day, through differences in opinions or over personal matters, some congregations are being torn asunder. I could mention one which, as I have heard, is having a lawsuit. Love never causes this. There is something wrong. The wrongdoers, not the innocent and faithful ones, have caused the trouble and are the enemies of the cause of Christ. The righteous are commanded to "contend earnestly for the faith which was once for all delivered unto the saints" (Jude 3); but for this reason they are no one's enemies or enemies of the church. Contending for the right *in the love of the truth* at all cost and seeking the purity and peace and high standing of the church, as a city on a hill whose light cannot be hid, at all hazards, is love for God and men. To fail here is to become God's enemy.

God overrules all contentions, strife, troubles, wrongs, and divisions, and makes of them crucibles in which to try his people, to consume the dross and to purify the gold. (See 1 Cor. 11: 19.) Blessed are all who can endure the test, prove faithful to God and, therefore, to his church, and come out true metal. But God's woes are pronounced upon the ones who cause the trouble or become the cause of others, even the weakest, doing wrong. (See Matt. 18: 5-7.)

"Apostasy in China."

BY F. W. SMITH.

Such is the heading of an article appearing in the Baptist Flag of June 30. Inasmuch as the article deals with matters vital to Christian faith and hope, it is thought advisable to submit to our readers some of its contents:

Dear Friend in the Lord: My heart has been deeply grieved to discover the general condition of the church in China to be that so long ago predicted of "having a form of godliness, but denying the power thereof," the Christ of God.

There are exceptions—the China Inland Mission, Christian and Missionary Alliance, the Brethren, Christians' Mission of Wingpo, Miss Barber's in Foochow, and a few other small, almost unknown bodies. Praise God, in every mission there are some who are standing faithful to the truth, the Lord's hidden ones.

Until recent years God has not given me liberty to expose the destructive criticism of the modern theologians and "Christian" teachers to my Chinese friends. I feared that in so doing I might be directing attention to the poison and doing harm to those who were weak in the faith.

But of late I have been constrained by the Holy Spirit to openly warn his children against this Satanic "gospel." A recent investigation shows that more than half of the missionaries hold this modern theology, although it was not until lately that these critics openly professed their belief.

Most of the Chinese church members are yet untouched; but unless something is done at once to combat this teaching, there is a grave danger of the whole church being swept by it, as already some of the Chinese church leaders are being misled. From among the returned students, I think it is safe to say that ninety per cent are in favor of this new theology; consequently the pure word of God finds no entrance into their hearts.

Some friends of my own who went to America for theological study have returned with their faith wrecked. One of them came back with no desire for spiritual fellowship with God's children such as he had had before going to America; another frankly confessed that his faith can never be the same as when he left China, but I intreated him to refrain from teaching these errors. He is now pastor of a church, but report comes from different sources that he has no power in his preaching and that he is a stumblingblock to many. How could it be otherwise? "Apart from me," said the Lord, "ye can do nothing."

Another very bright young Christian said to his schoolmate, who was returning to China: "Don't fail to tell Dora Yu that I am studying the new theology, as I rather like it." He knew I did not. He came back a few years ago and the change in this man was so marked that it grieved me to the depths of my heart to hear him speak.

Missionaries, especially on the coasts, are placing great stress on educational work. Of course education is needed, but the greatest need of all is the soul's salvation. Otherwise we simply produce polished sinners. The general aim of these missionaries (or rather educators) is to endeavor to bring the young people of China to the church, rather than to Christ, through education. If education should precede salvation, why did Christ choose ignorant fishermen and other uneducated persons to be his disciples?

In conversation with Nicodemus, he showed that it was not for lack of education on the part of this pious old gentleman that he was standing outside of the kingdom of God, for Christ himself called him "the teacher of Israel."

The Bible is taught in mission schools, but mostly as a subject of minor importance, and often with some higher critic's textbook which neutralizes the truth.

In many places, especially in ports and on coasts the churches are on special occasions turned into theaters, and students in mission schools are made actors and actresses. Bible stories are played, and even idolatrous worship acted, on church platforms, at school commencement (or closing exercises of the term), and also to raise money for mission work, etc.

It is impossible to describe the deep poverty of the church and the disgrace that is being brought on the name of our Lord to have the so-called children of God begging money, as it were, from the hands of their Father's enemy. It has actually been said by some heathen from whom some Christian workers solicited a subscription: "If you church people have not enough means to carry on the work you started, do not apply to us for support of what we do not approve."

A "Shorter Bible" is being sold at the Mission Book Company! Some missionaries who have been sorely distressed over the matter vainly tried to get the Y. M. C. A. secretaries to promise that they would not translate the book into Chinese. (Since this was typed, I am told that this "Shorter Bible" is in circulation in Chinese.)

The author of the foregoing is Dora Yu, I take it, a missionary to China, connected with the Baptist Church. There are two schools of higher criticism, one destructive and the other constructive. Higher criticism within itself is a legitimate field of investigation, having to do with the genuineness of the text and the authorship of the books of the Bible. J. W. McGarvey was a prince among higher critics, and his book entitled "Deuteronomy" is worth its weight ten times over in gold. He was *preeminently* a constructive higher critic, and since his passing away J. B. Briney has taken up his work and is rendering a very valuable service in contending for the Bible against the destructive higher critics. I am giving Miss Yu's article to show the danger abroad in the land. These wise (?) men and women are not satisfied with sowing the seeds of infidelity in this country, but must spread the *slime* of their rotten infidelity in heathen lands. The great *carnal*, *unholy*, and *ungodly* world war just ended is naught in comparison with the onslaughts that are being made in universities, colleges, schools, pulpits, and the so-called "religious press" all over the land against the Bible.

Let Christian parents look well to the institutions to which they send their boys and girls. Drill the word of God into them from the very cradle. Take this sentence from Miss Yu's article: "From among the returned students, I think it is safe to say that ninety per cent are in favor of this new theology; consequently the pure word of God finds no entrance into their hearts." This new (?) theology! It is but *sugar-coated infidelity* reaching back through countless ages, and now being spouted by men, women, boys, and girls who are absolutely *ignorant* of the Bible. Many of the most pronounced leaders among them—men who have written books on the subject—are ignorant of the plain text of scripture. It amused me to witness the way in which J. W. McGarvey used to expose the ignorance of their greatest men. I have a book written by an occupant of "the Biblical Chair" in one of the big universities who boldly says that no such characters as Abraham, Isaac, and Jacob ever lived—that these were simply names descriptive of certain people. Christ said many should sit down in the kingdom of God with Abraham, Isaac, and Jacob, and that before Abraham was born he was. Whom shall we believe?

Make Plain Meaning of Christianity.

Many times it is true that the person whom you are trying to win to Christ does not understand what Christianity is and does not know the meaning of the words that you use. On this account you either fail to win him or you get him to make a profession that is not genuine. Perhaps a number of people are at fault, but we are thinking now of the Sunday-school teacher who does poor work. Brother or sister Sunday-school teacher, every member of your class ought to be taught the real meaning of Christianity. If you do not teach them this, there is a good chance that they will go out into eternal night for lack of this knowledge. But if you slight your work with your class and treat it as a matter of no importance, you will never cause your pupils to know the meaning of Christianity. If you do so neglect your work, shall we say that people went to hell because the Sunday-school teacher was too lazy to teach them the meaning of Christianity?—Baptist Advance.

SPECIAL NUMBERS IN SEPTEMBER.

ONE HUNDRED SELECTED WRITERS.

In response to an insistent demand from our readers the management of the Gospel Advocate has arranged to resume the publication of some special numbers. Three of these will be issued next month, as follows:

THE "GREATER VISION" NUMBER, September 1.

THE "OLD PATHS" NUMBER, September 15.

THE "PEACE AND UNITY" NUMBER, September 29.

One hundred of the best writers in the brotherhood will be contributors to these numbers. The articles will be forceful and pointed. You cannot afford to miss these special numbers, as we verily believe that *any one of them will be well worth a year's subscription.* If your subscription has lapsed, renew it without delay. Now is the time for you to send in the names of new subscribers, that they may share in the benefits of these Special Numbers. They are sure to make a favorable impression. Each issue will be thirty-two pages, carefully edited. If you are already a subscriber and will send us a new name, accompanied by $2.50, the price of a year's subscription, we will send you the Teachers' New Testament for your effort. This offer is limited, so let us hear from you at once. Address

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If you have not examined our Bible Lesson Helps, write us for sample copies. Sample copies furnished free

"Civil Government" is of special interest just at this time. All our readers who have not read it should send $1 at once for a copy of the book. Don't wait, but order to-day.

"The Model Church," by G. C. Brewer, is a book that is needed by all Christians. If you have not read the book, send $1 for a copy at once. It treats of live and vital subjects.

If you need a splendid Commentary on the International Lessons for 1921, you should send us at once $2.10 for a copy of "Peloubet's Select Notes." We have on hand only a few copies.

Send us your order for hymn books. We have the best hymn books published to-day. Send to us for price list of all our hymn books. This we will cheerfully furnish you on application.

We have prepared a church letter specially for the churches of Christ. This is bound in book form, and contains fifty letters with stub. The stub is numbered to correspond with the letter. Fifty letters bound in check binding will cost 50 cents.

"Letters and Sermons," by T. B. Larimore, bound in three volumes, is an ornament to any library. It is written in T. B. Larimore's well-known style. The book is instructive, interesting, and edifying. Price, $1.50 per volume, or $4 for the set.

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Have you seen a copy of "Sweeney's Sermons?" This is one of the best books of sermons published. John S. Sweeney could pack more into a sentence and more into a sermon than almost any preacher among us. His thoughts are clear, vigorous, and convincing. Send $1.50 for a copy.

Have you seen "Questions Answered," by Lipscomb and Sewell? This is a book that will be good one hundred years hence. You should order now so that your children and friends can read it. Many Bible questions are scripturally answered. No one who studies the Bible and wishes information on Bible subjects can well afford to be without it. Price, $3, postpaid.

The Ghosts That Met.

Three ghosts on the lonesome road
Spoke each to one another:
"Whence came that stain about your mouth
No lifted hand may cover?"
"From eating of forbidden fruit,
Brother, my brother."

The three ghosts on the sunless road
Spoke each to one another:
"Whence came that red burn on your foot
No dust or ash may cover?"
"I stamped a neighbor's hearth-flame out,
Brother, my brother."

The three ghosts on the windless road
Spoke each to one another:
"Whence came that blood upon your hand
No other hand may cover?"
"From breaking of a woman's heart,
Brother, my brother."

"Yet on the earth clean men we walked,
Glutton and thief and lover;
White flesh and fair, it hid our stains,
That no man might discover.
Naked the soul goes up to God,
Brother, my brother."

—Theodosia Garrison.

HOME READING

The Color of the Nuts.

"I am very glad that the nuts aren't red,
Or the squirrels would find them all," Tom said.
"Now, if nuts were blue," thought the squirrel, "O, dear!
They never could hide from the children, I fear."
"If the nuts were bright," smiled the tree, "I know
Not a nut would be left on the ground to grow."
So they all agreed in the wood and the town,
That the very best color for nuts must be brown.
—Martha Burr Banks.

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When Jerry Filled the Church.

Snow lay in deep drifts all over the country and filled in the paths of the village homes. Grandfather looked up the street and shook his head.

"Small congregation to-day. Folks aren't going to plow through drifts to church," he said to grandmother.

Jerry opened the front door and looked out hard. He caught a glimpse of Mr. Saunders, the minister, standing on his doorstep.

"He doesn't like empty seats; and Mr. Saunders is the jolly kind, too. He was just like one of us boys at the picnic at Blue Beach. Wish I could fill up a pew or two for him," mused Jerry.

Then he turned and bounded into the kitchen, hunting for his rubber boots.

"Sonny, why do you leave the door open on such a wintry day?" questioned grandmother, shivering.

"Going right out again, Granny," laughed Jerry. "I'm going to dig some paths so folks can go to church."

"Well, I guess it won't be breaking Sunday to dig paths if it gets folks out to church. If it wasn't for my rheumatism, I'd go and help you."

"Better take the short-handled spade," advised grandfather.

How the snow did fly as Jerry's spade tossed it high on top of the dirt! Puffing, he worked a path through grandfather's gate across the track that village snow plow had made in the road.

Next door lived the Widow Spear, who had no boys to dig paths for her. Jerry remembered that she didn't get out to church very often on winter days, but he decided to dig her a path.

When the Widow Spear's path had been dug, he turned back to the sidewalk and ran down to the church corner, his spade leveling the drifted snow that lay heaped in gateways.

Right across the street lived dear old Aunty Frail. Jerry didn't believe that her girls, who took such good care of her, would let her go out of doors this cold day, but he was going to dig her a path just the same.

He looked up and saw the sexton widening the path through the churchyard. He wanted to dig one more path; so he bent over his spade and sent the snow flying out of Aunty Frail's path, then sped down the street to lame Peter's gate.

Soon Jerry was back at his own home path, and the bells were ringing for church. He had barely had time to hurry into his Sunday clothes, held ready in grandmother's hands.

"Grandfather says that we ought to be the first to go to church to-day, seeing the path is clear," she explained.

As they entered grandfather's pew, Jerry noticed that the church was already half filled, and as the last bell rang out more folks filed into the church. The minister walked to the pulpit, his eyes shiny as he looked down at the people.

Then, after the sermon and when the last prayer had been said and all the people stood at the front door shaking hands with the minister, Jerry heard him say: "I can't tell you how glad I am that you all got out this morning."

"I'm glad I came," laughed the Widow Spear. "I woke up this morning and saw it was so snowy that I said, 'I can't go to church to-day.' But after that Jerry dug a path for me, and I couldn't stay at home."

"And I want to thank Jerry for digging such a nice, clean path so I could get out this morning," called out Aunty Frail, her face all sunshine.

"Well, when I saw Aunty Frail walking off to church this snowy morning, I said, 'If it's fit for her to be out, I guess I can go as well,'" laughed a neighbor.

"Aye, aye, when I saw the churchyard filling up this wintry morning, I decided that I ought to be in church, so I came also," spoke up a stranger.

"So you see, Jerry, how you filled the church to-day," exclaimed the minister, slapping Jerry on the back.

Jerry's freckled cheeks crimsoned as he stammered: "I—I—why, I didn't do anything but shovel two or three paths; that's all."—Exchange.

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The Magic Word.

Bennie was cross. In the first place, it rained when he wanted the sun to shine; then he had cut his finger; and now he was hungry, and Jane wouldn't give him anything to eat.

"You've got to give me some bread and butter," he said.

"You go along and stop your noise," replied Jane.

So Bennie wandered out in the garden and found George playing with his ball.

"Give me my ball," he said, crossly. "You've had it all the morning."

"Don't bother me," replied George; "I have not finished with it."

Bennie turned away, half crying. Annie was sweeping the parlor. "I want you to put some salve on my finger and tie it up," he said. "It hurts."

"Wait a little," replied Annie. "I'm so busy now."

The tears in Bennie's eyes got bigger, and soon began to fall fast. He lay down on the sitting-room couch and sobbed, and there mamma found him a little later.

"Why, what's the matter, Bennie-boy?" she asked.

"Any one won't do a thing for me," he cried. "They just send me off instead of doing what I ask them to do."

"Perhaps you haven't used the magic word."

Bennie brushed away the tears and looked up. "Magic word?" he said.

"Why, yes. Didn't you know there was a magic word that would make people do just what you wanted?"

"What is it, mamma?" cried Bennie.

Mamma whispered in his ear. Bennie wiped his eyes, grinned, and then jumped down and ran to the kitchen. "O, Jane," he cried, smiling, "please give me some bread and butter."

"Of course I will," said Jane; and she put jam on it, too.

Bennie sat on the doorstep to eat it, while he watched the clouds break away and let the sunlight through. Then he went out in the garden.

"Please, George, may I have the ball now?" he asked, smiling.

"Catch it," said George, tossing it to him. "I'd have let you have it long ago if you hadn't been so cross."

When he had grown tired of playing, he went and stood beside his mother, where she sat sewing. "Well, Bennie-boy, how does the magic word work?" she asked.

But before he could answer, little May came in with a frown on her face. "You promised you'd make me a dollie, and you didn't do it," she complained.

Bennie laughed. "I think I'd better teach May the magic word, too," he said to mamma.—Exchange.

TEXAS-OKLAHOMA DEPARTMENT

BY C. R. NICHOL.

All articles, reports, orders for Gospel Advocate, and books, from Texas and Oklahoma, should be sent to C. R. Nichol, Clifton, Texas.

Salmagundi.

BY C. R. N.

Recently I was forced to spend a few hours in Chickasha, Okla., waiting for train connection. In the railway station, conveniently and conspicuously arranged on the wall, I saw three wall baskets. On one was printed: "Catholic Literature." In this basket were papers, leaflets, and tracts teaching the doctrine of the Roman Catholic Church. In another of the baskets was Christian Science literature, and in the third was to be found Methodist and Baptist literature. I appropriated a piece of reading matter from each basket, and saw other passengers secure papers, tracts, and leaflets from these baskets and read them. No, I did not find any of "our" literature. Make your own observations.

When I was a young preacher, I never went for a meeting that I did not have a supply of tracts with me, and from time to time, as the meeting progressed, I would announce the tracts, and brethren would buy them, read and circulate them among their neighbors. Thousands of people have been led to the truth by the written page. Other preachers I met in those days would have a supply of tracts, too. Recently I heard one of "our" preachers say: "It is beneath my dignity to peddle tracts while holding a meeting." I thought, too much dignity. I thought a number of other things, too; but why give voice to them?

Recently while in a meeting I was handed five small tracts, tracts written by Baptists and teaching Baptist doctrine. The tracts were being circulated in the town as free literature, and by the Baptist minister I was told that he had ordered a copy of each of the tracts for each family in the town, and a few extra ones for visitors. In the same town I was in the home of a brother who receives two daily papers, but I was unable to find in his home a book written by a Christian or a paper published by a Christian. Spread the news!

I am certain the young preachers know I am their friend; that I am ready and anxious to lend them any possible assistance, and rejoice that they do not have to meet with many of the inconveniences and labor in the "hard places" that fell to my lot when I was a "young preacher." I am persuaded, though, that should the necessity arise our "young preachers" would not falter; that they would labor under as adverse conditions as I found, and possibly would not feel the sting as keenly as I felt the hardships. I rejoice that living conditions are better than they were a few years ago; that brethren are more considerate of the minister's comfort. Lord, give us more Christian preachers—preachers who are Christians.

How easy to see the mistakes of others, for they are open and before me; whereas my mistakes are behind me—and when I retrospect, I do not go forth on a tour of faultfinding with myself. There is something wrong with every one but *me!* Of course the speaker is always the "me."

If you are ever disposed to think of your sins as "little sins," spend an hour in contemplating and computing what it required to save you from sin.

It would be interesting to read an article, or dissertation, by some one, in which it is argued that anything belongs to Satan in his own right; that all he "owns" is not his simply by usurpation. By rights inherent he does not own one thing. I am not forgetful of the theory of the Calvinists, but their theory is indefensible. Neither am I forgetful that Satan contended that the kingdoms of this world were his. His power over man is not his by rights inherent. He is exercising only such power as he usurps. When he claimed the right to rule man, he lied. He has never hesitated to lie when he thought to further his aims thereby. Satan is a liar!

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Personal Notes.

T. B. Clark closed an interesting meeting in Krum, Texas, with eleven baptisms.

W. N. Carter writes: "In my fifth meeting in Thornton, Texas, with large and attentive audiences."

J. S. Dunn baptized seven in a recent meeting in Garrett, Texas. Six of the number had been members of the Baptist Church.

J. W. Denton recently closed a very successful meeting in Granbury, Texas, with five baptisms. All of those baptized were heads of families.

Coleman D. Nichols, with his son, Charles, leading the song service, has just closed a meeting at Noodle, Texas. Three had been baptized at last report.

J. Kearby Bentley baptized four at Brownfield, Texas, and two at Cottonwood, Texas, in recent meetings. He is at present assisting the church at Wichita Falls, Texas, in the absence of Brother Arceneaux.

Claude Kele has closed a meeting at "Rock Hill" with the interest very intense. There were ten baptisms, eight of the number being from the Baptists. In addition to the number baptized, there were five restorations.

J. H. Lawson has just closed a great meeting at a point in the country, in Victoria County, Texas. He is now at Huckabay, Texas. The first of September he will return to the work with the First church of Christ in Houston, Texas.

Ben West reports: "House filled at both services yesterday, July 17. Two hundred and nineteen in Bible classes. Two baptized at morning service, two added at midweek service. Audiences are as large in the hot weather here as in the cool weather."

Will W. Slater is in his third meeting at Spaulding, Okla. He writes: "All things considered, the other two were the greatest meetings I have ever assisted in. I have baptized fifty-four here, the most of them coming from the Methodist and Baptist churches. This meeting is only three days old and the interest is great."

A. C. Huff, McLean, Texas, recently established a congregation at Manchaca, Texas. Five were baptized. The congregation numbers fourteen, and the outlook is bright for a strong congregation, judging by the interest and number who attended the meeting. Doubtless the meeting should have continued for some days after it closed.

W. W. Freeman has recently spent some days among the churches in Ellis County, Texas, teaching along the line of the relationship and attitude of Christians to education, especially Christian education. Christians can do anything they want to do, within the bounds of the possible. Your child should be given the best possible education, and let it be under the influence of consecrated Christians.

U. G. Wilkinson, Comanche, Okla., writes: "We had a good service at church to-day (July 31); good attendance and interest. I was able to be present and assist in the services. But I have not been able to do anything and will not be until I rest a long time. This is the advice of the physician. I have lost about forty pounds weight. But I feel some better the last two or three days. By the advice of the physician I will go to the Ozark Mountains for a while. I want to get off in about twenty days. Mail addressed to Comanche, Okla., my home, will always reach me promptly. Pray for me."

F. M. Mathis, one of the elders of the church in Tyler, Texas, reports that the congregation, which has for a number of years been retarded in its progress as well as opportunities for doing good, from the fact that they were located at the extreme edge of town, has recently purchased a lot in one of the most desirable sections of the city, and will within a short time be located "in town." Located as they were, the growth of this congregation has been remarkable; but with such men as Cled Wallace with them in several meetings, and the efficient eldership, and the Todd brothers living in the town and assisting with their splendid ability as singers, they have made the city of Tyler know they were preaching the gospel. In their new location they will be so circumstanced that they can and will do a greater work. The congregation expresses regrets that they will not have with them another year Brother K. C. Moser, who has been doing such splendid work with them.

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Statement.

Denton, Texas, July 19, 1921.—To the brethren everywhere —Greeting: We, the elders of the church of God in Denton, Texas, wish to state to the brethren and the public generally that Brother R. L. Whiteside is not responsible, either directly or indirectly, for the divided and deplorable condition of the church in Denton. When the trouble arose, Brother Whiteside was away from home, and had been away for several weeks, in meetings in Kentucky, Tennessee, and Alabama, and knew nothing of it till his return. We make this statement as a simple matter of justice.

J. S. DARNALL.
J. W. SHAW.
J. T. SIMMONS.

AT HOME AND ABROAD

J. T. Bentley, Newlin, Texas, baptized three at McCauley, Texas.

I suppose everybody has a sort of hill country in his life. —J. H. Jowett.

H. I. Copeland is in a meeting at Jones Chapel, near Franklin, Tenn.

J. G. Malphurs is in a meeting at Legate, near Clarksville, Tenn. This is a mission point.

C. D. Crouch, of Port Arthur, Texas, came to see us last week. He is visiting relatives at Portland, Tenn.

Leslie G. Thomas reports a good start in a meeting at Standish, Mich. His brother is preaching in Flint.

George W. Farmer is in a meeting at Fairfield, near Wartrace, Tenn. He reports two good meetings in Texas.

J. Leonard Jackson closed a meeting of ten days' duration at Flippin, Ky. Six were baptized and one was restored.

The meeting conducted at Portland, Tenn., by G. C. Brewer, closed on August 3. There were twenty-seven additions.

Change of address: J. C. Hamilton, from Haskell, Okla., to Parsons, Kan. Brother Hamilton has some time open for meetings.

John and D. H. Knight had a successful meeting of two weeks' duration at Holly Springs, Tenn. There were seventeen additions.

J. W. Brents conducted two meetings in Texas during the month of July. There were three additions. He is now in a meeting at Hartsville, Tenn.

We have this report from M. C. Kurfees at Mocksville, N. C.: "Unusually large audiences in the meeting here, with five confessions and baptisms to August 4."

A fine meeting is reported at Kennett, Mo., conducted by Charles F. Hardin and M. S. Mason. Forty were baptized and seven were restored. Brother Mason is now at Cash, Ark.

A note from S. E. Templeton, at Altus, Okla., informs us that Sister Templeton sustained an operation for appendicitis and is still very sick. He asks for the prayers of the brethren.

From W. C. Baker, Duck River, Tenn.: "I have been a regular subscriber to the Gospel Advocate for about twenty years, and think there is no paper that surpasses or even equals it."

C. E. Holt closed the meeting at Wilson, Okla., on July 31. Twenty-five were added as a result of this meeting. The song service was ably conducted by Oscar Webb, a Freed-Hardeman graduate.

From Alonzo Williams, Wingo, Ky., August 4: "I closed our meeting at Hickory Grove, near Murray, Ky., Tuesday night, with two baptisms and two restorations. This church is doing splendid work."

Francis Baker is in a good meeting at Macon, Tenn. Brother Baker says: "This is the old home of J. D. Tant, where he spent six years in building up the cause of Christ. Brother Tant is kindly remembered in this place by all."

I. A. Douthitt recently closed an eight-days' meeting at Antioch, Ky., which was well attended. The large house there would not hold the people that came to the services. There were eight additions to the church. Brother Douthitt goes to Bethany, Tenn., for his next meeting.

From F. L. Paisley, Halls, Tenn., August 2: "Our second annual meeting with my assistance, began at Antioch, near here, last night. Splendid audience, considering the beginning on Monday night. I will be away from the Memphis work during the month of August in meetings here and at Tupelo, Ark."

David Thompson held an eight-days' meeting with the Bethel congregation, near Mayfield, Ky. The interest and attendance were good all through the meeting. One of the most interesting features was a class of about twenty-five children to which he gave a twenty-minute lesson at each afternoon service.

From D. F. Draper, Fort Worth, Texas: "I am to be in Tennessee during the fall, and will have time for a meeting or two, and would like to arrange with churches for September and October. Write me at 2709 May Street, Fort Worth, Texas."

R. E. Wright writes: "I closed a meeting for Pleasant Grove and Brushy Ridge on July 31. Good hearing day and night. The people seemed interested in the old-time gospel from the first. Thirteen were baptized and five wanderers returned to the fold. The meeting closed much too soon."

Some years ago L. A. Wolff bought an old school building (a good two-story house) and got T. B. Larimore to come and hold the first meeting, which resulted in the establishment of a congregation at Avon Park, Fla. Brother Wolff recently made a deed to this property to the church of Christ, with restrictive clause.

From John H. Arms, Hermitage Springs, Tenn.: "I have closed an eight-days' meeting at Clementville, Tenn. Good attendance, fine attention, and one erring brother restored. The church proposed to coöperate with a few brethren at Corinth, in Monroe, Ky., and I shall go there at their suggestion the second Lord's day in August."

Willie Hunter, of Livingston, Tenn., reports two meetings since last report. The first was at Bethlehem, in Putnam County, during which there were fifteen baptisms. The other meeting was at Antioch, five miles from Cookeville. In this meeting there were two additions, one being a man seventy-six years of age. His next meeting is at Board Valley.

H. D. Jeffcoat writes in praise of the fine missionary spirit manifested by Sister Lena Johnson, of Hamilton, Miss. Through her efforts Brother Jeffcoat was secured to hold a meeting at that point, and a small band of Christians were gotten together for regular worship. The church at Cottontown, Tenn., contributed twelve dollars for this mission work.

The meeting at Hico Church, in Henry County, Tenn., conducted by Fred W. Chunn, closed on the fifth Lord's day in July, with seven baptized and three restored to righteousness and service. The meeting was well attended at every service. These brethren, though few, have recently built a nice meetinghouse, and, with little outside help, have paid for it.

The congregation in New York City has changed its place of worship to 308 West Fifty-ninth Street. The hour of worship is changed to 11 A.M. instead of 3 P.M. Those who go to the metropolis to buy goods are urged to worship with this growing band. Morgan H. Carter and Eugene Pearson are now conducting a meeting in West New York on the New Jersey side of the Hudson. There is a fine interest.

Morgan H. Carter writes: "The West New York meeting conducted by the church of Christ continues with interest. This is the third week. The coöperation of the church is manifest. The opportunities here are indeed magnificent. We shall deeply appreciate the prayers and coöperation of all. You can render a real service to Christ by sending us the names and addresses of any members or interested parties you know in New York or the Jerseys. Send to Morgan H. Carter, 105 West Sixty-fourth Street, New York City.

From David Thompson, Murray, Ky.: "On July 17 A. G. Freed, of Henderson, Tenn., began a series of meetings with the Union Grove congregation, which continued until the evening of July 25. To those who know Brother Freed it is useless to say that the truths of the gospel were ably presented. The day sermons were along the lines of practical Christian living and were well calculated to build one up in the faith. The last sermon of the meeting was on 'Instrumental Music in the Worship,' and was exceedingly plain. There were fourteen souls added to the body of the Lord during the meeting, and two who had gone astray returned to their 'first love.'"

When Paul went up to Jerusalem and essayed to join himself to the disciples in proclaiming our Lord's gospel, they were afraid of him and believed not that he was a disciple, until Barnabas assured them that he was and that he had spoken boldly in the name of the Lord. Many now are anxious to preach boldly in the name of Christ, but lack an introduction. L. H. Knight is one of this number. He desires to speak more fully for the Lord's cause, and can furnish letter of recommendation from A. G. Freed, of the Freed-Hardeman College, and can also procure another from the Park Hill church of Christ, Fort Smith, Ark. If you desire a meeting during August or September, write him at Booneville, Ark.

J. B. Allen, of Covington, Tenn., would like to get in touch with a preacher of the gospel "as it is written."

Earnest C. Love is making a short tour of Southern California, lecturing in the interest of the Fresno Home and School.

R. N. Moody closed the meeting at Ephesus (Athens, Ala., Route 1) on August 5, with an immense crowd in attendance. Four were baptized.

E. L. Cambron, of Winchester, Tenn., reports five baptisms and one restoration at Union Grove, Ala. These brethren are worshiping in a new house.

J. A. Craig has closed a meeting at Albermarle, Cal. Two were baptized and two gave up their denominational name, having learned the way of the Lord more perfectly.

J. N. Reed has closed a meeting at Old Boston, Bowie County, Texas. This was a fine meeting. Twenty-one confessed Christ and were baptized and a number were restored.

John C. Graham reports a meeting at Spring Valley, Ala., in which there were five baptisms. Brother Graham speaks in praise of the song service conducted by Brethren Sparks and Mills.

Wanted—A position as teacher in elementary school by a man aged thirty-five, who can assist some in church work. Can give references. Address C. H. Harper, Trenton, Tenn.

T. E. Milholland writes: "Our meeting at Wagner, Texas, closed with seventeen baptized and three restored. This is the home of that venerable soldier of the cross, T. N. Butler, through whose untiring labor and prayers the church there is what it is."

From Thomas H. Burton, Lebanon, Tenn.: "The meeting closed at Grissim's Corner on Saturday night. Ten were baptized and three confessed their sins. One of the latter is about eighty-three years old. I am now (August 8) in a good meeting at Bethlehem."

From J. E. Wainwright, 702 Mary Street, Texarkana, Ark., August 5: "Boyd results: Twenty-six baptisms, five redeemed, about thirty identified; congregation set in order, excellent leadership. Two additions at the Central congregation on Lord's day. I begin at Fenter to-night."

From R. A. Craig, Bohon, Ky., August 2: "Our meeting at Bohon is moving along, with excellent interest each evening. Four have been added to date. I go from here to Sedalia, near Mayfield, Ky. The work at Shelbyville continues. John L. Rainey was there last Sunday and made a good talk."

From J. H. Hines, Hugo, Okla., August 5: "I closed a twelve-days' meeting at Bearden Springs, near Hugo, with ten baptisms and the church left in fine shape spiritually. I am now at Detroit, Texas, on my way to Manchester, Texas, for a meeting. I will go to Bagwell, Texas, from Manchester."

A complete review of O. E. Payne's book, "Instrumental Music Is Scriptural," is being printed in the Christian Monthly Review. Editor D. M. Dougall is doing some very fine work in this review, and it should be read by all interested in the subject. Copies of this journal may be secured by addressing Brother Dougall at West Gore, Nova Scotia, Canada.

From Joe Ratcliffe, Bardwell, Ky., August 5: "On July 29 I closed a fifteen-days' meeting with the Antioch Church, near Cardwell, Mo., with three added to the one body. This was my third meeting there. We had the largest crowds we ever had, and the singing was the best. I have promised to return next year for a meeting. I go next to Bethany, near Trenton, Tenn., for a meeting, beginning next Lord's day."

From H. L. Meeks, Corinth, Miss., August 4: "I want to report a splendid meeting at Huffman, Ark. The meeting continued about ten days, ending on the morning of July 28 in a beautiful baptismal service in the Mississippi River. A. B. Baxley did the preaching, and presented in a clear and appealing manner the power of God unto salvation. O. D. Grimes had charge of the song service. Visible results of the meeting were eight baptisms and one restoration."

From J. F. Tomson, Coffeeville, Ala.: "The protracted effort at Jones' Chapel, by John T. Underwood, of Spruce Pine, closed last Lord's day without visible results, except one brother confessed his sins. However, we regard the meeting a success, as his instruction to the church was a feast of good things and a spiritual uplift to all believers in Christ Jesus. He also gave the young people a lecture, which they seemed to appreciate. Brother Underwood talks his religion and carries it out in his daily practice."

From J. Clifford Murphy, Sparta, Tenn., August 3: "I began a meeting in the western part of Maury County on the second Sunday in July and continued it eight days, with good interest all the way through, but no visible results in the way of additions. I am at this writing in White County, near Sparta, in the second meeting. I will hold one other meeting while up here, then go to my home in Pulaski for a few days to see my family, and then on again to Warren County."

A. B. Gunter writes: "On the fifth day of July I started a singing school in Totty's Bend, in Hickman County, Tenn., and continued it ten days, and I hope it was a success. Then out from Tennessee City, in Humphreys County, for a meeting, where much interest was manifested, and I think much good was done in the name of the Lord. One baptized. I am now (August 1) in Hardin County, near Savannah, Tenn., with a good meeting started and the largest crowds I nearly ever saw. The outlook here is fine. I go next to Charleston, Mo."

From R. H. Johnson, Cave Springs, Ark., August 3: "Since my last report I have baptized three at Blakemore, near England, Ark.; three were baptized at my last appointment, near Dover, Ark., and three at Haskell, Ark., in June; also three were baptized in the meeting at Choctaw in July. Seven added at Noland, Ark.—three baptized and four restored. I have been at this place since July 24. I will close out Friday. Fifteen have been baptized and one reclaimed. I will go from here to Baldwin, Ark., for a two-weeks' meeting; then to Center Ridge, Ark.; and will then go to Greenwood, Ark."

R. C. White writes from Wardell, Mo., August 4: "I began a tent meeting here last Lord's day. Interest good so far. I am due last of next week at Finley, Tenn., where there is a weak band—one man and six women. The meeting at Lascassas, Tenn., was good, with a fine hearing from beginning and eight baptized. The East Tennessee work consisted of three meetings. Seventeen members were put to meeting at Lenoir City. Two girls were baptized at Niota during the eighteen days. We must build here to save the cause. Twelve days at Athens, but no additions. Lack of unity hindered this work."

George W. Farmer writes: "The meeting at Crandall, Texas, closed at the water last Monday morning after running fifteen days. There were ten baptisms, one confessed her faults and returned to the fold, three came into the fellowship from other congregations, and one decided to give up a man-made church and a man-given name and just be a Christian only. This was a glorious meeting for the Crandall church, as they had had no additions for the last three or four years. There are many fine people at Crandall, and the church has a bright future. My next meeting will be at Fairfield, near Bellbuckle, Tenn."

From G. W. Hardin: "Who has a tent for use in a three-weeks' meeting at Hot Springs, Ark., beginning on the second Lord's day in October? Brethren Barber and Johns, both of Morrillton, Ark., preacher and singer, respectively, will conduct the meeting. These brethren will need pay for their services. Let the churches everywhere rally to their support. Especially let the churches in Arkansas and Texas respond. Mail contributions to Perry P. Evans, 1115 Thayer Avenue, Little Rock, Ark. There are only three or four loyal Christians in Hot Springs. This is a strategic point for the church. Address your 'tent' communications to G. W. Hardin, 1417 Park Avenue, Little Rock, Ark."

From L. Meade Williams, Tulare, Cal.: "We expect to have J. W. Ballard in a meeting with us about the first of November. Brother Ballard comes well recommended as a good man and gospel preacher. We are still praying that the Lord may put it into the minds of some brethren, who are able financially, to help us reduce our debt this year. The house needs a coat of paint before winter, but unless we can raise more money we will not be able to paint it this year. The prospects are bright for the cause to grow in this part of the Lord's vineyard. We have such men as L. D. Perkins and George W. Dickson, who are standing by and helping us with the means God has blessed them with. While we are yet weak in numbers, yet we feel that we are growing spiritually as we are endeavoring at all times to 'keep the unity of the Spirit in the bond of peace.' We ask the prayers of God's people while we strive to build up the work here."

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Wheat and Chaff.

BY A. ELMORE.

We cannot wash away the crime, but what a blessing that we can wash away our guilt!

Christians should not be dying while they live, but they should be living when they die.

Our greatest joys in this life are often fruits grown upon trees which we planted while in our deepest sorrows.

I have never been anxious for a day about the Lord's work, but the work of the Lord gives me more concern than all earthly interests combined.

The inconsiderate moral man asks: "What have I done that I must be lost?" The faithful, loving Christian asks: "What have you done that you should be saved?" Salvation is an affirmative proposition. "Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city." The foolish virgins were lost for doing nothing.

It is safe for a Christian to be poor in this world, but it is dangerous for him to be rich. Too much wealth has carried many into the way which leads to death. But it is possible for a man to possess wealth and still be a practical worshiper. If he obeys the gospel when young and poor and by industry and honesty obtains property, and clings faithfully to his calling, he may get through safely and become a blessing to the church; but beginning the Christian life when he is old and rich, it is dangerous and uncertain.

There are some men who preach as though the Bible, having been given by inspiration, is in all its parts and divisions applicable to all men in all situations and all conditions of life. They seem to know no difference between the law and the gospel, good men and Christians, morality and Christianity, the children of Abraham in the flesh and the children of Abraham in the spirit, between preaching and teaching. In their rambles, their precepts and preambles, they remind us of the story of the home doctor, who dug his medicines from the woods, and believing that nothing was made in vain and that each plant was good for something, and arguing that if a little would do good, more would do better, he would throw all his roots and plants into a large kettle, and, when boiled into a cordial, he would try it on his mother-in-law, and if it didn't kill her he would recommend it to others; but it nearly always killed her! So with these doctrines and dogmas of men.

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Adorable Colorado for the Summer

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Every druggist in town has noticed a great falling off in the sale of calomel. They all give the same reason. Dodson's Liver Tone is taking its place.

"Calomel is dangerous and people know it." Dodson's Liver Tone is personally guaranteed by every druggist who sells it. A large bottle doesn't cost very much but if it fails to give easy relief in every case of liver sluggishness and constipation, just ask for your money back.

Dodson's Liver Tone is a pleasant-tasting, purely vegetable remedy, harmless to both children and adults. Take a spoonful at night and wake up feeling fine; no biliousness, sick headache, acid stomach or constipated bowels. It doesn't gripe or cause inconvenience all the next day like violent calomel. Take a dose of calomel today and tomorrow you will feel weak, sick and nauseated. Don't lose a day.

Gospel Work in Mississippi.

BY M. C. CAYCE.

The meeting at Pearl, Miss., began under the tent last Sunday morning. Thus far the attendance has been fairly good, notwithstanding the rain. Our tent is erected about midway between Pearl and Gatesville. The latter is a small railroad town. Pearl is a post office on a rural route, with one store, a sawmill, and three or four homes, and is the home of Brother J. J. Gordon, formerly of Tennessee. Paul Pullias is leading the song service. We hope for an increasing interest and a good meeting. Leaving Vicksburg on Monday of last week, we went to Oak Ridge, where I preached on Monday night and on Tuesday and Wednesday, morning and night. On Thursday I drove to Jackson, where I spent two nights and one day profitably and pleasantly, visiting our members and giving them words of cheer. We came here Saturday morning in time to help in putting up the tent. Oak Ridge is a place that needs preaching, and needs it badly. I wish more preachers could come to this State, for they are certainly needed. For the want of a leader the people of Oak Ridge have become discouraged and have grown cold and indifferent to their duty to meet for worship, there being only one man who even tries, and he does not always come, and only two or three sisters who care whether there are any services or not. Where meetings have been held, a number of persons have been baptized and good houses built, and yet no workers. The house here has a leaking roof and blinds hanging off or sitting on the ground. Brethren, when we hold meetings, let us follow up the work until it is established, and not leave the babes to die; for every congregation should become a self-edifying body, radiating the truth. Unless they become such, our labors are largely wasted. There can be no greater work than living and teaching the gospel. With increasing earnestness and zeal, let us renew our energies and "press toward the mark for the prize of the high calling of God in Christ Jesus."

Notes From West Tennessee.

BY JOHN R. WILLIAMS.

Last Sunday night (the last day of July) our camp meeting at Glady Hill closed, it being my tenth meeting in succession. The attendance, attention, and singing were the best we ever had at that place. As there was only one poor, wandering soul restored, I judge the preaching fell below former meetings. Brother Ben Swinney, of Greenfield, Tenn., led the singing to the satisfaction of one and all. Two brothers and two sisters who believed in and practiced voting said they were done—that they would never vote again or take any part in building up worldly powers or institutions. I am sure the dear Lord has given to his people all the work they can do, and told them when and how to do it. "He sent them into his vineyard." Of one thing I am very certain: the church is not doing the work that God directs it to do, and some one is responsible for not doing it. Woman suffrage is turning the world upside down, but the prophet said: "As for my people, children are their oppressors, and women rule over them. O my people, they that lead thee cause thee to err, and destroy the way of thy paths." (Isa. 3: 12.) Parents are oppressed by their children, and the women are ruling the men. Here in Obion County a young lady who claims to follow Christ is canvassing the county asking the people to give her a public office. Christ never asked for an office, never voted; and if we follow him, how can we do these things? Next Thursday (August 4) is the day for the primary election, and I can hear tenfold more said about the election of certain candidates then I can hear of the salvation of lost souls. Brethren, some day we shall have to answer to God for the way we are doing in this wicked old world.

The Lord willing, Brother Swinney and I will begin a meeting at Jones Chapel, in Lake County, next Lord's day. This will be my eleventh meeting in succession at that place. Sorry to say the congregation is not what it has been in days gone by, for good. Who is responsible? Some one. "Lord, is it I?" Pray for us.

The Hot Weather Test makes people better acquainted with their resources of strength and endurance. Many find they need Hood's Sarsaparilla, which invigorates the blood, promotes refreshing sleep, and overcomes that tired feeling.

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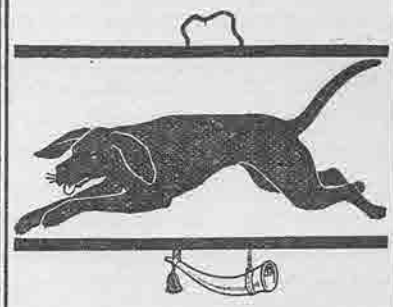

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or

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ABILENE CHRISTIAN COLLEGE
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The Cause at Palatka.

BY T. B. THOMPSON.

I am in receipt of a letter from our faithful brother in the Lord, Brother P. G. Millen, of Palatka, Fla., who informs me that the faithful few there are planning a meeting for August, with Brother Cameron, of Largo, Fla., to do the preaching. Heretofore their meetings have been conducted out in the country about two miles. Brother Willis H. Allen, of Jacksonville, Fla., held a meeting there last year with good results. Now they have moved their place of meeting into the town, and in so doing have exhausted their funds in fitting up the latter place. Our good brother writes me that they will have to have help to support this meeting. Brethren, from my personal knowledge, I can recommend this call as a worthy one. Brother Millen is anxious to build up the cause of our Lord in his home town, and that is the same cause you and I are interested in, and so let us express our interest in a substantial way. As churches or individuals, let us send an offering to this work, and do it right now. Send your offering to P. G. Millen, Palatka, Fla., and he will acknowledge receipt of same.

Lengthening Days.

This is due to the fact that the axis of the earth is not perpendicular to the plane of its orbit, but inclined at an angle of twenty-three and one-half degrees to the perpendicular. As the earth travels round in its orbit from its northernmost position the light is later reaching the same point on its surface for a time, but later on this is overcome by its coming nearer to the sun.—Exchange.

Not Feeling Much Better.

Many are not being benefited by the summer vacation as they should be. Notwithstanding much outdoor life, they are little, if any, stronger now than they were. The tan on their faces is darker and makes them look healthier, but it is only a mask. They are still nervous, easily tired, upset by trifles, and they do not eat nor sleep well.

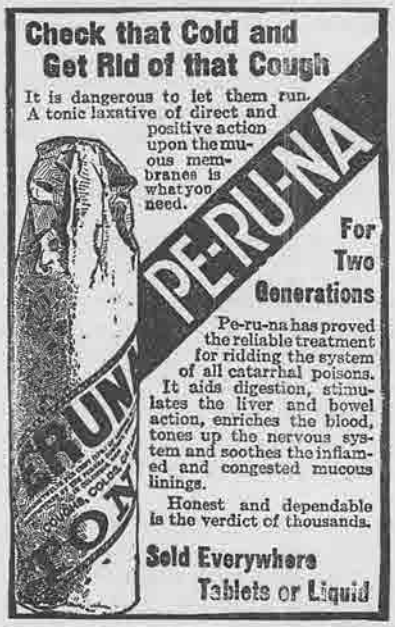
What they need is what tones the nerves, perfects digestion, creates an appetite, and makes sleep refreshing; in other words, they should take Hood's Sarsaparilla. Pupils, teachers, and others generally will find the chief purpose of the vacation best subserved by this great medicine which "builds up the whole system."

If a cathartic or laxative is needed, Hood's Pills will give entire satisfaction. It is difficult to conceive of anything better for biliousness or constipation.

The Day Christ Came.

This was Christ's last day in Jericho. Zaccheus did not know that, but so it was. It dawned like other days, but in all the calendar there was never such a day for Zaccheus and his house. They kept its anniversary every year after. No question about that. When he was an old man, leaning on his staff, his face would brighten and his heart carol a hymn at the memory of that happy day that fixed his heart on Jesus and his home in heaven.

Gray days, with no sign of splendor, dawn upon us, but O how full of opportunity they are! The chance of a lifetime faces us—an eternity of blessedness is begun in our souls.—Silcox.



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is a great comfort in cases of inflamed conditions of the skin and of the membranes of the air passages. 50c per 2 oz. jar, at your druggist's or by prepaid parcel post from the manufacturers. Full size jar free to physicians and quantitative formula supplied if desired.

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OBITUARIES

Aldrich.

On Monday morning, June 6, 1921, the angel of death entered the home of Brother Jesse Aldrich and took away his beloved wife. Sister Myrtle Elizabeth Aldrich was born on October 6, 1889. She was married to Jesse Aldrich on November 26, 1911. She confessed faith in Christ and was baptized by Brother W. S. Long, Jr., in early girlhood, and was a consecrated and devoted woman, always anxious to do her duty in every way possible. For about two years she had been afflicted with tuberculosis of the throat following an attack of influenza. Funeral services were conducted by Brother Alonzo Williams, after which the remains were interred in the Mount Pleasant Cemetery.

LORA SMITH.

Lipscomb—Caldwell.

On April 19, 1921, Mrs Henrie Z. Lipscomb passed away after many months of suffering; and two short months later her daughter, Jeannette Lipscomb Caldwell, left her grieving family. When we stand by the bedside of our loved ones as the life-tide ebbs away, the question assails us: Where does the spirit go? Our Lord, as he surrendered his spirit on Calvary, committed it into the hands of his Father. Stephen, as he knelt before those who were stoning him, beheld Jesus at the right hand of God, and prayed: "Lord Jesus, receive my spirit." Paul, in view of what he must yet suffer, after many years of testifying for the Master, said: "It is far better to depart and be with Christ." Death of the mortal body marks the boundary, beyond which mortal eyes may not see; but the eye of faith looks beyond and beholds Jesus, who at the price of blood redeemed us, and hope as an anchor will hold us fast till our Father in his own good time reveals to his saints the things which eye hath not seen, nor ear heard, and the mind of man hath not conceived—the things which God hath prepared through our Lord Jesus Christ for the faithful. So let us rest in the assurance that the spirits of our departed are in the company of other spirits of the righteous and in the care of their Lord and ours.

M. L.

Though one set of facts is stated.
They by each one are related
In a manner all its own.
Christ the Source—these streams forth sending;
High the Source—these downward tending,
That they thus a taste transcending
Of life's Fount to saints may bring!

—Selected.

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Let us draw the weapons of holy prayer, for other help I see not.—St. Catherine.

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How many young girls suffer as Mrs. Tegarden did and do not know where to turn for advice or help. They often are obliged to earn their living by toiling day in and day out no matter how hard the pain they have to bear. Every girl who suffers in this way should try Lydia E. Pinkham's Vegetable Compound and if she does not get prompt relief write to the Lydia E. Pinkham Medicine Co., Lynn, Massachusetts, about her health. Such letters are held in strict confidence.

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FIELD REPORTS

Mellette, Okla., August 1.—The meeting at Springfield, Ark., closed on Sunday night, with four additions. This was a mission meeting, and I believe much good was done. I am now in a meeting at Mellette.—Charles L. Speir.

Gadsden, Ala., August 1.—The work is progressing fairly well here, the interest and attendance growing with each service. I preach twice in Gadsden on Sunday, once in Alabama City. I preach at shops, in jail, and conduct Bible studies where desired through the week. I have no time for loafing. —J. H. Morris.

Kirbyville, Texas, August 1.—I closed a splendid short meeting three miles east of Hope, Ark., at the water, last night. The meeting was well attended throughout. Five were baptized and one by membership. The members arranged for me to be with them in a fifteen-days' meeting in 1922. My next meeting is to begin on August 6, in Shelby County, Texas.—J. S. Daugherty.

Coxey, Ala., July 31.—On the fourth Lord's day in July Brother Thornton Crews, of Rogersville, Ala., began a series of meetings at Mount Carmel, Ala., and continued to Saturday morning following, closing at the water's edge. The interest and attendance were good throughout the meeting. Fifteen were added to the one body by primary obedience and twenty-two were restored.—P. W. Ball.

Rogersville, Ala., August 3.—I closed a very good meeting at Oakland, near Athens, Ala., on July 23. We had two baptisms and two restorations. I began a meeting at Mount Carmel on July 24 and closed it on the following Saturday. We had fifteen baptisms and twenty-two restorations. This was one of the best meetings of my life. I am now at home, with Brother Boles, who is in what promises to be a fine meeting.—Thornton Crews.

Temple Hill, Ky., August 1.—On the second Sunday in July I began a meeting at Shady Grove and continued it two weeks, with three baptized and one reclaimed. On Monday night after the fourth Sunday in July we began at Pruitt's Knob and continued till the fifth Sunday, with one baptized. The interest at this place was fine. The brethren agreed to build a house for the Lord. I am now at Temple Hill for a three-weeks' meeting.—N. W. Proffitt.

Hornersville, Mo., August 1.—Brother Stanley Jones recently closed a two-weeks' meeting at this place. Nine were baptized and seven wandering children came back to the fold. This was the first Christian preacher to preach at this place. We have a hall rented over a feed store, and a few of us meet together on the first day of the week for prayer and to break bread. We hope to be able to build a house in the near future. Brother Jones will preach for us once a month.—R. M. McCaleb.

Lake Park, Ga., August 1.—We have just closed a fifteen-days' meeting at Dasher, Ga. Twelve were baptized and four restored to the way of life. The day meetings were attended better than I ever saw before. People from Quitman, Valdosta, and Savannah, Ga., and Miami and Gainesville, Fla., and Nashville, Tenn., were present at the services. The following preachers, besides myself, attended: J. P. Prevatt, J. E. Boyd, G. E. Claus, Jasper Copeland, and Brother Colson. We think the meeting was a harvesting of the seed sowing done by the faithful teachers of Dasher Bible School.—Earl C. Smith.

Lawrenceburg, Tenn., August 2.—On the third Lord's day in July I began a meeting with the faithful band of brethren at Belmont, Miss., preaching day and night for twelve days. Large, attentive audiences were present at each service, and, as visible results, fifteen precious souls were buried with Christ in baptism, two were restored, and three left the Baptist Church and expressed a desire to be Christians only. I am now in a meeting at Salem Church, three miles west of Lawrenceburg, preaching day and night to large, attentive congregations.—J. T. Harris.

Murray, Ky., August 1.—On Saturday night before the fourth Sunday in July I closed an interesting meeting at Lebanon Church, near Dresden, Tenn. Eight were added. I was at Mount Pleasant, near Wingo, Ky., on July 24-31. We had a good meeting in spite of the political campaign that surrounded us. Eight were obedient to the faith. This was my fourth consecutive meeting with these good brethren. It was my privilege while there to hear Brother A. O. Colley, who was near by in a meeting. Brother Colley preaches the word with power. I began last evening at Green Plain, south of Murray. Prospects are good.—Coleman Overbey.

Blaine, Ark., August 1.—The meeting here began on Saturday night, and we had a very good hearing. There are but very few disciples here, and most of them are sisters. It is a great sacrifice for me to hold this meeting; but when the cry, "Come over and help us," comes, I do not know just how to refuse. Some one told me not long ago that they paid their preacher two hundred and forty-five dollars for holding the meeting, and asked him to come back next year, and he told them if they would pay him three hundred and fifty dollars he would come. How is that for the "love of money," "preaching for money," and making "merchandise of the gospel?" The brethren should do their duty in supporting the preacher, but the preacher should not make money his god. I hope to do some good here in establishing the cause of Christ in this town.—D. S. Ligon.

Berlin, Ga., August 2.—Brethren G. E. Claus and J. E. Boyd, of Valdosta, recently held a meeting in Moultrie, and came out to Troy Schoolhouse, near here, and preached on Sunday afternoons. The Lord willing, we will begin a meeting in Berlin on August 11. We will use the Missionary Baptist house. Brother Claus will do the preaching, and I suppose Brother Boyd will lead the singing. This will be our first meeting in Berlin, and we expect a large attendance. During the meeting I will distribute several hundred copies of "The Whole Counsel." Brother Fuqua's paper. During the world war

the people here learned to hate German names and tried to rename their town. Now I wonder if they can be taught to dislike denominational names and division and will love the Lord enough to give up such. Our prayers are that they may.—Adair P. Chapman.

Ridgeland, Miss., August 2.—The meeting at Old Union, Carroll County, Miss., began on July 10, with Brother W. M. Gammill doing the preaching, in the absence of Brother M. C. Cayce, who could not leave his meeting in Vicksburg. When I arrived at Old Union, the brethren had decided to close the meeting on Sunday night, July 17, as they had only been having meetings of one week's duration; but I prevailed upon them to continue the meeting, and after twelve days more the meeting came to a close, with twenty-eight baptized and nine restored, all grown people but seven. Twenty-two were fathers or mothers. Eight of this number obeyed during Brother Gammill's preaching. I am now at Ridgeland, and will be here about two weeks before going to Rockwood, Tenn. Brother Cayce is now in an interesting meeting at Pearl, Miss. —Will J. Cullum.

Carrollton, Miss., August 3.—The congregation worshiping at Old Union has just closed one of the most successful meetings in the history of the church, not because of the many additions, but that the church has been greatly strengthened and has been taught its duty more perfectly toward God and man. There were thirty-seven additions—twenty-eight by baptism and nine restored. Five of those baptized were from the Methodists and four from the Baptists. There were others who were "almost persuaded," but failed to renounce the sects of which they were members and do as the Lord directs. Brother W. M. Gammill preached six days; Brother W. J. Cullum, of Nashville, Tenn., twelve days. The attendance was good, especially at the night services, many times the house being filled. I never saw people give better attention, nor saw them as enthusiastic to hear the gospel.—Mrs. Ottie Gray.

Gadsden, Ala., July 25.—I began working with the church of Christ here on July 17 for at least one month, and may continue regularly with them if the interest can be worked up to the point where the work can be made self-sustaining. The attendance has increased from about thirty at the day services on July 17 to about sixty-five at the day services on July 24. We have in Gadsden proper about forty members, with perhaps thirty or thirty-five that can be depended on to attend regularly. We have several members in Alabama City where I am preaching in the afternoon in Dwight Hall on Sundays, but they are not meeting for communion services; but some of them came to Gadsden for the morning services. We have a small congregation meeting for regular worship in a hall in Attalla, but I have not met with any of those brethren yet. I have visited practically all the homes of the members during the past week, making personal appeals for regular attendance, and have placed placards in all the hotels, cafés, rooming houses, and railroad depots, advertising the location of the church and hours of all services. We hope for greater things for God in this great field.—J. H. Morris.

Reform, Miss., August 1.—I closed a meeting at a mission point out from Philadelphia, Miss., on the railroad from Neshoba, Monday night of last week. I preached seventeen sermons, with a very good hearing most of the time. One who had obeyed the gospel in the past, but who had been out of line, came back to duty and will now meet and worship with the congregation of five members. One other person, a woman, came forward one night and made confession of Christ, but then refused to be baptized, choosing to remain in sectarian darkness rather than walk in the light of God's word. Bitter sectarian opposition exists in this field, yet I think I am leaving a much better feeling toward the church of Christ than I found at the start. I then went to Stewart and put in three days at the debate near there between Brother Jeffcoat and his cousin, a Primitive Baptist, named Meese. Quite a good attendance was there, and we are very well pleased with the results. Brother Harris and I are now in a short meeting here at Reform. I may not stop much longer in this State on this trip, as people needing meetings are not ready, but want a man to wait some two or three weeks to begin same, and a preacher cannot do that.—Andrew Perry.

Algood, Tenn., August 1.—The second Sunday in July Brethren Dave Knight and John Knight began a meeting at Netherland, near here. It was my pleasure to be with them some. The gospel was forcefully presented by these brethren. One was baptized. On Thursday before the fourth Lord's day I began a meeting at Sulphur, in Overton County, which continued one week. We had large crowds and good interest throughout the meeting. On Saturday Brother Marion Harris came to begin a meeting at Windle; but as our meetings were so close together, we consolidated the two, preaching at Windle some in daytime and at Sulphur at night. I also preached one day at Crawford Schoolhouse, near by. Sulphur is a mission point. This meeting resulted in one baptism, a man about seventy years old. Brother Harris is now in the evening of life, and has been preaching the gospel for many years. It was a great joy to me to be with him again. Brother Albert Roberts, a blind brother, led the singing, and did it well. Churches would do well to get him to sing in meetings or to train classes. Although his eyes are closed to the beautiful sights we daily enjoy, yet he is not a burden to others, but makes his own way in the world. He also can help by leading in prayer, is well informed in the Scriptures, and is strictly loyal to the truth. His address is Algood, Tenn., Route 1. I go next to Sykes, Smith County, Tenn.—Allen Phy.

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Volume LXIII. No. 33. NASHVILLE, TENN., AUGUST 18, 1921. $2.50 PER YEAR, IN ADVANCE.

"MORE THINGS ARE WROUGHT BY PRAYER THAN THIS WORLD DREAMS OF"

WHAT GOD HAS SAID

"All things whatsoever ye shall ask in prayer, believing, ye shall receive." (Matt. 21: 22.)

"If ye abide in me, and my words abide in you, ask whatsoever ye will, and it shall be done unto you." (John 15: 7.)

"Whatsoever ye shall ask in my name, that will I do." (John 14: 13.)

"If two of you shall agree on earth as touching anything that they shall ask, it shall be done for them of my Father which is in heaven." (Matt. 18: 19.)

"And he [Jehovah] saw that there was no man, and wondered that there was no intercessor." (Isa. 59: 16.)

"If any of you lacketh wisdom, let him ask of God, who giveth to all liberally and upbraideth not." (James 1: 5.)

"Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you." (Luke 11: 9.)

"Before they call, I will answer; and while they are yet speaking, I will hear." (Isa. 65: 24.)

"If ye then, being evil, know how to give good gifts unto your children, how much more shall your Father which is in heaven give good things to them that ask him?" (Matt. 7: 11.)

"Ask of me, and I will give thee the nations for thine inheritance, and the uttermost parts of the earth for thy possession." (Ps. 2: 8.)

"Pray ye therefore the Lord of the harvest, that he send forth laborers into his harvest." (Luke 10: 2.)

"If my people, who are called by name, shall . . . pray, . . . then will I hear from heaven." (2 Chron. 7: 14.)

"Pray without ceasing." (1 Thess. 5: 17.)

WHAT MEN HAVE SAID

Whoever prays most, helps most.—William Goodell.

Expect great things from God.—William Carey.

Every step in the progress of missions is directly traceable to prayer.—Arthur T. Pierson.

He who faithfully prays at home does as much for foreign missions as the man on the field, for the nearest way to the heart of a Hindu or a Chinaman is by way of the throne of God.—Eugene Stock.

Let us advance upon our knees.—Joseph Hardy Neesima.

Communion without service is a dream: service without communion is ashes.—Robert E. Speer.

I never prayed sincerely for anything but it came at some time—no matter at how distant a day—somehow, in some shape, it came.—Adoniram Judson.

I resolve to devote an hour morning and evening to private prayer, no pretense, no excuse whatsoever.—John Wesley.

Ten minutes spent in Christ's society every day—aye, ten minutes—if it be face to face and heart to heart, will make the whole life different.—Henry Drummond.

We must not conceive of prayer as an overcoming of God's reluctance, but as a laying hold of his highest willingness.—Archbishop Trench.

On all my expeditions prayer made me stronger, morally and mentally, than any of my nonpraying companions. It lifted me hopefully over the one thousand five hundred miles of forest tracks.—Henry M. Stanley.

I am so busy now that if I did not spend two or three hours each day in prayer I could not get through the day.—Martin Luther.

CURRENT THOUGHT

But You Don't.

Tell me where you worship God on Sunday, and I will tell you the kind of a Christian you are.

You can worship God in your home on Sunday—but you don't.

You can worship God in the woods and in the fields—but you don't.

You can worship God on the lakes and on the rivers—but you don't.

You can worship God on the road in the auto or in the buggy—but you don't.

You can worship God in a different church each Sunday morning—but you don't.

You can worship God in your lodge and neglect the church—but you don't.

You can worship God by sending the kids to Sunday school and staying at home—but you don't.

You can worship God by going to church and taking the kids with you—but you don't.—The Baptist Reporter.

The teaching of the above paragraph is misleading and unscriptural and, in my judgment, will do more harm than good. The author of it, no doubt, means well, but he misses the ideal of true worship by a wide mark. His chief thought seems to be that people can worship God almost anywhere on Sunday, but they fail to do it. Certainly the true Christian can maintain a reverent and worshipful attitude toward the Creator in the woods, in an auto, or on the lakes, but this does not mean that he was worshiping God in an acceptable way. The New Testament specifies not only a day of worship, but certain acts and items of worship that must be attended to. The Lord's Supper, teaching, preaching, prayer, singing, and the contribution are included. These things are done in the church, which is the pillar and ground of the truth. We cannot do them and forsake the assembling of ourselves together. Nothing is said in the New Testament about worshiping God in a lodge at any time. The statement that parents may send the children to Sunday school and worship God at home is opposed both to the teaching and example of the primitive church. It is just such slipshod methods as that indicated above that the worldling and the indifferent Christian are looking for. Shame on the man that encourages them! You can open your eyes and see the truth and teach it to others—but you don't.

☼ ☼ ☼

I Am the Immigrant.

Since the dawn of creation my restless feet have beaten new paths across the earth.

My uneasy bark has tossed on all seas.

My wandering was born of the craving for more liberty and a better wage for the sweat of my face.

I looked toward the United States with eyes kindled by the fire of ambition and heart quickened with newborn hope.

I approached its gates with great expectation.

I entered in with fine hope.

I have shouldered my burden as the American man of all work.

I contribute eighty-five per cent of all labor in the slaughtering and meat-packing industries.

I do seven-tenths of the bituminous coal mining.

I do seventy-eight per cent of all the work in the woolen mills.

I contribute nine-tenths of all the labor in the cotton mills.

I make nineteen-twentieths of all the clothing.

I manufacture more than half the shoes.

I build four-fifths of all the furniture.

I make half of the collars, cuffs, and shirts.

I turn out four-fifths of all the leather.

I make half the gloves.

I refine nearly nineteen-twentieths of the sugar.

And yet I am the great American problem.—Home and Foreign Fields.

When I read the above paragraph with its remarkable claims for the immigrant, I thought immediately of the little band of loyal disciples who are trying to get a foothold in New York City. In no other city in the world are there such opportunities to sow the seed of the gospel as in this great metropolis. When Brethren Carter, Pearson, McGee, Williams, and others have rounded up the scattered Christians living there, it is to be hoped that they will make an earnest effort to reach those immigrant classes with God's saving word. "God is no respecter of persons," and every benighted soul is dear to him. If it be true that these people have added so much to our material prosperity, shall we not add something to their spiritual advancement?

☼ ☼ ☼

Ten Reasons For Going to Church.

1. We like to please our friends. You have not a worthy friend who would not be pleased to have you go to church.

2. The sermon may help you. Daniel Webster said: "It is a mighty poor sermon that doesn't hit me somewhere."

3. It helps us keep in touch with the Eternal Verities. There is danger that God, our loved ones, and the future world will be crowded out of our thoughts.

4. It helps to keep our ideals fresh and high and stimulates us to live up to them.

5. It encourages an institution that stands for the best things, and that cannot live without friends and supporters.

6. It helps us to see things in their right proportions. We need the comprehensive view which takes in not only dirt and dollars, but also character and eternity.

7. The reflex action of worship is as inevitable as it is ennobling. One cannot help but grow like that which he reverences, loves, and adores.

8. Its service appeals to the best sides of our natures—the music to the æsthetic, our friends to the social, the sermon to the intellectual, the worship to our oldest and deepest instincts.

9. The thought and speech on high themes, the noble hymns and dignified music are needed to offset the slang, profanity, and ragtime with which we are daily assaulted.

10. George F. Hoar says: "There is no more commanding public duty than attendance at church on Sunday. It would be impossible to maintain liberty or self-government if our churches were closed, and public worship of God is to be maintained only by attendance upon it."—H. S. Bradley, in The Congregationalist.

The above "ten reasons for going to church" are good enough in a way, but they are presented purely from the ethical viewpoint. There is *one big reason* why God's children should "go to church" (if I may be permitted to use this expression by way of accommodation), and that is *because God has commanded it.* If once this big convincing and compelling motive is grasped and appreciated, it is easy enough to find the teaching that lies behind it.

1. "Ye are my friends, if ye do what I command you." (John 15: 14.)

2. "Whatsoever he saith unto you, do it." (John 2: 5.)

3. "Blessed is that servant, whom his lord when he cometh shall find so doing." (Matt. 24: 46.)

4. "Not forsaking our own assembling together, as the custom of some is, but exhorting one another." (Heb. 10: 25.)

5. "Let the word of Christ dwell in you richly; in all wisdom teaching and admonishing one another with psalms and hymns and spiritual songs." (Col. 3: 16.)

6. "But he that looketh into the perfect law, the law of liberty, and so continueth, being not a hearer that forgetteth but a doer that worketh, this man shall be blessed in his doing." (James 1: 25.)

7. "And they continued steadfastly in the apostles' teaching and fellowship, in the breaking of bread and the prayers." (Acts 2: 42.)

8. "And he that keepeth his commandments abideth in him, and he in him." (1 John 1: 24.)

9. "Be thou faithful unto death, and I will give thee a crown of life." (Rev. 2: 10.)

10. "And why call ye me, Lord, Lord, and do not the things which I say?" (Luke 6: 46.)

OUR CONTRIBUTORS

Examples of Sin—Their Consequences.

BY H. LEO BOLES.

As creatures of God, we operate and function in the moral universe as free agents. Sin would be impossible if man could not choose. As moral beings, we are placed under moral law where sin is possible. A moral being could not exist without the power of choice; this expresses our freedom to obey or disobey. It is axiomatic truth in the moral realm that man could not be obedient where disobedience is impossible; there could be no righteousness if sin is not possible. As man is to be obedient to law, law is universal by its very nature; in fact, God is a universal God, and his laws partake of his nature. Sin by its very nature is personal, and the sinner is held responsible for his sin; the consequences of sin are often very general, affecting the innocent in many instances. This generality is due in a measure to the generality of the law which has been transgressed.

What is God's attitude toward the sinner and his sin? The answer to this question can be found in the Bible; it may be seen from the long catalogue of sins recorded in the Bible and important lessons learned therefrom. It must be observed by the thoughtful student of the Bible that Jehovah is "merciful and gracious, slow to anger, and abundant in loving-kindness and truth; keeping loving-kindness for thousands, forgiving iniquity and transgression and sin; and that will by no means clear the guilty, visiting the iniquity of the fathers upon the children, and upon the children's children, upon the third and upon the fourth generation." (Ex. 34: 6, 7.) In God's dealing with the sinner we see his "goodness and severity." All of God's dealings with the human family show his goodness and severity; all of his attributes harmonize; there is no conflict between the anger of Jehovah and his love, between his goodness and his severity, between his mercy and his chastisement. He who thinks God is good to one person at one time and is not good at another time has the wrong conception of Jehovah. In his punishment of sin may be seen his love, mercy, goodness, severity, and wisdom.

As we study God's attitude toward Adam, the first sinner, we behold his goodness and severity. Adam and Eve by their sin became unfit for dwelling in the garden of Eden and are removed; they are separated from it, yet they are permitted to continue to dwell upon the earth and fill their mission as husband and wife, father and mother. The Bible says nothing about their repentance nor God's forgiveness. Their sin and its consequences have affected the whole human family. It may be hard for man, in his finite condition and short-sightedness, to see the goodness of God in dealing with the first sinners; yet our God is good. Man had exercised his freedom of choice and chose to disobey, and in this choice he unfits himself for further dwelling in the garden; he had rendered himself unworthy of the honorable station that was first given him, and it was never restored to him.

Reuben, the first-born of Jacob, was entitled by virtue of his birth to the birthright of Jacob; he had a right to a double portion of all that his father had; he had "the preeminence of dignity and the preëminence of power." He sinned, and, so far as the record shows, he had been forgiven; but because of this sin he had unfitted himself for the honor, dignity, and preëminence. So when Jacob was pronouncing, in a prophetic way, the blessings upon his sons, the birthright was given to another. "Boiling over as water, thou shalt not have the preëminence; because thou wentest up to thy father's bed; then defiledst thou it: he went up to my couch." (Gen. 49: 4.)

Miriam, the sister of Moses, was very prominent in the early history of Israel; she is called a prophetess, and led all the women in singing the song of deliverance of Israel from Egypt. "Miriam and Aaron spake against Moses because of the Cushite woman whom he had married. . . . And they said, Hath Jehovah indeed spoken only with Moses? hath he not spoken also with us? And Jehovah heard it." (Num. 12: 1, 2.) It appears that she was jealous of Moses; it seems that she thought that she and Aaron might have a share in the government. This was a sin against Jehovah and Moses. Jehovah called for Moses, Aaron, and Miriam to come out "ye three unto the tent of meeting." They answered the call of Jehovah, and Jehovah rebuked Aaron and Miriam for their sin. Miriam was smitten with leprosy as part punishment for her sin. Aaron "said unto Moses, O, my Lord, lay not, I pray thee, sin upon us, for that we have done foolishly, and for that we have sinned. Let her not, I pray, be as one dead, of whom the flesh is half consumed when he cometh out of his mother's womb. And Moses cried unto Jehovah, saying, Heal her, O God, I beseech thee. And Jehovah said unto Moses, If her father had but spit in her face, should she not be ashamed seven days? Let her be shut up without the camp seven days, and after that she shall be brought in again. And Miriam was shut up without the camp seven days: and the people journeyed not till Miriam was brought in again." (Num. 12: 11-15.) Miriam was pardoned and cleansed, but had to remain isolated from the people seven days.

Moses and Aaron sinned against Jehovah while in the wilderness, at the waters of Meribah. Moses was the leader of God's people, yet he sinned against Jehovah; and Jehovah pardoned him, but he refused to let him enter the promised land. He was only permitted to climb up to the top of the mountain and look over into the promised land, but was not permitted to go into the land, "because ye rebelled against my word in the wilderness of Zin." It seems that Moses had asked permission to go in, after Jehovah had forgiven him, yet because of this forgiven sin Jehovah refused to let him enter the promised land. This privilege was denied him although he had been forgiven. He was in "good standing" and fellowship with God and with the people, yet because of this forgiven sin Jehovah in his goodness and mercy refuses to let him have the honor of leading the children of Israel into the promised land. "Behold the goodness and severity of God." The same may be said of Aaron, as he was a party with Moses to the sin. He also was refused entrance into Canaan.

Paul and Barnabas left Antioch on what is known as the first missionary tour. They took Mark with them. He accompanied them as far as Perga in Pamphylia, and there "John departed from them and returned to Jerusalem." When they got ready to start on their second tour, Barnabas wanted to take John Mark with them. "But Paul thought not good to take with them him who withdrew from them from Pamphylia, and went not with them to the work." Paul and Barnabas discussed the question, and, as Paul thought, it was not *expedient* to take him "who would, either through fear or love of ease, desert him in a trying hour." The question of expediency in this case had great weight with Paul, and John Mark was not permitted to enjoy the honor of accompanying Paul on his second tour. He and Barnabas went into another field.

Paul, in giving the qualifications of men who should be appointed to the office of a bishop, among other things, says: "Moreover he must have good testimony from them that are without; lest he fall into reproach and the snare of the devil." (1 Tim. 3: 7.) Though forgiven of all past sins, yet his manner of life, in a measure, unfits him for the office of a bishop.

Brother John T. Lewis and Baptism For Remission.

BY LEE JACKSON.

In the Gospel Advocate of May 26, replying to what Brother C. E. Holt had written, Brother John T. Lewis says: "'That baptism stands related to remission of sins psychologically,' I know nothing about; *but that 'baptism stands related to remission of sins' in the same sense that the shedding of Christ's blood 'stands related to remission of sins' is scriptural, and I suppose in a procurative sense, isn't it, Brother Holt?*" In his replies to Brother Lewis, Brother Kurfees appears to have overlooked this statement, and because of its vital bearing against the integrity of our plea for the gospel in its purity this misunderstanding on the part of Brother Lewis should not be allowed to pass unchallenged. It is for the reason that some one should correct the wrong impression that it may make that I am calling attention to it.

It is to be regretted that Brother Lewis places himself on record as teaching that the blood of Christ and baptism stand related to the remission of sins in the same sense or meaning; and, as Brother Lewis wrote it, it is to be regretted that such a statement gets before the public in any paper claiming to stand for New Testament teaching on the design of baptism. I am certain that if Brother Lewis understood the vital principle of gospel teaching on this all-important subject, he would not go forth to the world telling lost men and women that baptism in its meaning holds the same relation to the remission of sins that the blood of Christ holds. Of course I have no means of knowing how many brethren of the class that Brother Lewis claims to represent make it their practice to teach that baptism and the blood of Christ are for remission of sins in the same sense, but, for the sake of the cause of Christ, it is hoped that the number is small. No one should attempt to preach the gospel who has not, first of all, learned that the shedding of the blood of Christ in his death is the meritorious cause of remission of sins. This is not true of baptism. It is said in 1 Pet. 1: 18, 19, that we were redeemed by the precious blood of Christ, but it cannot be affirmed that baptism redeems us in the same sense that we are redeemed by the blood of Christ. And the saints are said to have been purchased with the blood of Christ (Acts 20: 28; Rev. 5: 9), but we dare not say that we purchase the remission of our sins by being baptized. Yet that is what is unscripturally said when it is claimed that baptism is for remission of sins in the same sense that the blood of Christ is for remission, and that that is a "*procuring sense*," as Brother Lewis states it. In Rom. 3: 25 Christ is said to be set forth as a mercy seat for us, "through *faith* in his blood," but it is nowhere said that that we secure God's mercy through *faith in* baptism. And it is nowhere said that an understanding of the design of baptism is meritorious to our salvation; but the Scriptures do teach that the blood of Christ in his death is meritorious. Faith that is obedient in baptism is a condition by which sinners secure to themselves the pardon of past sins; and yet there is nothing in this obedience that the sinner can claim as meritorious to his salvation. This obedient surrender to the will of the Christ is simply the active acceptance of the salvation which Christ in the shedding of his blood has made possible for us, and which is graciously offered to us upon condition of this obedient surrender. If there are many among us who hold this notion that baptism is for remission of sins in the same sense that the blood of Christ is for remission, and if this error cannot be corrected through teaching, then it can be truthfully said there are evil days ahead for the plea for gospel teaching and practicing in its simplicity and purity.

But it may be that Brother Lewis did not really mean to say what his language conveys. If so, he can correct it. What I have written demands no reply; there is no reply to be made to it. Therefore, no discussion is called for. If Brother Lewis simply wants to rebuke me for "jumping" in, he can do this, and I will stand rebuked.

[My reason for not replying at the time to that statement in Brother Lewis' article in our issue of May 26, 1921, was twofold. *First*, I felt sure, as Brother Jackson suggests, that "Brother Lewis did not really mean to say what his language conveys." *Secondly*, I did not think it best to leave the issue we were discussing and to divert attention to a new issue. Sticking scrupulously to the one issue in debate is always essential to clearness, and it is not best, as a rule, to mix it with side issues.

Taking the language in question to have been intended to mean what it really says, Brother Jackson has fully answered it, and, as he very properly suggests, "no discussion is called for." I feel sure that Brother Lewis will indorse Brother Jackson's article; and if he wishes to express himself on this point, or to present more clearly what he really meant by his former statement, we will gladly give him space to do so.—M. C. K.]

Publisher's Items.

"The Model Church," by G. C. Brewer, is very helpful to the churches. Every member of the church should have a copy. Price, $1.

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BY A LOVER OF THEM.

Few people stop to consider how much of time and thought and trouble and expense are involved in writing and publishing books. True enough, some books are written and dashed off in a hurry—in a month or a week, perhaps—in these days of lightning execution. But the book worth while, the one that becomes standard and attains a permanent value, is not made in this rapid style. Such a book stands for years and years of toil, patient study, and devotion to the subjects that are to be illuminated. I do not know a better example of how much is required of him who would write a good book than a consideration of how Dr. T. W. Brents wrote "The Gospel Plan of Salvation." In writing his Preface, this author stated that he conceived the plan of the book fifteen years before and had been working on it ever since. He deemed it prudent to "hasten leisurely." He wished his book to live when he was "sleeping the years away." The author's dream has been realized. He has been "sleeping the years away," while his book grows in circulation and influence. It has already passed the eleventh edition.

In a Single Volume.

The theme of the book is one of transcendent importance. While others had written upon some, perhaps all, of the subjects treated in this work, it remained for Dr. Brents to put them all in logical, concise form in a *single book*. While it is directly addressed to the alien, showing him God's revealed plan of salvation, it will also aid the young disciple in obtaining a more extensive knowledge of the "form of doctrine" by which he was made free from sin. Young preachers will find it a valuable compend of argument and critical authority in the study of many subjects which they will find it necessary to examine. Were they compelled to get this amount of authority from the original authors, it would cost them much labor and money. Many of the works quoted from are out of print, so that only secondhand copies can be had at all, and these only by importation at fabulous cost. Dr. Brents paid as high as twenty-five dollars for works in order to obtain the definition of a single word. This will give our readers an idea of how much a good book costs in the making. What a blessing that we can secure a copy at a very small price!

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How Much Is Original?

We talk much of "original speech," but, after all has been said, in expression alone is originality admissible in preaching the gospel. In matter we are driven to the same fountainhead. Furthermore, we are solemnly warned not to preach any other gospel than that which Paul preached. Hence, all faithful preachers speak the same things, the only originality being found in the manner of telling these things. Brother John S. Durst recognizes this salient point in the preparation of his valuable series of sermon outlines to which he gives the title, "Fifty-two Bible Subjects Examined." He candidly states that he has learned many things from his colaborers and has utilized them in his own way in the presentation of his series. The book is very helpful and suggestive. The alien, as well as the Christian, can be very materially assisted in arriving at truth. Young preachers may be assisted in the preparation of their discourses without laying aside their individuality. The fifty-two subjects selected cover a wide range, but deal chiefly with fundamentals. References are conveniently arranged in condensed form and in their proper connection. This little volume should be handed out in large quantities to those who are not Christians. If read thoughtfully, the alien may be led almost unconsciously and without prejudice to an acceptance of the truth. On the other hand, the Christian will have, in a condensed form, a scriptural presentation of the church, who the members are, what they are, their duties as members, and the reward of a life of faith and love. Brother Durst, the author, has been a preacher of the gospel for more than half a century.

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"The Indiana Pulpit."

One of the best books from the press of the Standard Publishing Company, of Cincinnati, Ohio, bears the title, "The Indiana Pulpit," and is edited by W. H. Book, the well-known evangelist, of Columbus, Ind. It consists of twenty-two selected sermons, one each from that number of preachers who claim the "Hoosier" State as their habitat. For the most part, they are strong, virile presentations of the truth of God's word on important subjects. Of course there are, as in every book of this kind, some errors; but the good is uppermost, and the book may be read with great profit by those who read with discrimination. The writers and the subjects treated are as follows: "Constancy," Joseph C. Todd; "Christ the Way," Charles H. Winders; "Christ's Answer to Life's Greatest Questions," Guy Israel Hoover; "A Significant Conversion," W. J. Cocke; "The World's Great Common Denominator," T. J. Legg; "With All His House," George Watson Hemry; "My Master's Cross and Mine," Robert N. Simpson; 'The Democracy of Christian Faith," E. Richard Edwards; "The Vision of the Pure Heart," James Small; "Man More Valuable than a Sheep," J. A. Spencer; "The Plea of the Disciples of Christ," L. O. Newcomer; "An Old Love Story," W. T. Brooks; "The Birthday of a King," C. J. Sharp; "The Transforming Power of the Gospel," J. V. Coombs; "Man's Greatest Discovery," Commodore W. Cauble; "The Lion of the Tribe of Judah," J. C. Burkhardt; "Divine Authority," Z. T. Sweeney; 'The Written Word," Allan B. Philputt; "Service and Reward," William Chapple; "The Leaven and the Lump," L. E. Brown; "Some Great 'Hoods' Jesus Taught a Woman," L. C. Howe; "Getting the Most Out of Life," Harley Jackson. Each sermon is prefaced by a brief sketch of the preacher.

The books reviewed above may be obtained at the following prices: "The Gospel Plan of Salvation," $2, postpaid; "Fifty-two Bible Subjects Examined," 50 cents, postpaid; "The Indiana Pulpit," $1.40, postpaid.

Address all orders to the McQuiddy Printing Company, 317-319 Fifth Avenue, North, Nashville, Tenn.

What is vacation time without books? Why should we come back from our vacation only idling the days, really wearied by sloth? Robert E. Speer takes a suit case of books with him and reads or studies or writes in the forenoon; in the afternoon, golfs or fishes or swims; in the evening, visits. Thus he comes back from the outing reinvigorated every way, and the time is not altogether to be subtracted from the working days of the year. Books? Theodore Parker held that the books which help you most are those which make you think the most. The hardest way of learning is by easy reading; but a great book that comes from a great thinker—it is a ship of thought deep freighted with truth and with beauty. A book or two of that character, and the vacation becomes a summer school. —Central Christian Advocate.

People who spend their lives packing their trunks never go anywhere.

HOME READING

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Get a transfer.
If you're inclined to fret and pine,
Get a transfer.
Get off the track of Doubt and Gloom,
Get on a Sunshine Train—there's room—
Get a transfer.

If you are on the Worry Train,
Get a transfer.
You must not stay there and complain—
Get a transfer.
The Cheerful Cars are passing through,
And there is lots of room for you—
Get a transfer.

If you are on the Grouchy Track,
Get a transfer.
Just take a Happy Special back—
Get a transfer.
Jump on the train and pull the rope
That lands you at the Station Hope—
Get a transfer. —Exchange.

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Mrs. Tabby White Goes Shopping.

Mrs. Tabby White put on her new green bonnet and her best Paisley shawl. Then she took a notebook and pencil from her pocket.

"Let me see," said Mrs. Tabby White, "what must I buy to-day?"

First she wrote down: "New mittens for the three little kittens."

"They do soil them so quickly!" said Mrs. Tabby White.

Next she wrote down: "Two bunches of catnip (very fresh); one jug of cream (also very fresh)." And last she wrote: "A box of herrings."

"They will do nicely for tea," remarked Mrs. Tabby White.

Whereupon Mrs. Tabby White took her market basket, locked the door of her home, and started out for Peter Pumpkin's store.

On the way she met Mrs. Fuzzy Wuzzy.

"Where are you going, Mrs Tabby White," asked Mrs. Fuzzy Wuzzy.

"To Peter Pumpkin's store," said Mrs. Tabby White, "to do my morning's shopping. I am going to buy some new mittens for the three little kittens, two bunches of catnip, one jug of cream, and a box of herrings."

"O me, O my!" exclaimed Mrs. Fuzzy Wuzzy. "Is that so, Mrs. Tabby White? Are you, indeed? How I wish I had a bit of catnip! There's nothing my kittens like so well."

Mrs. Tabby White went on, and presently she reached old Dame Mouser's cottage. Old Dame Mouser was sitting in the front yard shelling peas.

"Where are you going, Mrs. Tabby White?" asked old Dame Mouser.

"To Peter Pumpkin's store," replied Mrs. Tabby White, "to do my morning's shopping. I am going to buy some new mittens for the three little kittens, two bunches of catnip, one jug of cream, and a box of herrings."

"O me, O my!" cried old Dame Mouser. "Is that so, Mrs. Tabby White? Are you truly going to buy all those things? If only I had a jug of cream, I'd make a sauce for these peas. Creamed peas are very delicious, you know."

Mrs. Tabby White went on, and at the cross roads whom should she meet but young Mrs. Tiddle Cat out for a walk?

"I should like to know where you are going, dear Mrs. Tabby White?" said young Mrs. Tiddle Cat gaily.

"To Peter Pumpkin's store to do my morning's shopping," answered Mrs. Tabby White. "I am going to buy some new mittens for the three little kittens, two bunches of catnip, one jug of cream, and a box of herrings."

"Why, Mrs. Tabby White," laughed young Mrs. Tiddle Cat, "that will be splendid! A box of herrings is a great treat. I should like some myself."

Mrs. Tabby White went on; and, as she walked very quickly and followed her nose, she soon came to Peter Pumpkin's store.

"Good morning, Mr. Peter Pumpkin," said Mrs. Tabby White.

"Good morning, Mrs. Tabby White," answered Mr. Peter Pumpkin. "What can I do for you to-day"

"I have come to buy some new mittens for the three little kittens, two bunches of catnip, one jug of cream, and a box of herrings," said Mrs. Tabby White. "They must all be fresh."

"I can accommodate you, ma'am," replied Mr. Peter Pumpkin. "I stock up every day, and my prices are very low."

"That," agreed Mrs. Tabby White, "will please me greatly."

So Mr. Peter Pumpkin put into Mrs. Tabby White's basket some new mittens for the three little kittens, two bunches of catnip, one jug of cream, and a box of herrings, and Mrs. Tabby White started home again.

After a time she came to Mrs. Tiddle Cat's house.

"It's a shame," thought Mrs. Tabby White. "I don't suppose that poor, dear creature has a herring once a year. Really, I think I must give her these."

She ran into the yard and called: "Mrs. Tiddle Cat! Mrs. Tiddle Cat! Here is a box of herrings for you!"

Mrs. Tiddle Cat put her head out the window. "Why, bless your heart, Mrs. Tabby White!" she said. "Thank you kindly; thank you kindly."

Mrs. Tabby White went on. By and by she saw old Dame Mouser still sitting in the yard.

"It's certainly a pity," said kind-hearted Mrs. Tabby White to herself, "that old Dame Mouser never can get fresh cream. Really, I think I ought to give her this."

She held the jug of cream over the gate. "How would you like this jug of cream, Dame Mouser?" she asked.

"Very much, indeed," answered old Dame Mouser. "Thank you kindly, Mrs. Tabby White; thank you kindly."

Mrs. Tabby White went on. As she drew near Mrs. Fuzzy Wuzzy's house she heard, "Mee-ow, mee-ow;" then she heard another "Mee-ow, mee-ow;" then she heard lots more.

"It's Mrs. Fuzzy Wuzzy's kittens," thought Mrs. Tabby White. "Really, she needs this catnip more than I do."

So Mrs. Tabby White went up the path and rang Mrs. Fuzzy Wuzzy's bell; and she gave Mrs. Fuzzy Wuzzy every single bit of her catnip.

Then generous Mrs. Tabby White went home, and all she had left in the basket were the new mittens for the three little kittens.

"Really," said Mrs. Tabby White, taking off her new green bonnet and her best Paisley shawl, "I must go shopping again to-morrow morning."

And Mrs. Tabby White did.—Susan Holton, in Presbyterian Banner.

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Laughing Birds.

If you do not like being laughed at, I am sure you would not like a journey in an Australian forest. Perhaps you would suddenly hear a low cry of "Yah, yah, yah!" The cry grows louder and louder, and other cries join in, until you might think the forest was full of people laughing at you. But the sound comes from birds instead of people—queer birds called "laughing kingfishers."—Exchange.

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EDITORIAL

Reflections on Sin and Its Consequences.

BY J. C. M'Q.

God is absolutely pure and holy; hence, all sin is distasteful to him. In the very fitness of things sin cannot dwell in his presence any more than darkness can dwell in the presence of light. God loves the sinner, but not sin. God is so far removed from sin that sin cannot exist in his presence, but God so loved sinners that he gave his own beloved Son to die to redeem them. John says: "God is love." As God hates sin with all the strength of his omnipotence, so he erects a standard of perfection and admonishes all his children, "preacher and layman:" "Ye therefore shall be perfect, as your heavenly Father is perfect." (Matt. 5: 48.) I repeat, all Christians must seek to attain to a perfect standard; so the Bible does not warrant us in holding that a preacher must be more perfect than any other Christian. Every Christian is admonished to be perfect in a relative sense; so we must not insist on a double standard by demanding more than perfection of a preacher.

But we must not overlook the *classification* of sins set forth in the Bible, lest we become confused and misled on the subject under consideration. The sin of setting aside or modifying the law of God is a greater one in the sight of God than lying, stealing, or murder. One is an impeachment of the wisdom and authority of God, while the others are sins growing out of the weakness of the flesh. God took the kingdom from Saul, who set his law aside and instituted one of his own; while he pardoned and retained David, the adulterer and murderer, king of his people. If we would teach the truth on the subject of sin and its punishment, we must *differentiate* between the sin of *treason* against the government of God and the sins growing out of the weakness of fleshly appetites and passions. All sins of weakness, appetite, and passion are *classified* by the Holy Spirit together. The man who steals and confesses to one or two is as guilty a sinner as the one who commits adultery and makes a public confession of his sin.

Adam was placed under both moral and positive law, the positive law being not with reference to eating, for God gave him the appetite for food, but the eating of the fruit of one tree—viz., "the tree of the knowledge of good and evil." (Gen. 2: 17.) As punishment for this sin, God visited upon Adam death—yes, a twofold death—spiritual death, which was the immediate consequence, and physical death, which was the remote consequence, for he lived nine hundred and thirty years after he was driven from the garden. But why was he driven from the garden? The reason is clearly stated in Gen. 3: 22, 23—viz.: "Lest he put forth his hand, and take also of the tree of life, and eat, and live forever." Here the wisdom, love, and mercy of God are displayed only as God can manifest them. How terrible the consequences of this sin would be if man had been permitted to eat of the tree of life and live on forever in sin! The wisdom of God at once devised a plan, the love of God prompted it, and the will of God executed it. "God is love." He resolved to give his Son to redeem fallen man. He would restore him to a fairer Eden than the one lost. As the Bible is silent on the salvation of Adam, so I will be silent. The consequence of his sin upon his posterity is simply physical death.

The advantages of the birthright accruing to the eldest son were not definitely fixed in patriarchal times. We have no way of knowing that the birthright was the law of God. If so, God himself did not respect it in the case of Esau and Jacob. Joseph was indebted to Reuben for his life. The withholding of the birthright from Reuben by his father cannot be a punishment inflicted by the Lord for the sin of Reuben. If God had ordered Jacob to thus disinherit Reuben, then we would know it to be inflicted of God; but it appears from the record to have been withheld from him because he was as unstable as water. Like Esau, he was unfit for the position. The birthright was taken from Manasseh and given to Ephraim. Why? God only knows. The law of the birthright was later enacted by Moses without any penalty being attached.

Miriam's sin was one of rebellion against God, for which he and not man punished her. When she complied with the law of God for cleansing the leper, she was cleansed, and we read no more of the punishment of her sin. Who has intimated that God does not punish the impenitent and disobedient? God does the punishing, and not man. Vengeance belongeth unto me; I will recompense, saith the Lord." (Rom. 12: 19.) The law of God for the leper applied to those who had not sinned as well as to those who had.

Who knows why John Mark turned back from Perga in Pamphylia and returned to Jerusalem? Who can say he sinned in this? Who can decide who was right, Paul or Barnabas? It is certain that Paul afterwards thought well of Mark. This same John Mark is the probable author of the Gospel of Mark. He is said to have founded the church of Alexandria. Paul says of him: "Take Mark, and bring him with thee; for he is useful to me for ministering." (2 Tim. 4: 11.) He writes of him in Col. 4: 10. If he made a mistake, he certainly did not cease to serve the Lord.

But I must not fail to write of Moses and his sin. His life was one of self-denial. He sinned by "speaking unadvisedly with his lips." He did not sanctify God before the people. He assumed for himself the glory due to God. He smote the rock twice instead of speaking to it as God had told him. What was the punishment put on Moses and Aaron for this sin? "And Jehovah said unto Moses and Aaron, Because ye believed not in me, to sanctify me in the eyes of the children of Israel, therefore ye shall not bring this assembly into the land which I have given them." (Num. 20: 12.) The punishment was physical and not spiritual. It was never remitted or pardoned. Neither Moses nor Aaron was permitted to lead the Israelites into the promised land. No other punishment was inflicted on Moses and Aaron for this sin. For two years after this sin was committed Moses continued the leader of the Israelites; and God revealed himself to him as of old, and told him to lay his hands upon Joshua to confer his spirit upon him. God loved him and preserved him, so that "his eye was not dim, nor his natural force abated, and took him to glory; for many years later he appeared with Christ in the glorified state on the mount of transfiguration. God kept him in the work for which he was so admirably fitted until he died. While he was denied the privilege of entering the land of promise, he was permitted to view its glories; then his earthly career ceased and he was ready for the glories of heaven. A fitting close to the life he had led.

I commend most heartily the spirit of the following letter written by H. Leo Boles to an unfortunate brother:

Nashville, Tenn., June 22, 1917.—Dear Brother Billingsley: I am now in receipt of your letter, dated June 21.

My heart yearns to help you and comfort you and bless you and be *in deed*, as well as *in name*, a brother in Christ to you. I pray that I may be guided in saying just what I ought to say in this letter.

Our holy religion teaches us to "rejoice with them that rejoice, and weep with them that weep." It seems hard for us to weep with the sorrowful; yet if we are what we claim to be, we will shed the sympathetic tear, extend a helpful hand, speak an encouraging word, and open a welcome heart to a penitent, contrite, humble brother.

The more I study the Bible and learn of the goodness, mercy, wisdom, love, and justice of God, our Father, and the imperfections, weaknesses, and sinfulness of man, the more I am touched with the mistakes and blunders of my brethren and sisters in Christ.

I want to look at the erring and penitent and sustain such an attitude toward them as God, my Father, has taught me. He has taught me: "Brethren, even if a man be overtaken in any trespass, ye who are spiritual, restore such a one in a spirit of gentleness; looking to thyself, lest thou also be tempted. Bear ye one another's burdens, and so fulfill the law of Christ." (Gal. 6: 1, 2.)

We should never, through personal preference or favor, through misconceived friendship, through ties of kinship, or through popularity, sustain an attitude toward sin and wrongdoing that will encourage any one in sin, but must *always* sustain an attitude toward sin that will *discourage* and *condemn it*, regardless of cost and suffering on our part. We must not only sustain an attitude that *condemns* the sinner, but *also an attitude that will*, in *love, mercy*, and *gentleness, restore the erring one;* and when the erring one has been restored and God has forgiven him, *then I must*, to be Godlike, *forgive him.*

When God forgives him, God holds him in just the *same tender love*, has the *same confidence* in him, bestows upon him the *same honor* and *blessings*, and *owns* him as his *beloved* child, just the same as he did before that one committed any sin. Now, this is the attitude that God, our Father, sustains toward one who has sinned and has repented of the sin, confessed the sin, and prayed and obtained forgiveness for that sin. It is the attitude that all of God's people must sustain toward a God-forgiven brother. I must have the same interest in and love for him that God, my Father, has. I must have the same trustful confidence in him, and honor and respect for him, that my Savior has. If the God of all wisdom, justice, love, perfection, and purity can forgive and continue to love and bless weak, frail, sinful man, who am I, that I should refuse to forgive, encourage, and help my contrite, heartbroken brother?

O, how many, many times we sin in not sustaining the right attitude toward our brethren in Christ!

May the God of all power give us, his unworthy children, strength enough to help and encourage each other and to "bear one another's burdens, and so fulfill the law of Christ."

You see from the suggestions above my attitude toward you and all my brethren.

Our Father has the power to make all things work together for good to all them that love him. Out of all of our sufferings, sorrows, humiliations, shamefulness, disgraces, and unworthiness, God *can* and *will* deliver us, and cleanse, purify, forgive, love, trust, honor, bless, and save us.

The reader will note how strongly Brother Boles emphasizes this statement: "When God forgives him, God holds him in just the *same tender love*, has the *same confidence* in him, bestows upon him the *same honor* and *blessings*, and *owns* him as his *beloved* child, just the same as he did before that one committed any sin." This is one of the main points I have tried to bring to the fore in my articles.

Marriage and Divorce in the United States.

BY M. C. K.

The widespread divorce evil and its rapid increase in the United States in recent years is cause for alarm among all right-thinking citizens of every religious creed and of no creed at all; and while unwise legislation and the laxness of civil courts lie at the foundation of much of the evil, still the churches and religious teachers of the time justly come in for their share of responsibility for the baleful situation.

It is no part of my purpose in this article to enter into an elaborate discussion of the question, nor to consider it in detail at all, but rather merely to sound a note of alarm in the hope of impressing the preachers and churches of the day with the responsibility resting upon them. In its issue of July 9, 1921, discussing "How Marriage Can Be Saved," the Literary Digest says:

The "damaged goods" of divorce, including the separated and their children, are said to have reached the enormous total of 5,585,696 persons in the last twenty years, or about one-twentieth of the total population of the United States. The rapid increase in divorces in this country has been noted recently in these columns. One writer on the subject, Bishop William Hall Moreland, of Sacramento, is not content with denouncing the "divorce poison" as responsible for "the wreckage of homes, the casting adrift of children, the unhappiness of millions of citizens, and the threatening of our moral ideals," or with asking, "Is marriage worth saving?" The Episcopal bishop goes so far, in an article in the New York Times, as to outline five remedies for the situation which, he says, have received the general indorsement of statesmen and students. They are: A Federal marriage and divorce law; delay in the issue of marriage licenses; a divorce proctor; education; and religious influence.

Let the reader seriously ponder the figures given in that extract. Just think of it—within the last score of years the victims of the divorce evil, "including the separated and their children, have reached the enormous total of 5,585,696 persons!" In the pulpit, in the press, and in the social circle much is said to-day about numerous abnormal things in these abnormal times; but surely in the long list there is no greater menace to morals and to society in general than in this widespread and crying evil of divorce. Speaking of the laxness of State laws and the need of reform on that side in dealing with the question, Bishop Moreland in the article just mentioned says:

At present there are forty-nine different codes attempting to regulate marriage and divorce in the United States. A man may be lawfully married in one State and a bigamist when he crosses the line into another. A woman may be a wife in one State, but, removing to another, she becomes neither maid, wife, nor widow. Children are pronounced born in wedlock or branded as illegitimate by a change of residence. Property rights are imperiled or completely wiped out by a geographical line. Court records in literally thousands of cases involving domicile, jurisdiction, legality of decrees granted in one State and not recognized in another, illustrate the confusion growing out of our present contradictory codes. The tragedy, heartbreak,

domestic ruin created by the situation must be left to the imagination. Congress has recognized the need of a uniform Federal law governing bankruptcy, income tax, and matters relating to property. It is inevitable that sooner or later marriage and divorce in the United States will be regulated in like manner. . . . Ten days' public notice of intention will expose fraud, give warning to parents and guardians, allow opportunity for the exercise of caution and influence of affectionate counsel, thereby saving many young folk from a lifetime of unhappiness and preventing wreckage of divorce.

After this very proper comment on the civil law in the case, this Episcopal bishop with equal correctness says that "religion is the most important agency in correcting the divorce evil," and then adds:

It not only rebukes vice and selfishness, holds up virtue, constancy, and faithfulness as first principles of family life, but it furnishes moral strength and personal fortitude to enable the individual suffering from hardship, disappointment, and lost happiness to stand firm and resist temptation. The home is God's own institution. . . . Husband and wife are coöperating with the Creator for the future of the race. Therefore are they given grace to bear their common burden. Love, not passion, is the Christian law of the home. Not till passion is transformed into the calm, steady face of love is the will of God fulfilled. . . . It is greatly to be regretted that, generally speaking, Protestant ministers do not guard the sanctity of the Christian marriage bond as do the Roman Catholic, Episcopal, and Eastern orthodox churches. . . . Ministers who marry divorced persons are largely responsible for the magnitude of the divorce evil. Led away by personal sympathy, forgetting or ignoring the great issues at stake, losing sight of the welfare of home, marriage, and country, considering only the two pleading individuals before them, having no ecclesiastical authority to call them to account, and influenced by the prospect of a fee, these free-lance ministers make it practically impossible for the church to bring its united influence to bear upon the problem. The scandal of the situation is that not a single case of divorced persons seeking remarriage, no matter how notorious, filthy, or offensive to American nostrils, has failed to find an obliging Protestant minister to give the blessing of Christ to a union which Christ pronounced adulterous.

Evidently this picture is not overdrawn. Assuredly it presents a deplorable situation. Think of a minister of the gospel, a professed preacher of Jesus Christ, giving "the blessing of Christ to a union which Christ pronounced adulterous!" Not only should they promptly quit it and turn from it as from an iniquitous offense to God and to right-thinking men, but there should be more teaching on the subject in both the pulpit and in the home. Christian mothers and fathers should be aroused by the situation. The sacredness and sanctity of marriage vows should be emphasized and magnified and persons making these vows should be made to understand that it is for life. Let preachers everywhere scorn the practice of marrying divorced persons, except in case of the one legitimate cause. Let them faithfully preach the law of the Lord on the subject, and let the churches heartily stand by them. Then, in the language of the bishop herein quoted, "the whole conception of marriage will be elevated to a high position in the esteem of the American people."

"Corrupting the Word of God."

BY E. A. E.

Paul says many corrupt the word of God; that he himself did not walk in craftiness or handle the word of God deceitfully; that some pervert the gospel; and Peter declares that "the ignorant and unsteadfast wrest" the Scriptures.

We can see more clearly and feel with greater force the sin and fearful consequences of such practices when we contrast them with God's solemn charge to "preach the word;" to "declare the whole counsel of God;" to keep "back nothing that is profitable;" to "contend earnestly for the faith which was once for all delivered unto the saints;" to "know nothing, save Jesus Christ, and him crucified;" and to avoid all "untaught questions," "old wives' fables," and unrevealed things.

Let us study the passages which speak of corrupting the word of God," handling it deceitfully, perverting it, etc., one at a time.

But let us preface this study by calling attention to Jesus' declaration that, "if any man willeth to do his [God's] will, he shall know of the teaching, whether it is of God, or whether I [Jesus] speak from myself" (John 7: 17); and let us grant that all who join in this study desire most earnestly and will most strongly and most nobly to know and to do only God's will.

This is the divine key to the proper understanding of the will of God on any and on "all things that pertain unto life and godliness," and the strong and only, but all-sufficient, mainspring to humble and implicit obedience to God.

He who never wills to do God's will, will never learn what that will is and can never teach it.

With this will to do God's will, we will pray most devoutedly and in sublime faith, "'Thy will be done, as in heaven, so on earth;' and: "'Thy will, *in all things and at all times*, and not our will, be done." And let us remember that God's thoughts are not our thoughts, neither are our ways his ways; but as the heavens are higher than the earth, so are his ways and his thoughts about everything and every duty higher than our thoughts and ways. (Isa. 55: 8, 9.)

With this will, these principles, this spirit, and this reverence for the word of God, all can soon become of one mind, of the same judgment, of one heart, one soul, and of one accord. The church must be one. On all things the elders should talk all matters over with all, go by the Bible, and come to one accord. In places a congregation is split up over whims and notions or sins, and the ones who do it think they have done no harm.

In all these *ones* God must be obeyed as faithfully and as fully as in any other command he has given. Wherever this complete unity and peace do not exist, some have failed to obey God. When brethren differ widely over the teaching of the Bible in regard to duties and service, some have failed to obey God.

With a will, or a desire, or a disposition, or even an inclination to have the Bible to comply with one's own will, or emotions, or notions, or to sustain some theory of one's own, one has no assurance of help from God of ever knowing fully and clearly his will. It was Balaam who said he would see what Jehovah would speak to him more, or different from what had been so plainly said already (Num. 22: 19), and we know the dire results. To wish for some change in God's will, or to hunt for some passage which will contradict or modify some plain declaration of another passage, is a most dangerous thing to one's own soul.

The only ones in the four different classes of hearers in the parable of the sower blessed by the word of God are the ones who "in an honest and good heart, having heard the word, hold it fast, and bring forth fruit with patience." (Luke 8: 15.) The heart must be *honest* and *good* in order, having heard the word of God, to be benefited by it, and it must also hold *it fast—the word of God*, and not some theory or teaching of men, or some desire and opinion of its own—not something it wants the word of God to teach—in order to bring forth the desired fruit; and this must be done with steadfastness. Nothing—no temptation, no worldliness and wickedness, no bitter persecution and fiery trials—must be able to turn one from the word of God in all its teaching or to shake one loose from this steadfastness, or "patient continuance in well-doing." An honest heart is a heart which is honest with itself—its own standing before God, and, therefore, with its own spiritual development on earth and salvation in heaven; honest in every way with the word of God; and honest with God.

A heart which tries to make the word of God teach differently from what it does is not honest. A good heart is one which is right in the sight of God; one, like good soil clear of thorns and weeds, which is free from the love of money, worldliness, wickedness, and its own wisdom and opinions and theories; one that is willing to be directed by the Lord in all things at all times. The "honest and good heart" says, "Speak, Jehovah; for thy servant heareth" (1 Sam. 4: 9); and: "What shall I do, Lord?" (Acts 22: 10.) Their after lives show what Samuel and Paul suffered in order to do the will of God. "An honest and good heart" is a true and steadfast one, which never swerves and bends to suit occasions and circumstances; which never shrinks, "though pressed by many a foe;" which is preserved by integrity and uprightness and the grace of God through all wild and trying and corrupting times. Through all his misfortunes and miseries, sore afflictions and heart-rending bereavements, cruel comforters and the lack of faith and courage of his wife, when she told him it was enough and to curse God and die, Job held fast his *integrity*.

A heart which always turns to God, which is as true to God as the needle to the pole, which always prays that God's will and not its own be done, is the greatest possible possession man can have. Having this, one has all—a good conscience, clean hands, a holy life, and heaven.

Let us study the first passage referred to first.

For we are not as the many, corrupting the word of God: but as of sincerity, but as of God, in the sight of God, speak we in Christ. (2 Cor. 2: 17.)

Since many in Paul's day corrupted the word of God, is there not great danger of as many doing so now? There is no harm, but much good, in asking, "Is it I, Lord?"

First, then, let us be impressed most solemnly with Paul's conscientiousness and reverence for the word of God, love for the purity and peace of the church, and consuming desire for the salvation of souls. He says: "*But as of sincerity, but as of God, in the sight of God, speak we in Christ.*" In 2 Cor. 1: 12-14 he appeals to the testimony of his conscience and declares "that in holiness and sincerity of God, not in fleshly wisdom, but in the grace of God," he behaved himself, and taught nothing but the truth. He had done so not "in fleshly wisdom"—with his own ease, comfort, pleasure, temporal interest, and worldly honor in view—or in cunning and craftiness of men; but "in holiness," or piety and reverence and awe for God, "and sincerity of God." In these passages we have the expressions, "as of sincerity," "as of God," and "sincerity of God," as well as "in holiness" and "in the grace of God." Think on these expressions and their meaning! They represent the highest aims, the most holy purpose, and the deepest and most earnest sincerity, unmixed with any duplicity and sinister motive, which God alone through the gospel can beget and keep alive in the soul. "In fleshly wisdom" is placed in contrast with "in the grace of God." "The grace of God" alone can produce and maintain the godly sincerity so essential to teaching the will of God.

In 1 Thess. 2: 5, 6 Paul declares that his "exhortation is not of error, nor of uncleanness, nor in guile;" but since he was intrusted with the gospel and approved of God, he speaks or teaches according to this holy trust, "not as pleasing men, but God who proveth our hearts." He further declares that he uses no "words of flattery," or "a cloak of covetousness," or seeks "glory of men," and says "God is witness."

Paul's conscientiousness, "holiness and sincerity of God," being "approved of God," teaching "in the sight of God," speaking "in Christ," holy living, and consuming desire to save souls are placed in strong and striking contrast with "pleasing men," "using words of flattery," "seeking glory of men," "a cloak of covetousness," "fleshly wisdom," "not of error," and "corrupting the word of God." Only as we are free from these latter motives [name them] and are governed by the high and holy ones [name them] which filled Paul's heart and governed his life can we be entirely clear of "corrupting the word of God."

But what is "corrupting the word of God?" "Corrupting" comes from a word which Thayer says means: "*To be a retailer, to peddle; . . . to make money by selling anything, to do a thing for base gain.*" In the passage we are studying he says it is equivalent to "*to trade in the word of God*—that is, to try to get base gain by teaching divine truth. But as peddlers were in the habit of adulterating their commodities for the sake of gain," the word "was also used as synonymous with *to corrupt to adulterate*," and that on account of the context most interpreters rightly decide that this is the meaning in this passage. Paul received the word of God, or the gospel, pure from God, he kept it pure, and delivered it to us in its purity, unmixed with any inventions and theories of men. To corrupt it is to explain away its meaning, to break its force and condemnation, and to accommodate it to emotions, desires, and notions of "fleshly wisdom." Clarke's Commentary says: "The word [giving the Greek word] is used to signify any artifice employed to get gain by making a thing look more or better than it is; or mingling that which is excellent with that which is not so as to promote the gain of the adulterator." To soften the teaching of the word of God; to mix with it any theories, notions, speculations, or doctrines of men; to make merchandise of the gospel, is to corrupt it.

All passages of scripture on any given subject, for instance, and on all subjects, are true and in perfect harmony. Any attempt to lessen or depreciate the teaching and force of some passages and to make others teach more than God really teaches is to corrupt the word of God, and especially so when done for popularity's sake or for gain in any way. Nothing must be added to, nothing must be taken from, the word of God.

Let us be sure that we will to do God's will, and then to teach it only.

Questions and Answers. No. 1.

BY F. W. SMITH.

Brother W. Halliday Trice, of Fresno, Cal., makes the following request of the writer:

Dear Brother Smith: Will you please write an article for the Gospel Advocate, using the following questions and suggestions as a basis? Much has been preached and written on Christian union. Paul urged the Ephesians "to keep the unity of the Spirit in the bond of peace." Our Master prayed that his followers might "all be one." Now, the question is: In what way or to what extent did Jesus desire and expect his disciples to be one—in "the weightier matters, . . . justice, and mercy, and faith," or in every detail of doctrine, work, and worship? Must we all agree and "all speak the same thing" on the following disputed issues: The Bible school, the Sunday school, the individual cups, "rebaptism," unfulfilled prophecy, and breaking bread at night? Our best brethren have differed about these and other questions, and too often they have disfellowshiped each other. Sometimes in the same city there are congregations that will not fellowship each other, and still each one claims to be "the church of Christ" and to do *exactly* what the Bible says in every item of doctrine and practice. In one town that I know there are two congregations on the same street, within a few blocks of each other, each claiming to be "the church of Christ," yet they do not fellowship each other! There are four or five factions in what we call the "loyal" church of Christ, each one having no fellowship with the other, and in some cases they do not even regard each other as Christians or churches of Christ. Now, Brother Smith, how can I convince the world that the church of which I am a member is the *one* divine organization, and that it is scriptural in origin, doctrine, and practice, while others are making the same claim, and still we differ in doctrine and practice? I am quite sure that you and I agree on all the questions mentioned above, and, of course, we could decide that we are *exactly scriptural* on all those points, and those who differ from

us are "unsound;" but I fear we could neither make those who differ from us or the world believe what we say. That suggests this question: How far can an individual or congregation differ from me (or go wrong) and still be a loyal Christian or congregation? How far wrong may a congregation go before ceasing to be a church after the New Testament pattern and become a human organization? Who is to decide when a departure from the New Testament order takes place? Some think it very unscriptural to attend a Bible college, and others think it quite all right to promote Bible-school work, but consider it a grave departure from "the New Testament pattern" to use more than one cup in the communion. Some think it very important to teach the Bible in classes on Sunday and use printed helps in teaching, while others consider it very "digressive" to have either classes or use literature. Others differ about other matters; and so it goes. To say we must agree about essentials and use our judgment about incidentals will not suffice, for the good reason that we differ widely about what is essential and what is not. So to me the situation is rather confusing, and I desire light.

Fraternally, W. HALLIDAY TRICE.

I may not be able to answer the above questions to the satisfaction of any one save myself, but will do my best in the matter.

The disciples of Christ are to "be one" in *faith;* and since faith comes by the word of God, all who *believe* the word are one in faith. The word of God does not *divide*, but *unifies* all who believe and obey it. Faith is the *way* of unity, and the *extent* of the oneness is limited to those things commanded or required by the Lord Jesus Christ. A broad distinction must be drawn between *faith* and *opinion*, for the latter has no place at all in the worship and service of God. "For we walk by faith, not by sight." (2 Cor. 5: 7.)

2. We should all "speak the same thing" relative to the *obligation* to teach the word of God, for this we are commanded to do; but since there is no divine legislation as to any particular method of teaching or place in which we are limited to teaching the word, he who contends otherwise becomes a lawmaker in the kingdom of Christ and has usurped the prerogatives of the Most High God.

3. It depends altogether on what is meant by "Bible schools" and "Sunday schools" as to whether or not we should all "speak the same thing." If either is a *religious institution* founded to propagate religious truth, then the fundamental principle of unity—viz., faith—cannot apply, for the word of God knows *absolutely* nothing of either; but if by the use of "Bible schools" and "Sunday schools" is simply meant that the word of God authorizes the teaching of the Bible in schools or the local congregation, we all *can* and *should* "speak the same thing" relative to thus teaching the word. In other words, a child of God is at liberty to teach the word of God at any time and in any place that does not conflict with any other divine arrangement.

4. There are four things that constitute scriptural communion—viz.: the proper subject—a baptized believer; the proper elements—unleavened bread and fruit of the vine; the proper design—discerning the Lord's body and blood; and the proper day—the first day of the week. On these points the fundamental principle of unity—viz., faith—applies, and it here also stops; for since the word of God says absolutely nothing about how the bread and fruit of the vine shall be distributed among the communicants or as to what position they shall occupy while partaking of the emblems, he who insists on a certain position of the body and a certain number of cups, to the exclusion of all others, is a lawmaker in the kingdom of Christ and a rebel against God, making and binding laws where God has not. The word of God commands us to eat the bread and drink the fruit of the vine, and there is as much authority for four hundred cups as there is for four. The "cup" we drink is not a vessel, but the contents; and as to how many vessels shall be used in distributing "the cup," God has not said.

5. The disciples ate the Supper on the first day of the week, and we can eat it at any hour included in that day; and when one singles out a specific hour of the day and says that we cannot eat it at any other time during the hours comprising the first day of the week, he becomes a lawmaker in the kingdom of Christ and sins against God and his children.

6. The word of God knows nothing of "rebaptism." A person has been baptized or he has not, and it is useless to press into service Acts 19: 1-5 to sustain the idea of rebaptism. They were not baptized until they were immersed in the name (by the authority) of the Lord Jesus, for the reason that there was no other authority to baptize any one *after* the day of Pentecost. The apostles were told to baptize those they taught, and who believed, *into* the name of the Father and of the Son and of the Holy Spirit. Now, the fundamental principle of unity, which is faith, must apply here as in all other matters. Whatever the word of God *commands* a believer in the Lord Jesus Christ to *do* relative to baptism must be a matter of faith, and we all can and should "speak the same thing" relative to the *command* to be baptized. As my space is somewhat limited, I will finish my answer to this last question and the others in another article.

How powerful and tender a friend is our Redeemer! He hath done all things well. He hath spoken peace to our souls. We sail indeed upon a rough sea, but nothing can harm us while the Ruler of the storm is with us, and sheds from behind the cloud which hides him from the world the consolations of his blessed grace and love.—Cunningham.

"Be ye perfect" comes to mean for us not a legal relation of conformity to authority, but wholeness, a perfect experience, an absence of mediateness and barriers and limits, a conscious participation in the All; only a drop in an Ocean of Love, a star in an Infinite Sky, a cell in the One Organism, but not annihilated or lost or swallowed up. Free, free, free, in spirit, in goodness, in beauty, in Love!—Selected.

SPECIAL NUMBERS IN SEPTEMBER.

ONE HUNDRED SELECTED WRITERS.

In response to an insistent demand from our readers the management of the Gospel Advocate has arranged to resume the publication of some special numbers. Three of these will be issued next month, as follows:

THE "GREATER VISION" NUMBER, September 1.

THE "OLD PATHS" NUMBER, September 15.

THE "PEACE AND UNITY" NUMBER, September 29.

One hundred of the best writers in the brotherhood will be contributors to these numbers. The articles will be forceful and pointed. You cannot afford to miss these special numbers, as we verily believe that *any one of them will be well worth a year's subscription.* If your subscription has lapsed, renew it without delay. Now is the time for you to send in the names of new subscribers, that they may share in the benefits of these Special Numbers. They are sure to make a favorable impression. Each issue will be thirty-two pages, carefully edited. If you are already a subscriber and will send us a new name, accompanied by $2.50, the price of a year's subscription, we will send you the Teachers' New Testament for your effort. This offer is limited, so let us hear from you at once. Address

GOSPEL ADVOCATE,
317-319 Fifth Avenue, North,
Nashville, Tenn.

AT HOME AND ABROAD

N. B. Hardeman is in a good meeting at Pottsville, Ky.

B. L. Douthitt is conducting his fourth meeting at Marmaduke, Ark. The interest is good.

Six were added during an eight-days' meeting at Locust Grove, Ky., conducted by E. O. Coffman.

Coleman Overby closed the meeting at Green Plain, Ky., on August 7. Two were added; one restoration.

C. E. Holt continues a good meeting at New Hope, near Florence, Ala. Two had been baptized up to August 13.

Charles L. Speir reports a meeting eleven days old at Mellete, Okla., with eight additions. Next to Webber Falls.

L. B. Jones is in a meeting at Almerville, near Murfreesboro, Tenn. He reports three baptisms at Brownsboro, Ala.

The "Greater Vision" Number of the Gospel Advocate, to appear on September 1, will be one of the best ever issued. Don't miss it.

R. L. Whiteside began a seven-days' meeting at Millport, Ala., on August 7. Four had been baptized up to August 12. Next to Steens, Miss.

M. C. Cayce closed a tent meeting at Pearl, Miss., on August 4. Ten were baptized and one was restored. He is now at Silver Knoll, Miss.

T. H. Etheridge closed a week's meeting at Center Point, Ark., on August 7. Two were baptized and one was restored. Next to Oletha, Texas.

E. S. Jelley, missionary in India, under date of July 7 reports eight baptisms at Vambori. Brother Jelley informs us that the famine seems to be spreading.

Gus Nichols is preaching under an arbor four miles from Kingsville, Ala He reports nine baptisms and one restoration in a meeting at Bethel, near Vernon, Ala.

James E. Laird is in a mission meeting at Enterprise, Ark., with large crowds and two additions up to August 12. His meeting at Glass, Ark., resulted in ten additions.

H. W. Jones closed an eight-days' meeting at Altonia, Ky., a mission point, in his home county. He made twenty addresses on Bible themes and had a fine interest. Two were baptized.

D. D. Woody, of Rives, Tenn., had an interesting meeting at Berea. Six children were born into God's family. He is now in a meeting at Freemont. One was baptized on August 7.

Allen Phy closed the meeting at Sykes, in Smith County, Tenn., on August 10. The meeting did much good in the way of teaching. Brother Phy is engaged to hold the meeting next year.

From John C. Graham, Sheffield, Ala.: "I recently held a meeting at Littleville, Ala., with two baptisms. Ben Martin and Jim Weems are two of the faithful workers in the congregation at that place."

A. B. Lipscomb will preach next Sunday morning for the Twelfth Avenue congregation in North Nashville. At the evening service Will J. Cullum will make a report of his evangelistic labors in Mississippi.

U. G. Wilkinson, Comanche, Okla., says he is improving in health and will yet be able to work again for the Lord. He writes: "We have a brighter outlook for the cause in these parts than we had in years."

The meeting conducted by L. L. Brigance, of Henderson, Tenn., at Clarksburg, Tenn., closed, after eleven days' duration, with great interest. There were eighteen additions to the congregation, seventeen being baptized.

W. P. Walker is at Philippi, a new congregation on Dyer's Creek about six miles from Dover, Tenn. The meeting began last Monday night. Everything indicates a successful ingathering of souls. Address him at Burns, Tenn.

Brother Larimore preached for the Foster Street Church, in Nashville, last Sunday morning and at Joe Johnston Avenue in the evening. Four made the good confession at Foster Street, and the meeting was continued for three nights.

The elders of the church at Spaulding, Okla., report a splendid meeting conducted by W. W. Slater. Twenty-six were baptized and seven were reclaimed. This was Brother Slater's third meeting at this point, and the brethren are greatly pleased with his ministry.

J. I. Reagan reports forty additions in a short meeting at Eulogy, Texas. Thirty of this number were baptized and ten were reclaimed. On account of some changes in dates, Brother Reagan has some time for a meeting in September. Address him at 108 East Ninth Street, Dallas, Texas.

From July 10 to July 22 R. W. Jernigan was in a meeting at Corinth, Dekalb County, Tenn. Interest good throughout. Four additions. He was at Earlyville from July 23 to August 4. At this point there were nineteen additions. He is now at Summitville, Tenn., with a good start.

Married, on July 31, at Center Grove Church, Mr. Earl Waters and Miss Bell Smith, R. E. L. Taylor officiating. The ceremony was witnessed by a large company of relatives and friends. The bride has taught for several years in Alabama and Tennessee, and is an earnest, Christian woman.

J. V. Rogers, of Lynnville, Tenn., reports a meeting held at Roberson Fork. The meeting was very successful, so far as visible results are concerned. Thirty-three were baptized and six were restored. The meetinghouse was unable to hold the crowds that attended. Preaching by Leonard Daugherty.

The brethren in Chicago, Ill., have started a mission church on the South Side at Fifty-fifth and Blackstone Streets. If you have relatives or friends living in Chicago, have them get in touch with Brother and Sister S A. Billingsley, at 6628 Greenwood Avenue; telephone, Midway 6833.

Recently a circular letter was sent out to some of our ex-subscribers and to those now on the list. This letter was misconstrued by many of our friends, who supposed that their names had been dropped. Our main idea was to enlist the aid of our present subscribers to get the old ones back on the list.

From R. H. Johnson, Baldwin, Ark., August 9: "The Cool Springs meeting closed at the water last Saturday morning. Twenty-three were baptized, and two reclaimed. I am now at Baldwin, near Fayetteville. I will be here two weeks. My next meeting will be at Center Ridge, Ark. Time promised until in October."

From W. F. Ledlow, Austin, Texas: "During July I held a good meeting at Anson, Texas, with twenty-nine additions—twenty-two baptisms; and at Pritchett, Texas, with thirty-one additions—twenty-eight baptisms. So far this summer I have held five meetings, with nearly one hundred additions. On August 20 I am to begin at Sentinel, Okla.; and on September 1, at Cordell, Okla. I shall enter the University of Texas again as student this fall."

From Emmett G. Creacy, Horse Cave, Ky., August 9: "Our tent meeting at Nobob closed last night. Seven were baptized, and a little congregation of thirty-two members were called together and will meet every Lord's day to keep house for the Lord. They will use a schoolhouse until they can do better. I am to begin at Echo on Thursday, and am expecting a discussion with the Baptists if they do not back out. They made the challenge, and we are ready."

We need some more contributions for our Sinking Fund, which is devoted to sending the Gospel Advocate to invalids, to the aged, and to those in destitute circumstances who crave the paper, but have no money to pay for it. If you could see some of the grateful letters received from those who are beneficiaries of this fund, we know you would respond more quickly. But in any event we hope your heart will be enlarged by the reading of this notice. Simply mark your contribution, "For the Sinking Fund." We will supply the names, or, if preferable, you can send them in yourself.

From W. S. Long, Washington, D. C., August 10: "Last Lord's day was a very enjoyable one to the church here. One young man made the confession at the morning service and was baptized without delay. The hearing was good at both morning and evening hours. All around us a vast field awaits willing laborers. How I wish Nashville or some of the strong churches in Tennessee and Texas would send one or two preachers to New York, Chicago, and St. Louis, in which cities there are ten million people who need to know the pure gospel of Christ! One brother has just written: 'I feel that the work at Washington and eastward is as important as it was in Jerusalem and Rome in the days of Paul.' If you will have fellowship in this mission field, you will never regret it."

J. H. Hines is in a good meeting at Greenville, Ala. Five had obeyed the gospel up to August 11.

Under date of August 10, I. B. Bradley reports ten baptisms and two restorations in a meeting near Cottontown, Tenn.

From J. G. Malphurs, Clarksville, Tenn., August 4: "The tent meeting at Legate is now in the third week. Splendid attention, overflowing audiences. Eighteen additions, thirteen married people. A new congregation is assured."

The Enon meeting, near Fulton, Ky., began Thursday night, July 28, and closed Tusesday night, August 9. Three baptisms. Joe L. Netherland and Alonzo Williams did the preaching, and the singing was led by Arthur J. Veteto.

The Western Oklahoma Christian College, Cordell, Okla., Ira L. Winterrowd, president, and U. R. Beeson, dean, have associated with them a most excellent faculty, and will open the college on September 6. The outlook for the school is bright.

D. S. Ligon writes from Hobart, Ark., August 13: "The meeting here began last night with a very good hearing for this country. After the Blaine meeting I went back to the Springs and preached one night to a good crowd. I have a son who is a good teacher, and I want to get him in a good high school where there is a congregation. Help me locate him. He wants to teach Latin and history. Address Arvy Ligon, Denton, Texas."

From W. Halliday Trice, Fresno, Cal., August 7: "L. D. Perkins, of Armona, preached at the Nevada Avenue Church last Lord's day. We are always glad to have Brother Perkins with us. Sister Perkins and her daughter came over with Brother Perkins, and remained in Fresno, visiting in our home and with other friends, till Thursday of this week. At our services to-day there were two confessions and baptisms. The work moves along nicely, even though many of our members are away on vacation. Among our visitors to-day was Sister Odell, of Oklahoma."

L. W. Henson has closed a meeting at Salem Church, near Quorkers, in Lawrence County, Tenn., with eight confessions. Seventeen scattering members in that territory have established a congregation at that place. At the request of the brethren he agreed to go back later in the fall and hold another meeting for them. The church house at that place was built forty-five years ago and deeded to the public as a place of worship, and this is the first organization of the church of Christ ever started there. Brother Henson is now at Topsy, in Wayne County, in a meeting.

W. L. Oliphant writes: "I was forced to close the meeting at Lamar, Okla., on account of a severe attack of gallstones. I am glad to report that my condition is not serious now. I was at Lamar only one week. The interest was great, and the crowds were the largest that have ever assembled in the town for any kind of services. Sixteen were baptized and four were restored. Most of those added were married folks, and all influential people of the town. I am now at Muskogee trying to sell my home here. I have resigned my work with the East Okmulgee Avenue congregation, this city. I will be in the evangelistic field til the first of next year."

From John Hayes, Bradentown, Fla., August 6: "The tent meeting at Lakeland began on the fourth Lord's day in June and continued over three Lord's days. The interest was good throughout, but the last week we were hindered much by rain. When I went to Lakeland, we found a few faithful brethren, who were meeting in the home of Robert Cherry. As visible results of the meeting, four persons were baptized and a congregation of thirty-five started in a rented hall. I left the work in charge of Brother Cherry, who is a faithful, earnest man and a good teacher. George Hoover, of Tampa, was present the last Lord's day of the meeting and preached at the morning service. He has promised to visit them from time to time and help them in the work. We are trying to secure a place in Sarasota to hold a meeting next month. Pray for us."

From J. C. Hollis, Lawrenceburg, Tenn., August 7: "I began a meeting in Giles County, with the Puncheon congregation, on the third Lord's day in July and closed it on the fourth Lord's-day morning. Five were buried with their Lord by baptism. On the night of the fourth Lord's day I began a meeting at a destitute point in Alabama, near Anderson. We had large crowds and good interest throughout the meeting, and three were added to the one body by baptism, two of these coming from the Methodist Church. We also found about seven or eight persons who were already members of the church, and they promised to meet on the first day of the week, beginning last Lord's day. Ira Pryor conducted the song service in the two meetings. I began a meeting with the Antioch congregation, near Killen, Ala., on the fifth Lord's day in July and stayed until Thursday night. M. E. Gibbs closed the meeting on Friday night. Two were baptized."

L. R. Wilson writes from Pangburn, Ark., August 9: "I have been very busy for several weeks. My meeting at Bethesda, Ark., was a success. We had the largest crowds that ever attended a meeting there. Much prejudice was removed. I promised to return for a two-weeks' meeting next year. The meeting following, at Johnstown, was also a success. I baptized the last Baptist at that place. This was my second meeting at each of these places. I went next to Heber Springs. There we had much opposition and some strife among brethren, together with much bad weather; but we had a good meeting and baptized eighteen persons. I promised to return there next June for a three-weeks' meeting. Heber Springs is a health resort and attracts many people; but the reunion, picture show, and other attractions were against us. In my last three meetings I have had forty-eight additions. I began a very interesting meeting here last Lord's day. It seems that the people are more interested in the truth than ever before. I cannot begin to hold the meetings I have been called for."

A. O. Colley writes: "I closed my month's work in Tennessee last night, at Oak Grove, near my old home, and where wife and I both obeyed the gospel in our earlier days. I had A. B. Reavis, of Dresden, Tenn., with me as song leader. He did his part well. We held three meetings of ten days each—at Fulton, Ky., and at Sandy Branch Church and Oak Grove. I met many of my old-time friends in these meetings. My 'vacation' from regular duties with the Dallas (Texas) church was a very busy one, but a happy one. I had the pleasure of seeing many of my preaching brethren, who visited me in the meetings. E. C. L. Denton, of Memphis, Tenn., was with me through the Fulton meeting. I used to hear him preach as far back as I can remember. He still loves the 'old Jerusalem gospel' and gives his help in every way he can. There were twenty-six accessions, in all, to the churches here as visible results. Our crowds were estimated at one thousand for several services at Oak Grove. I return to Dallas to-day (August 4) to take up my regular work at the Pearl and Bryan Streets Church."

From T. B. Thompson, Calvert City, Ky., August 7: "The meeting at Friendship Church, near Murray, Ky., came to a close on Wednesday evening. Five persons became obedient to the faith, all adults but one. This is the place of my debate with Mr. Scott, a Primitive Baptist, three years ago. Since that debate I have held three meetings there, and I am asked to return for another next summer. I have inquired to see if there were any hard feelings that followed in the wake of that debate, and they say absolutely none, so far as they can see or hear. The audiences are larger and additions have been more numerous since that discussion than ever before. Several 'Old Baptists' were in attendance during this last-mentioned meeting. I had five questions from our good 'Old Baptist' friends, to the answering of which I gave one whole service, and it is predicted that my treatment of them will provoke another discussion in the community. I feel that I have no better friends than these people in the vicinity of Friendship Church. My work among them has been rewarded splendidly in every way, and I have a warm corner in my heart for them."

J. Pettey Ezell writes: "On the night of August 1 I closed my third consecutive meeting with the splendid little congregation at Springfield, Tenn. C. E. Coleman, whom all speak of and love as a good man, with his family, is a great asset to the work here. Twelve were added to the strength of the congregation, six of whom were baptized. Among the number baptized were J. A. Boyles and wife, a most lovable couple, seventy-five and seventy-three years of age, and who had been devout Methodists for near forty years. They were baptized together 'the same hour of the night.' The lights of automobiles were focused upon the waters of the near-by creek, so as to make it almost as light as day, while, assisted by their son, Dr. Ruby Boyles, a most excellent Christian man, this splendid old couple calmly and serenely walked down into the water and were buried with their Lord in baptism. Some who have never obeyed the gospel were heard to say that this was the most beautiful and impressive sight they had ever beheld. May Grandpa and Grandma Boyles live long and be instruments in the hands of the Lord to bring many others to Christ. A more faithful band of Christian workers cannot be found than the Springfield brethren."

TEXAS-OKLAHOMA DEPARTMENT

BY C. R. NICHOL.

All articles, reports, orders for Gospel Advocate, and books, from Texas and Oklahoma, should be sent to C. R. Nichol, Clifton, Texas.

A Church With Too Much Money.

BY C. R. N.

I think there has never been a time in the history of the human family when money could be so advantageously used as just now in disseminating the truth and otherwise blessing humanity.

The modern printing press enables one for a few dollars to send the truth in printed form to many homes; modern means of travel brings to your door distances which formerly were too great to cover quickly.

What wonderful blessings money enables one to bring his fellows!

I hold that God requires you to earn every dollar you can honestly. You are responsible for how you use the money which comes into your possession. It is not a sin to be wealthy. Wealth is not the cause of sin, though it may be the occasion. Many of God's heroes were wealthy men. The consecrated child of God who has great riches can wonderfully bless the world.

The love of money is the root of evil, only.

I know a church which has too much money—for their good. One time there lived a good man; he was certain he loved the cause of Christ, and in his will he made provisions for the congregation where he held his membership by setting aside a certain sum of money, the interest of which was to be used by the congregation in its work. This congregation now finds that they are able to have their usual protracted meeting and other preaching and pay for the same from the income of the brother's gift, and they are not put to the necessity of making any sacrifice of their own for the work—and they do not. They are living solely on grace—if they can be said to live. If this congregation cannot be led to give of their means, to sacrifice for the work of the church; if they continue to use only the money left that congregation, and enjoy the same, with never a sacrifice on their part, this money will prove to be a curse to them. Of course each one who reads this will concur with the view I have expressed; but, brother, how much have you sacrificed to advance the cause of Christ? How much should I give to the work of the Master? How much should you give?

Little Things.

BY T. W. PHILLIPS.

I am delighted that we are to have the Texas-Oklahoma section in the good old Gospel Advocate, and I wish to assure Brother Nichol, who has, after much persuasion, agreed to edit this section, that he will have my full assistance in the effort to make this a profitable section of the paper. Those who know the Advocate know how fearlessly it contends for what its editors believe, regardless of what men say or think. Those who know Brother Nichol have not a fear—he will stand for the truth, and has no hesitancy in exposing false teaching. We have many such men in Texas and Oklahoma.

It seems to me that in many instances there has been a failure to expose false teaching; that at times there is the disposition to allow our love for the teacher to blind us to the false doctrine taught, even when it is known that his doctrine is dividing congregations. I shall strive to rise above personal feelings in my loyalty to the truth, and in assisting in this work on the Advocate it shall be my effort to quit myself like a true soldier of Christ.

I have no time to deal in speculations or preach my imaginations as to what may or may not be. I find all the subject-matter I can present clearly revealed, and to preach these precious truths is my desire. Lord, help us.

I may be the "least in the kingdom," but with that I am a child of God. The things I say and the acts I perform may be only "little things;" but the truth presented, regardless of the ability of the man who presents it, will never fail in doing good. Let us, then, preach the truth.

Recently I assisted in a meeting at Leona, Texas. As some measure meetings, it was a "little meeting," for there were only a few additions. Who can measure the result of a truth spoken or a life brought into the service of the Master? My little son, Thomas Wendell Phillips, is directing the song service for me in meetings this year. The Lord is blessing our efforts, and my wish is to exalt his name rather than parade my record as a sinner before the world. I am on the King's business, and he bids me preach the gospel. Who knows the power of a suggestion? Do not attempt to climb on the faults of others, nor to make a virtue out of your sins.

Short Cuts.

BY COLEMAN D. NICHOLS.

The Two Kingdoms. "Howbeit that was not first which is spiritual, but that which is natural; and afterwards that which is spiritual." (1 Cor. 15: 46.) From this statement we understand that the natural and spiritual kingdoms are analogous, or have some points or features in common. Let me assume that the similarity lies in their origin and perpetuity. If this be true, then to know how the first, the natural kingdom, began and is perpetuated is to understand the origin and perpetutity of the spiritual kingdom by comparison.

The natural kingdom had its origin in God's creative law, which produced a full-grown man and woman, fully rounded out in all their natural organism. This kingdom is perpetuated by procreative or birth law and growth and development. The creative law produced a full-grown man, a man matured in his natural powers; the birth law produces babes. There was only one creation in the natural—one man, one woman. There can be one only in the spiritual, if the analogy be true—that is, as the natural began with the creative law, and there was only one beginning by this law, so the spiritual kingdom began with creative power, and there will be but one beginning by this law.

The spiritual kingdom must have its origin in the exercise of spiritual creative law, producing a full-grown man in Christ, fully developed and rounded out in all his spiritual organism, and this kingom must be perpetuated by spiritual-birth law.

The process employed and exercised by the hand of Jehovah to produce a full-grown man in the work and service of Christ must be an exhibition of spiritual creative law. The baptismal outpouring of the Holy Spirit on the apostles on the first Pentecost after the resurrection of Christ produced of them full-grown men in the work and service of the Lord, and must, therefore, be an exhibition of the exercise of spiritual creative law. Thus God created the spiritual kingdom by the baptism in the Holy Spirit. The perpetuation of this kingdom is by spiritual-birth law; hence, Jesus said: "Except a man be born again, he cannot see the kingdom of God." (John 3: 3.)

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Personal Notes.

Claude Keele baptized three in Talco, Texas.

J. H. Chism baptized one in Gainesville, Texas.

W. N. Carter baptized thirty-five at Thornton, Texas.

J. P. Nall baptized two at Fairview, near Paducah, Texas.

H. W. Busby baptized several in Georgetown, Texas, recently.

W. D. Black, in a mission meeting in Dale, Texas, baptized eight.

Oscar Smith closed a meeting at Martinsville, Texas, with one baptism.

W. M. Davis baptized seven at Oenaville and eighteen at Theo, Texas.

Frank L. Cox closed a meeting near Shawnee, Okla., with six baptisms.

Frank L. Cox changes his address from Hollis, Okla., to Norman, Okla.

J. W. Chism baptized one at Roaring Springs, Texas. One reclaimed.

L. E. Carpenter closed a meeting at Truby, Texas, with eleven baptisms.

F. J. Berry baptized seven in Elkhart and thirty in Prairie Grove, Texas.

C. E. Wooldridge reports four reclamations in a meeting in Cooledge, Texas.

C. B. Glasgow reports twenty-two baptized by W. F. Ledlow in Anson, Texas.

H. W. Busby baptized thirteen and restored seven in the Mansfield (Texas) meeting.

W. P. Skaggs closed a meeting in Freedom, Mo., with ten baptized and two reclaimed.

John E. Dunn baptized four, and one was restored, in the meeting at Trumbull, Texas.

J. B. Nelson, with J. W. Acuff leading the song service, baptized twelve in Lott, Texas.

J. H. Lawson had a delightful stay in Victoria County, Texas, where he baptized seven.

W. M. Mann can be had for a meeting in September. Address him at Red Rock, Texas.

Claude McClung reports twenty-four baptisms in the Glenwood meeting, Fort Worth, Texas.

The meeting in Tulsa, Okla., W. D. Bills doing the preaching, closed with sixteen additions.

Coleman D. Nichols closed an interesting meeting with the church at Summerfield, Texas.

R. F. Whittaker recently baptized three in Halsell, two in Tipton, and one in Stringtown, Okla.

H. L. Matheny, Rochester, Texas, baptized one near Rule, Texas. He can be secured for a meeting.

E. S. Fitzgerald recently baptized three in Arlington, four in Holland, and five in Smithfield, Texas.

Harvey Scott baptized two in a meeting in Stockdale, Texas, the home of Brother N. S. Williams.

A. M. Lemmons has closed his seventh meeting in Midway, near Grapeland, Texas, with sixteen baptisms.

John M. Rice baptized sixteen in Rush Springs, Okla., and thirty-seven at Loco, Okla. Three were reclaimed.

Cled E. Wallace baptized ten in Lometa, Texas. W. H. Floore is the home preacher. The church is prospering.

J. S. Dunn, with J. W. Webb as song director, closed a meeting in Era, Texas, with eight baptisms and one restoration.

C. W. Sewell had an interesting mission meeting in Papalote, Texas. The people heard him gladly. One restoration.

A. R. Lawrence baptized nine in Bradshaw, Texas. One of the number was from the Catholic Church. Two were restored.

E. S. Fitzgerald, evangelist, and J. H. Antwine, song director, closed a successful meeting in Riovista, Texas, with twenty baptisms.

A. C. Huff recently established a congregation in Manchaca, Texas. One of the number recently baptized is leading in the work. Do you?

Foy E. Wallace, Jr., assisted by T. S. Tedlie as song director, closed a meeting in Killeen, Texas, with twenty-five baptisms and ten restorations.

J. H. Lawson is in a fine meeting in Huckabay, Texas. On September 1 he will return to his home and work with the First church of Christ, Houston, Texas.

T. H. Etheridge, assisted by Jeff Reese, closed a meeting at Blue Bayou, near Nashville, Ark., with two baptisms. He had previously baptized five in a meeting at Troy, Tenn.

The meeting at Hope, Jones County, Texas, closed with four baptisms. H. L. McCrary, of Tenaha, Texas, did the preaching. He can be had for a meeting in the fall. Write him.

T. Park Burt preached to large audiences at Capitola, Texas. There were two baptisms. Brother Burt has some time for meetings after September 1. Address him at Claude, Texas.

G. W. Largent baptized nineteen in the meeting at Centralia, Texas. Total number added to the congregation, thirty-five. He also baptized eleven in Apple Springs, Texas. Two restored.

W. L. Swinney writes: "There are nineteen children in the Orphans' Home here. Each one of them is worth more than a million dollars. Jesus said so. Remember the Home in your prayers and offerings."

F. L. Young baptized ten in Roxton, Texas. Two restorations. Brother Young reports the work with his home congregation good. In his absence Brethren Garrett and Cook are assisting the congregation.

J. Porter Wilhite has closed his sixth meeting with the church in Pleasant Grove, near Seagoville, Texas. Twelve additions. He will change locations this fall. If you are interested, write him at Electra, Texas.

W. A. Schultz, one of the most able gospel preachers in Texas or elsewhere, has been put to the necessity of a painful operation; but he is out of the sanitarium, and will before many weeks be preaching the gospel. He is doing evangelistic work in El Paso, Texas.

C. A. Buchanan, supported by the church in Cleburne, Texas, to do evangelistic work in mission places, closed a mission meeting at Hopewell, near Cleburne, with seven baptisms. This new congregation now numbers thirty, and they go forward with a bright outlook.

John T. Smith closed an interesting meeting in Portales, N. M., with eight baptisms and three restorations. There were six other additions to the congregation. Brother Smith is working with the church in Lubbock, Texas, where the truth prospers. This will be the case in every place where the truth is preached and brethren practice what they are taught.

A. O. Colley recently closed an interesting meeting in Fulton, Ky. Brother Colley was reared near Fulton, and assisted in setting this congregation in order some fifteen years ago. They have had a steady growth since then, and now own their own neat brick edifice. It is refreshing to know that the people among whom Brother Colley was reared hear him gladly. Why not?

J. G. Allen writes: "I preached for the church in Okmulgee, Okla., on July 29. The congregation meets in a business college. They need a house badly. About thirty members. They own a nice lot, with restrictive clause in the deed, and would soon have a house if some one would take the lead. A fine place for mission work. We are making fine progress on our house at Muskogee, Okla."

O. M. Reynolds, who has been for more than a year with the church in Madill, Okla., is forced, on account of failing health of his wife, to seek a new location. Sister Reynolds suffers from asthma. The place where Otis locates is to be congratulated. Recently he baptized seven in Powell, Okla. Two of the number were formerly Baptists and one a Presbyterian. In a meeting in Lebanon he baptized two, and one was restored.

A. E. Freeman has closed his third meeting with the church in Ada, Okla., with fifteen baptisms. A. S. Hall led the song service. Brother Freeman reports that the young people in this congregation are the most active he has known. Young people's societies were born because the churches did not give the young people anything to do in the church. Congregations which do not give the young people some work do them an injustice and rob the church of needed work.

W. L. Swinney, minister of the church of Christ, Canadian, Texas, who is also secretary-treasurer of the Orphans' Home recently established in that city, writes: "The work here is moving along smoothly and, I believe, gradually getting on 'higher ground.' We are not in a meeting, but recently we had four baptisms at the regular services. The whole church is moved to greater sacrifices and feels the thrill of a higher joy by the work the Orphans' Home is bringing to them. It is a great work, and our spiritual lives are enriched by it. There are now seven boys and twelve girls in the Home, and the Home is not yet five months old. We are arranging now to move into larger quarters. We shall need larger quarters, for several more children are knocking for admittance. Recently at a meeting of the Chamber of Commerce, when there were fifty-five of the leading citizens of our city present, a man, not a member of any church, publicly donated one hundred and twenty-two acres of land within one mile of the city, valued at one hundred dollars per acre, as a site for the Home. There are now plans on foot by which we shall be able to build a modern fireproof building that will accommodate one hundred children on that land. But neither of these gifts helps us right now. We need the fellowship of the Lord's people. The expense of keeping up the Home is around two hundred dollars per month. This will be much less when we get into our own Home. You can confidently help in this work, for it is now, and will always be, under the control of the church of Christ in Canadian. This is a home for the children, not just a place to stay. Love is the regnant note in this Home. Meeting the Lord at the altar of prayer is a daily duty and pleasure in this Home, in which all the children join. If you cannot take these children into your own home, then help us."

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FIELD REPORTS

Dancy, Miss., August 6.—I recently closed a meeting at Beech Hill, in Tippah County, with six additions to the congregation—four by baptism and two from the Baptists.—A. H. Smith.

Decherd, Tenn., August 5.—I have just closed a week's meeting at Center Grove, in Franklin County. Large crowds and good interest throughout. Four additions to the one body. I go next to Morrison, Tenn.—R. E. L. Taylor.

Cummingsville, Tenn., August 5.—Since last report I have baptized some good people. I will be here a day or two more, then to Eastland, where I baptized so many last year. Then I go to Illinois, where I will work for one church for some time.—J. C. Mosley.

Ackerman, Miss., August 8.—Our meeting at Reform resulted in three baptisms. We had a fine hearing throughout the entire week. Brother H. C. Harris and I found a pleasure in being yokefellows in this meeting. We are now in a meeting at Cork Schoolhouse.—Andrew Perry.

Blaine, Ark., August 8.—The meeting closed here last night. We were hindered some by threatening weather and rain—missed several services on this account. No additions, but we hope some good was done, as we had very good crowds and good attention. I am to begin at Hobart next Friday. —D. S. Ligon.

Imboden, Ark., August 5.—I have just closed a good meeting at Duvall, five miles southwest of Hoxie. There were thirteen additions—six baptized and seven reclaimed. The brethren said this was the best meeting they have had for years. I shall go from here to a point near Swifton for two weeks.—A. H. Porterfield.

Big Sandy, Tenn., August 6.—Brother L. E. Jones, of Troy, Tenn., recently held a nine-days' mission meeting under an arbor near Carpenter's Schoolhouse. Seven were baptized. Brother Jones is a faithful gospel preacher, not afraid to declare the "whole counsel of God." He has promised to return next summer.—Vira Dobson.

Sparta, Tenn., August 8.—Our meeting at Hopewell, near this place, began on July 24 and continued a week. Four were restored. This was a good meeting, but too short. I am at this time with the Cherry Creek congregation, entering into the second week of the meeting, with three restored and two to be baptized this evening.—J. Clifford Murphy.

Palmersville, Tenn., August 4.—Brother E. L. Whitaker, of Henderson, Tenn., has just closed an eight-days' meeting with the congregation at Zion Hill, with ten additions by baptism. Brother Veteto, also of Henderson, conducted the song service. We feel that the church is greatly strengthened and that much and lasting good was done.—Mrs. Eula Atkins.

Tuscumbia, Ala., August 10.—I spent four Sundays with the Gadsden congregation. Interest good. Personal work needed. Laborers few and the harvest white. Attendance increased each service while there, or, at least, larger crowds than ever before—so stated by some of the members. I set in order twelve members at Alabama City last Sunday.—J. H. Morris.

Bridgeport, Ala., August 8.—I closed a meeting at Byrd's Chapel, Evensville, Tenn., on the fifth Lord's day in July, with one restored. We had fair audiences, and we think it was a good meeting. I was with the Doran's Cove congregation yesterday, with a good hearing. I expect to go to Orme, Tenn., next Lord's day. I have time for a few more meetings. Write me at Bridgeport, Ala.—H. C. Geer.

Doyle, Tenn., August 4.—I am here helping Brother J. C. Mosley in some meetings before the Bible College opens in Spencer, Tenn. Brother Mosley and I held a meeting in the Hebron Church, ten miles north of Sparta. We will preach in Cummingsville to-night and over next Lord's day. Our next appointment will be Eastland, Tenn. I will attend the Spencer Bible College this year, and will do evangelistic work in some of the congregations near Spencer.—W. W. Still.

Cleveland, Tenn., August 8.—I closed out the meeting at Mount Bethel, in Bradley County, after a stay of ten days. The meeting was a good one. Sickness prevented some from coming out. While there I preached eighteen discourses and two funerals. One good lady renounced Methodism and one wanderer returned to the fold. I am now in a meeting at Commerce, in Wilson County, with a good start toward a successful meeting. Brethren, let us press forward. —Vernon Rozar.

Hillsboro, Texas, August 9.—I was called from the meeting near Donie, Texas, on August 4, to meet W. W. Eaves, Baptist, in a debate at my old home, Brownsboro, Texas. I got Brother J. P. Nall to take the meeting while I went to take care of Mr. Eaves. But he declared he was not ready to debate; so the discussion was put off until some time in September or October. I preached three sermons, baptized two of his brethren, and left the church in a good condition, with a good feeling prevailing among the people of the town. Love, truth, and right will prevail.—C. W. Ing.

Palmyra, Ind., August 9.—From July 3 to July 24 I assisted the church at Borden, Ind., in a meeting, during which time sixteen were baptized and one was restored. Brother B. F. Taylor preached one week in that meeting

THE PURPOSE OF

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and baptized several persons while I was absent on account of my mother's illness. From July 25 to August 8 I was with the church at Old Pekin, Ind. In that meeting twelve were baptized and one that had been immersed came from the Methodist Church. Last night the church here, with my assistance, began a meeting which will probably continue two weeks.—J. E. Thornberry.

Petersburg, Tenn., August 5.—Beginning on the fourth Sunday in July, the Arbor Hill congregation held a ten-days' tent meeting on the pike midway between Petersburg and Richmond. Immediate result, twelve confessions and baptisms, with two restored. Brother C. M. Gleaves did the preaching. Brother Gleaves has no watered stock in his preaching. Everything is real and natural. This congregation has held several meetings at this place. This one was one of the best. We hope to have Brother Gleaves with us another year.—B. F. Hart.

Columbia, Tenn., August 9.—We have just had a glorious meeting at Water Valley, in Maury County, with eight baptisms. Large crowds attended. They engaged my services for next year. The meetinghouse there was built by five different religious bodies—old Presbyterians, Methodists, Baptists, Cumberland Presbyterians, and the church of Christ; and when dedicated, a preacher was selected to represent each of these bodies. I am the only one out of the five who survives. We are the only people who meet for regular worship there now. —F. C. Sowell.

Bremond, Texas, August 8.—On July 6 I closed a splendid meeting with the church at Bishop, Texas. There were nineteen additions, eleven by primary obedience. I began a meeting at Bremond on July 9 and continued it for thirteen days. One person was baptized. At the close of the Bremond meeting I assisted the church at Boone Prairie, near Franklin, in a meeting which embraced the fourth and fifth Lord's days. Eleven additions in all, six by baptism. I am now engaged in a meeting at Post Oak, near this place. We are having good crowds and interest. The meeting will close next Lord's-day night.—John W. Hedge.

Ackerman, Miss., August 5.—I closed a good meeting at Hamilton last night. One was baptized. I found twenty-three there that were like sheep without a shepherd, and they will now go to keeping house for the Lord. The most of these had lately moved in from Tennessee, Texas, and Kentucky. I met some of the members at Sturgis on my way home. They are doing good work. W. M. Ledbetter, a prince among men, labors with them. I would to God that we had more such workers! I shall go to-morrow to Patterson's Schoolhouse for a meeting. I have eleven weeks yet engaged. Pray for the work.—H. D. Jeffcoat.

Algood, Tenn., August 8.—On July 8 I closed a nine-days' meeting (the third one) at Center Ridge Schoolhouse, in Lincoln County. No additions. On July 10 the Fayetteville meeting began, to continue fifteen days. I conducted the song service, Brother George Klingman did the preaching. Five were baptized during the meeting. On August 4 I closed my part of the meeting at Corder's Cross Roads, eight miles from Fayetteville. Brother G. H. Oneal, who teaches there, was to preach on Friday night. One was reclaimed, one received from the Baptists. Brother G. W. Graves began a meeting at Smyrna, near here, one of "my" congregations, last Thursday. I am with him now.—E. Gaston Collins.

Pearl, Miss., August 3.—We have just closed a very successful tent meeting halfway between Pearl and Gatesville. Brother M. C. Cayce did the preaching. I have been with him seven weeks conducting the song service in meetings. He is one of the most earnest workers I ever saw. Brother Cayce has a good name in Mississippi, and the Bible says that "a good name is rather to be chosen than great riches;" and he speaks the word of the Lord so plainly and earnestly that it touches the hearts of many. We had thirty-one additions in the Vicksburg meeting and six in this latter meeting. From here I go to Ridgeland to join Brother Will J. Cullum, and Brother Cayce goes to Coffeeville.—Paul L. Pullias.

Union, S. C., August 8.—The work in this State moves along about as usual. Interest seems to grow each day. The nightly meetings in the tent are proving of interest, and I am doing some of my best preaching to get men to see the folly of sin and the utter helplessness of men in sin, and to realize what the Lord Jesus has done for us in his sacrifice and the sending the message to the world through the gospel, endeavoring to show the necessity of the blood and that it is reached by walking even as he walked. Two baptisms to date, with fine crowds each night. Brother Burton is now in some meetings in Tennessee, but the work will go on, the Lord being our helper. We want to finish our building before winter and so continue working for the Master as best we can. Continue your prayers. —G. F. Gibbs.

Winston-Salem, N. C., August 6.—I closed my second meeting in this part of the State on July 18, with the Ketner's congregation, near this city. The meeting continued two weeks, and the brethren said that it was attended better than any meeting ever held at that place. Two were baptized into Christ and much good accomplished otherwise. I then returned to the city, where Brother Reeves and I spent the remaining part of the week in cottage preaching. These services were well attended, and by some who had never heard the true gospel before. It was next my pleasure to be with Brother M. C. Kurfees at Mocksville for two weeks to assist in the song service, but am having to leave to-day to begin a meeting near Germanton. In harmony with the apostle Paul's charge to all preachers, Brother Kurfees preaches nothing but "the word." Five have been buried with Christ in baptism. The meeting will continue a few days.—J. E. Green.

Paducah, Ky., Route 4, August 8.—I have just closed a meeting at Bluff Spring, which resulted in twenty additions—eighteen baptisms, one by membership, and one restored. Of those baptized, one, a cripple boy fifteen years of age, was set down in the water and baptized, and another, a cripple man more than seventy years old, was carried on a cot to the water and placed in a chair and baptized that way. I am now on my way to Akin, Ill., where I am to begin a meeting on Tuesday night.—W. A. Record.

Shelbyville, Ky., August 8.—Our meeting at Bohon closed last Thursday night with four additions—three by primary obedience and one from the Baptists. The best of interest and order prevailed throughout the meeting. Last Sunday morning I was at Campbell Street Church, Louisville, Ky., in the absence of Brother M. C. Kurfees, who is conducting meetings in North Carolina. In the afternoon I was at Shelbyville, with good attendance. My next meeting will be at Sedalia, Ky., where Brother John B. Hardeman labors for the Master.—R. A. Craig.

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The Yanktonai Indians.

BY C. C. MERRITT.

The Yanktonai Indians of the Sioux nation are found in the Fort Peck Indian Reservation in Montana. This reservation "is about sixty miles wide by about one hundred and thirty miles long. There are about two thousand and ninety Indian landholders on this reserve and many that are not landholders. They are also connected in some way with the Fort Belknap Reservation." Of the seven tribes of the Sioux Indians, the Yanktonai is probably the oldest.

The Catholic and Presbyterian Churches have missions among them. It seems that only a few of the older ones hold to the Catholic faith. The Presbyterians have three missions, and each has an Indian missionary.

Sometime ago Brother C. C. Merritt made a call for volunteers to go to the mission work among American Indians. Brother E. N. Golphenee, of Andes, Montana, offered himself for the work among the Fort Peck Indians. He, with J. B. Golphenee and Sister Lula G. Golphenee, took a trip among these Indians to see what the opportunities were. They were made to rejoice to find the opportunity much greater than they had expected. The door seemed to be wide open. A brother (a teacher in the Indian schools) and his wife were found, to their joy. An Indian, Mr. Lavatta, who is superintendent of the Makaichu Indian Presbyterian Sunday school and president of both the standing committee of the Fort Peck and Fort Belnap Y. M. C. A. when he learned the business of the brethren, said: "It's an answer to my prayers." He seemed very anxious that the Bible alone should be taught.

The brethren found that the women (squaws) are "very reticent;" they are shy of men, and the men are shy of women. This makes it necessary that a man and woman be sent to this work. Brother E. N. Golphenee and Sister Lula Golphenee will take up the work at first, and later on Brother J. B. Golphenee, Sister Lula's husband, will join them. His farm work makes it impossible for him to do so now.

Brother E. N. Golphenee is a brother to Brother J. O. Golphenee, who has for some time been doing successful work among the white people of Montana. Those who have been helping in his support have nothing to regret. Others are now called upon to support the other Montana (Indian) work. Who will they be? Answer the question on your knees, and see what the answer will be. Write to C. C. Merritt, Davis City, Iowa, about the matter.

North Carolina Notes.

BY W. L. REEVES.

Our efforts in this needy field are still doing good. I wrote one of the students of the Freed-Hardeman College, Henderson, Tenn., Brother J. E. Green, and secured his assistance during vacation. He came and went to work in earnest, and has already done much good. He held the first meeting of his life here in the city of Winston-Salem. Seven were baptized, the church was edified, and splendid gospel lessons were delivered to members who had never heard the truth in full before.

On July 5 he began another meeting seven miles from the city, at Ketner's church. This is in a Moravian settlement; but many heard him gladly, and two souls were baptized.

The Moravian Church is very strong here in the city and generally all over this county and parts of adjacent counties. They make much more "to do" over Easter Sunday and Monday than they or anybody else does over Christmas. Long before daylight every Easter Sunday morning, rain or shine, many thousands of people of the various sectarian churches begin to gather at the "Home" Moravian Church, on old Salem Square, in order to be present at the "sunrise" ceremony and the grave decoration which immediately follows the ceremony. In reasonably good weather at Easter, as it was last Easter, there are about fifteen or twenty thousand people from far and near assembled by the dawning of the morning. On Easter Monday all banks and nearly all other business houses all over this whole section of North Carolina are closed, and the people everywhere have a good time autoing, visiting, fishing, and hunting. I teach the people that the idea of Easter is of pagan or heathen origin, is a very evil corruption to Christianity, and should never be observed by Christians in any way. Such is vain worship, as a matter of course. (Matt. 15: 9.) It is a survival of the old Teutonic mythology, and Paul certainly forbids our fostering, teaching, or observing myths or fables. (1 Tim. 1: 4; 4: 7; Tit. 1: 14.) These passages show that such things are not godly; that they do not edify, but turn people away from the truth. Read them.

On July 24 Brother Green joined Brother M. C. Kurfees in a meeting at Jericho, near Mocksville, Brother Kurfees' old home congregation, where he has been holding annual meetings for about forty years.

We need a tent and help to work in this city all the time. I have worn out one tent since I came here. This field is large and there are so many who need to hear; but there are so

few members in each given vicinity that funds to do the work each section needs are too scarce to meet the demands of the whole field. There are nearly sixty thousand people in Winston-Salem, and we have about eighty members, and a number of them do absolutely nothing to support the gospel. They were never taught in younger days that they should sacrifice to sound out the gospel to others. The youngest congregation in this field gives more than twice as much as any other. I built it up since coming here in 1915, and taught the truth on supporting the gospel. Brother Green is a splendid preacher and a good singer, and is proving to be one of the very best helpers I have ever had with me.

Brother L. D. Campbell, whom I baptized since coming here, is a splendid preacher and an elegant man. He recently held a meeting at Reedy's Creek, in Davidson County. There is one congregation in that county, but no preacher.

Let the good work go on! I will do my best.

The Pacific Christian Academy.

BY O. W. GARDNER.

For the benefit of any who may be interested in the progress and prospect of our work, I shall give a few notes at this time.

Our 1920-21 session closed in May with some very excellent entertainments. It is a little late now to give an extended "write-up" of the closing days, but I must say a few words at least. We had by far the best term of school I have ever had anything to do with and closed with a fine school spirit both among pupils and patrons. We enrolled something over eighty pupils during the term, and the percentage of attendance was wonderful. Very few who enrolled at the beginning of the term quit before the close. None, so far as we know, left school during the whole session, except through necessity. Pupils, teachers, and patrons tried to outdo each other in showing loyalty to our work. Not an incident occurred during the whole session to jar the harmony so prevalent. The progress of the pupils, as a whole, was pleasing. Some made remarkable progress. The most gratifying progress, however, was along spiritual lines and moral progress. I feel sure a more commendable moral and social tone could not be found. This, of course, is worth all other considerations combined, for it is for this influence the school is primarily maintained.

Prospects for the future were never brighter. While we have not advertised at all, our enrollment has steadily grown. A number of families who have children to educate have moved into our midst, and several others are making arrangements to be present this fall.

At a recent meeting of the Board of Directors, teachers, and patrons, Brother Frank Young, of Forestville, recently of Arizona, was elected to fill the unexpired term of Brother Max Langpaap as director. Brother Langpaap recently resigned to go as a missionary to Hawaii. It was also decided to open school on September 13. Make your arrangements to be present on the first day.

Arrangements have recently been perfected by which all who may wish to come into our town may have housing facilities. Our climate is most ideal.

Write us for particulars regarding the school, the country, or the congregation here.

Notes From Santa Rosa, Cal.

BY FELIX G. OWEN.

The church here is alive and doing good work. There were forty-five present at the midweek meeting tonight (August 3). This is possibly more than fifty per cent of the Sunday-morning attendance. When you remember this congregation is not supported by a school, that is good, and shows a good degree of interest, activity, and spirituality. Last Wednesday night the service was a very impressive and helpful one. The meeting was conducted by George Lowery, who is less than ten years old. He stood before the audience and really conducted the meeting, and throughout his part manifested a remarkable degree of thought and presence of mind. Last Sunday morning the attendance was a little better than usual. There was no regular sermon, but short talks from the brethren. The meeting was interesting, and warm with enthusiasm, spirituality, and devotion. This congregation is doing some good work also in looking after its members and others in a material and social way.

Steps are being taken now for the three congregations in this section to contribute regularly to the support of Brother Max Langpaap and family in their missionary work in Honolulu. These three congregations—Forestville, Graton, and Santa Rosa—meet together every Sunday afternoon for song practice. The third annual camp meeting held jointly by these congregations is to be at Santa Rosa this year, August 14-28. Brother G. W. Riggs, who has done such a great work in Los Angeles and Southern California during the past eighteen years, is to take the oversight of the meeting.

They never sought in vain that sought the Lord aright.—Burns.

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Wants to Tell Other Girls All About It

Evansville, Ind.—"I am eighteen years old and have been bothered for several months with irregular periods. Every month my back would ache and I always had a cold and felt drowsy and sleepy. I work in a millinery shop and I went to work every day, but felt stupid and would have such cramps. I had seen Lydia E. Pinkham's Vegetable Compound advertised and had heard several women talk of it, so mother got me some. This Vegetable Compound is wonderful and it helped me very much, so that during my periods I am not now sick or drowsy. I have told many girls about your medicine and would be glad to help anyone who is troubled with similar ailments. You may use my testimonial as you like."—STELLA LINXWILER, 6 Second St., Evansville, Indiana.

Some girls lead lives of luxury, while others toil for their livelihood, but all are subject to the same physical laws and suffer in proportion to their violation. When such symptoms develop as irregularities, headaches, backaches, bearing-down sensations and "the blues," girls should profit by Miss Linxwiler's experience and give Lydia E. Pinkham's Vegetable Compound a trial.

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OBITUARIES

Cunningham.

J. S. Cunningham was born on March 6, 1848, and departed this life on July 6, 1921. He was a fine Christian character, whose exemplary life became a great inspiration for good among his neighbors and friends. Brother Cunningham was one of the leaders in the Bethany congregation, near Olmstead, Ky., and it was here that his light shone the brightest, and he will be sorely missed. He married Elizabeth Brake on September 6, 1870. This good woman died a few years in advance of her husband. There are several children who survive their parents and who are now receiving sympathy and encouragement from their friends. Brother Cunningham was noted for his hospitality and kindness and integrity of purpose. He suffered many trials, but throughout them all displayed faith and courage that were truly remarkable. May God bless and sustain the bereaved is our prayer in Jesus' name.

A. B. LIPSCOMB.

Matthews.

Martha A. Smith Matthews was born on October 27, 1839, and died on June 11, 1921. She was married to S. E. Matthews in April, 1859. To this union ten children were born, one of which died in infancy. She leaves to mourn her death many friends and relatives and nine children who are all exceptionally fine, moral, upright citizens, of whom any parent might well be proud. She obeyed the gospel in early life, being baptized at the age of fourteen by Brother James A. Holmes, at Mason's Grove. The congregation moved to Gadsden, Tenn., where she retained her membership until death. She was a faithful Christian throughout her entire life and died in the triumph of a living faith. Brother Howell, of Jackson, Tenn., quoted Prov. 31: 10-31 and applied it to her, speaking words of comfort to the bereaved, after which her body was laid to rest. "Blessed are the dead who die in the Lord from henceforth: yea, saith the Spirit, that they may rest from their labors; for their works follow with them."

MATTHEW C. CAYCE.

Gates.

Brother B. F. Gates was born on February 8, 1838. He was married to Miss Mary J. Wester on December 22, 1859, with whom he lived happily until 1883, when she died, leaving him with a family of four children—one son and three daughters—all of whom are married, and all devoted Christians, living near Fulton, Ky. Brother Gates died on June 8, 1921. He

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The good, the pure, the beautiful,
From graven stone and written scroll,
From all old flower fields of the soul;
And, weary seekers of the best,
We come back laden from our quest
To find that all the sages said
Is in the Book our mothers read.

—Whittier.

was a good husband and a loving father. Brother Gates was married again, to Miss Mima Motherel, on February 21, 1884. This proved to be a happy marriage, for she is all a mother could be to his children. She has no children of her own. Brother Gates will be greatly missed in the community and in the church. We pray the Lord's richest blessings upon the family. They are sorrowful, but not without hope; and if they are faithful in the service of God, they will meet him in heaven. Funeral services were held at Enon by Brother J. L. Holland and the writer of this, after which the remains were laid to rest in the cemetery at Bethel (Baptist) Church, near Dukedom, Tenn.

E. C. L. DENTON.

Hammonds.

The spirit of little Callie Francis Hammonds, daughter of William Elmer and Lucile Hammonds, of Bradford, Tenn., was called from its temple of clay to its eternal home on Thursday, July 7, 1921, after a life of only four days, being born on July 3. Funeral services were conducted at her home by Brother J. L. Holland, of Greenfield, after which her little body was laid to rest in the Locust Grove Cemetery. Her few days on earth were sweet, but full of suffering, and seemed only to provide for us a brighter and more glorious hope. We may not be able to understand why God took her from us, but we know that "all things work together for good to them that love the Lord." "The Lord gave, and the Lord hath taken away; blessed be the name of the Lord." She is only removed to that land above, where all is joy and peace and love, waiting to welcome her anxious parents and all those who loved her to the home where sad good-byes shall never be spoken, and where God has promised to wipe all tears away from our eyes.

HER FATHER AND MOTHER.

Brooks.

My mother, Louisa J. Brooks, departed this life on May 3, 1921, aged eighty-eight years, six months, and nine days. She was born in Davie County, N. C., near Mocksville. When eighteen years old she moved with her father and mother, Joel and Sallie Beauchamp, to Hot Spring County, Ark. When nineteen years old she was married to Thomas J. Brooks, of Tennessee. In seven years after they moved to Tennessee with their family of three little children, where they spent the remainder of their days very happily. He preceded her to the grave about four years. She spent her widowhood years with her children. She was the mother of twelve children, ten of whom are still living. She lived to see all of them obey the gospel, and to see the fourth generation—one hundred and five living. She was faithful till the last, and never missed a Lord's day from the house of worship if she was able to get there. She was baptized when twenty-five years old by Brother Bob Trimble, in Hickman County, Tenn. She was buried in the old Sheboss field. Funeral services were held by Brother Will Morton.

SALLIE N. COMPTON.

Sweat.

Ona Edna Drain was born, near Nashville, Tenn., on September 5, 1876; departed this life on July 15, 1921. She was married to Brother Sweat at the age of eighteen. To this union two children were born, Corinne and Cornelius. Sister Sweat obeyed the gospel under the preaching of Brother McClelland, an Australian, a Bible student at Lexington, Ky., and was a faithful member of the church of Christ for thirty years. Especially during the last few years had she been very active in the cause of Christ. She will certainly be remembered for the help she gave the church at Tupelo, Ark., and will be greatly missed by the members there. As a wife, she was true, helpful, and loving; as a mother, she was kind and compassionate. She loved her home, her husband, and her children. "Blessed are the dead which die in the Lord." She is now at rest under God's care. She leaves a husband, a daughter, a son, two brothers, two sisters, and a host of friends to mourn her departure; but they weep not as those who have no hope. Funeral services were held at the home by the writer, after which her body was laid to rest in the Sand Hill Cemetery.

Z. D. BARBER.

Building Jerusalem.

BY FLAVIL HALL.

With the zeal of Nehemiah in building the literal walls of Jerusalem, those sisters at Tyner, Tenn., have been steadily building Jerusalem (the church) at that place.

A letter from Brother Aruna Clark informs me that on the fifth Lord's day in July the first sermon was preached in the new house of worship there. He was continuing to preach each evening until Brother H. M. Phillips should arrive to continue the meeting several days longer.

It has been under trials and with resoluteness seldom known in the history of men and women that the sisters at Tyner have pressed onward and built up the true worship there and have succeeded in building their house of worship, which is a neat structure, with the restrictive clause in the deed. They have not the means to meet the expenses incurred in building the house and in having preaching done. Several hundred dollars more will be needed.

When at Largo, Fla., I called Brother W. A. Cameron's attention to the needs at Tyner. His answer was that the congregation at Largo had taken on themselves all the obligations they were able to meet and that Tennessee ought to take care of a work like that in her own State, and this seemed to be the impression at another place where I made a little speech about the faith of those sisters. The disciples in Middle and West Tennessee may think the congregations in East Tennessee should take care of such a work in that part of the State. But it should be remembered that the disciples in Chattanooga are endeavoring to build at Ridgedale, that the Central Church is endeavoring to pay for a house of worship, that the Ooltewah congregation is doing the same, and that the Athens congregation is in urgent need of a house.

Read the book of Nehemiah; and if your admiration is excited by the zeal of the people of God in building the walls of Jerusalem, then give expression of your admiration for such faith by sending a donation to Mrs. W. W. Major, Tyner, Tenn.

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Be sure to ask for the double strength Othine as this is sold under guarantee of money back if it fails to remove freckles.

The Montana Work.

BY W. F. LEMMONS.

Sometime ago I made an appeal for the support of the mission work in Montana. Brother J. O. Golphenee, of Elmdale, Montana, has been very busy in this work. In the month of June he received about one hundred and forty-five dollars, and the work has accomplished great good. In that month he traveled seven hundred miles in his "Ford," baptized nineteen souls, and was receiving calls from all over that country and from Canada and North Dakota.

On July 16 I received a letter from Brother Golphenee, in which he informed me that a hailstorm had swept the country for twelve miles around and that the crops were destroyed, even their gardens. He said some were raking up the destroyed grain crops to gather a little hay for feed, and that he would be forced out of the field unless he received outside help, as the people could not help themselves, much less help him.

Enough brethren have had this work at heart to contribute to it, and thus it has been kept alive, and Brother Golphenee has been constantly on the job. The work has grown from one small congregation in 1919 to several small congregations, and people are hearing the truth and obeying it. The possibilities are greater with every day's work. Brother Golphenee is on the field, has his car, knows the country and the customs of the people, and will likely do more immediate good than any two preachers could do without these advantages.

Brethren, I want to insist that you think seriously and decide right about this work. The lost souls of men and women hang trembling in the balances. You can reach them and save them. Will you? I believe you will. There is no greater possibilities in the United States than there is in the Northwest. Only two preachers in the State, and only one constantly in the work. Surely we can support one man in a big State. Send your contributions to J. O. Golphenee, Elmdale, Montana, who will report amounts and results. My address is Beaumont, Texas.

A Sister's Earnest Plea.

BY SUSIE HOBBS.

This is to those sisters who are wishing to do something to build up the cause of Christ. For a long time I have wished some one would come to our rescue at Lineville, Ala. We have no church nor any one to lead us. So I come as a child to its mother, and ask you to help us build a small dwelling house to locate a preacher here. He can preach out in the country on Sundays and work here during the week days, and by and by, if we faint not, we can have a church. This house will cost about one thousand dollars. I have seventy dollars and the promise of one hundred more, and the brethren will do the building, thereby saving about three hundred dollars. So please consider me as a child and send a contribution accordingly. The property will be deeded to the church of Christ, with restrictive clause in the deed. Address Miss Susie Hobbs, Piedmont, Ala.

A New Congregation.

BY J. C. MALPHURS.

The tent meeting at Legate, near Clarksville, Tenn., is a success from every viewpoint. After three weeks a new congregation of forty-two members was set to work. It was strictly a mission point—only five members (scattered) when the meeting started. Twenty-eight were baptized, and nine immersed persons came from the Methodists, Baptists, and Freewill Baptists. These new members represent the best and most stable material of the surrounding country. The vast majority of the converts are married people, and the most of them own their homes. One lady nearly seventy-five was baptized. Hearts have been made to rejoice through obedience, old grudges have been buried, and the community is happy. But the meeting goes on, and I shall nurse them or see that they are rocked in the gospel cradle until they can walk. We shall put up a substantial meetinghouse. Brother William Walker deserves a part of the credit, because he held a meeting here last summer and got the people to reading.

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It is certainly a pity that so many people suffer year after year the intense pains of rheumatism when it can be so easily expelled from the system by the simple treatment of taking Renwar Rheumatic Salts. Rheumatism is caused by uric acid in the blood; and in order to effect a complete cure, it is necessary to entirely eliminate this acid from the blood. Renwar is guaranteed to relieve, or your money refunded. It contains no injurious drugs. It is the one sure remedy, and it does not in the slightest degree injure the stomach or affect the heart. Mr. Joseph L. Boehmer says: "One 50c bottle has done me more good than all sanatorium treatments; and what it did for me, why should it not do the same for others? Should any one doubt the virtue of Renwar and the certainty of curing this malady, refer them to me." For sale by druggists; price, 50c; or by mail on receipt of price from WARNER DRUG COMPANY, NASHVILLE, TENN.

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Vain Religion.

BY J. E. WAINWRIGHT.

James is one of the most practical writers. He holds up for our inspection plain and simple truths, leaving us to accept or reject. He defines "pure and undefiled religion." (James 1: 27.) We hear a great deal about this, publicly and privately, but we see it very little practiced. In verse 26 the writer introduces another kind of religion, which is rarely ever mentioned, but practiced abundantly. This dangerous malady is brought about by the misuse of the tongue, and is called "vain religion." This fearful disease often prevails while stoutly advocating "pure religion" without exercise.

The Lord plainly displayed his displeasure of such in the death of Ananias and Sapphira. (Acts 5.) But in the face of this severe example, we have in our midst an alarming number of similar characters, who seem to find much pleasure in reducing the value of truthfulness to the level of fearless prevarication. In fact, they did not care to continue their course and graduate with spiritual honors as outlined in verse 27, but have satisfied their conscience in being able to reach verse 26.

It is disgusting to be forced to listen to the unbridled tongue, and heart-rending to observe its deadly effect upon the careless hearer who jumps to conclusions without investigation. It matters not how much good may have been accomplished by a religious journal, or the extent of prevalent righteous prosecutions, the "vain religionist" may be found in divers places with sleeves rolled up and ready to "knock." Summing up his reason, we find it to be so petty that it is not worthy to be compared with the smallest insect. Seldom do we mention the name of a grand old soldier of the cross, regardless of age, service, and sacrifice, but we find some ever ready to dip their ungodly pen in the slime of "vain religion" and endeavor to smear an ugly line through the noble life of a practitioner of pure and undefiled religion.

If a congregation does not embrace certain foolish and cranky man-made customs, it is branded disloyal. If the cause of Christ is prosecuted vigorously in an orderly manner, the prattlers shout, "Digressive!" As long as the preacher "skins" the other fellow, he is the "prince of men;" but when he turns the focus of God's eternal truth on local errors, he is immediately labeled "unsound" by the unbridled tongue. In short, it is either all good or all bad—better than the angels in heaven or worse than the devils in hell.

David said: "Rebuke a wise man, and he will love thee." The preacher or elder who shoulders this responsibility and puts it into practice is liable to land in the poorhouse or hospital nowadays. We rejoice to know that Israel has many brave soldiers who are not afraid of the treacherous attacks of the "vain religionists," but are bold to press the battle of righteousness against such spiritual wickedness in high places. We have preached very much against the "unknown tongue," and this is commendable; but the deadly poison is found in the "known tongue" that goes unbridled. In the closing chapters of Revelation it is plainly said that liars shall not inherit the glory land. Which do you choose? Shall it be verse 27, thereby saving yourself and others; or shall it be verse 26, a sure waybill to a devil's hell?

Did You Know—

That as Christians we ought always to side with the afflicted people of God, and not with the world?

That it is useless to go into the Lord's battle ground unless you go armed with heavenly weapons?

That usually when you find a spiritual bankrupt you have found a person who has not prayed for a long time and has not opened and read his Bible?

That our worst sin is the root of all our other sins, and victory over that sin will mean victory over our other sins, which will give joy at every step?

Recuperation—There is not so much in the ordinary vacation as there is in a single bottle of Hood's Sarsparilla, which refreshes the tired blood, sharpens the dulled appetite, restores the lost courage. Take Hood's Sarsapailla this summer.

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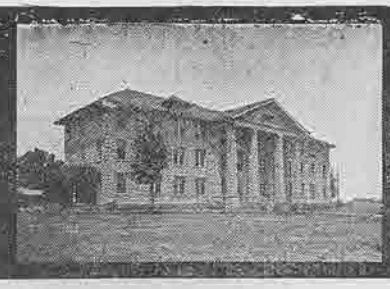

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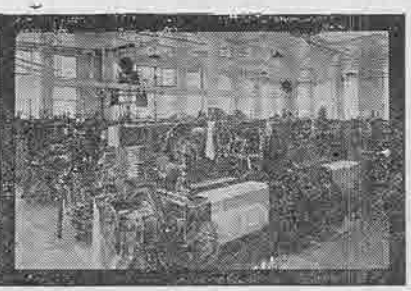

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GOSPEL ADVOCATE

Volume LXIII. No. 34. NASHVILLE, TENN., AUGUST 25, 1921. $2.50 Per Year, in Advance.

IF YOU WERE BUSY

If you were busy being kind,
Before you knew it you would find
You'd soon forget to think 'twas true
That some one was unkind to you.

If you were busy being glad
And cheering people who are sad,
Although your heart might ache a bit,
You'd soon forget to notice it.

If you were busy being good,
And doing just the best you could,
You'd not have time to blame some man
Who's doing just the best he can.

If you were busy being true
To what you know you ought to do,
You'd be so busy you'd forget
The blunders of the folks you've met.

If you were busy being right,
You'd find yourself too busy quite
To criticize your neighbor long
Because he's busy doing wrong.

—*The Continent.*

CURRENT THOUGHT

Tell Him So.

"When a man is doing good work, it is a mighty good scheme to tell him so while he is doing it, rather than to wait until the work is finished. Encouragement and boosting from the side lines while the game is in progress are of a great deal more value than praise after the game is over, although both may be welcome. In this spirit I want to tell you." These are the opening words of a letter written to a man who was leading in a most difficult and important work. Think of the good this letter must have done the hard-pressed worker!

Now there are lots of hard-pressed workers who might be wonderfully helped by receiving good letters, and there are lots of people who could write these good letters if they only would. And it is such an easy, simple way of helping folks. Isn't it strange that more such letters are not written?

One of the largest avenues open to us all to render service is centered in the opportunities we have of helping others do things that are worth while—helping them by encouraging them. It is well enough, perhaps, to send flowers and to create or erect memorials when people are dead, or even to sing their praise after they have completed a difficult and worthy task, but how much better it is to help a worker in the midst of a hard job! And we repeat that one of the simplest and easiest ways of doing that successfully was adopted by the one who wrote the letter from which we quote, the letter of good cheer and encouragement.

"Only a longed-for letter,
And the writer little knew,
As she penned the loving message,
Of the good that it would do." —Exchange.

I number among my friends and acquaintances several men of wealth and distinction and a larger number of those who are poor in this world's goods. I have found some who are rich in faith among both classes. There is one man who draws a salary of twenty-five thousand dollars every year. He is truly one of the busiest men in the United States. And yet this friend told me that he found time every day to write at least one encouraging letter to somebody. He did not seem to think so much of the good he was doing to others as of the good it brought to him. He told me that this practice was the secret of his own cheerfulness; that writing this letter daily helped him in the performance of more onerous duties. Surely, when a simple practice like this is a good tonic to the writer and an immeasurable kindness to others, it is well worth taking up. The great Gladstone had such a heart. It was always a pleasure for him to do little things for those who were neglected by others. It is related that a London preacher once made a call upon a street sweeper whom he had missed from his crossing for several days. He found the poor man sick in an attic, but well supplied with the necessities of life. "Has anybody been to see you?" the preacher asked. "I have had only one visitor," the man replied, "and his name is Williame E. Gladstone."

♣ ♣ ♣

You Never Can Tell Who's Looking.

Tom Bradley and James Connelly worked in the same office and had practically the same ability as stenographers. They worked in the office of an engineer in charge of the construction of an immense dam for a hydro-electric company, back in the woods, and lived at the camp.

For several days the engineer ate at the camp table, although he was provided with quarters of his own, up on the hill. Then he called James into his office and informed him that thereafter he was to be employed in the engineer's city office. In the city he would be expected to represent the engineer and to mingle freely with the officials of the company, in order to keep them informed as to progress being made at the camp.

Now, would it interest you to know just *why* James, instead of Tom, was chosen? I'll tell you the reason the engineer gave. "My secretary has often to dine with the president and other big men of the concern. I cannot be represented in such society by a young man who sucks his coffee and eats with his knife."

There you are. Does the shoe fit you? I hope not. If only Tom had *known*. Ah, yes! But—James ate like a gentleman, even though he *was* in a rough construction camp. A fellow never loses out by remembering to be a gentleman.—H. W. Correll, in Exchange.

The sure-enough Christian will not make the sad mistake Tom Bradley made. He is cognizant of One whose eyes are always upon him. This Presence educates, sustains, and comforts him. It leaves its impress upon every motive, word, and action. It determines his conduct in the drawing-room and in the rough construction camp. Undoubtedly it affects his table manners. It does not polish him after the shallow, namby-pamby ideals of the world, but gives him the culture of the true Christian gentleman. "Is there anything better in the way of character than a gentleman?" asked the teacher. "Yes, there is," replied a thoughtful member of the class; "it is the *Christian* gentleman." He knows that Jesus Christ is always looking.

♣ ♣ ♣

Price Paid For Position.

"What is a slave but one who can be bought?" No boast of liberty can make a true freeman of one who sets a price upon his honor or his loyalty or his conscience. One who is honest until money or position tempts him to be otherwise is not honest at all. He is simply a high-priced criminal, the slave of a greed that can easily master him. As long as temptation can overrule faithfulness, we are not wholly masters of ourselves; but the old cynical statement that "every man has his price" is not true. All around us are strong, steady, upright lives, which waver not from lack of temptation, but because they hold that adherence to right is a man's highest possession, the one treasure to be guarded, whatever it costs. These are God's freemen.—Forward.

It makes no difference how large a following a man may have or how exalted a position he may occupy, he is a *slave* if he bought his place. The temptation that position offers is often greater than that of money. But when both position and money are involved in the goal one is striving for, the temptation is greatest of all. Only a truly upright heart grounded in faith and fortified by courage can withstand that temptation. It is always sad and disappointing to see a presumably strong man yield in such a case. One may preach all his life about honesty and integrity and write volumes about the subject of right living, and yet, when the great test comes in his own life, stifle his conscience, practice political chicanery, run roughshod over the rights of others, and even dishonor the dead, in order to gratify his own selfish ambition. Once his point is gained, there are always some ready to proclaim him as "the greatest man among us" and to fawn at his feet. But there are others who think of the *price he paid* and shudder.

A Trustful Heart.

A trustful heart, who that doth know
Hath wealth more worth than stocks bestow;
Hath jewel thief can never take;
Hath bonds in bank that will not break—
Estate secure from fear of foe.

Ah, not from gold doth gladness flow,
Within the breast true treasures glow;
And this from bane can blessing make,
A trustful heart.

Thrice blest whose faith can undergo
Fate's wildest winds and waves of woe,
Whose steadfast soul no shock can shake;
Who can like Paul and Silas wake
Dark dungeons' depths with praise, and show
A trustful heart.

—Philip Burroughs Strong.

OUR CONTRIBUTORS

At Home Again.

BY J. D. TANT.

After three months' preaching the gospel in North Carolina and Alabama, I returned home for one week; then off again for Tennessee, Alabama, and Texas until October. I rejoice to say that I found wife and the children well and all working on the farm helping to make a living, but am sorry to say that our fruit crop in Northwest Arkansas this year is a complete failure, and many will suffer as a result this fall.

My last two meetings were in Alabama. During the first one ten were baptized and two were restored. At this place envy, malice, evil speaking, evil surmising, adultery, whisky drinking, no love, and neglect of worship seemed to be the order of the day. No laying by in store upon the first day of the week, as God has ordained, was once thought of among them. As a result, they were unprepared to support the meeting and failed by half to fulfill God's command to support the preaching of the gospel. Some of my brethren think it no wrong to call a man six hundred miles from his home, hold his time for from twelve to twenty days, and then declare they would like to support him, but have not the money, and at the same time are buying their tobacco on mule credit; for, if they are not responsible for their debts, they will put a mortgage on their mules to buy tobacco; and thus acting, these brethren seem to think they are doing God's service and will get to heaven, but for such I have no hope.

From this place I went to Barnes Creek, where I preached ten days and baptized five persons; and one hundred members who had been running with the devil made a strike against him, confessed their wrongs, and came back to do more and better work for the Lord. One day during the meeting I went down to the White House congregation, eight miles away, and persuaded seventy-five members there to quit the devil, come back and confess their wrongs, and go to work for the Lord. I started them to work in a good Sunday school at each place, and each congregation hopes to have a Bible class taught this fall to learn more about the Bible, that they may be able to do more good. Never in life have I found as much ignorance in the Bible among my brethren as on this trip. Faith, repentance, baptism, and "skin the sects"—this seems to be all they know.

Barnes Creek almost doubled the other place in the support of the meeting, paying ninety-five dollars for the same. Brother Willcut and Brother Wyle, able preachers and among our best men, made this meeting a success by their continual work and help. Both live there, and not only gave their time and prayers for the meeting, but also contributed liberally for my support. Had the church supported the meeting like these two sacrificing preachers, the support would have been much better. Thirty-five years of practical experience has taught me that ninety-five per cent of all mission work is done by our preachers. A negro whom Brother Willcut taught the gospel and baptized, and who is studying the Bible to be able to preach, attended the meeting all the time and helped in supporting me.

In all the six meetings I held while on this trip the attendance was large. The meetinghouses were too small at least half the time. People were anxious to hear and know what we teach. I found the greatest drawbacks to people's accepting the gospel to be ignorance, inefficient eldership, want of church discipline, and ungodliness among my brethren: no Bible classes, no Bible teaching, no knowledge of the Bible among the members, few meeting for worship, no contribution upon the first day of the week as the Bible teaches, and a general impression that Bible teaching on Sunday is a Sunday school, and that it makes us like the "sects" if we try to teach our children the Bible on Sunday.

If my preaching brethren could all be thrown out of the old channel we have been in for the past thirty years—that our greatness as a "big" preacher is measured by the number of additions we have—and all devote from two to five years in teaching churches practical Christianity, I am sure we would be a stronger people before the world and able to do more good than if we continue to drift and bring into dying churches great numbers of unconverted persons.

But I find that during the past fifteen years, since I have been spending more time in teaching my brethren the second part of the great commission, "teaching them to observe all things," that I have not been so popular with the churches nor wanted for meetings like I was when I preached nothing but baptism and "skinned the sects."

Would to God I could put it into the hearts of some of my brethren who have money and are nearing the last milepost of life that they cannot take their money with them after death, and could induce them to put some of their money to work for the Lord and help me to meet some of my debts! Then I would spend two years working only with the churches of North Carolina and Alabama to teach them the Bible.

I call to memory a certain brother, too covetous to do good, who died sometime ago and left seventy-five thousand dollars; yet in a short time it was all spent for whisky, gambling, and on loose women. Also another brother worth two hundred and fifty thousand dollars, who never held a mission meeting in his life, and left all of this money for his ungodly children to "blow in:" and now his wife can have no peace of mind, because two of these boys are carrying pistols for each other on account of their father's money. This man, by spending two hundred thousand dollars of his money in the service of God, might have saved himself and his children. I have no hope of a man's salvation who works forty or fifty years of his life to accumulate money for his children to spend in serving the devil after he is gone. We should serve the Lord with our time, our talents, and our substance in this life; and I fear many of my brethren will be lost for not so doing.

The Japanese Work.

BY I. B. BRADLEY.

For quite a long time I have said nothing of the work done by Miss Sarah Andrews and the condition and needs of that work at the present time. One reason for this long silence is: Sister Andrews has been in America since February, and I had funds enough on hand to take care of the work until this time. But I must place the matter before the churches again, for we will soon need more funds to support the work. This work is in a prosperous condition, or was at the time Sister Andrews left for her furlough the first of this year; and from reports received from Oiki San, her native helper, the work is going right on, the little band of twelve or more meeting regularly for Lord's-day worship and Bible study. There have been some baptisms since Sister Andrews left the work, and, from the reports she receives regularly from Oiki San, the work seems to be in very good condition. We have sent about two hundred dollars to the work this year, and will need to send another draft of seventy-five dollars in a short time. While I still have some money for this work on hand, I must have more if the support is kept up—and we cannot afford to let it lack for assistance. Funds have come very slowly; in fact, the contributions have been few

and far between. Only about half a dozen have kept up their regular contributions. Now, I want to ask all the old supporters of this work to send me a contribution right away. We must not allow this work to stop for lack of support. Having begun a good work among the Japanese, let us carry it on to the day of the Lord Jesus.

Then, in addition to this, Sister Andrews needs something for herself. She has not, so far, asked for anything for herself; but she will need some soon. She has improved some in health since her return to the States, but is yet far from being strong and well. She has been trying to rest and get strong, but her many friends and new acquaintances are so anxious to hear from her the reports of the work that she can scarcely find time for any rest or recuperation. She contemplates spending next term in David Lipscomb College, if her state of health will permit, to be better prepared for her work when she returns to Japan about the middle of 1922.

Last, but not least, the work needs better facilities in the way of room to work. The work has been done in the town hall—the kindergarten work—and the Bible teaching and preaching "in her own hired house," which is very small, and they are cramped very much and cannot accommodate very many at their meetings. A permanent and more convenient place is needed for the work. Results have already shown that this is a field ripe unto the harvest, and that a great work can be done there if sufficient support and adequate facilities are provided.

What is needed is a house large enough for the school (kindergarten) and for the daily Bible classes, the Lord's-day meetings and other services of the church, with living apartments above for the missionary and her helpers. Sister Andrews desires to lease a plat of land large enough for the building, with a small yard in front of the building where the children may have recreation and gather for play, and where seats may be provided for passers-by to rest and read tracts and leaflets on Bible subjects, and build a house large enough to have an auditorium and about two classrooms on the first floor, with living apartments above. The lease and such a house will cost about six thousand dollars. This is a very modest sum to ask of the churches of Christ. Ten dollars from six hundred churches will make the amount, and is a very small sum; or twenty dollars from three hundred churches will fill the demands. May we not confidently rely upon the generosity of those who have supported Sister Andrews and helped start this work in Okitsu, Japan, to furnish this amount by the time she is ready to return—next year—about July or August?

Put this on your heart, remember the present need, and send me a contribution for the work, and also for the building fund, soon. She hopes to get the work on a self-supporting basis in another five years. "Every man according as he purposeth in his heart, so let him give; not grudgingly, or of necessity: for God loveth a cheerful giver." "He that giveth, let him do it with liberality."

I cheerfully give my most hearty indorsement to the above suggestions of Brother Bradley. Sister Andrews bears the reputation of being a most earnest, sincere Christian. She should be encouraged in the work and a suitable place should be prepared for those to worship who associate themselves with her in the work. The amount asked for is not a large one; so I hope to receive the good news in a very short time that Brother Bradley has in hand a sufficient sum to take care of the house and to carry forward the work of evangelizing in Japan. J. C. McQ.

I ask not that for me, the plan
Of good and ill be set aside.
But that the common lot of man
Be nobly borne and glorified.

—Phœbe Cary.

The Increase of Skepticism.

BY BATSELL BAXTER.

One of the most alarming things about the present situation in reference to religious matters is the great increase in the number of those who are skeptical of religion and its divine origin. The time was once, even in the memory of some of us who are yet young, when a Christian preacher could go into a community and reap a great harvest of souls by showing people what the Bible taught. They wanted to know. With them the Bible was the absolute authority. They were glad to obey its commands.

But this is rapidly changing. A younger generation is growing up that does not care much what the Bible teaches. This is especially true among the educated. They have largely lost faith in the Bible as an authority of more weight that any other ancient and outgrow work. For this situation our educational system is at least partly responsible. The Christian Education Commission of the Methodist Church has published a little book called "Talking Points on Christian Education." Some interesting facts are brought out. Among others is the result of a questionnaire sent out from Bryn Mawr College. The answers showed:

1. Between forty per cent and fifty per cent of the students in the colleges answering are atheists.

2. Only fifteen per cent of the first-year students reject the belief in God. The percentage rapidly increases as the students advance in grade and rank. Think of it! About fifteen per cent of the students atheists when they enter college, and about fifty per cent when they leave! A terrible penalty paid for college learning!

3. The investigation showed that about sixty per cent of the professors answered that they had no desire for personal immortality and did not consider that the question had any influence on their conduct. About fifty per cent of the students made the same statement.

Some of the leading authorities in American education to-day teach that persons should be guided by their "natural instincts," and should not be influenced to observe our moral ideas, to have faith in Christ, and to serve God. A distinguished professor told the writer in the classroom one day that we ought to obey the present moral laws as long as they existed, but we owed them no more allegiance than that required of obedient citizens to the commonwealth; that all morality was a relative term and depended entirely upon the standard of the people.

Recently inquiry developed the fact that a teacher in a country high school that came under the observation of the writer was holding out to her classes the idea of what she believed to be the coming plan of ideal community life. Marriage and the home would cease to exist and mating would be somewhat after the manner of the birds and other animals. When children were born, they would be reared by the State. This would be more effective than the old-fashioned way now in vogue. This teaching had been going on for months before it was found out by the trustees. This teacher was called in question, and vigorously defended her teaching, quoting a distinguished professor in a great institution of learning as authority. The theory had been learned in college. Christian parents every year send their boys and girls to that great institution, and expect them to come back with reverence for God and the home.

The trend of a nation's life may be changed in a single generation by the wrong kind of educational system. Not only the home, but the State and the very foundations of our holy religion of Jesus Christ are being destroyed in the minds of our children by false standards of education. Christian colleges are bravely stemming the tide. We owe them our strongest support.

LOS ANGELES NOTES

By S. H. HALL,
2669 North Sichel Street,

House of worship, corner Altura and North Sichel Streets. Take North Broadway car to Sichel, then one block to left.

Notes of Interest.

These notes are being written at Mountain Air, New Mexico, August 8. We are now nine hundred and forty-nine miles from Los Angeles, having camped at Kingman, Williams, Winslow, and Springerville, Ariz., and at Datil and Mountain Air, New Mexico. The trip has been, thus far, a most delightful one. We have gone over some bad roads; but with the exception of about one hundred and twenty miles, the roads have been reasonably good—just enough bad roads to make the good roads all the more enjoyable. The Gardner automobile we are driving has gone beyond our expectations. It seems to be running better than when we started. We have made an average of about twenty miles to a gallon of "gas" and a hundred and eighty miles to every quart of oil used. So the trip is not so expensive thus far.

Yesterday (Lord's day) was the most nearly perfect day I have ever experienced. The day closed with Bible reading, prayer, and the Lord's Supper observed by our little family. We spoke of the services at Sichel and Altura Streets at the hour we knew the good people of that congregation were assembled. We also remembered Downey, Ontario, Pomona, Pasadena, Riverside, and Colton, all in California, and did not forget West End Avenue, East Point, South Pryor Streets, and dozens of other places in Georgia. As we drove into Mountain Air last night, it began to rain; so we camped in a camping house controlled by Mr. C. L. Andrews. He, undoubtedly, is one of the kindest and most accommodating men we have met on the trip. At the supper table we were discussing him, and I asked: "What church is Andrews a member of?" My brother-in-law said he must be a "Holiness," as he had met a number in Oklahoma, and they were the most accommodating people he had ever met. I hoped deep down in my soul that he was a member of the church of Christ. And as I thought this I was made to feel sad to think that I have seen some who claim to be members of the church of Christ that made me doubt whether Andrews was a member of the church of Christ or not, just because he was so good and kind to us. Would it not be great if every member of the church of Christ could be easily and quickly known by his or her peculiar carefulness to "forget not to show love unto strangers" and to whole-heartedly do all that Christ commands us to do—to let our lights shine in such a way that people could easily and quickly see the difference in that religion established in the soul by the pure teaching of our Lord and the vain religion established by the doctrines of men? I know there is a difference. But, as a rule, those who sincerely walk in the ways of men are as happy as many of us who claim to have the genuine article.

Well, I just had to know about Andrews' religion. So, while writing this, he came by the door, and I said: "Andrews, I want to know what church you are a member of." And he said: "I am not a member of any church, but I love to treat all persons right when they are with me." I am so sorry he is not a Christian, but I am glad that the way we treated him made him say that he had never seen any one so appreciative and insist so earnestly that he take something for favors shown.

As we drove up to the camp grounds at Williams, Ariz., we were agreeably surprised to meet almost kinsfolk. There was only one car on the grounds, and as I passed I greeted them with a wave of the hand and asked: "How has it been with you all to-day?" A young lady in the crowd said: "Mamma, that is Brother Hall." It turned out to be the son of Brother J. K. Walling, of Texas, and a nephew of Brethren H. L. and J. D. Walling, of McMinnville, Tenn. The wife of this Brother Walling is a sister of our Sister Stivers, of Bell, Cal., and one of our best workers. We were so glad to see them, and they made us glad by the kindly way they treated us. They were on their way from Amarillo, Texas, to Los Angeles.

Time forbids more. I have sent these notes so that my friends everywhere may know the trip is resting me as nothing has for the last twenty-five years.

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Pleasant Things Along the Way.

One of our most pleasant experiences along the way was our stop-over at Amarillo, Texas. Here we met our old friend and untiring worker, Frank B. Shepherd. He spared no pains in making our short stay there a most delightful one. And we had just "lots" to talk about; for instance, the Van Horns, who moved from his town to Pomona, Cal., last year, and who are now among our best workers, and the Walling family whom we met and camped with at Williams, Ariz., on their way to Los Angeles. Brother Shepherd hated to lose these good people, but we are so glad to gain them. Then he took me to the church house and showed me through one of the most conveniently constructed houses of worship I have seen lately. They had just finished an eight-thousand-dollar addition to their building. It was a great inspiration to me to see the building and talk with this good brother who believes in *doing* things for the greatest cause on earth. Some things we may forget, but we can never forget Amarillo and the pleasant hours spent there. That is a fine town and a great church.

At Chickasha, Okla., though dirty and tired and anxious to finish the trip, as it was our last day's run, we had to stop long enough to telephone Sister H. T. Ellis. She met us, with her brother and her baby, at the Citizens' Bank, with which Brother Ellis is connected, and we had a short visit without getting out of the car. The whole time was devoted to talking about the church of our Lord and Savior. Sister Ellis is one of the greatest women in the church of Christ, in my judgment. It was such a great pleasure to take her husband by the hand and call him "Brother Ellis." When I saw him last, he was in the banking business at Stuart, Okla. His home was mine, and I well remember how hard and carefully I preached for the sole purpose of baptizing him before the meeting closed, but I failed. However, I am going to claim him as a part of "my joy and crown" "before the Lord Jesus at his coming," because I am sure I helped him in his efforts to see and understand the truth. (See 1 Thess. 2: 19, 20.) He is a most amiable man, is doing a fine work for the church at Chickasha, and is one of the trustees of the college organized some months ago at Cordell, Okla. It is so good to meet souls who love the Lord and are giving their best for the extension of his church in the world. *It is heaven on earth!*

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The Journey Is Ended.

Our camping trip from Los Angeles to Ada, Okla., in an auto, came to an end on August 12. We were twelve days on the road, using about two days of the time with stop-overs. Our register shows we made a little better than one thousand and seven hundred miles. We used eighty-nine gallons of gasoline and seven quarts of oil, which made the trip economical. However, our only reason for coming this way was the outing feature. It was a most wonderful trip, and we all enjoyed it to the fullest. I feel that I can hardly wait to begin the revival due at Farmersville, Texas, next Lord's day. We again thank the many good people of Sichel and Altura Streets Church for the part they played in helping us get ready for this trip.

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EDITORIAL

Reading the Bible.

BY J. C. M'Q.

As God gave us the Bible, it is evident that it should be read and studied. An unread Bible will not guide to the throne of God. As God leaves men free to obey or disobey him, so he leaves them free to read or not read his word. Man is left free to elect to read the Bible much, little, or not at all. All who know and love the truth are glad to teach the necessity of reading the word of God daily. The Bereans were commended because they read the Scriptures daily: "Now these were more noble than those in Thessalonica, in that they received the word with all readiness of mind, examining the scriptures daily whether these things were so." (Acts 17: 11.) Christianity does not grow in ignorance. Christians are required to add to their faith knowledge. Zeal and courage without knowledge may be misguided. The religion of Christ is not something inherited from our foreparents, but it is something that must be learned from God. "It is written in the prophets, And they shall all be taught of God. Every one that hath heard from the Father, and hath learned, cometh unto me." (John 6: 45.) Men must learn of the love, goodness, and mercy of our Father before they will be led to repentance and drawn to God. "Or despisest thou the riches of his goodness and forbearance and long-suffering, not knowing that the goodness of God leadeth thee to repentance?" (Rom. 2: 4.) Men, to appreciate the love of God and the sacrifices of a bleeding, dying Savior, must meditate on them, read about them, and think about them. We are influenced by the things we think about. The benighted heathen is not influenced by the life of Jesus. The man in this country who does not meditate upon the truth day and night is not walking in the full light of God's word. The man who reads the Scriptures only once a month or a week is not hungering and thirsting after righteousness as he should be. The hungry and thirsty soul feeds on the word of God, and the righteous soul "delights in the law of Jehovah, and on his law doth he meditate day and night." No well-developed, well-rounded Christian will be content with studying the Scriptures once a week. Those who are strong in the Lord will study the truth daily and in whatever place the opportunity presents itself. No place is a copyrighted place for studying the Scriptures. The truth is to be studied in the church, in the home, and anywhere and everywhere. Read where the Jews were to teach their children the precepts of the Lord: "And these words, which I command thee this day, shall be upon thy heart; and thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thy house, and when thou walkest by the way, and when thou liest down, and when thou risest up. And thou shalt bind them for a sign upon thy hand, and they shall be for frontlets between thine eyes. And thou shalt write them upon the doorposts of thy house, and upon thy gates." (Deut. 6: 6-9.)

The Bible should be read and studied everywhere. I have seen it reported in the papers that Protestants read the Bible only twenty-six hours in a year of three hundred and sixty-five days. I know there is not the shadow of truth in the statement. It is argued that the Bible is read only one half hour in the "Sunday school;" and as there are only fifty-two Sundays in the year, only twenty-six hours are devoted to the reading and the study of the Scriptures. My own personal experience contradicts this. I teach a class almost an hour every Sunday. Getting ready to teach, I usually give many hours to the preparation of the lesson. Any good student gives more time to the preparation than to the recitation of the lesson. It would be no exaggeration to say that I give more time to the study of the Scriptures than anything else. Yet no account is made of the thousands who thus study the Bible. From such inaccurate premises, the Roman Catholics are accredited with studying the Bible more than Protestants. Strange way of calculating! It by no means follows that because Protestants devote a half hour to the lesson in the "Sunday school," that this is all the time they devote to the study of the Scriptures! It is unnatural to conclude that those who study the Scriptures in the "Bible school" do not study them at home. They probably study them more than those who do not study in school on Sunday. Many things are stated and published that will not stand the light of investigation.

Those who encourage people to study the Bible on Sunday also admonish and encourage them to study the Bible every day in the year. They would influence them to become members of the Pocket Testament League by always carrying a copy of the New Testament in the pocket and reading it daily. Those who read the Bible will be influenced by it, for it is not a dead letter. The truth, the gospel, is God's power unto salvation. The entrance of God's word giveth light. Instances have been known where men of prominence, regarded by their neighbors as wholly secularized and untouched by any thought of religion, have been brought under the power of truth without any preaching, but simply by reading the Bible. The influence of reading the Bible must not be discounted. As we cease to read the Bible we will sink down to ignorance and despair. In ignorance there is no hope for the world. Study the Bible sys-

tematically, periodically, and regularly. Study the Scriptures at home, abroad, in the field, and everywhere. If you are in love with truth, you will not be content to study it one day in the week. Our children are drifting downward, because they have ceased to read the Bible. "Ye search the scriptures, because ye think that in them ye have eternal life; and these are they which bear witness of me." (John 5: 39.) If we would be filled with heavenly wisdom, peace and light, we must read and know the truth. "Every scripture inspired of God is also profitable for teaching, for reproof, for correction, for instruction which is in righteousness: that the man of God may be complete, furnished completely unto every good work." (2 Tim. 3: 16, 17.

"Handling the Word of God Deceitfully."

BY E. A. E.

Therefore seeing we have this ministry, even as we obtained mercy, we faint not: but we have renounced the hidden things of shame, not walking in craftiness, nor handling the word of God deceitfully; but by the manifestation of the truth commending ourselves to every man's conscience in the sight of God. (2 Cor. 4: 1, 2.)

In contrast with the false teachers in Corinth, or anywhere else, as to that matter, and in contrast with all sinister motives and temporal and personal interests, Paul makes the declarations of this passage and other like passages in his writings. These incentives, motives, purposes, and strong declarations cannot be ignored or even neglected by preachers and teachers without either ignorance of the truth or "handling the word of God deceitfully." In either case such men are not qualified to teach.

Paul emphasizes the fact that he had obtained the mercy of God—that is, the forgiveness of his sins and all the blessings of the gospel. We should rejoice in the same mercy in like humility.

Not only so, but Paul had been intrusted with "this ministry"—preaching the gospel—as described in the previous chapter, and he felt most deeply his responsibility to God and men.

Paul had endured all the persecutions mentioned in this chapter and in others without fainting. He had not acted cowardly or wickedly, but had himself "renounced the hidden things of shame"—things which corrupt men will not own and are ashamed to have known. Instead, his life was clean, clear, both righteous and holy, and an open book. Further on (2 Cor. 7: 2) he declares: "We wronged no man, we corrupted no man, we took advantage of no man." Paul took no advantage of these Corinthians to get any gain from them, he wronged not one of them in word or deed, he corrupted no one by his influence. His example was that of both a righteous and godly life. Can we say the same? In all our trading with people; in all our dealings with them in all ways; in all our conversations or talk about brethren and all others; in all our influence over the young and old; in all our treatment of others—our representation of their teaching and characters—what they have said or have not said—can we say that "we have wronged no man, we have corrupted no man, we have taken advantage of no man?" If, upon scrutinizing self-examination, we find we cannot say this, then will we try to so live from this time on that we can say it? Our salvation depends, not upon people's not wronging, defrauding, misrepresenting, slandering, defaming, and taking advantage of us, but upon *our* not wronging, defrauding, misrepresenting, slandering, defaming, and taking advantage of them. If we so treat others, we cannot be saved—that is, without repentance and reparation. We can be saved if they so treat us. Some are far more concerned, agitated, disturbed over misrepresentations and other mistreatment which they have received from others than over their own misrepresentation and mistreatment of others. Their grievous sins are motes, the sins of others are beams. Paul did not so view things. He said to the Corinthians:

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

God is the Judge. Let us be careful and merciful, righteous and just. It will help us to see ourselves as God sees us. We do not stand or fall according to man's judgment. Paul lived his life through and did all his teaching "in the sight of God"—with God's eye ever looking into his heart, seeing and analyzing his every motive and guiding his every step. It is a blessed and wonderful thing to be able to call upon God as witness to one's pure motives, righteous purposes, unblamable life, and straightforward preaching of the gospel. He who does this has no fear of what any man may say to him or about him.

In contrast with "*the hidden things of shame*," "*walking in craftiness*," and "*handling the word of God deceitfully*," Paul by the manifestation of the truth"—that is, by teaching the truth in an open, frank, sincere way, concealing nothing, softening nothing, and without apologies and excuses—commended himself "to every man's conscience in the sight of God." Every honest and conscientious man would testify to his righteous and godly life and to his open and honest, sincere and manly effort to teach the truth and to save souls.

What Is "Walking in Craftiness?"

Clarke's Commentary says: "In subtlety and clever cunning, as the false teachers did, who were accomplished fellows, and capable of anything." Luke (20: 23) says Jesus perceived "the craftiness" of the Pharisees and Herodians. "The serpent beguiled Eve in his craftiness." (2 Cor. 11: 3.) Let us read Eph. 4: 14:

That we may be no longer children, tossed to and fro and carried about with every wind of doctrine, by the sleight of men, in craftiness, after the wiles of error.

God "taketh the wise in their own craftiness." (1 Cor. 3: 19.) In this passage Thayer says "craftiness" is equivalent to "a specious or false wisdom." Paul resorted to no "specious or false wisdom." No true preacher of the gospel will attempt to do this to-day. To "walk in craftiness" is to resort to "specious or false wisdom," to use cunning, knavery, treachery, deceit, etc. To "walk in craftiness" is as reprehensible, as shameful, as dishonest, and as much condemned by the Lord to-day as in Paul's day, and will always be. Nothing is right but a clean and open, righteous and godly life; nothing can be preached that is right except the truth, the word of God, the gospel of Christ; and no way of preaching is right except an open, frank, conscientious, honest, straightforward, heroic, and full presentation of the whole truth in the love of the truth and the spirit of Christ.

What Is "Handling the Word of God Deceitfully?"

It is mingling with it false teaching, which deceives people; *it is trying to make it teach that which it does not teach or to break the force of what it does teach;* it is to use it technically without its true meaning and spirit either to make out a case of wrongdoing against an innocent and good man or to soften or excuse or justify the course of a wrongdoer; it is to use it, not to teach the truth, but to accomplish some personal and selfish end. The following passage has some bearing on the subject:

Some indeed preach Christ even of envy and strife; and some also of good will: the one do it of love, knowing that I am set for the defense of the gospel: but the other proclaim Christ of faction, not sincerely, thinking to raise up affliction for me in my bonds. What then? only that in every way, whether in pretense or in truth, Christ is proclaimed; and therein I rejoice, yea, and will rejoice. (Phil. 1: 15-18.)

Then the word of God may be preached "*in pretense*," "*not sincerely*," and "*even of envy and strife*." If those who are prompted by such motives think God will accept them, they are deceived, whether or not this is "handling the word of God deceitfully." The devil quotes and uses the Scriptures, but for the most unholy purposes. The gospel must be preached of good will before the preacher can be saved.

Matt. 18: 15-18 has been handled deceitfully when it has been used to make out a case of sin against a brother in order to condemn and expose him, and not to reclaim him, granting that he has done wrong, and more so when he has not. To use this passage where it does not apply, or to overlook or ignore altogether its true lesson and spirit and love, is to handle it either ignorantly or deceitfully. I grant, too, that I may be ignorant of its meaning and love; but I know it is handling it deceitfully to attempt to so use it as to frame up a case of disobedience to God against any one. I am anxious to learn, if I do not know its meaning. I understand now that its teaching and love and spirit are to *save* the wrongdoer—one who has really wronged another; not one who has given some imaginary or supposed offense, but who has committed a wrong of which he must repent and be forgiven in order to be saved. The course which Christ commands to be pursued is to "gain" or to reclaim and save the real wrongdoer. If this course does not lead to his salvation, then Christ further teaches how he must be treated. There is nothing of a partisan, selfish, retaliative, and condemnatory spirit in this. Also, Matt. 5: 23, 24 makes the duty of a brother who is conscious of having really wronged another very plain. It is his duty to leave his gift at the altar and go to the one he has wronged and become reconciled—beg pardon and right the wrong—"and then come and offer" his gift. God makes this his paramount duty and essential to his acceptable worship, regardless of what the one he has wronged may or may not do. For the one who has wronged another to refuse to obey God in Matt. 5: 23, 24 and to claim that the one wronged has not come to him, as in Matt. 18: 15-18, and is for this reason the sinner, and that he himself is justified in his course, is to ignorantly or deceitfully handle the word of God and to demonstrate that he has no real ruling desire to obey God and maintain peace and unity, or to be saved.

God looks at the heart and deals with men accordingly. He deals with them according to *their obedience* to him in all things from their hearts—in sincerity, all honesty of purpose, and faith—and not according to mere outward and technical performances, and not according to what others do or do not do. There is such a thing as "holding a form of godliness, but having denied the power thereof." (2 Tim. 3: 5.) To use the "form" while denying "the power" is "handling the word of God deceitfully."

God did not give us his word—the gospel and church and Christian life—as a toy or plaything, to be meddled with and trifled with, to be used for the accomplishment of selfish purposes, or to be played upon as some lawyer deals technically with some laws to gain a point. Preachers and teachers of the gospel of Christ are not lawyers, practicing law in the church as a court, prosecuting or defending, judging and condemning or acquitting, consigning to heaven or the other place. They must seek the edification, peace, good, and salvation of all; they are to be godly examples and humble teachers of the truth in the love of the truth. Where the truth condemns or saves, they are not responsible. They must preach it regardless of consequences. The church as a whole longs for the truth, and the world needs it. It is true that there are partisans in the church and those who play politics; but the brethren generally love the truth and want the whole truth taught in the spirit of Christ, in reverence for God and to his glory.

On "handling the word of God deceitfully," Clarke's Commentary says:

Not using the doctrines of the gospel to serve any secular or carnal purpose; not explaining away their force so as to palliate or excuse sin. There were deceitful handlers of this kind in Corinth, and there are many of them still in the garb of Christian ministers; persons who disguise that part of their creed which, though they believe it is of God, would make them unpopular; affecting moderation in order to procure a larger audience and more extensive support; not attacking prevalent and popular vices; calling dissipation of mind *relaxation* and worldly and carnal pleasures *innocent amusement*, etc. In a word, turning with the tide, drifting with the mind of popular opinion, prejudice, fashion, etc.

Put "gospel" where this commentary has "creed," and we see what it says "handling the word of God deceitfully" is. Any man who uses the word of God to accomplish any personal or selfish end, who disguises any teaching of Christ, or softens it or keeps it back, because it is unpopular, is guilty of this sin.

In due course of time I hope that we all may study the question of "PERVERTING THE GOSPEL" and "WRESTING THE SCRIPTURES." What is it to commit these sins, and who are **guilty?**

Questions and Answers. No. 2.

BY F. W. SMITH.

Continuing my answers to the questions propounded by Brother Trice, I ask, What has God commanded man to *do* relative to baptism? Or, in other words, what is involved in the "*obedience of faith*" as it relates to baptism? If we can ascertain this fact, we will have discovered the common ground of unity—viz., *faith;* because faith as an outward expression of obedience has nothing to do with baptism outside of what is commanded. Faith trusts in and enjoys the promises of God resulting from obedience in baptism, but faith never *obeys* a promise. Faith and obedience are inseparably connected in baptism as in all other matters of worship and service to God; but where the *command* stops, faith as an act of obedience also stops.

What, then, has God commanded man to *do* in the matter of baptism? (1) He has commanded the subject to be buried in water and raised up again. (Col. 2: 12.) (2) He has commanded the subject to be baptized "in the name of Jesus Christ"—that is, by the authority of Jesus Christ. (Acts 10: 48.) (3) He has commanded the subject to be baptized "into the name of the Lord Jesus" (Acts 19: 5, A. R. V.), or "into the name of the Father and of the Son and of the Holy Spirit" (Matt. 28: 19). (4) He has commanded this to be done "from the heart"—that is, in *sincerity*, or with an *honest heart*. This is what the saints in Rome did. (Rom. 6: 18.) (5) He has commanded the subject to be baptized "into Christ." (Gal. 3: 27.)

Now, it seems to me that this about covers the ground in so far as the command goes, and I hesitate to add another. If one should be immersed by the authority of any other being in the universe than by the authority of Christ, it *would not* be obedience to God; and if one should be immersed into any other name or names than those of the Father, Son, and Holy Spirit, it *would not* be obedience to God. Again, if one should be immersed without doing it from the heart, it *would not* be obedience to God.

But what about the "purpose" or "design" of baptism? Let me ask, whose purpose or design, God's or man's? For there is in baptism both a divine and a human purpose or design. That the design or purpose of God in placing baptism in the scheme of redemption was a *condition of salvation*, or *in order to the remission of sins*, does not admit of a doubt, and there is no promise of salvation in the gospel of Christ to any responsible being without baptism. This is God's design in instituting baptism; but what *is* or *should be* the design or purpose of man in submitting to baptism? It does seem to me that man's pur-

pose in submitting to baptism should be simply to obey God—to do it because God commanded it. I can conceive of no greater faith in and loyalty to God than, like Abraham, the father of the faithful, to do a thing simply because God commands it. "By faith Abraham, when he was called, obeyed to go out unto a place which he was to receive for an inheritance; and he went out, not knowing whither he went." (Heb. 11: 8.) God had a grand purpose or design in thus calling Abraham from his land and people, which was not expressed to Abraham; but Abraham, actuated by a purpose to do what God commanded, received the blessing as if he had known all about it beforehand and had obeyed with that end in view. But the question may be asked: "Suppose one is immersed simply to get into the Baptist Church or into some other institution unknown to the New Testament, then what?" I do not believe they *have been baptized at all*, for God never commanded any one to be baptized into any such things. "For in one Spirit were we all baptized into one body." (1 Cor. 12: 13.) The "one body" is the body or church of Christ. (Col. 1: 18-24.) But suppose one is immersed with the feeling that baptism is a *nonessential* and that it has nothing to do with one's salvation, then what? Such a person has not been baptized in any *scriptural* sense of the word; for man cannot obey any command of God without recognizing that it affects his good in some way, although he may not know in what way. But suppose one is immersed with the impression that his or her sins were pardoned before submitting to the act, then what? I would say that it depends altogether on what motive or motives actuated that person in submitting to baptism. If he or she did it because God commanded it, and thus desired to please and honor God, I would hesitate to say that God withheld pardon, *because I do not know th* [illegible] neither does any other mortal know it. Of course I would frankly and freely admit that such a person had not been scripturally baptized, if it could be shown that an understanding of God's design in baptism—viz., "unto the remission of sins"—is involved in the command to be baptized. But suppose such persons were immersed "into the name of the Father and of the Son and of the Holy Spirit," as God commanded them to be, and did it with that end in view, would they not be in the *state* where God bestows remission of sins? To contend that one cannot be baptized into the name of the Father, Son, and Holy Spirit without understanding God's design and submitting to baptism with that end in view is not very clear to my mind.

Why, then, it may be asked, debate with the denominations, contending that baptism is in order to remission of sins? Because their leaders, preachers and editors, are continually propagating the doctrine that baptism is a nonessential, and that one can be saved as well without it as with it, and that it is simply a "door" into their human-made institutions. Now, I find where two apostles told persons to be baptized without stating, in so far as the record goes, God's design in instituting the act. "And when they heard this, they were baptized into the name of the Lord Jesus." (Acts 19: 5.) Nowhere in the context is God's design directly or indirectly stated. Again: "And he commanded them to be baptized in the name of Jesus Christ." (Acts 10: 48.) To contend that Paul and Peter on these occasions stated God's design, or that those baptized already understood it, is to *assume* what is not in the record. Now, if it be true that these subjects obeyed *acceptably* the command to be baptized without understanding God's design in the institution, why cannot others do the same? Saints will be admitted into heaven for doing things on earth without knowing they were doing them to Christ. (See Matt. 25: 34-43.) They did these simply and solely because they were commanded to do them, and the results were precisely the same as if they had known at the time to whom they were doing them and had that purpose in view. The fact that Peter stated God's design in baptism on the day of Pentecost does not prove that the result—viz., remission of sins—would not have resulted to those who were baptized the same as if he had not stated it. If Peter had simply said, "Repent ye, and be baptized every one of you in the name of Jesus Christ," does any one doubt that those who did these things would have been pardoned? But they had asked, "What must we do?" evidently meaning, "What must we do to be saved?" True enough; and had they failed or refused to be baptized, they would not have had the promise of salvation. The same is true now; no one can have the promise of salvation without being baptized to obey God. If one is immersed for no other reason than that some church has *voted* him that privilege, and he has submitted to the act simply to please men, then the authority by which he was immersed and the motive prompting him were *null* and *void*. On the other hand, I give an actual case where neither human authority nor a desire to please men were in evidence, and yet the subject did not understand God's design when she was baptized. An intelligent girl became disturbed over having been sprinkled on for baptism, and sent for her preacher to talk the matter over. He failed to convince her that she had been baptized, and she said: "I want to be immersed, and I may not know for what purpose, but I want you to pray with me that God will bestow on me whatever blessing he has for those who obey him in baptism." Does any one doubt that, with such a faith and desire to honor and obey God, he would withhold remission of sins because she did not understand God's purpose in the matter?

In another article I will deal with the remaining questions propounded.

Criticism.

BY T. B. LARIMORE.

Having been respected, if not revered, as a preacher and teacher in the church of Christ—the church mentioned in the Bible—more than half a century, possibly it may be possible for it to be permissible, if not prudent, for me to suggest an adverse criticism, my experience to the contrary notwithstanding.

But my experience forces me to approach the contemplated criticism with fear and trembling. A physician was kindly conveying me, in his own conveyance and at his own expense, to a place where I was booked to preach, when he handed me a roll of money, a favor of which I promptly expressed my appreciation. Then he said: "I never had any chance to be educated, and I'll be very much obliged to you if you'll correct any mistakes I may make in talking in your presence." I said: "If you can overlook my mistakes, I can certainly overlook yours; and it will not be necessary for either of us to criticize the other." He said: "I mean what I say, and I'll not be satisfied unless you correct every mistake you hear me make. Will you do it?" I replied: "I'd rather not promise to do that; but there is one little thing I am willing to mention, because I think my doing so may save you from embarrassment sometime. You are delightfully gallant and are exceedingly popular with the better and sweeter sex, and evidently derive great pleasure from introducing women and girls to me, which I always appreciate; but you seem to have the wires just a little bit crossed. You call the girls 'Mrs.' and their mothers and grandmothers 'Miss.' I think it would be some improvement to reverse that—call the girls 'Miss' and their mothers and grandmothers 'Mrs.'"

Immediately his countenance was fallen, and gloom shadowed the scene—and the silence—the significant silence. When the doctor succeeded in suppressing his indignation sufficiently to speak, he said: "I notice *you* butcher the king's English yourself." I said: "Yes, and I'll appreciate any helpful criticism you may suggest." That ended that.

A young preacher who had forgotten more than I knew, as he himself would have gladly testified, talked at the Lord's table about the spilt blood of Christ and the spilled blood of Christ, till I wished I was not there. After the audience was dismissed, I quietly, when and where none other could hear, suggested "shed," in that connection, for "spilled" or "spilt," "shed" being scriptural and, for other reasons, preferable to "spilled" or "spilt," as the Bible says Christ shed his blood, but does not say he spilled or spilt it, and since, as a matter of fact, so far as the record shows, he never spilt even one drop of blood. Well, the fat was in the fire—blazing—and I have no hope of that little preacher's ever forgiving me. Of course he never will. The offense is unforgivable, from his point of view, I am sure.

An editor presumed to cut "cholera infantum" out of an obituary notice of an estimable lady who had recently passed away at the age of eighty-seven, the author of the notice stating that the aged sister died of cholera infantum! The writer of the obituary resented the criticism and ordered his paper stopped immediately, if not sooner.

Notwithstanding such cases as I have mentioned are common, I shall offer the criticism that is in my mind.

Some of us have been frequently disturbed by the song leader's announcing, immediately before prayer—sometimes while some of us were in the very act of kneeling—"We'll sing number seventy-seven after prayer." I have never seen any sense in that, and I think it is a manifestation of lack of appreciation of prayer. If it means anything, it means, "While one of us prays, the others can turn to the song selected and announced, so we can sail into the song while the one who prays is saying 'Amen'"—and that is sometimes actually done. And I have heard people—people who claimed to be Christians—turning leaves in their song books while some of us were trying to pray. I have never had sense enough to see any sense in that. Why not wait till the prayer is ended and every Christian in the assembly has had time to say "Amen," and then announce the song?

I think the Bible says, "Let all things be done decently an in order," or words to that effect; but the thing I have just—and justly—criticized is in direct antagonism with that advice, in both letter and spirit. I believe absence of due respect and reverence for sacred things is responsible for much of our lack of decency and order in our religious work and worship. Indeed, irreligious church members sometimes make mockery of what should be sacred service.

At Blankville, Tenn., the irreligious leader of the song service—a member of the church—had a gang of giddy girls—also members of the church—immediately in front of him at each service. They evidently made a joke of the song service all the time. For instance, in season and out of season and between times they sang, "Will there be any stars in my crown?"—each girl looking at the leader and smiling sweetly while singing. Next they would sing, "No, not one," the leader smiling and the girls trying to look sad and solemn. That was a sample. Of course you will not wonder whether the meeting was a success. Of course it was not. It was almost a flat failure from beginning to end. Such contempt for sacred things should always be rebuked by failure, if not by something worse.

When a Tennessee church of Christ was contemplating calling me for a series of meetings, the music question came up for discussion. They finally agreed to leave the instruments out, if a certain part of the congregation was permitted to select the song leader. The man selected was an outspoken infidel who had no more respect for divinity than he had for the devil himself, and he was loyal to his party and principles all through the meeting, which was an absolute failure, from beginning to end, as it should have been. When, if ever, the church of Christ becomes obsessed with the spirit of Christ, then the millennium may be at hand.

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Your Place.

Is your place a small place?
Tend it with care!
He set you there.

Is your place a large place?
Guard it with care!
He set you there.

Whate'er your place, it is
Not yours alone, but His
Who set you there.

—John Oxenham.

HOME READING

A Joy Jingle.

When Trouble comes double and every Joy bubble
Seems stuck by the point of a pin;
Don't get in a flurry, but sluff off the worry,
And chuckle, my boy, and you'll win.

For on the dead level, each little Blue Devil
Just thrives on a grunt or a groan;
So, when Trouble does hit you and tries to unfit you
Why, simply let Trouble alone.

And this isn't folly; be happy and jolly
In spite of the things that go wrong;
For life every minute has something fine in it
That goes to the happy and strong.

—Los Angeles Times.

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Making Friends With the Birds.

One day last spring a little girl asked me if it were true that robins liked to eat other things than worms. I replied that robins would eat fruit when they were thirsty if they could find no water.

"O, just when they're thirsty!" she exclaimed, in a tone of surprise. "Then I had better give them a basin of water, because father gets terribly provoked at the robins when he sees them in our cherry tree or in the strawberry patch."

I told her that in the strawberry patch robins were much more likely to hunt the grubs and cutworms that injure the roots of the vines than to eat the strawberries, but that they did like cherries. I asked her if she would like to make friends with the birds and fix a place in her garden where they could drink when they were thirsty or bathe and splash about in warm weather. She was delighted with the idea of making something useful and wanted to know how to build a bird bath. I gladly promised to help her make one, and accordingly I went to her home one morning soon after our conversation. Together we gathered several basketfuls of small stones from a vacant lot near her home, then we selected a spot in an open space in her garden where we set up a pyramid about three feet high. After we had finished it we filled a big flower-pot saucer with water and placed it on top of the pyramid

When the warm weather came, the birds used this bath so much that the water had to be changed several times a day. But the pleasure of watching the different birds that came to the garden to quench their thirst and splash about in the cool water more than compensated for the slight trouble of filling the bath. The other members of the child's family became as much interested in their feathery friends as the little mason who had built the bath, and the practical father observed with satisfaction that his fruit trees were less attractive to the birds.

Some of the other children in the neighborhood became anxious to befriend the birds, and one of the best results of their new interest was that the small boys were less tempted to rob nests for the sake of collecting eggs, which were perfectly useless to them, and they became more interested to care for the mother birds in the nesting season and to protect their young, for all the children had become anxious to have as many bird neighbors as possible frequent their gardens.

One of the small boys was an only child whose hobby had been the collecting of minerals and quartz. He decided to make a practical use of his most treasured possession, four hexagonal blocks which had been brought to him from the Giant's Causeway. With his father's help he piled these heavy blocks of basalt one on top of another and made a perfect column about two and a half feet high. On top of it he kept a large brown flower-pot saucer filled with water; thus the use of what had been a souvenir of questionable worth helped to make a refreshing bath for the birds and added a real ornament to his mother's garden. And what is more important, his parents were pleased to observe that the child's old desire to collect and possess mineral specimens was becoming secondary to an active, sympathetic interest in the beautiful little living creatures that enjoyed coming to the garden; and deeper love and greater consideration for all dependent creatures became evident. Thus the tender, cherishing instinct was developed in several children through a little girl's interest in the fare of robins.

Parents will find the following books helpful: "First Book of Birds," "Second Book of Birds," by Olive Thorne Miller, published by Houghton-Mifflin Company, Boston, Mass.; "Bird Life," by Chapman, published by D. Appleton & Co., New York; "Land Birds East of the Rockies," by C. Reed, published by Doubleday, Page & Co., New York.—S. Louise Patteson.

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Up in the Attic.

Martha said she wouldn't, and Arthur said he wouldn't, and Doris said she wouldn't.

But somebody had to. The great big pile of things in the attic had to be taken care of. Mother had said if they would clean up the attic they could have it for a play room, but—my goodness!—mother didn't realize how chock-full of old things that attic was. The basement wasn't so big, but Martha said she'd rather have it to play in than start in fixing up that old attic, even it was much nicer than the basement.

"Well, take the basement then," said mother, who was very busy getting Esther ready to graduate from grammar school and really didn't have time to go into the matter of play rooms very much. "Only, some one will have to fix up that attic pretty soon; and then, after it's all fixed up, you will probably want to play in it."

"I'll take care of it, mother," said Esther. "I can do it while you're sewing on my sleeves."

Then Martha and Doris and Arthur felt quite ashamed that they had not offered to do it instead of leaving it to Esther, who was busy enough getting ready for graduation. So they all looked at each other guiltily, and finally Arthur said: "Of course we could do it—"

"No, I want to do it," said Esther, eagerly. "You see, mother, our Junior Red Cross is sending old clothes to some poor children, and there are just stacks of perfectly good things up in the attic. I bet we could give more than anybody else in the whole school. Wouldn't that be great?"

"O, I want to give some, too!" exclaimed Doris and Martha. "Please, mother, let us clean up the attic."

Mother smiled at the sudden change of feeling. "All right," she said, "you can all go ahead and divide up the things so that each of you will have something to give."

"Just think how many things we can send," said Martha, picturing rows and rows of little refugees dressed in the attic's treasures.

"And think of what a dandy play room that attic will make," added Arthur, "when all of those things are out of the way. I guess that was just a pretty good idea of Esther's to get us to clean out the attic."

And Esther did not deny it.—American Red Cross (Juvenile).

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Reality, sincerity, holiness; the elementary Christian graces—faith, hope, love; the primary Christian duties—soberness, temperance, chastity—these are the things and these are the tests of a true religion; apart from these all else is fringes and phylacteries.—Dean Farrar.

AT HOME AND ABROAD

L. S. Thurmond closed an eight-days' meeting at Cypress, Tenn. There were four additions.

D. D. Woody, of Rives, Tenn., reports two baptisms in the meeting at Freemont, west of Union City.

L. B. Jones baptized five in the meeting at Almerville, Tenn. He is now at Bethlehem, near Murfreesboro, Tenn.

E. L. Cambron is in a meeting at Theta, Tenn. He reports seven baptisms at Burnett's Chapel, near Antioch, Tenn.

In a note written from Westport, Tenn., Eph P. Smith reports six baptisms at Bethel. He is now at Williams Chapel.

C. E. Holt reports a fine meeting in progress at Lemalsemac, Tenn. This is the oldest congregation in Dyer County.

Rue Porter conducted a meeting at Waldo, Ark., which resulted in ten conversions. He is now at Bethel, with a bright outlook.

Dillard A. Lynn closed a meeting at the Forks of Mill Creek, near Whitleyville, Tenn. Ten were baptized and two were restored.

Hugh H. Miller reports a very successful meeting at Chapel Hill, near Nashville, Ark. Nineteen were baptized and five were reclaimed.

L. K. Harding, of Henning, Tenn., came to see us last week. He was en route to Toronto, Canada, where he will do some evangelistic work.

D. F. Draper is in a good meeting at Klondike, Texas. This is the home of the venerable L. Gough, for many years a busy gospel preacher.

T. B. Thompson is in a fine meeting at Little Rock, near Lyles, Tenn., with twelve accessions from all sources to August 19. More are expected.

C. D. Crouch is anxious to know if there is a congregation after the New Testament pattern at Springfield, Ill. Write him at Port Arthur, Texas.

R. N. Gardner, of Nashville, Tenn., will conduct a meeting for the church at Dunmor, Ky., beginning September 11. Near-by congregations are invited.

Sister Lula Gammill reports a successful meeting at Millville, Ark. C. W. Holley did the preaching and Roscoe Rice led the song service. Two were baptized.

Twelve members were added to the church at Springfield, Tenn., during J. P. Ezell's meeting. He preached one week at Greenwood, in Giles County, with four baptisms.

S. P. Pittman, assisted by L. H. Knight, did some good work in a meeting with the Oakland congregation at St. Bethlehem, Tenn. Twenty-three persons were baptized.

H. W. Wrye and J. V. A. Traylor conducted a good meeting at Rock Spring, near Smyrna, Tenn., resulting in fourteen additions. J. Leonard Jackson also assisted in the meeting.

F. O. Howell closed an eight-days' meeting at Bradford, Tenn., with ten baptisms. The meeting was held in a tent with five hundred capacity, but this was inadequate to seat the large crowds in attendance. He is now at Trenton, Tenn.

From J. M. Gainer, Fayetteville, Tenn., August 13: "The meeting at Molino resulted in two baptisms; at Beechwood, three baptized and one restored. I am now at Friendship, near Petersburg. I will begin on the fourth Sunday at McBurg, Tenn."

From Foy E. Wallace, Jr., Vernon, Texas: "The meeting at Killeen, Texas, resulted in twenty-five baptisms and ten restored. The meeting at Merkel, Texas, resulted in twenty-eight baptisms and eleven restored. I find that plain Bible preaching gets results."

Marriage announcement: "Mr. and Mrs. Jesse Beall announce the marriage of their daughter, Bertie Lillian, to Mr. Lloyd S. Cummins, on Monday, August the fifteenth, nineteen hundred and twenty-one, Chattanooga, Tenn." The Gospel Advocate extends congratulations.

From J. T. Harris, Dickson, Tenn., August 15: "From July 31 to August 11 I held a meeting for the Salem congregation, three miles west of Lawrenceburg. The audiences were large and attentive both day and night. Fourteen were added to the congregation. Eleven were baptized and three were restored."

Thomas H. Burton writes from Hermitage, Tenn., August 16: "The meeting closed at Bethlehem on Saturday night, with twenty baptized. I am at this time in a meeting at Green Hill. A recent report from Union, S. C., gives four baptized by Brother Gibbs within the last two weeks."

J Leonard Jackson writes: "Our meeting at Fairview Church closed on August 14. There were two baptisms. I reached home in time to be with H. W. Wrye the last two services of a good meeting at Rock Spring. There were eleven additions to the church. I shall resume my work at Lindsley Avenue, in Nashville, September 1."

From E. L. Whitaker, of Corinth, Miss., August 12: "I began a meeting on August 1 at Independence Schoolhouse, near Juno, Tenn., and closed it on August 9, with fourteen additions. The brethren have decided to build. Six hundred dollars was subscribed the last day of the meeting, with the promise of more as soon as this amount is exhausted."

From R. E. Wright: "I began a meeting at Stony Point, near Fayetteville, Tenn., on August 7 and continued it until the following Sunday night. Five were baptized and one was restored. We have some good brethren at Stony Point, but somebody there is wrong and will not confess it and ask forgiveness. Brethren, that is one of the things that hurts us."

From Fred M. Little, Enterprise, Ala., August 20: "I will close a fifteen-days' meeting here to-morrow night. The meeting has had good attendance. I preached once in the Methodist house at the invitation of the pastor; and preached four times at Macedonia, five miles in the country, in a Baptist house, to good congregations. As a result of our labors, the membership of the Enterprise church has been increased and five others have said they are going to obey the gospel."

From G. F. Gibbs, Union, S. C., August 15: "Yesterday's audiences were very encouraging at all of our services. The audience at the tent was an overflowing one, in spite of a threatening cloud. Two more baptisms the past week, making a total of four in the present tent meeting. Donations thus far received reach a total of $1,055.30. This more than two-thirds covers our present indebtedness. We would rejoice to get out of debt and then be able to finish before the winter months. We are expecting Brother Burton back in the next few days, and then we expect to be quite busy until winter in our tent and other work."

From W. M. Oakley, Nashville, Tenn., August 19: "Our meeting near Hurricane Bridge, in Madison County, Ala., of ten days' duration, closed at the water last night. Notwithstanding there were two other meetings in progress in the same neighborhood and much rain throughout the meeting to hinder, we had a good hearing from the beginning and the interest grew to the close, our last service being one of the best. The immediate results were six baptized and four restored. Brother J. D. Derryberry, in charge of the song service, assisted me greatly. Two came from the Baptists, and one sister who had previously gone with the Methodists returned to her 'first love.' I begin next Lord's day at Mandy's Chapel, Pegram (Route 2), Cheatham County, Tenn."

A sister writes from Portland, Tenn., as follows: "The meeting of the church of Christ at Portland, which was held under a tent in the park, with G. C. Brewer doing the preaching and Elam Derryberry leading in the song service, closed on Tuesday night, August 2, with twenty-three baptisms and four restorations. In many respects this was the greatest meeting in the history of the church here. The largest audiences that ever listened to any preacher throughout a series of sermons at this place greeted Brother Brewer each night. The attention was perfect. Brother Brewer's sermons along the lines of the fundamental principles of Christianity were strong, clear, forceful, and convincing. At the request of a goodly number of the brethren, he preached Friday evening on the Sabbath, and showed by many infallible proofs that the Sabbath was given to the Jewish nation. On Sunday night following, Elder H. M. Holister, president of the General Conference of the Seventh-Day Adventists of Tennessee, was present, and spoke an hour in response to the sermon mentioned above, but that he fell short in his effort to answer Brother Brewer's argument was seen by the audience even before Brother Brewer's withering reply of twenty minutes.

W. W. Freeman is in a meeting near Lafayette, Tenn.

Coleman Overby reports a good meeting in progress at Antioch, near Dresden, Tenn.

Change of address: W. D. Black, from Holdenville, Okla., to Ozona, Texas.

Charles L. Speir reports fifteen additions at Mellette, Okla. He is now at Webber's Falls, Okla.

John W. Hedges is in a meeting at Turnersville, Texas. He had seven additions at Post Oak, near Beaumont, Texas.

Brother Larimore preached for one week at Foster Street Church, this city, with fine results. Ten were baptized and two were restored.

F. L. Young reports five baptisms in a meeting at Jesse, Texas. He is now at Moore's Springs, about four miles from Paris. He is to begin a mission meeting at Toga on October 10.

J. H. King closed a fine meeting at Manchester, Okla., with twenty-one baptisms and sixteen restorations. He has some time for meetings in October and November. Address him at Hugo, Okla.

B. L. Douthitt held a ten-days' meeting at Marmaduke, Ark. Large crowds and good interest prevailed throughout the meeting. There were twelve additions. Ten of this number were grown people. Brother Douthitt is now at Walnut Ridge. The interest is good.

From Joe L. Netherland, Yuma, Tenn.: "The meeting at Fairview, near Milan, Tenn., closed with twenty-seven additions. Fourteen were baptized, several were restored, and some took membership. I am now in a meeting at Obion Chapel. Will leave next week to continue my work with the church at Miami, Fla."

From E. Gaston Collins, Algood, Tenn., August 20: "G. W. Graves closed the meeting at Smyrna, Tenn., on August 14. It was his sixth meeting with this church. It continued eleven days, with four baptisms as the visible results. I was with them most of the time. On August 14 I was at Livingston, Tenn., with only fair crowds."

The annual meeting of the congregation of the church of Christ will be held at Naish Springs, W. Va., beginning on Thursday night, September 1, and continuing over Lord's day. Those who intend to go by rail will please notify Noah Brothers, Willow, W. Va., that arrangements may be made for conveyance to the place of meeting.

Beginning on the fifth Sunday in July, Van A. Bradley was with the Christian Home congregation, in Houston County, Ala., eight days. This was a great meeting. The crowds were large and attention fine. Eight were baptized, one was restored, and three others decided to be simply Christians. Brother Bradley is now in a meeting at Benton, Ala.

From T. H. Kirkman, Newell, W. Va., August 15: "Our meeting at Watson is going along nicely, with one baptism to date. We began the meeting on the night of August 6, preached that night, Lord's-day afternoon and night, and Monday night, and on Tuesday night found the house locked; so we talked out in the open. The Board of Education opened the house for us Wednesday, and we have occupied it since, with a full house."

From Vernon Rozar, Watertown, Tenn., August 18: "The meeting at Commerce, four miles east of Watertown, closed last night, after eleven days' duration. Large crowds, excellent attention and behavior. All people were interested. One young lady and one man made the good confession and were baptized. The brethren said this was one of their greatest meetings. James Kidwill, of Watertown, led the song service. I have agreed, the Lord willing, to be with them again at the same time next year. I go from here to Nine Mile, in Bledsoe County."

From S. W. Bell, Sedalia, Mo., August 17: "The work in Central Missouri moves on slowly. Brother Lanier baptized another—a lady—Monday afternoon. I filled my regular appointment with the good people over near Slater, Mo., last Sunday. These good people have been aiding us more in our efforts in missionary work than any others. If we can get a few more who will stand by us, we can soon succeed in preaching the gospel throughout Central Missouri and maybe unto 'regions beyond.' Brother Lanier will soon have to leave us for his school work, but we hope to keep the work moving."

George W. Farmer writes from Tullahoma, Tenn., August 19: "The meeting with the church at Fairfield, Tenn., began on the first Lord's day of this month and closed at the water this morning, after running twelve days. Five young people obeyed the gospel, and we think much good otherwise was accomplished. There are many fine people at Fairfield, among whom are our beloved coworkers, Clyde Gleaves and R. E. Wright. Both of these brethren were with us in the latter part of the meeting and rendered valuable assistance. Other visiting preaching brethren were Will J. Cullum and R. E. Cuff. Thomas Nix led the singing. He is a fine coworker. I am to begin the meeting at Hoover's Grove, near Tullahoma, next Lord's day."

From C. M. Stubblefield, Paducah, Ky., August 16: "About September 15 Charley Taylor will leave here for Nashville, Tenn., to enter David Lipscomb College. We are rejoiced at his determination to finish his education and fit himself for more efficient service in the Master's vineyard, but we are pained at his separation from us. Some fifteen years ago Brother Taylor began preaching in Paducah and adjacent territory, and, for the most part, his entire time has been spent here. Knowing him, therefore, both as a humble Christian and a faithful preacher, it gives me pleasure to say that, should any congregation desire one to do the work of an evangelist, it will do well to confer with him. The churches in this section will be glad to recommend him."

J. W. Brents writes from Hartsville, Tenn., August 19: "I have just closed the meeting at Hartsville. I was reared in Middle Tennessee, but this was the first meeting in which I have assisted in this section of the State. While there were no additions, I feel that in many respects it was one of the best meetings of my life. Some of the best people in the world are members of this congregation. They are supporting two young ladies in the Fanning School, assisting the work in South Carolina and Mississippi, and helping the sick and helpless in their own community. My home was with W. G. Lauderdale, and I can never hope for any better one. Large crowds were in attendance throughout. C. R. Nichol held the last two meetings and is held in high esteem by all. I am to begin at Culleoka next Sunday."

I. B. Bradley writes: "I closed a fine meeting with the Clearview congregation, near Portland, Tenn., on August 12, with sixteen baptisms and six restorations; and after the services closed with three baptisms and I was ready to start to the train, one other brother who had not affiliated with the church for about a year voluntarily told me he was coming back to go to work with the congregation at once. The brethren think this was one of the greatest meetings they have ever had; that it did the church more good, in the way of practical lessons given to the church, than any meeting they have ever had. I am now (August 15) with the Antioch congregation, in Rutherford County, and the meeting starts off well. I go next to Lois, Tenn., for my third biennial meeting. I expect to be with the Charlotte Avenue Church, in Nashville, during the month of October, the Lord willing."

W. T. Beasley writes from Granite, Okla., August 14: "I held a meeting at Liberty, on the State-line road, in Henry County, Tenn, beginning on the second Sunday in July and continuing until the following Lord's day, with services day and night. There were no visible results. I went from there to Liberty, Greer County, Okla., where I began a meeting on the fourth Sunday. This meeting continued for two weeks, with services at night only, save on Sundays. Fifteen were baptized. The brethren there have 'a mind to work and treated me royally. I promised to be with them again next year. From there I went to Midway, Okla., and held a short meeting, beginning on the first Sunday night in August. One was baptized and one restored. I began a meeting on the Ozark Trail, about five miles west of Granite, this morning, and will be here over next Lord's day."

From T. B. Thompson, Lyles, Tenn., August 20: "I held a meeting from August 4 to August 12 at Calvert City, Ky., about sixteen miles north of Paducah. We had only two baptisms during the meeting, a man and his wife, both of whom had formerly sustained connection with denominations. This meeting was well attended from the very first, and both attendance and interest grew to the close. I found this to be a splendid young church. They are planning to employ a man in that section of the country to do the work of an evangelist, which is to be accomplished by the cooperation of four congregations. This work was established by Wylie Mathis, of Illinois, about five or six years ago, or possibly a little longer back. He has preached for the church monthly and held several meetings since the church was established. I have promised that in the event I can get a few days to visit my people in Paducah, I will drop down and hold another meeting for them next year."

TEXAS-OKLAHOMA DEPARTMENT

BY C. R. NICHOL.

All articles, reports, orders for Gospel Advocate, and books, from Texas and Oklahoma, should be sent to C. R. Nichol, Clifton, Texas.

From a Personal Letter.

BY C. R. N.

From one of my warmest friends I have the following: "How do you like the method of some brethren who close their protracted meetings by delivering a lecture on some popular subject in the largest church house in the town, when they will let them? Recently one of our preachers went to the Methodist church house and delivered a lecture the last Sunday night of the meeting. Will such a course permanently benefit the cause of Christ in a community?"

I am glad we have brethren with such splendid ability that they are heard gladly when they deliver a lecture on some theme which has to do with live issues pertaining to society and the State; but it does not smack loudly of a faithful presentation of the truth when, at the close of a series of sermons, a gospel preacher is invited to a sectarian house for a lecture.

The command of the Master is that we preach the gospel—it is the business of a gospel preacher to preach the gospel. The gospel must be preached for the salvation of people. In Paul's work as a preacher of the gospel he determined to know nothing more than "Christ, and him crucified." (1 Cor. 2: 2.) When he was invited to speak before the philosophers, he did not fail to preach the gospel. He was not so flattered by the invitation that he lost sight of his purpose in life—to preach the gospel. It may be that one can preach the full gospel and have the approval of sectarian churches; but it is not possible for me to do such, nor could the apostles. The gospel of Christ obeyed will result in the demolition of sectarian bodies, and to that end each faithful preacher of the gospel bends his efforts. When I hold a meeting, and the sectarians of the community indorse the sermons I have preached and then continue to be members and give their efforts to build up sectarian bodies, I will review the subject-matter of my sermons or question my ability to make clear the truth in my sermons. If one has preached the gospel, and can then have the entire town hear him deliver a lecture on some popular theme the last night, he may succeed in this way in leaving a "good taste" in the mouth of some of the people who otherwise might not have wished to hear him again, and in this way he may succeed in having a "return call" for a meeting. My experience has been that the last night of the meeting gives me the largest audience in the meeting, with interest at its highest point—people wishing to know what to do to become Christians. To me it would be a tragedy to spend the evening discussing some question which did not answer this question. To seek to please the people by a lecture at the close of the meeting smacks largely, to me, of a compromise.

Nehemiah met opposition when he worked to rebuild the walls of Jerusalem, and an effort was made to stay the work when he was invited by Sanballat and Geshem to cease work, at least temporarily, and meet them in some village of Ono for a conference. The reply is refreshing in the face of the method followed by some preachers today. Nehemiah replied: "I am doing a great work, so that I cannot come down: why should the work cease, while I leave it, and come down to you?"

The move which has even the slightest semblance toward a compromise with sectarianism will not benefit the cause of Christ.

I know a preacher who for several years faithfully preached the gospel. With an untiring zeal he sought to teach the people the truth, and warned them of the sinfulness of setarianism, and pointed out the error of the churches' wearing human names and subscribing to human creeds. In time his heart was filled with other matters than the simple gospel, he heard the words of flattery, and before him there danced the possibility of being hailed in each town he visited as some great one, with great audiences crowding to hear him, if only he would cease to preach "doctrine." He fell for the seductive methods of Satan and began to deliver sermonettes and lectures in which there was not enough gospel to save a soul—not enough gospel to identify him as a preacher. He stifled his conscience and for a time went to the bad morally. He came to himself—repentance was experienced by him—and to-day he preaches the gospel with more power than ever in his life. Show me the man who fills his heart with the word of God, and I will show you the man who has no time to throw bouquets at the false doctrine of sectarianism and will at every opportunity preach the gospel.

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God's Covenant With Abraham.

BY J. W. CHISM.

Am I asked which one? Permit me to say I did not know that God ever made but one covenant with Abraham. Yes, I am aware that men sometimes speak of the *three* covenants that God made with Abraham; but I confess that, after years of diligent search, I have never found but *one*.

"To the law and to the testimony: if they speak not according to this word, it is because there is no light in them." (Isa. 8: 20.) Well, here it is. In Gen. 12 we have *two promises*, not covenants. These two promises were made at different times, possibly fifteen years between them. Promise No. 1, I will call it for reference, is recorded in Gen. 12: 1-3: "In thee shall all families of the earth be blessed." Later, after that Abram had come into the land of Canaan, God made the second promise: "Unto thy seed will I give this land." (Gen. 12: 7.) Then, after Lot was separated from him, again God said: "For all the land which thou seest, to thee will I give it, and to thy seed forever." (Gen. 13: 14, 15.) In verse 16 we learn that the seed was not Christ, but the multiplicity of seed. Then, in Gen. 15: 18 it is said: "In the same day the Lord made a covenant with Abram, saying, Unto thy seed have I given this land." Note, please, each time before it was a *promise*, "I will;" but here it is a covenant, "I have." In Gen. 17 God brings up the same covenant, "The land wherein thou art a stranger, all the land of Canaan" (verse 8), and places circumcision as the token, or seal, of that covenant.

Note, please, in all this but one covenant was made, and that pertained to the land of Canaan. Note, too, that the promise to bless the families of earth in Abraham was not in connection with it, not one time. But promise No. 2 (Gen. 12: 7) is the promise on which the covenant was made, to carry out this promise. Now, Ps. 105: 8-11: "He hath remembered his covenant forever, the word which he commanded to a thousand generations. Which covenant he made with Abraham, and his oath unto Isaac; and confirmed the same unto Jacob for a law, and to Israel for an everlasting covenant: saying, Unto thee will I give the land of Canaan, the lot of your inheritance." This was the covenant made with Abraham. It was the same to Isaac (Gen. 26: 4), to Jacob (Gen. 35: 12), and to Israel, for an everlasting covenant. For full elucidation of this, see the book of Exodus. So the covenant that God made with Abraham was the conveyance of the land of Canaan, and was purely fleshly; it was not spiritual. But God had made a promise to Abram before he made the promise that became this covenant. What became of it?

Now turn to Gen. 22: 1-18. Here God puts Abraham's *faith* to the test. And when Abraham *obeyed*, then God

swore with an oath: "In thy seed shall all the nations of the earth be blessed." This was not then a covenant, but a promise, confirmed with an oath, that in some future time it would be done, the promise would be fulfilled. But do you say that Peter said it was a covenant in Acts 3: 25? Beg pardon, but the Greek word is "diatheekee," 3 pers. sing. aor. 2, indicative Mid. of "diatithemai," and means "to arrange, to assign, "and such like; also, "to appoint;" while it may mean to make a covenant, for that a covenant in making is an arrangement. Also the word means "to pledge." Then the covenant which God pledged to our fathers, saying: "In thy seed shall all the families of the earth be blessed." This was promise No. 1. Now, promise No. 2, the land, was made after this promise, but became a covenant before this one. Promise No. 1 became a covenant in Christ, and was never made a covenant with Abraham, nor any one else in Old Testament times.

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Giving.

BY J. M. DEVENY.

God's gift to us. "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." (John 3: 16.) Can the human mind conceive of a greater gift than this, embracing within it everlasting life? This has been called the "Golden Text of the Bible." Eternal life is also a gift, but a conditional gift, "through Jesus Christ our Lord," to "whosoever believeth in him," carrying with it the thought of obedience. "The gift of God is eternal life through Jesus Christ our Lord." (Rom. 6: 23.) Do we appreciate such boundless, matchless love? Can we by our imaginative faculties think of anything more to be desired than blissful, unending life? "God commendeth his love toward us, in that, while we were yet sinners, Christ died for us." (Rom. 5: 8.) And: "He became the author of eternal salvation unto all them that obey him." (See Heb. 5: 8, 9.)

Now, as so much has been done for us, what are we doing for others? Are we giving of our means to carry the message of salvation to others who have not learned the way of life? We can never make a gift so rich, so valuable, as the gifts above named; but in our sphere we can do all that our loving Heavenly Father requires of us.

How shall we give? We should give freely and cheerfully. "Every man according as he purposeth in his heart, so let him give; not grudgingly, or of necessity: for God loveth a cheeful giver." (2 Cor. 9: 7.) We should give with a willing heart. "For if there be first a willing mind, it is accepted according to that a man hath, and not according to that he hath not." (2 Cor. 8: 12.) Our beloved brother, Paul, made a mistake in not impressing more fully upon the minds of the Corinthian brethren the necessity of giving. Hear him: "For what is it wherein ye were inferior to other churches, except it be that I myself was not burdensome to you? forgive me this wrong." (2 Cor. 12: 13.) Have we not the gospel in its purity? Have we not the truth in its simplicity? Have we not exceeding great and precious promises? There is no clergy and laity with us; we are brethren, and we are all responsible to God for our giving. We live and walk by faith. Then, shall we be negligent in our duty of giving and sacrifices for the spread of the gospel, the salvation of men, the alleviation of suffering, and the glory of God?

But there are other ways of giving besides the giving of money. Jesus gave his life for us. Shall we not do something in a personal way for others? Can we not help to lift the fallen, support the weak, encourage the faint-hearted, and help those who are sick and in distress? Brother, sister, do we know of some one to-day who may need the ministration of a human hand? Then let us go where Jesus wants us to go, and let us use our hands to minister to their wants, thus doing what Jesus wants us to do. Money cannot take the place of personal service when personal service is most needed. "We love him, because he first loved us." (1 John 4: 19.) Let us, then, manifest our love for him in our service to others; and in the end may it not be said of us, "O ye of little faith." Brethren, think on these things. I fear that many of us are lacking. The King's business demands haste.

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Personal Notes.

C. R. Nichol is at Olney, Texas, with five baptized.

A. C. Huff baptized another lady at Manchaca, Texas, recently.

Lee P. Mansfield baptized two in a meeting near Spur, Texas.

R. F. Whitaker closed a meeting at Haskell, Okla., with five baptized.

K. C. Moser baptized four in a meeting at Calvin, Okla. Two restored.

T. W. Phillips closed a meeting at Clifton, Texas, with eleven baptisms.

John I. Reagan closed at Eulogy, Texas, with forty added from all sources.

The meeting at Lueders, Texas, resulted in nine baptisms. T. M. Carney was the preacher.

A. E. Freeman, in his twelfth meeting in Ralls, Texas, had baptized ten when last heard from.

Eight baptisms and one restoration in the meeting at Braggs, Okla. Elvin Bost was the preacher.

Elbert L. Cochran baptized thirteen in a meeting at Windom, Texas. There were five restorations.

U. R. Forest is with the church at Bangs, Texas, in a meeting, with thirty-three baptisms and several restoraticns.

W. F. Lemmons baptized four in a meeting in Clarksville, Ark. One of the number was an elderly lady who had been a Baptist.

The meeting at Calera, Okla., resulted in four baptisms and four others placing membership with the congregation. J. M. Harrel was the preacher.

J. S. Dunn assisted in the meeting at Rising Star, Texas. There were nineteen baptisms, one restored, and two placed membership with the congregation.

Early Arceneaux closed with the South Flores congregation, San Antonio, Texas, with thirty-seven additions to the congregation—twenty-five baptisms.

Horace Busby, evangelist, and Austin Taylor, song director, closed at DeSoto, Texas, with forty-three additions to the congregation, a number of whom were baptized. Seven were baptized the morning after the meeting closed.

J. Porter Wilhite closed at Wilmeth, Texas, with eighteen baptized. Brother Wilhite will be in Arkansas this fall, and may be had for more work than promised. Address him at Electra, Texas.

J. C. Foster, who labors with the congregation in Hillsboro, Texas, reports the work progressing splendidly. Recently he assisted in meetings at Woodbury and Irene, Texas, with nine baptisms.

J. A. Hudson, minister for the church in Oklahoma City, Okla., reports three added to the congregation at the services last Sunday; also, that the new building belonging to the congregation will be ready for occupancy in a few weeks.

Tice Elkins, Fort Worth, Texas, closed a fourteen-days' meeting with the Springtown congregation, thirty miles from Fort Worth, with sixty-four baptized and seven reclaimed. Ira Y. Rice led the singing for the meeting. Great crowds attended all the services.

J. S. Daugherty closed a meeting three miles east of Choice, Texas, with one baptized and the congregation strengthened and encouraged. He is now in a meeting at Newark, Tarrant County. He has September and October open for meetirgs. Address him at Kirbyville, Texas.

R. L. Ludlam, Jr., Tahlequah, Okla., says the church there has met for worship four times—just one month old. The services are held in the court room. On August 14 two leading business men left the denominations and came to be known as Christians only. J. B. Nelson has been called for a meeting to begin on the third Lord's day in September.

Mike M. Young reports a congregation established at Johnson's Chapel, Stonewall County, Texas. Two of the number were recently baptized by Brother Young. He also baptized four in the meeting at Starkey, Texas. At this place a congregation was established also. In the meeting at his home, Girard, Texas, Brother Young baptized seven.

GOSPEL ADVOCATE—FIFTY CENTS

We are using one page to apprise our readers of the very best offer we have been able to make for several years. We will send the GOSPEL ADVOCATE to new subscribers for the remainder of the year 1921 for the small sum of fifty cents.

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FIELD REPORTS

Fayetteville, Tenn., August 18.—Brother A. H. Rozar, of Fayetteville, held a meeting at Friendship Church, in Madison County, Ala., three miles east of Toney, in July, with seven baptisms. He then held an eight-days' meeting at Free Labor, in this county, preaching day and night, and had two additions.—W. J. McAlister.

Jackson, Miss., August 15.—Brother Will J. Cullum, of Nashville, Tenn., began a meeting with the church at Ridgeland on the fifth Lord's day in July and continued it for fifteen days. The interest was good, with the very best attention at each service. Brother Paul S. Pullias led the song services.—J. Roy Vaughn.

Amory, Miss., August 16.—Two persons were baptized in our meeting at Corinth, Wilson County, Tenn. I then went to Whitehouse, Ala., for my tenth annual meeting there. Thirteen were baptized. I will assist them in a meeting another year, if the Lord wills. I am now at old Christian Chapel, near Amory, with fine interest. I go next to Fairfield, Ala.—A. D. Dies.

Livingston, Tenn., Route 1, August 17.—Our meeting at Board Valley closed on Sunday, after eight days' duration. Five confessed their sins who were out of duty and two were baptized. I go next Sunday to Big Bottom, in Jackson County, to hold a meeting; thence to Stone; thence to Baxter to begin a meeting on the first Sunday in September; and from Baxter to Big Branch.—Willie Hunter.

Huntingdon, Tenn., August 14.—Brother Wilford Heflin, of Boaz, Ky., began a meeting at Poplar Springs, near Clarksburg, Tenn., on the first Lord's day in August and continued it till Friday afternoon, with two discourses each day. One young lady confessed her Savior and was baptized into the one body. The interest was good throughout the meeting. All seemed to enjoy Brother Heflin's preaching. —W. D. Roark.

Killen, Ala., August 18.—Brother E. C. Coffman, of Tennessee, closed a week's meeting at North Carolina Church last Saturday night, with thirteen baptized, seven restored, one from the Baptists, and one from the Methodists. Brother Coffman did his work well, and left the congregation much improved spiritually. He made many friends here. Brother E. O. Coffman, our old preacher, who has held six meetings for us in succession, came and preached one sermon.—G. W. Thigpen.

Lucy, Tenn., August 12.—I began a meeting at Cordova, Tenn., on the fourth Lord's day in July and closed it on the fifth Lord's day. One was baptized and one restored. The church seemed to be encouraged to do more for the Lord. My next meeting, at Solo, in Tipton County, Tenn., continued for six days and resulted in three baptisms and one restoration. My next meeting will be at Detroit, in Tipton County. On the fourth Lord's day in August I will begin a meeting at Gadberry, Ky.—Porter Norris.

McMinnville, Tenn., August 16.—I closed a meeting on Sunday night at Salem, near McMinnville. The crowds were large throughout the meeting and the interest the very best. Eighteen were baptized, one of whom was a woman eighty-two years old last Sunday. She met with the saints around the Lord's table on her eighty-second birthday for the first time. This was my second meeting with this congregation. I am to begin a meeting at Chapel Hill next Sunday. I will go to my old home county (Jackson) on the first of September to hold some meetings.—T. C. Fox.

Bear Creek, Ala., August 17.—I am now in a meeting at Hackleburg, Ala. We began last Saturday night and will continue until Friday night. We have had eleven additions, some from the Baptists. The interest is fine. I have have held two meetings before this one. The first was at Wiley Branch, near Haleyville. I baptized eleven and established a congregation there. They are meeting every Lord's day, and will soon have a new house ready to meet in. My next meeting was at the Kemp Schoolhouse, near Hamilton, and continued one week. Four were baptized, one being a man eighty-three years old. I will go back there for another meeting in October. My next meeting will be near Booneville, Miss.—W. R. Willcutt.

Weatherford, Texas, August 15.—The annual camp meeting at Nolanville, Texas, was a success. For thirty years this camp meeting has begun on Friday night before the first Sunday in August. This year there were the largest crowds I ever saw attend a gospel meeting. Five States were represented and many counties in Texas. Forty or more tents were pitched on the ground, each tent representing several persons. The crowds were large throughout. The preaching was done with earnestness and the people seemed to receive it with joy. Twenty were baptized and one was restored. Brother John McClish, of Smithwick, Texas, led the song service. Brother McClish and I will hold the Nolanville, camp meeting again next year. I begin at Goldtwaithe next Sunday, to run three Sundays.—E. S. Fitzgerald.

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The Witness of the Spirit.

BY WILL J. CULLUM.

This is a much-debated subject, and demands some serious thought. That the Spirit bears witness with our spirit is admitted by the religious world; but as to how this testimony is given has always been, and still is, a matter of much discussion. These differences can be eliminated if every one is willing to let God decide the question. This is a subject that is plainly taught in the holy word of God; and by avoiding extremes taken in order to sustain a theory, we can arrive at the truth on this subject.

One extreme usually begets another, and I believe that this is true in regard to the witness of the Spirit. One does not have to know much about the Bible teaching on this subject to know that he is wrong who claims and teaches that the Holy Spirit in some direct way operates independently of the word in the conversion of sinners. There are two kingdoms—viz., that of the world and the kingdom of God's dear Son. So long as one is out of Christ's kingdom, he is beyond question in the kingdom of the world, and cannot receive the Spirit. (John 14.) All spiritual blessings being in Christ (Eph. 1), it necessarily follows that there are no spiritual blessings to be enjoyed by one who is out of Christ.

But the question to settle is as to how the Spirit bears witness with our spirit that we are the children of God, as is stated in Paul's language to the Christians at Rome. (Rom. 8.) It is to be observed that the apostle says that "the Spirit itself beareth [present tense] witness with our spirit [Christians], that we are [present tense] the children of God." The apostle did not say in this connection that the Spirit had borne witness to our spirits what to do in order to become children of God, nor what we had done in becoming such. "There is one body, and one Spirit." This one body is the church. To be in the church is to be in Christ; and as all spiritual blessings are in Christ, the Spirit does not bear witness that one is a child of God until he is in Christ. But how? The body is the church; the church is the family of God; the family of God consists of the children of God; hence, the Spirit dwells in the children of God, and through them, and with their spirits, bears witness that they are the children of God. Peter shows clearly just how we become sons. (1 Pet. 1: 22, 23.) Paul tells us that because of being sons God gives us his Spirit. (Gal. 4: 6.) The apostles taught (Acts 5) that God gives the Spirit to them that obey him. Our spirits giving us natural life, the Holy Spirit giving the inner

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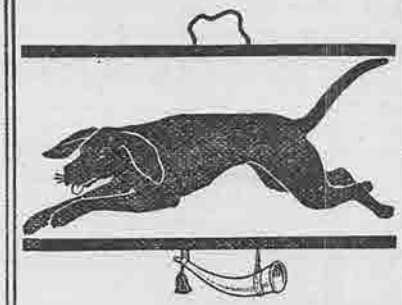

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man spiritual life, our every act in life being prompted by the condition of the inner man, the Spirit is bearing witness with our spirit, testifying or proving to the world what the will of God is, as we let our light shine before them. To my mind, there is no more convincing proof that we are children of God than the godly life of a child of God.

The Spirit beareth witness *with* our spirit, and not *to* our spirit. It appears to me that the word "to" is applicable, and not the word "with," if, as in the application often made by religious teachers, the Spirit says believe, repent, confess Christ, and be baptized, and in response we reply that we have done this. Is not this bearing witness what to do in order to become a child of God, or what we did in becoming a child of God, and not that we are the children of God?

I submit this for the consideration of all lovers of the truth, and not for controversy.

Mission Work in Cleveland, Ohio.

BY A. A. BUNNER.

During the hot part of the season—and this has been an extremely hot summer—and taking into the account my physical inability, I find the Public Square in this city the most effective point from which to do mission work. Men are generally idle or out of work, and all classes during the hot days and nights collect together on the Square and are willing to listen while you talk the gospel to them, and seem glad to hear and to accept good literature, such as papers and tracts; hence, when I am able for duty, I go there and try to talk to the people and hand out good papers and tracts to all classes who can read English—white and black, Americans and foreigners—who assemble there. While I have not been engaged in this kind of work here for any great length of time, and much of the time not able to work, I have as yet seen no visible results in the way of converts, still I believe much good will be the final outcome of the work. I have faith in it. Tracts are silent missionaries, and the word of the Lord does its work silently and effectively, and the kingdom of heaven cometh not with observation or outward show. Any disciple of the Lord who may desire to have fellowship in this work can send his fellowship to me. Send good tracts or money with which to buy them. Send anything that will help on the good work. Address A. A. Bunner, 1800 West Fifty-fourth Street, Cleveland, O.

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FIELD REPORTS

Alamo, Tenn., August 17.—I have just closed a splendid meeting at Tyner, Tenn. Three were restored and one came from the Baptists. I am in a meeting here at Alamo. The meeting starts off well.—H. M. Phillips.

Albertville, Ala., August 15.—The meeting at Bethel, in Limestone County, closed last night, with four baptized, two from the Baptists, and two restored. I am to begin a meeting at Delrose, Tenn., next Sunday.—R. N. Moody.

Tuscumbia, Ala., August 15.—I preached two sermons at Wheeler Station, yesterday, to large, attentive adiences. We have only two lady members of the church of Christ there. This is a good place for some mission work.—J. H. Morris.

Rogers, Ark., August 14.—John Taylor, of Henderson, Tenn., closed a meeting for us to-day. There were two baptisms. We were very much pleased with Brother Taylor. He preached the gospel with great power. He is to hold another meeting for us in October.—A. F. Warren.

Morrillton, Ark., August 17.—Brother S. L. Bradley and I have just closed a very successful meeting at Hattieville. Seven made the confession and were baptized. Brother Bradley did a great work in the meeting. Several brethren and sisters from Morrillton attended and rendered valuable service.—Z. D. Barber.

Sparta, Tenn, August 16.—I am at this writing near Sparta, at Finley, in my third meeting in White County. I began here Sunday. The first meeting was at Hopewell, with four restored: the second one was at Cherry Creek, with three restored and five baptized. When we close here, I go near McMinnville.—J. Clifford Murphy.

Bardwell, Ky., August 16.—On August 14 I closed an eight-days' meeting with Bethany Church, near Trenton, Tenn., with nineteen additions—sixteen by baptism and three restored. This was my second meeting with them. We had large crowds throughout the meeting. The singing by home forces was fine. I have promised to return next year for a meeting.—Joe Ratcliffe.

Steens, Miss., August 17.—The seven-days' meeting at Millport, Ala., closed last Saturday night. Four were baptized. I came to this place on Sunday morning, to remain five days. The interest is growing, but the meeting will have to close too soon, as I must begin at Corinth, Ark., next Lord's day. This will be my seventh meeting with these good people. —R. L. Whiteside.

Tipton, Okla., August 10.—I closed my third meeting at Spaulding, Okla., on Sunday night, with thirty-two additions—twenty-six by baptism. It was a fine, successful meeting. I began here at Tipton last night, with a large crowd to begin with, and the finest, largest, most commodious church house I have ever preached in. Brother Frank Grammar, who is conducting a singing normal here, will lead the singing.—Will W. Slater.

Nile, Miss., August 15.—Brother H. C. Harris and I are here in a good meeting. Large crowds and fine interest, and one confession to date. This is a fine field. We had two calls yesterday for meetings near here. I will get to one of them next Sunday; Brother Harris will stay here. I go next to Cleveland. Brother Andrew Perry is at Sturgis. I am very glad to have these good preachers with me in this mission work.—H. D. Jeffcoat.

Taft, Fla., August 14.—The cause of the Master here is growing and our audiences are increasing. Some are coming from Orlando, eight miles, and some from Sanford, thirty miles. The brethren are helping me to sound out the word. I have canceled three meetings in Texas on account of distance, and can accept meetings closer home for September and October. Will go anywhere, to congregations or mission points or destitute places where there is one Christian that will take care of me. Address me at Taft, Fla., Box 53.—G. B. Lambright.

Montgomery, Ala., August 16.—I have just closed a fine meeting at Greenville, Ala., county seat of Butler County. This was one of the best meetings I have held this year. The interest was good from the beginning. The members did what they could to make the meeting a success. Sixteen were added to the local congregation —ten by baptism, five by relation, and one restored to his "first love." Brother C. A. Buffington labors with this congregation, and assisted me in many ways. The Lord willing, I shall assist them in a meeting next year.— J. H. Hines.

Rogersville, Ala., August 16.—Brother H. Leo Boles recetly closed one of the best meetings that has ever been conducted at this place. The preaching was of the highest order and was greatly appreciated by all. There were ten baptisms and four restorations. I began a meeting at Pleasant Valley, near this place, the day the meeting closed here, and continued it six days. There were ten additions by primary obedience and one by statement. The work in this part of the Lord's vineyard is moving on very successfully. I am now in a meeting at Oliver, two miles from Rogersville. —Thornton Crews.

Hickory Flat, Miss., August 17.—On last Sunday I closed an eight-days'

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meeting at Quiver Chapel, near Ruleville, Miss., with twenty-five additions. From Ruleville I went to Tupelo for a short meeting. I am now in a meeting at Hickory Flat, with four additions to date. Only a short time ago the "digressives" regarded Hickory Flat as one of their strong points in the State, but now the organ is out of the house and the congregation is in no way connected with the State Board. O that we had more preachers in the State! There are many churches here that have become tired of innovations and need some one to help them to get away from them.—J. P. Lowrey.

Fort Worth, Texas, August 16.—Austin Taylor and I closed our meeting with the Itasca congregation last Sunday night. The finest interest continued throughout. About fifty were added from all sources through the meeting. We spent the fifth Sunday in July at Desoto, with forty-four added as the visible result. There has been an average of one hundred added from all sources each month since March in my meetings. The cause is prospering in Texas this year. People seem anxious to hear the plain 'gospel story.' We are to spend the next few days in the Hillsboro camp meeting, and go to Midlothian for the last two Sundays in this month.—Horace W. Busby.

Texarkana, Ark., August 15.—Six additions were the fruits of yesterday's labor with the local Central congregation—one restored and one baptism locally; two restored and two baptisms at Boyd mission point. My work with this congregation expires at the close of this month. I am accepting work at Sinton, Texas, in order to try that climate in trying to relieve throat and nose trouble. I expect to be back in Texarkana by spring, fully equipped for greater battles in Jesus' name. The sacrifices and untiring efforts of the Central congregation are certainly commendable and praiseworthy; the fruits of their labor are manifest on every hand. —J. E. Wainwright.

Flint, Mich, August 15.—The church of Christ at 1433 Mabel Avenue, this city, is now moving along nicely, after a genuine house-cleaning. Upon report of some of the members, Brother Newman, Brother Laster, and I made an investigation which resulted in many things being brought to light which had been kept secret for the past two and one-half years. Then by the preaching of some discourses on Christian living, the coöperation of the few that had remained faithful, and the strength that God gave us, we succeeded in getting the sin removed from among us. We are looking forward to a protracted meeting to begin on the first Lord's day in September, the preaching to be done by me.—C. B. Thomas.

Dyersburg, Tenn., August 6.—Leaving New Smyrna, Fla., I went to Palatka, Fla., where I met a consecrated band of disciples, whom I hope to meet again. From Palatka I went to Trenton, Fla., where I was received by Brother Milton and his family, and preached one time. Next I went to Perry, Fla., and began a meeting, which was almost rained out. I then went to Coffeeville, Ala., where we had a very good meeting. From there I went to Alamo, Tenn., where I was met by Brother D. W. Cook, who carried me to his home and treated me with genuine brotherly love. While at Brother Cook's I preached some at Cairo, where I preached fourteen years ago. I am now at the home of Brother Bob Fuller, near Dyersburg. I will be glad to hear from any congregation that wants a meeting. Address me at Dyersburg, Tenn.—G. W. Jarrett.

Rock Island, Tenn., Route 1, August 13.—Brother E. D. Martin began a meeting with the church at Eureka, in this (Warren) county, on the last Lord's day in July, which closed at the water's edge on Monday, August 8. Eleven were added. This was a glorious meeting, the first in our new church house, which was paid for without appeals through the papers, though we are few in number and not wealthy by any means. Our immediate neighbors helped us liberally, including brethren and sisters and friends in McMinnville. Ours is a young congregation, little more than a mission point, surrounded by strong opposition. We are to have another meeting in September, the preaching to be done by Brother E. Gaston Collins, of Algood, Tenn. The elders of our congregation are R. L. Barnett and L. T. Hutcheson; deacons, Charles Hillis and H. J. Davis. Brother Hillis has been conducting a Sunday school and Lord's-day worship at Lone Poplar, and Brother Davis has been conducting Sunday school and Lord's-day worship at High Top, at both of which places there are a few Christians. We are proud of these young men and their work.—L. T. Hutcheson.

Monticello, Ky., August 13.—Our meeting at Mullintown resulted in five being baptized and the church set in scriptural order, and they have been working faithfully since. The Monticello meeting closed with one being baptized and one coming to "us" from the Christian Church. The Monticello church is in fine working condition. I held a two-weeks' tent meeting in Piny Woods, in Clinton County. Prejudice ran high, six tent ropes were cut, the tent and chairs were spit upon, there was some rough talking and swearing indulged in by some, threats were made, and many pistol shots were heard just behind the preacher; but the preacher slashed away with the "sword of the Spirit," refusing to be pulled into a word battle. Much prejudice was broken down and many people expressed their desire to become disciples as soon as they could "bring forth fruits meet for repentance." Brother O. F. Shearer and I have just closed a good meeting at Cooper, which resulted in three being baptized and a church of about fifteen or twenty set to work. I am to begin at Stop to-night. The outlook for the cause is very bright. All of the churches of Christ in the county are at peace and working.—J. L. Hines.

We enter heaven by a spiritual act, not by a natural act. We begin heaven here on earth, not by taking a journey from this world up through the air, but by taking a journey from that state of mind which is at enmity against God to that of humble, loyal, loving obedience to Christ.—Selected.

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Notes From West Virginia.

BY F. P. FONNER.

I am not quite so well as I was when I wrote last. I am not doing so much work on account of physical weakness. This is bad for me and the people. The "Holy Rollers" and the "Evening Lights" are doing much harm in this section. This is the worst delusion that ever struck East Buffalo or any other town. They have a tent here now, and they are continually poisoning the minds of the people against the truth of God. I need leaflets and tracts in order to counteract these evil influences; and as I cannot pay for literature, I wish my friends would supply my needs along these lines. Please send me any leaflet, tract, or book that can be used for this purpose. It would not hurt some professed Christians to order a supply sent to me from some one of our printing houses. Who will do this? Please supply me with the weapons of war. I am now a wounded soldier, but, like Leonidas and his three hundred deathless Spartans, I will fight until the final end comes. Please do not underrate my courage and devotion to the cause of truth. It is only the body that is weak. East Buffalo needs a few more earnest, devoted Christian families to help spread the word of God among the people. East Buffalo is an addition to old Buffalo, and has the advantage of having access to the new church house recently built. A blacksmith and general repair man would do well in this end of town. We actually need a Christian merchant and a Christian physician here whose families are devoted Christians. Either one of these would do well from the start. We also need an evangelist to preach in near-by cities, towns, and villages; but it will be mainly at his own expense, unless we can interest the churches of Christ elsewhere in such work. Perhaps some really devoted young married man can arrange with other congregations for at least a partial support. If so, please write me. Any one interested in these matters should address me at Buffalo, W. Va., Box 81. There are some good, cheap houses for sale here now. I am not a land agent; I have nothing to sell; but I can help my brethren to find locations. I am deeply interested in the true cause of Christ in the Kanawha Valley. I would be glad to hear from all my friends.

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Lodges and the Church.

BY R. A. CRAIG.

Never have true gospel preachers felt the need of defending the church as keenly as they feel it to-day. Temporal organizations, with their great numbers and wealth, offer inducements to church members which are hard to resist, and, as a result, many members of the church are devoting their time and influence to these man-made institutions. Many brethren, even preachers, are being caught in the meshes of these orders, all because they think it gives them prestige and a high standing with the world. It is very difficult to earnestly contend for the faith without offending some lodge member.

Not long ago, in a meeting, as is my custom, I delivered several discourses on the church. One night a brother became offended, got desperately mad, and refused to attend services any longer, all because I had defended the church against all man-made orders. We happened to look that brother's record up, and found that in one year he contributed twenty-five cents to the church and twenty-five dollars to the lodge.

One Sunday morning I delivered an address to a very large audience. In that address I defended the church, which I love, against all man-made orders. A certain brother left in the midst of the discourse, refusing to take the Lord's Supper—mad at the preacher, mad at Jesus.

I visited two prominent professional men, members of the church, and invited them to help us in our effort to plant the cause of Christ in a certain town—their home town. So far they have failed to assist us in any way; but one of these brethren is popular in his lodge and keeps his dues paid up. I only pray that in some way their eyes may be opened.

Brethren, how much lighter the load would be, if we all would do the Master's will! There is only one passage of scripture needed to put the exponent of the temporal institutions to flight—namely: "Whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by him." (Col. 3: 17.) All that we do should be done by the authority of Jesus. He has authorized us to do good in the church; and there is no other institution through which to glorify his name. My brother, why are you a lodge member? Is there something peculiarly good in the lodge that cannot be found in the church? Does your lodge give you a higher standing than the church? I would like to see every brother who has departed from the cause to work in the lodges return to his Father's house, where there is plenty and to spare. Brethren, think on these things. Every hour of my time that I spend doing good, I want to spend in the church which Christ purchased with his own blood.

Persuasion.

Vilification and abuse of anybody may have a place in the proclamation of the word of God, but it is not a large nor important one. It requires a discriminating mind and a loving heart to condemn the sin and yet embrace the sinner. Those who cannot do so, however, are not great soul winners. As a basis and background for preaching the love of God, the doctrine of sin must be proclaimed without fear or favor, but an appeal does not rest there—it goes on to announce the love of God as the final compelling motive. People are not dragged into the kingdom of God, and unsaved men naturally revolt against the veiled force that lies in unrestrained and wholesale abuse. Men must be drawn; and Jesus said that if he be lifted up, he would draw all men to him. If that does not work, nothing else will; if that is not true, nothing else is.—Selected.

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The Oilton Meeting.

BY W. L. OLIPHANT.

About three months ago I received a letter from a brother at Oilton, Okla., asking me to visit his town and see if arrangements could be made to hold a mission meeting there. I visited the town and preached two sermons. I found the people anxious to hear the pure gospel. My time for the year was already taken, but I made arrangements with another preacher to hold a meeting I had booked for July. On July 8 I arrived in Oilton. I found the tent up and everything ready to begin the meeting. The crowd was large from the start. The "Holiness" folks were in a tent meeting when we began. We had carnivals, free shows, and almost everything of that nature to fight; yet we took the crowds. Brother L. F. Martin, of Elk City, arrived about the third day of the meeting and took charge of the song service. The crowds continued to grow till the close. The meeting continued nineteen days. The town was stirred as never before. Seventy-six souls were added, between forty and fifty of them by baptism. Money was raised to build a nice, little church house. Good corner lots, three blocks from the main street, were purchased, and building material was being placed on the ground when we left. The house will be ready for use in less than a month. Money was also raised to support a preacher full time for a year. The next proposition is to find a suitable man for the place. If no one else can be found, I shall work with them some myself, rather than see our labors lost. Some of those accepting the truth were among the vilest of the oil fields, while some were from the most influential class in the town. Quite a number of the leading members of the Methodist and Baptist churches became obedient to the faith. The Baptist pastor was heard to say that he had lost some of his very best members. The little band of not more than a score of brethren who had been meeting from house to house are now rejoicing that they can be associated with a live congregation of more than a hundred members. We are expecting great things from Oilton. Many old congregations could profit by the example set by these babes in Christ. It took us only about ten minutes to raise the salary for a preacher. The Fairview congregation fellowshiped us to the extent of about one hundred and thirty-five dollars. The remainder of the money to support the meeting, build the house, and hire a preacher was raised in and around Oilton. Brother Martin did his work well, and I learned to love him very dearly.

It is said of Handel that, while composing the oratorio of the Messiah, he was frequently found in tears, and that one day, while sobbing bitterly, it was found that the words which had broken down his spirit were these three words of the prophet Isaiah: "He was despised."—Selected.

A Call to Repentance.

Our leaders are now getting afraid of declaring the whole counsel of God for fear of offending the "sects." The same spirit is sweeping over us that caused the separation of the digressive "Christian Church" from the one body. The devil laughs and rejoices in the meantime, while from our pulpit and press the doctrine that "we should preach the gospel and let the systems of error alone" is being proclaimed. All who will unite with me in a season of fasting and prayer that God may grant us recovery from this awful snare of Satan, before the brotherhood has apostatized beyond recovery, are urged to write me at once. Robert R. Hull, Spearfish, South Dakota.

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Just Common Humanity.

The very serious trouble with most people is that they are human, like ourselves. They react in the same way under the same stresses. They also want sympathy, and are looking for a friend. They, too, heartily enjoy being appreciated or at least understood. Burdens that are heavy for us are heavy for them. It is as easy for them to watch other people at work as it is for us. They, likewise, enjoy picnics and parades.—Exchange.

Despondency is not a state of humility. On the contrary, it is the vexation and despair of a cowardly pride; nothing is worse. Whether we stumble or whether we fall, we must only think of rising again and going on in our course.—Fenelon.

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A GREATER VISION—INWARD, OUTWARD, UPWARD

SPECIAL NUMBER OF

Gospel Advocate

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"IN THY LIGHT SHALL WE SEE LIGHT." (Psalm 36: 9.)

Contributors Write Concerning Visions

Broader Conception of Duty.—L. L. Brigance.

I like the title of this special number. It strikes the keynote. It is just what we need—"a greater vision" of the Christian religion. We have altogether too small a conception of Christianity. It means too little to all of us, and especially to some of us. With so many who profess to follow Jesus, Christianity is not the supreme business of life, but only an incidental matter. The successful management of our human and temporal affairs—making a living, having a beautiful home, the acquisition of wealth, enjoyment of the pleasures of this life, rising in our profession, and a hundred other desires and ambitions—these are the chief concerns of life with us, while living the Christian life and going to heaven when we die are subordinate matters. We need to reverse our whole scheme of life. Fearing God and keeping his commandments, doing our duty, seeking first the kingdom of God, and going to heaven should be the chief business of life and all other things subordinate thereto.

But, to be more specific, I want to mention some particular respects in which our vision should be enlarged.

First, our interest in the cause of Christ has been too limited and local. We have not been able to see beyond the limits of our own immediate vicinity. Outside of the home congregation many seem not to be concerned for the progress of the gospel. Christianity is age-long and world-wide in its relation to mankind. It embraces all the tongues, tribes, and races of men. There is "neither Greek nor Jew, circumcision nor uncircumcision, Barbarian, Scythian, bond nor free." Wherever there are human beings "on all the face of the earth," there are souls to save; and unless we are interested in them and their salvation, our conception of the religion of Christ is entirely too small. We must be interested in planting the truth and establishing the cause in the adjoining counties and States as well as in our own. Some one said that "the limits of Christ's love have been so far-flung that no human being could ever travel beyond them." Our interest in the salvation of men should be just as wide as the love of Christ.

In our own beloved land there are hundreds of counties and many entire States where not a single church after the New Testament pattern is to be found. Why does this condition exist? Is it not because our conception of duty has been too small? Do you not think that if the "zeal of God's house had eaten us up," these desert places would have bloomed and blossomed as the rose long before this? Do you not believe that churches of Christ would have dotted the hills and valleys, the mountains and plains of this great country of ours as the "stars that tremble on the brow of night," if our missionary zeal had been as great as it ought to be? O, that we may have a "greater vision" of our duty in spreading the gospel over the earth!

Another instance of the narrowness of our vision is seen in the matter of providing educational facilities for our children, homes for orphans and also for the aged and infirm, and hospitals for the sick.

We are told that if we "train up a child in the way he should go, when he is old he will not depart from it." Again, parents are taught to "bring up their children in the nurture and admonition of the Lord." It is surely the duty of parents to the extent of their ability to give their children the right kind of education. But what is the right kind of education? Nothing short of a symmetrical development of body, mind, and soul—the physical, mental, and spiritual nature. State, sectarian, and private institutions provide the physical and mental training, perhaps, as well as any; but what about the moral and spiritual? To say the least of it, the latter is surely as important as the former—I think far more so. What about those schools that give little or no attention to it? Had it ever occurred to you that our children spend forty or fifty hours per week in the study of those branches designed to develop the body and mind, and perhaps one hour on Sunday to that which develops the spirit? Not only do our secular institutions fail to provide for the moral and spiritual development of the young, but in many instances they poison their minds with infidelity and wreck their faith in the Bible. A good, Christian doctor told me recently that he spent three thousand dollars putting one of his boys through college, and now he would gladly give much more than that if he could get out of him what they put into him. I could give you the names of boys and girls who were faithful and true to the "old Book" and the church before going off to college, and who came back with their faith in the Bible shaken and their interest in the church destroyed. It is a fact beyond dispute that the majority of the teachers in our higher State and private schools are destructive higher critics, infidels, and atheists, and many of them are active and aggressive in teaching these doctrines to the young. Personally, I would rather have my children grow up in ignorance and believe in God and his word, and be a Christian, than to have all the intellectual culture the world can bestow and be a skeptic or an infidel. Christian parents, you are responsible to God and to your children for the way you bring them up, and it is high time you were awaking to the dangers to which you are exposing them. What is the remedy for this dangerous situation? To build and maintain schools and colleges of our own in which none but Christian teachers are employed and wherein the Bible is taught along with secular subjects.

Not only do we need such schools for the proper education of our own children, but we need them for the training and preparation of young men to preach the gospel. Think of the great good such schools have already done and of how much greater good they can do in the future if they receive the proper support! We need a much broader conception of our duty in furnishing the means with which to build, equip, and maintain such schools.

It is a part of "pure religion and undefiled before God and the Father" to "visit the fatherless and widows in their affliction." We are taught over and over again to feed the hungry, clothe the naked, help the poor, minister to the sick, etc. We are not told just how this is to be done; and perhaps there is no better way to do a part of it, at least, than by building and maintaining orphanages for helpless and dependent children, homes for the dependent aged and infirm, and hospitals for the sick and afflicted. But think how little of it we have done! Among all the churches of Christ throughout the world, I know of not more than eight or ten schools, all of which are small and poorly equipped, about three orphanages in the same condition, not a single home for the old, helpless, and infirm, and not a hospital for the sick. Surely we need "a greater vision" of our duty along these lines.

Finally, before it is ever possible to carry out the great and important work indicated above, we *must* have a broader, higher, and deeper conception of our duty in a financial way. We have been entirely too penurious, niggardly, and selfish in the matter of giving. The Lord has blessed us with the good things of this life—its comforts and its luxuries—and then we have doled out a miserable

pittance to him. We have given dimes when it ought to have been dollars. Like the Jews of old, we have robbed God. Christians are citizens of two governments—the State or civil government and the kingdom of heaven. To which one of these do they owe most? Which one of them brings the greater blessings? Jesus said: "Render unto Cæsar [the civil government] the things that are Cæsar's, and unto God the things that are God's." Unto which one of these governments do we contribute the most? If Christians would only give as much to the cause of Christ as they pay taxes, then would the money question become one of the least instead of one of the greatest. The church will never be doing its duty until every member is giving regularly and systematically a per cent of his income great enough to meet God's approval. Just what per cent that is, the Bible does not say. God demanded at least ten per cent of the Jews. Can any one show why Christians should give less?

All the things mentioned above can be done as individual Christians and as churches without a hint of sectarianism or unscriptural organizations. But it is one thing to talk about it and quite another to do it. "Ye know these things, happy are ye if ye do them."

May the Lord give us "a greater vision" of our duty and help us to do it.

Looking Forward.—C. E. Holt.

One of the terse and true sayings of Israel's wisest king is: "Where there is no vision, the people perish." (Prov. 29: 18.)

A nation without definite ideas and ideals; without a vision into the future; without care or concern for unborn generations; without principles of government which will grasp and hold and apply and assimilate every instrumentality and opportunity which naturally arises under new and improved conditions—such a nation will soon find itself in a state of disintegration and decay, which will eventuate in its complete downfall and destruction.

When a nation ceases to be a factor in the progress and betterment of its subjects along all lines of utilitarianism and humanitarianism, along the lines of philanthropy and reciprocity which tend to the building up of all the interests thereof, along the lines of equity and justice to all classes of its citizens, it will lose its hold upon, and its power over, the people which compose it.

In a very important sense the same is true of the kingdom of God on earth. The churches of Christ, as such, have a mission not only unique, but of transcendent importance to not only the present generation, but to all generations yet to be. In the providence of God, as I verily believe, we came into the religious arena at the right time to save what is called Protestantism from itself. The great body of professed Christians which stood for the Bible—the sixty-six books of the Old and New Testaments—as the highest authority in the government of the body ecclesiastic and of the personal conduct of the individuals composing that body were rapidly destroying themselves by divisions growing out of unreasonable and unprofitable opinions which they exalted into conditions of salvation and of Christian friendship and fellowship in the work of the Lord. These conditions were deplored by Protestants and enjoyed by Romanists.

In the beginning of the nineteenth century the true Israel had a new birth and a new vision. With hearts aching and bleeding over the desolation of Zion caused by unholy dissensions and disgraceful disruptions, they threw themselves into the "gaps" of the confused and scattered forces and raised the flag of war and also the flag of peace. They raised the flag of war as regards making the opinions of men, whether in councils assembled or otherwise promulgated, tests of fellowship, rules of faith and conduct, or conditions of salvation. They raised the flag of peace in that they unfurled to the world the emblem of all truth and the insignia of all Christian perfection—namely, the Lordship and Kingship of Jesus, the Christ of God and the only hope of the world.

I say those men had a vision, a wonderful vision—a vision sublime coupled with a purpose true and noble and with motives pure and grand. Nothing sectarian, nothing of a partisan nature in this. Every item of faith and work and worship in the divine machinery is placed upon the highest plane of loyalty and love to God, and upon the highest and purest principles of philanthropy and good will toward mankind. It gave to the world a new view of Christianity. It was not a new Christianity, but the real and true Christianity of the apostolic age. It was the blood-sealed and Spirit-revealed Christianity of the New Testament, which had been buried in the débris of the wreckage caused by the "man of sin," whose seeds of discord and apostasy were sown in Paul's day. Paul said: "The mystery of iniquity doth already work." (2 Thess. 2: 7.)

While the protests against Rome were righteous and were to be encouraged, still there were elements of weakness which rendered nugatory many of the principles which otherwise would have been powerful in their operations in restoring primitive Christianity.

First, there was an open declaration of independence for religious liberty in the free and untrammeled translation and reading of the sacred Scriptures; but there was also a determination on the part of the leaders to force their interpretations of the Scriptures upon the people. There was a period of what we might appropriately style "crystallization"—crystallizing around certain opinions as to what gospel truths should be stressed. Thus we had many human formularies thrust upon the people. Denominationalism as a result flourished, while the very principle upon which Protestantism was founded suffered severely. As already stated, it was at this period of religious revolutions that a number of men of faith and courage sublime, men of vision clear and strong, and men of learning, many of them, came to the rescue. The slogan of Protestantism was: "The Bible, and the Bible alone." But these same people had, in a large measure, supplanted the Bible with the decrees of councils and conventions of uninspired men.

Now began the work of religious constructiveness. Gradually the gospel message was relieved of the human excrescences with which it had been burdened and darkened for years. The light of the gospel began to shine as it had not shone for many centuries. The slogan, "Back to Jerusalem," was heard throughout the land. The work made unparalleled progress. Thousands of people threw off the shackles of denominationalism and came out into the full-orbed light of truth divine. All truth by the different religious bodies held was accepted, and all errors by them held was as promptly and as fully rejected.

It was not, and is not, the purpose of those who launched this great work, and those upon whom the task and responsibility of its continued propagation rests at the present time, to make another denomination. Not this, but to restore, in its fullness, the church of the apostolic age.

About the human instrumentalities that should be used in the execution of God's revealed will in evangelizing the world grave differences have arisen, and many of these are serious handicaps to the progress of the work. We should not, and we *must* not, allow these differences to become so prominent that the truth to be preached will be overshadowed and thus made to suffer thereby.

Every religious paper and every school among us should have one great vision—viz., the complete triumph of New Testament Christianity. Everything in which we engage

should be made contributory thereto. Men may prove recreant, unfaithful, and untrue, but the principles of the "restoration movement" will never die.

There has not been a time since the Restoration was first launched that we were in greater danger of losing our vision. We must not crystallize. "Speak unto the children of Israel, that they go forward." (Ex. 14: 15.)

A Vision of Opportunity.—Annie C. Tuggle.

It would in some measure relieve me of a heavy burden if I could even in a slight degree feel myself worthy of the honor which the Gospel Advocate staff confers upon me by allowing a humble representative of my race to write an article on "The Negro's Need—A Vision of Opportunity;" for the negro, to a great extent, is yet in darkness spiritually and ignorant of the word of God.

It is impossible to estimate the far-reaching good that has been made possible through the kindly generosity of the white race in helping the black; and, judging from the standard that the truest test of the civilization of a race is a desire to assist the unfortunate, the white race, as a whole, has reason to feel proud of what it has done in helping to educate the negro intellectually and along industrial lines. Fisk University, Tuskegee Normal Institute, Tennessee State Normal, and other similar institutions of learning stand out as a memorial of the love and sympathy the one race has for the other. But this sort of training alone—of the head and hand—is not sufficient. The negro still stands outside the ark of safety, unprepared to meet his God, without even a knowledge of the teaching of Christ or what the Lord requires of him to inherit eternal life. Truly, there is an unlimited opportunity for those of the more fortunate race to help the negro by having God's word sounded out to him in its purity, which teaches him that, denying ungodliness and worldly lust, he should live soberly, righteously, and godly in this present world. When this is done, the prison bars will be less needed and the visitations of the mob will not be so frequent.

I do not wish to convey the idea that industrial training is not essential to the progress of my race, for I believe we are to reach our highest development by habits of thrift and economy and by way of industrial education; but an education that does not transform life and character into the likeness of the Son of God and instill into the mind the principles of justice and right is not profitable to any people seeking to please God and to better his country. The negro's heart needs training now, for out of it are the issues of life, and he does not even know it. Indeed, there is an excellent opportunity to prepare him for this life and the life to come by having the gospel (God's power to save) preached unto him.

Let every congregation of the church of Christ lend a helping hand in this great work, as those of Nashville, Birmingham, Henderson, Louisville, and others have done, and you will have a better community, a better State, and a better country.

Mistakes Are Stepping Stones.—Clara Cox Epperson.

It seems to me that the vision that can see beyond the mistakes, the disappointments, the sins, and the sorrows of this world, with the clear sight of faith, into the better world that lies beyond this, is truly the greater vision.

To be able to see that the mistakes of life are but the stepping-stones pushed aside for the time being by the stumbling feet of seeming failure; the disappointments, but the clouds so dark and gray that obscure the silver lining underneath; the sins, but the tests and trials of the soul that by being conquered bring forth that soul as from a furnace of living fire, purified by desires conquered and strengthened by temptations overcome; and the sorrows, only the mellowing influence on the heart, softening it and making it more humble, more sympathetic with another's woe, more understanding of another's grief—to be able thus to see all the dark passages of life clearly is, indeed, the greater, nobler, purer vision of God and his wondrous ways. 'Tis thus we reach the plains upon the hilltops of higher, greater vision; and far away beyond the hill crest we shall not only find the plains of peace, but as we look back over life and see God's unseen hand guiding through all the storms and stress of an unsatisfactory life, we will realize that we have reached the resting place of the Christian philosophers of old, who could with the truer, greater vision see through the mists enveloping the valley of shadow left behind in the past, then, turning toward the sunset of life and the setting of many dear, cherished hopes, could pierce beyond the veil that intervenes between that fair city and exclaim with faith: "God is in his heaven, and all is well with the world."

To be able to say,

> "Know well, my soul, God's hand controls
> Whate'er thou fearest;
> Round him in calmest music rolls
> Whate'er thou hearest.
> What to thee is shadow, to him is day,
> And the end he knoweth,
> And not as a blind and aimless way
> The spirit goeth"—

is an example of the greater vision. And only through the greater vision can one rejoice in everything as the days go by—the days of rain and the days of pain, the days of loss and the days of gain.

> "Yes, the new days come and the old days go,
> And I the while rejoice;
> For now 'tis the rose, and now 'tis the snow,
> And now a sweet bird voice;
> And now 'tis the heart of all that is sweet,
> And then the shade of care;
> And then 'tis a pain like the lightning fleet,
> And then God's glory there."

Even our blasted hopes may prove our gain; so

> "Count not loss the hopes that fall,
> Like leaves in autumn, one by one;
> Nor dream the light is vanished all
> As the dark, dreary night moves on.
> You shall know at last that loss was gain;
> That through the weary, toilsome way,
> As you saw the stars in your life sky wane,
> The night was leading to heavenly day."

When we can see with greater vision, we will find also sweet places along the ways our feet must tread, in crowded highways or in quiet byways;

> "For, looking backward through the year
> Along the way my feet have pressed,
> I see sweet places everywhere—
> Sweet places where my soul had rest.
> My sorrows have not been so light
> The chastening hand I could not trace,
> Nor have my blessings been so great
> That they hid my Father's face."

If you cultivate greater vision that comes only by greater faith—that sublime faith that can be guided by even one tiny star of hope on the darkest night of despair—you will be able to find good in everything, however bitter the grief may seem, and ultimately you will find God in everything, and you will also realize that

> If a greater vision guides your steps
> To higher paths, more heavenly ways,
> Whate'er the stumblingblocks of time,
> You will with triumph end your days.

A Vision of Youth.—J. Leonard Jackson.

"And your young men shall see visions." (Acts 2: 17.)

It is obvious that the one thing young people need today is a scriptural vision of their duty to themselves and to their God. If the "Greater Vision" Number of the Gospel Advocate proves adequate to this necessity, inestimable will be its accomplishment. Cognizance of the indifference of young people who claim to be Christians prompts the lamentation, "What can the church of tomorrow be?"

Lest I should be accused of rushing in where angels fear to tread, I shall not speak of parental responsibility, but rather leave this phase of the subject to the experienced. Suffice it to say that all people who have the destiny of others in their keeping have also the destiny of the church in their keeping. Like the hewers in the Lebanon mountains, they are preparing material for the spiritual temple of God. They are planters of memorial trees, which will blossom and bear fruit long after the planter has gone the way of all flesh.

The days of youth might properly be termed "constructive days," the formative period of life. Constructive days are invariably dangerous days—dangerous because right and wrong are struggling for supremacy. In the reconstructive days of the Civil War there was a struggle between right and wrong—between the carpetbagger and the Ku-Klux Klan. Fortunately for the South, right prevailed. In the reconstructive period of the world war there was the same struggle between right and wrong—between Bolshevism and law and order. Fortunately for the world, law won the struggle.

Now, youth is the formative period of life. It is the time when the devil makes his greatest effort to seal man's destiny by gaining the supremacy over his soul. If the devil wins in this constructive struggle in youth, he is apt to be victorious in old age; for possession by Satan, in youth, is nine points in the law of destruction.

We have looked with disgust upon the drunkard in the gutter. But we should remember that once he was an innocent babe in his mother's arms, a fit subject for the home of the soul. But he sowed his seed in the morning, and the devil won the struggle for the supremacy of his soul.

It is because of a shortsightedness and weakness on our part that we give ourselves to the world in youth. The propensities of the flesh blind us; we allow them to dethrone common sense and to become enthroned. Older people may advise us, but we cannot see.

I have never been afraid of the devil in his true garb, as a roaring lion, as an old serpent. I know him then. But when he fashions himself into an angel of light, I know there is danger.

I remember reading once of a yellow spider which lives along the banks of the Amazon River. It is able to contort itself in such a way as to represent a beautiful flower. When the insect drops upon it for its nectar, there is no escape. May God hasten the day when the youth of our land will begin to discriminate between the devil and the daisies of modern times.

Seeing Things.—Noel B. Cuff.

Twenty-six centuries ago Solomon wrote: "Where there is no vision, the people perish." (Prov. 29: 18.) History indorses that utterance. The events that have occurred since that time verify the statement, so that those who question the anthenticity of portions of the Bible cannot deny that a visionless people are a dying people.

The apostle Peter brings before us the man who is blind and cannot see afar off. (2 Pet. 1: 9.) The word oculists use for physical shortsightedness is "myopia," which is exactly the Greek word the apostle uses when he says of this man: "He cannot see afar off." Then we wonder what is the secret of this spiritual "myopia." Oculists tell us that physically it is caused by too constant absorption of the eye in small things, in dim print, in threads, and in stitches, which things are only an allegory. When we allow our eyes to dwell too long on the material things of life, as eating, drinking, and reveling, so that the spiritual side is crowded out, our faith grows dim to the vision of the eternal, and in time we sink altogether into spiritual blindness. It is necessary that, as Christians, we be able to look back over the past and remember that we were purged from our old sins. We should also have a vision of the work that the Lord expects us to do for him.

Some one has said: "There are some men who can live up to their ideals and still drag the ground." So we must not only live up to our visions of duty, but in many instances we must enlarge the visions we have if we desire to accomplish anything worth while in the Master's vineyard.

The world must have its visionaries. Without our dreamers the world's progress would be arrested. America was not discovered until Columbus dreamed of discovering land by sailing westward across the Atlantic. Our country did not have a free government until some of the pioneer patriots had a vision of the future possibilities of a government, with the people making their own laws. Then they signed their names to the Declaration of Independence and went on record as being guilty of treason to their king. They went to almost assured death because of the vision they had. The church, as well as the world, owes many of the things worth while to seers of visions.

In the Old Testament we read about prophets who saw things that were actually to come. In the New Testament history visions also occupy a large place. When the seventy returned, Jesus saw a vision of "Satan fallen as lightning from heaven." (Luke 10: 18.) John on Patmos isle beheld a countless multitude, clothed in white robes and with palms in their hands, and heard them singing: "Salvation to our God which sitteth upon the throne, and unto the Lamb." (Rev. 7: 9, 10.)

The visionless workers in a nation or the church have allied themselves with a dying people, and unless they are changed from the course they are following they will drfit into spiritual blindness.

Let us pray that our eyes be opened so we can see, and then actualize our visions, or they will be useless.

Stop, Look, and Listen!—M. Jane Floyd.

Stop, look, and listen to the voice of our Creator speaking through the medium of nature all around us, and then just think how weak we are and how much we need his grace and guidance each day in teaching us to have perfect faith in all his works and ways. He speaks through the growing trees, the flying clouds, the stars above us, the flowers, the piercing streak of electricity that wriggles through a dark and stormy sky, through the smiling face of an innocent baby, and through countless other wonders of nature which cease to be wonderful to us everyday folk because they have been with us so long that we have become used to them and they cease to be wonders to us.

God's great power shines out all around us every day and night. Then, if we look around us, we can see so many things undone that God would have us do if we only would go ahead and do them. We waste oceans of time on social duties, which embrace card playing, dances, midnight carousals, and Heaven knows how many other useless forms of amusement, when there are hundreds—yes, thousands—of needy who are dying by degrees for want of our work. They need food, clothing, medical and nursing aid, and lots of assistance, which we could give if we only would deny ourselves a few luxuries. There are the blind and crippled of the world war that need our money in training them for life so they can earn their own livelihood and be happy and comfortable. This is all God's work and makes up the greater part of a real Christian's life.

It is true that we all sin and fall short of the Bible standard, but God is good and merciful and ready to give us another chance and forgive us our sins.

We should stop in our mad rush for money and fame and consider the little things around us that God would have us do; then we can be more nearly happy in our earthly life.

Eyes That See.—S. H. Hall.

In Matt. 13: 16 Christ says to his disciples: "Blessed are your eyes, for they see." There is such a thing as having eyes and not seeing, and this is the sad condition of too many of us who claim to be Christians. Our Father wants us to *see*, and his blessings are for only those who will use the God-given power to see. The following is Paul's prayer for the Ephesian brethren from the very day he heard of their faith in the Lord: "That the God of our Lord Jesus Christ, the Father of glory, may give unto you a spirit of wisdom and revelation in the knowledge of him; having the eyes of your heart enlightened, that ye may know what is the hope of his calling, what the riches of the glory of his inheritance in the saints, and what the exceeding greatness of his power to us-ward who believe," etc. (See Eph. 1: 15-23.) We need a greater vision of this hope, a greater vision of the glory of our Lord's inheritance in the saints, a greater vision of the exceeding greatness of his power toward believers. By this I do not mean that we need greater revelations of these things, but that we should open our eyes and behold the wonderful revelation we already have. Too many of us are sitting around with our eyes closed, hence fail to get the inspiration that *seeing* ever brings into the soul. On our recent trip from Los Angeles it was wonderful to behold what seemed to us the boundless plains through which it took us days to pass. But certainly you can imagine the difference if we had kept our eyes closed. As Brother Shepherd, of Amarillo, Texas, led me through his splendid church building, it stirred me, it inspired me, as I beheld the splendid auditorium and such well-arranged classrooms and other conveniences. But you can imagine the difference had I given our brother my hand and closed my eyes and followed him thus through the building. But in this way too many who claim to be Christians are trying to let Christ lead them through this life. They think they have given Jesus their hand and heart, and said: "Lord, take me and lead me the balance of the way through life." But they, instead of staying awake and beholding the beauties along the way, have fallen into a state of spiritual slumber, hence have no vision at all. They are not happy Christians, either, and will not be saved. To such Paul says: "Awake, thou that sleepest, and arise from the dead, and Christ shall shine upon thee." (Eph. 5: 14.)

The really wide-awake Christian is a bit boastful, for he sees in his Father the wisest and the best Father that ever lived, and with David will sing: "I will bless Jehovah at all times: his praise shall continually be in my mouth. My soul shall make her boast in Jehovah: the meek shall hear thereof, and be glad. O magnify Jehovah with me, and let us exalt his name together."

Then we have in Christ an elder Brother and a Savior, and our vision of him cannot be too great. We should ever think of him as the *living* Savior—yes, a million times more alive than we are—and he is now at the Father's right hand to think of us every moment of our existence here on earth. Have you seen this? Let Paul give you a vision: "For Christ entered . . . into heaven itself, now to appear before the face of God for us." (Heb. 9: 24.) Do you see him there, my brother? And, too, we should not forget that he is there for us every moment, hence can save to the uttermost. Hear Paul again: "Wherefore also he is able to save to the uttermost them that draw near unto God through him, seeing he ever liveth to make intercession for them." (Heb. 7: 25.) I shall not say more. But do we not need a greater vision of Christ? Or, better said: Do we not need to look with our eyes wide open at the wonderful vision God has given us of Christ? Do this, and hope, joy, and peace you may have.

Then the angels. It would be well for us to look well at the vision God has given us of them. "The angel of Jehovah encampeth round about them that fear him, and delivereth them." And the church of our Lord. Have we had the vision we should have had of this? If not, look at what our Lord says about it. Christ is the Head of it, and it is the very "fullness of him that filleth all in all." (Eph. 1: 22, 23.) Yes, we need to see these things as they are so fully revealed in the Bible.

But our eyes need to be anointed with the salve of love to the end that we may see. "But he that hateth his brother is in the darkness, and walketh in the darkness, and knoweth not whither he goeth, because the darkness hath blinded his eyes." (1 John 2: 11.) No, we are not seeing much if we do not love; hence, Paul says: "Being rooted and grounded in love, [we] may be strong to apprehend with all the saints what is the breadth and length and height and depth, and to know the love of Christ which passeth knowledge, that ye may be filled unto all the fullness of God." To be filled with all the fullness of God is wonderful. Let us be rooted and grounded in love, that this may be and that we may see as Christ prayed for us to see in John 17: 24. Turn to it and read it. May God help us to see. We have the greatest vision possible, if we will only behold it.

From "Glory to Glory."—H. Leo Boles.

The divine order of all things, as taught in nature and revelation, is to pass from one state into a still higher state. The wisdom and beauty of this order are seen by all who make a close study of the plans of God. The little rills and streamlets flow together and make the great, rolling river which swells the mighty ocean with its restless majesty. The dull leaden seed of the plant cast in the ground soon germinates and puts forth the stalk—"first the blade, then the ear, then the full corn in the ear"—with all the glory of the ripe fruitage of earth.

> "Little drops of water, little grains of sand,
> Make the mighty ocean and the pleasant land."

The dusty, unattractive worm develops into the beautiful butterfly; the heaven above us with its mighty dome at eventide is gradually transformed and made to declare the glory of God with its stellar beauty. When not marred by the ravages of sin, each step in the progress of nature has been from glory to glory.

One has said that "nature speaks to the eye, but revelation to the ear." At least revelation is addressed to the understanding of man. In the Bible we see God's order beautifully displayed in his ever-widening and expanding revelation of his will to man. There is progressive development from the obscure promise of the seed of the woman in the garden of Eden to the consummation of all things related to time in the glorious triumphs of a risen and reigning Redeemer in the kingdom of heaven. Each step is marked by added glory, and the vision becomes clearer as advancement is made. The starlit age or dispensation gives place to the moonlit age; and this, in turn, gives place to the sunlight age, with all the effulgence of its glory. As one climbs the mountains of faith, larger fields of vision open up before him, and the ever-widening circle of one's horizon expands until his vision is commensurate with the revealed will of God.

The human family began with the fresh dawn of creation, and has been retarded much in its progress by sin and its consequences; but there has been an upward tendency in this progress in proportion to man's faithfulness to God. Starting from Adam and Eve, the human family has multiplied until the present mass of teeming millions inhabit the globe; and it is to be hoped that the ratio of those who are faithful to God has increased. At first the few altars erected to Jehovah by his chosen ones were found in a small section of the country; but now in every nation, on every continent, on the isles of the sea, and on

the bosom of the mighty deep may be found true worshipers of Jehovah.

The early conception of God by man was that he was a flesh-and-blood man; he walked and talked with men and blessed and cursed them; he had power as a great warrior to punish those who disobeyed. A little later man's conception of God changed. He now is pictured in Exodus as a terrible Being; there is no God like him in power; he smites the Egyptians with ten plagues. Even his chosen people cannot touch the mountain from which he speaks. He is ever victorious. The Old Testament conception emphasizes his power, vengeance, jealousy, with terrible justice and mercy. The New Testament conception emphasizes his justice, mercy, and love, together with his Fatherhood. His power and wisdom are used to love and save those who accept his Son. As one studies the idea of God as it is gradually revealed in the Bible, his vision ever widens and he passes from glory to glory, reaching the idea of God as revealed through Jesus Christ, who is the image of the Father.

The Christian, when born into the family of God, is a babe in Christ. He has learned to put his trust in God and knows some of his Father's will. He does not know it all. He is to grow in grace and the knowledge of truth; his faith is to increase, his love to grow more fervent; his activities, feeble as a babe at first, are to multiply; his love for the world is to wane; he is to grow from a babe to full maturity, "strong in the Lord and the strength of his might;" he is "not to be fashioned according to this world, but be transformed." Gradually he is passing from one state into a still higher; his vision of God, Christ, duty, and service is becoming clearer and wider as his consecration and knowledge increase. He does not look back to the world, but steadily looks up to God; forgetting the things that are behind, he stretches forward to get a firmer and larger grasp upon the things eternal. As he loves the Lord more, he is gradually transformed into the glorious image of the Son of God, showing forth more and more the excellencies of Christ and glorifying God in his body. This gradual transformation continues until death; then comes the glorious transformation, when he is given a spiritual body, suited to the eternal habitation of heaven, where his joy and bliss are ever new and always enlarging, and every glimpse which he catches of his Redeemer shall expand his vision until it shall fill the heaven of heavens, then "the first full draught of immortality shall quench his thirst for fadeless glory."

Also, the church in its infancy began as a little stone cut out without hands and was destined to become a great mountain and fill the whole earth. The prophet climbed upon the mountain of faith and, with the telescope of prophecy, with the lens of inspiration, caught a vision of the church marching triumphantly from victory to victory and from glory to glory. This vision is being fulfilled as the church fills its mission. The church can fill its mission only as each member functions as the Head of the body directs. The fullest possible development of every child of God is contemplated and anticipated in the great purpose and mission of the church. When Jesus taught his disciples to pray for the kingdom of God to come upon earth, he taught them to commit themselves to the great task of transforming human life into its highest development and coöperating with God in bringing all men into harmony with the never-failing love and eternal righteousness of God. Each step in the progress of the church must be onward and upward until the Son shall deliver up the kingdom to the Father.

God is behind all.
We find great things are made of little things,
And little things go lessening, till at last
Comes God behind them. —Browning.

The Thing Uppermost.—James E. Scobey.

There is nothing more important than to see and understand the end and object for which we labor. There are few men, if any, who have clear and distinct conceptions of the divine Providence in the redemption of man from the consequences of his folly. The minds of many people are filled with false ideas of God's ways; and they are groping their way through life in the fog of superstition and the haze of prejudice and prepossession, and have little vision of life that comes from the sunlight of God's revelation.

In the material world men generally know enough of the laws of nature to maintain an existence on the earth. Here man finds the laws of nature uniform, and he has made great strides in their application to the comfort, convenience, and contentment of the human family. In the spiritual world men generally have failed to see and to understand the positiveness and the uniformity of the spiritual laws which God has ordained in his spiritual realm, so far as they relate to man's good while he lives on earth, to say nothing of the happiness they assure him in the world to come.

There are two vast fields in which man's strength and energy must be exercised—the material and the spiritual. It is an unfortunate fact that most men are engrossed more with material things than with spiritual things. They are lovers of the world and the things of the world more than lovers of God. This class need most of all a greater vision of God's purpose in their creation and the possibilities of the attainment of the honors and glories of immortality and eternal life through the great atonement the Son of God made when he sacrificed himself and shed his blood on the cross, that man might become reconciled to God and have hope of the blessings of heaven.

Many, in order to obtain material blessings, must harmonize his efforts with God's material laws. If, therefore, he would enjoy the spiritual comforts and consolations of the gospel of Christ, he must harmonize his life with the law of the Spirit of life in Christ Jesus. A failure to observe God's law in either case would result in disaster.

Whatever man undertakes to do, that is possible, he will accomplish, if he understands his business, has the tools, and harmonizes his efforts with God's laws; and this is true whether in the material or spiritual world.

From what has been stated, it may be readily inferred that the knowledge of God's laws is essential to success in both the material and spiritual world. All man knows of natural laws he has learned from the book of nature by experience and observation. All he knows of spiritual laws he has learned from the book called "The Bible." No man to-day has a spiritual idea or thought that is true, except that which has been revealed by the Spirit and recorded in God's word. God through "his divine power hath given unto us all things that pertain unto life and godliness, through the knowledge of him that hath called us to glory and virtue." (2 Pet. 1: 3.)

To do God's work requires more than human wisdom and human strength. One must "be strong in the Lord, and in the power of his might," to withstand the allurements of the world, the flesh, and the devil. A man might be religiously inclined and strong in his zeal, but ignorant of God's ways, and in this condition he would be unable and fail to glorify God in his body and spirit.

The church, the body of Christ, needs now a higher vision of its mission. It is the fighting army of the kingdom of heaven.

If I were called upon to give an opinion, or reason, for the weakness of the churches in many places, I would unhesitatingly say: A want of spirituality; a want of devotion and consecration to the work of the Lord, guided and directed in all their ways by the teachings of Jesus, his apostles and prophets.

The Unfolding Vision.—John E. Dunn.

The Lord knew when he came into the world that he would inaugurate the Christian system in Jerusalem and have it spread all over the inhabited earth. Christ came to offer salvation to every creature in all the world. In his vision Jesus took in the whole world. Christ had in his mind the plan for the evangelization of the world. This work was to be done by individual Christians and by the churches as churches. Christians were to be the "light of the world" and the "salt of the earth." The churches were to be "the pillar and ground of the truth."

Christ did not outline his plan to his disciples at one time. He gradually unfolded it to them by degrees. They were slow to take in the true vision of the workings of Christianity. Man in his corrupt nature is a selfish being. He does not look beyond his own little circle. We to-day know the New Testament teaches that the gospel should be preached all over the world. We further know that God's order for us is that we preach the gospel to the people of all the nations, but we do not do it. Some of us play at it a little. Every now and then we do a little evangelizing in our own city, county, or State. Once in a while we make a dash into a neighboring city or State. To go at this work systematically, with a solid front, with all the Lord's forces, and to give the gospel to all the people of the world, we do not do it. Our vision of what the Lord wants us to do is so very narrow and limited.

When Jesus was baptized, he began preaching the gospel of the kingdom in the villages and cities nearest unto him. Very soon he began to call disciples unto him and commenced training them for service in spreading the gospel. Presently he sent these twelve forth. "Now after these things the Lord appointed seventy others, and sent them forth in companies of two and two." "They departed, and went throughout the villages preaching the gospel"—in Galilee and Decapolis and Jerusalem and Judea and beyond Jordan. In this manner things were got in readiness for the great forward movement that was inaugurated in Jerusalem on the day of Pentecost, and in a few years the gospel spread all over the world.

There are also certain sidelight instances of Jesus lifting the curtain and giving the disciples glimpses of the great vision of the world. For instance, note what took place as a result of his conversation with the woman at the well in Samaria. (See John 4.) "The woman left her waterpot, and went away into the city, and saith to the people, Come, see a man: . . . can this be the Christ? They went out of the city, and were coming to him." Jesus saith to his disciples: "Lift up your eyes, and look on the fields, that they are white already unto harvest."

The last words of Jesus before his ascension contain a concrete statement of the Lord's plan for evangelizing the world. "Ye shall be my witnesses both in Jerusalem, and in all Judea and Samaria, and unto the uttermost part of the earth." "So then the Lord Jesus, after he had spoken unto them, was received up into heaven, and sat down at the right hand of God. And they went forth, and preached everywhere."

This movement began in Jerusalem on the day of Pentecost. The gospel was thoroughly established in this city. They next preached it throughout all Judea, then in Samaria, and on all over the then known world. This work was directed by the Lord from his throne in heaven, and those early disciples were guided by the Holy Spirit. Thus we see the Lord in his providence gradually unfolding his plan and the gradual enlargement of the vision before the disciples of the Lord Jesus.

Paul seems to have completely taken into view the vision of the Lord's plan. Paul as the great leader and with many others went out, being sent forth by the church at Antioch on a world conquest. He was a disciple of broad vision and abundant in labors. The following expressions reveal the spirit of the man: "Oftentimes I purposed to come unto you [at Rome], . . . that I might have some fruit in you also, even as in the rest of the Gentiles. I am debtor both to Greeks and to Barbarians. . . . I am ready to preach the gospel to you also that are in Rome. . . . From Jerusalem and round about even unto Illyricum, . . . making it my aim so to preach the gospel, not where Christ was already named; . . . as it is written, They shall see, to whom no tidings of him came, and they who have not heard shall understand. . . . Having no more any place in these regions, and having these many years a longing to come unto you whensoever I go unto Spain." Paul went from city to city, from nation to nation, and from race to race. He saw the whole world as the field of activity.

Just at the time the men of the Restoration Movement of the nineteenth century for primitive Christianity were beginning to take into view the world as the field of operations, the movement marred in our hands. At a time when the whole world is in travail, moaning, crying, and dying for the lack of Christianity, we are torn to pieces and bleeding at every pore because of division, discord, and strife, and every manner of evil work.

What the world needs to give her a rebirth is the quickening power of Christianity. Nothing but Jesus Christ can bring peace to the stricken world and restore righteousness among men. Christ told his apostles to teach all nations, baptizing them, and after baptizing them to teach them to observe all things he had commanded them. Christ unfolded to view for the New Testament disciples a vision of the whole world. They saw the vision, and in less than one hundred years the gospel was "preached in all creation under heaven." "Yea, verily, their sound out into all the earth, and their words unto the ends of the world." Our vision should take in the whole world—a knowledge of the Lord for the world as the waters cover the sea.

A Better Vision of Home.—C. M. Gleaves.

Some one has said that the sweetest words in our English tongue are "mother," "home," and "heaven."

As we think of home in a broader sense, we also think of wife, mother, and heaven. The word "home" awakens a world of tender memories and sweet associations. So many of us think only of an earthly home. We set our affections on it; we sometimes almost worship it. But these earthly homes are all temporal.

One of three things happens to every earthly home, howsoever dear it may be to us—namely: either that home will be taken from us, or else we will be taken from that home, or all that makes it dear suddenly vanishes. Often we see reverses come. Debt gets heavy, and the dear old home finally goes to the highest bidder. Then we so often see death come, and persons are taken from the home to the "silent city of the dead." But so often something happens to that home, in the loss of loved ones, that robs it of every attraction. Going back to my humble home used to be the sweetest thought in the world to me. But now, when I go back, I find an empty house. The sweetest face I ever saw in this world is gone from that home, the dearest voice I ever heard is silent.

But now I am thinking of another home, where I can see that dear face and hear that sweet voice throughout eternity. This home is a prepared place for a prepared people. (See John 14: 1-6.) This home is a very large city—larger, perhaps, than all the cities in this world combined. (Rev. 21: 16.) I have never heard of a city so fine; streets pure gold. I have never heard of such an ideal home. In this home there is no sorrow, no sin, no pain, and no death. If we miss this home, we miss all there is worth living for in this world. My better vision of duty is to cry to God for their ministers—had, as it were, risen and home.

Intercongregational Activities.—W. W. Freeman.

There are Christian interests larger than any one church of Christ can satisfy, even for its own members. These interests are vitally related to the life and growth of individual churches and Christians. For the people of God to permit denominationalists to care for their orphans, Catholics to care for their sick, aliens to educate their children, infidels and skeptics to write their textbooks, and their religious neighbors to do their mission work, is deplorable and disastrous. Without this outside service, what would be the conditions? Does not the larger service they render open our eyes to the importance of building up interest and coöperation in these fields of Christian service?

If we have a hundred members in regular attendance and prompt in holding an annual meeting where others are baptized and begin the regular observance of the Lord's Supper, and giving to bear local expenses, what prospect for caring for orphans and the sick, for Christian education, and the evangelization of the hundreds of millions of lost souls in heathenism? Unless a leadership presents the place and power of Christianity in the social order and enlists such churches in systematic support of coöperative enterprises single congregations cannot supply, these churches as such and their membership as individuals must always remain victims of circumstances—a weakening, dependent minority, in due time to disappear. Shall it be so? With the rising generation hobbled in ignorance or else tutored in either denominationalism or materialism, what hope is there of a successful leadership? Even the local assemblies often vanish for lack of a single leader, learned or unlearned. This sad condition is no accident; it is the natural result of depending solely upon the weekly local meeting without the essential instruction and the annual meeting devoted to lectures on so-called "first principles."

Such conditions make it difficult to promote successfully the larger interests, for such people are not able to appreciate the importance of such work. Selfishness and indifference need but a suggestion of local needs or possible dangers or hard times to defeat the most worthy cause and reject the most helpful offer of service. They often refuse to allow a hearing that at least would inform and inspire them to greater local work. At times a supposedly strong church is denied the vision of this greater service by a bigoted and ignorant elder (?) or two. Shepherds often have not the remotest idea of what a balanced ration is; overseers manifest but the slightest ability to plan and execute the tasks through the workers. For lack of vision the cause fails and the souls perish. O for some more men and women with enterprise and executive ability! There are multitudes who want to do something to redeem the situation, but they are not invited to share in any challenging enterprise controlled properly that promises success. The dozen such efforts have been developed almost solely at the price of a few individual lives and have been given a little help, not as constructive investments, but as objects of charity. It is true. *Think* of this! Will you?

Christianity, "church work," has never meant much to many of us. In placing specific restrictions on "church worship," perhaps, we have been led to limit "church work" or Christian service to the four walls of the meeting-house and, perchance, an occasional sick room. This conception finds a semblance of justification by looking to the early missions among people of a heathen political and social status or environment and by ignoring the fields of service and the principles of action set forth in the letters of Paul and in Jesus' teaching. We might as well bind ourselves down to the limited service of our India congregations and declare their social order, including schools and other social institutions, to be satisfactory and sufficient. Can we not see that Christianity should touch every phase of life so far as possible? Do we not know that the first century closed without having seen every desirable result brought about? Every local church, with all its members, had infinite room for truly Christian growth, and many fields of practical service had been scarcely touched. Seed thoughts, principles, and a forecast of growth are found. They were voiced by Jesus and penned by the inspired seers. It is our task to interpret, uphold, and apply these ideals in every social service to-day and for the future.

God has never seen fit to allow his people to follow the lines of least resistance. He has never permitted them to adopt foreign standards simply because they were current and cheap. He has always required his people to support his cause. They have never been licensed to permit their children to be tutored by foreigners or outsiders. Parents in covenant relationship with God are divinely obligated to provide such righteous social environment as tends best to right living.

To-day there is serious need for individual Christians to see the great issues involved and to awaken the churches to proper coöperation in providing the greater facilities of Christian service.

News Notes From Atlanta, Ga.

BY B. C. GOODPASTURE.

H. E. Garrett is in a splendid meeting in South Georgia. Five additions to date (August 23.) He recently closed a meeting at Black's Schoolhouse, with nine added.

B. C. Goodpasture is in the midst of an interesting meeting at East Point.

Prof. Earl C. Smith, dean of the Dasher (Ga.) Bible School, preached three times to appreciative Atlanta audiences last Sunday (August 21). The outlook for the school is promising, he says.

O. D. Bearden preached near Adairville last Sunday. One was added.

James J. Reynolds, who is preaching under the direction of the West End Avenue congregation, is in a good meeting at McGregor, Ga. He recently closed a meeting at Lyerly, Ga. One came from the Baptists.

On Sunday night (August 21) Don Hockaday closed a mission meeting on the corner of Haygood and Fairview Streets. Fine attention, but no additions.

Brother McCampbell held a meeting in Rome, Ga., not long ago, in which fifty were added—forty-five by baptism.

W. R. Smelser held a meeting at Liberty Hill, in which five were added.

The place of vision is at the cross. It is the focal point of faith, the pivotal place of hope, and the center apex of divine love. It is the place where Calvary interprets the incarnation. But the place of vision is not an end; it is a means to an end. Visions reveal occasions. They clarify the new and whitening horizons. They summon us to resolution. When vision affects the mere visual organ, it is as a spectrum or a mirage, and as such is apt to be monoculous or astigmatic. The vision of the cross with the uplifted Christ, pointing his bleeding fingers as far as the east is from the west, in the putting away of sin, is the vision that leads, inspires, moves men to follow the gleam, sees the redemption clear and beautiful, and goes on its way turning the unseen into seen. This is vision actualized. . . . O, that God would take our great, wealthy, strong, educated, and privileged brotherhood to some mountain height, or to some valley of humiliation, and show to us, as a people, under the penetrating search light of a new and spiritual vision, what we really are in his own holy sight and estimation! We should have one clear vision of Jesus Christ. We should read afresh, with a cleansed vision and a new dedication of all we have and are, the meaning of the great commission, and thrust ourselves into its service with all the expulsive power of a new affection.—W. Remfry Hunt.

"Bless the Lord, O My Soul."—John H. Arms.

"O Lord our Lord, how excellent is thy name in all the earth! who hast set thy glory above the heavens." (Ps. 8: 1.) "Kings of the earth, and all people; princes, and all judges of the earth: both young men, and maidens; old men, and children: let them praise the name of the Lord: for his name alone is excellent; his glory is above the earth and heavens." (Ps. 148: 11-13.) "Bless the Lord, O my soul: and all that is within me, bless his holy name." (Ps. 103: 1.)

When we read in God's holy word of his wisdom, majesty, might, and power, let us fully realize that to him we owe all homage, through Christ Jesus our Lord. In his wisdom he set in order all of his creations, and they are kept in order and upheld by the power of his might. In his power over all things in heaven and in earth, he united them in destroying the wicked and saving the righteous by the flood. (See Gen. 6.) Thus, then as now, he worked "all things . . . together for good to them that love God, to them who are called according to his purpose." (Rom. 8: 28.) Now, brethren in Christ Jesus, if we are truly children of God, then we are also "the called according to his purpose. Now we, brethren, as Isaac was, are the children of promise. (Gal. 4: 28.) So we feel assured that all things now, as then, work together for the good of them who truly love God. Let us not love in word only, but in deed and in truth; neither as being forgetful hearers, but "doers of the word." (James 1: 22.) "He that hath my commandments, and keepeth them, he it is that loveth me." (John 14: 21.)

Let us not be like Israel—conclude that God's government is not sufficient. While Israel walked in God's statutes, kept his precepts, and fully trusted in him, did they need any arm of flesh to protect and preserve them, or any wisdom of man to guide them? No! God was able, and did watch over, protect, and keep them through all their journeyings, and delivered them—*the faithful ones*—into the land of promise. Then, so long as they kept his commandments, all was well with them; but when the customs of the nations around them and the glamor of kingly power and earthly glory blinded them and led them to forsake God's way and demand an earthly ruler—a king—to help God (?) govern them, they forsook God's rule and became "conformed to this world." Then he allowed them to have their own way and granted their demand for a king. (See 1 Sam. 8.) Now see the result. Under their mixed rule instead of God's ordained rule their government reached the pinnacle of its power and fame under its third king, Solomon, and he wrote over it in indelible words: "Vanity of vanities." (Eccles. 1: 2.) Then he warns all concerning earthly things and concludes with this solemn injunction: "Fear God, and keep his commandments: for this is the whole duty of man. For God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil." (Eccles. 12: 13, 14.)

It was vain then—how much more vain now!—to look to or lean upon an arm of flesh, or in any way mix humanism with God's way. How vain now for his children to feel the need of an arm of flesh to aid or preserve them! Listen to Paul: "I can do all things through Christ which strengtheneth me." (Phil. 4: 13.) "But my God shall supply all your need according to his riches in glory by Christ Jesus." (Phil. 4: 19.) Like God's true servants of old, let us be satisfied with his kingdom, honoring our King, Jesus, by heartily complying with his law of liberty. When we do this, we honor God and at the same time live above any law of any government beneath the sun. "For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death." (Rom. 8: 2.) How? By lifting me onto so much higher plane that, in complying with its sacred obligations, I need not fear any law enacted for punishment of evildoers.

The gospel—the divine law—"is the power of God unto salvation" (Rom. 1: 16); and therein is revealed "the righteousness of God" (Rom. 1: 17). "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works." (2 Tim. 3: 16, 17.) Jesus, our Savior, says to us: "Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you." (Matt. 6: 33.) Again, he says: "Fear not, little flock; for it is your Father's good pleasure to give you the kingdom." (Luke 12: 32.) Paul says: "Wherefore we receiving a kingdom which cannot be moved, let us have grace, whereby we may serve God acceptably with reverence and godly fear: for our God is a consuming fire." (Heb. 12: 28, 29.)

All humanisms are, at the instigation of the devil, a usurpation of God's original and rightful authority to govern man; but God overrules them and so controls them as to make them work for the good of them who truly love God.

Dear reader, Christian or alien, if we would get a "greater vision of God, Christ, the Bible, and our duty to our fellow man," we must look only through God's telescope—his holy, divine Revelation. Let God's holy word be your all-sufficient guide; "and be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect will of God." (Rom. 12: 2.)

The "Man of Sorrows."—B. C. Goodpasture.

The church needs a greater vision of the "Son of man" as the "Man of sorrows." So long as men are born and buried, they will suffer, sorrow, and sigh, and long for sympathy. The world is full of sad-eyed, broken-hearted men and women, many of whom have burdens shared by the Lord alone. But the human heart yearns for human sympathy. Even the Master himself took three of his bosom companions with him into the garden of Gethsemane. There is much in the world to discourage and destroy that phase of living which "weeps with them that weep." The doctrine that "might makes right," the evolutionary doctrine of the "survival of the fittest," exalts hate rather than love and encourages contempt rather than sympathy for the weak and sorrowing. This age needs training of the heart rather than schooling of the head.

Jesus has shown us how to bear "one another's burdens" in times of trouble. A home in Bethany was plunged in woe. Lazarus was dead. (John 11.) Martha and Mary had sent to Jesus, saying: "Lord, behold, he whom thou lovest is sick." They did not ask Jesus to come and heal Lazarus, nor did they beseech him to send forth his word from his abode beyond Jordan and cure their brother; they simply informed him of their plight, trusting that, if only he knew, he would help. But Lazarus grew worse and died; "he had been in the tomb four days already" when Jesus came. The sorrow of Martha and Mary had become despair. Not till three days had passed was hope abandoned. Commonly "it was believed that for three days after death the soul hovered round the sepulcher, fain to reënter and reanimate its fleshly tenement; and stories, very credible in view of the fact that in that sultry climate immediate interment was necessary, were told of buried men awaking and coming out of their tombs. For three days the mourners clung to hope, and would visit the grave, if haply they might find their dead alive. But on the fourth day decomposition set in, and, when they saw its ghastly disfigurement upon the face, their hope perished, and, returning home, they abandoned themselves to unrestrained lamentations." Hence, the bereft sisters were in the nethermost depths of their sorrow. When Jesus saw them weeping, "he groaned in the spirit, and was troubled,

and said, Where have ye laid him? They say unto him, Lord, come and see." The Master's sorrow could be restrained no longer; "Jesus wept." Think of it! Jesus, the Son of man, the Son of God, the Lion of the tribe of Judah, here wept (literally, "shed tears") with the relatives of a dead friend! What tenderness, what manliness, in the Savior's tears!

Why did Jesus weep? Was it for the loss of one whom he loved? That could hardly be the cause; for Jesus knew that he would restore Lazarus to life. Did he not say to his disciples: "Our friend Lazarus is fallen asleep; but I go that I may awake him out of sleep?" Could it be, as some suggest, that, as he was about to raise him for his own glory, he wept for him, almost saying: "One that has sailed within the haven, I am calling back to the billows; one that has already been crowned, I am bringing back to the contests?" It is further insisted: "If Paul had the desire to depart and be with Christ, since it was very much better, what marvel that Jesus, who knew the felicity of heaven, should grieve to summon Lazarus thence and bring him back to the strife and sorrows of this mortal state?" Be this as it may, the outstanding cause of Jesus' tears was his tender sympathy; he felt another's sorrow and woe. He did what Paul enjoined when he wrote: "Weep with them that weep." (Rom. 12: 15.) The sympathy and tears of the Savior stand forth in bold relief against the dark background of stoic indifference to human emotion. The world can laugh with them that laugh, but Christianity alone can "weep with them that weep."

Finally, when the church has a greater vision of Jesus as the "Man of sorrows," it will grow "in favor with God and men;" and we shall see at last what all peoples have looked for from the first—the unburdening of the hearts of men.

The "Judgment to Come."—J. C. Estes.

When Paul was living and giving his time and talent preaching the gospel in many destitute and mission fields, he saw visions and "greater visions." The one great vision he saw was a man standing and saying: "Come over into Macedonia, and help us." As Paul and his company were passing from city to city delivering the decrees of the apostles, he would have turned aside here and there to preach, but the Holy Spirit would not allow it; so he passed on to where he saw this great vision, and in obedience to which he went over into Macedonia and began one of the greatest mission works, if not the greatest, mission work, that has ever been carried on in the history of the world.

His visions enlarged and grew from time to time, and he pressed on and on into other fields as he was driven through persecutions by those who were enemies of the cause of Christ. Through these visions he carried the gospel into Macedonia, a Roman province lying to the north of Greece, the first country of Europe in which he preached the gospel. (Acts 16: 9-12.) He began this work at Philippi, which was a colony and chief city of that part of Macedonia. Here is where he met Lydia and converted her and her household to the truth of Christ; where he met and cast a spirit of divination out of a certain damsel who was in the employ of a company of men, telling fortunes for many who were desirous to hear them; where he and Silas were beaten with rods and cast into the inner prison and their feet fastened in stocks; where they preached the gospel to, converted, and baptized the jailer and his household; and where they first established the cause of Christ in Europe. From place to place Paul went preaching and teaching the word under the most obscure and trying conditions a person could endure. Some who were with him at times could not endure it as Paul, and turned back. Through floods and flames he pushed on, telling the gospel story of salvation, until at last his head was chopped from his body at Rome. His life's work, after his conversion, is the greatest example of the most effective mission work that can be told or given in the history of the world.

Did any of the congregations of the church of Christ fail to do their duties in helping him? Yes. Because they failed to do their duties in helping him, did he fail to do his? No. When he was not supported in his work as he should have been, he worked with his own hands and made his own support; but this did not lighten the obligations of churches, or congregations, he had established. Did any congregation of the church of Christ help him in this work? Yes. Did he receive and indorse their support and commend them for it? Yes. Did he ever rebuke others for not doing so? I certainly think so. Did he ever impress any with greater visions of eternity and eternal things? The Jew, the Greek, the Gentile world generally, the poor, and the high in authority were all most wonderfully impressed with "greater visions" of greater things by Paul. View him, though a prisoner, as he stands before thrones and makes them tremble as he reasons of righteousness, temperance, and "judgment to come," giving them greater visions of these things. Hear him when he causes King Agrippa to cry aloud: "Almost thou persuadest me to be a Christian." Listen again at him, saying: "I am bound, but the word of God is not bound."

Do we have the right vision of preaching the gospel when we, like many of to-day, start out hunting an easy job where some strong congregation can and will pay us a large salary, furnish us a nice home in which to live and a nice car in which to go, with all the other desirable things that might be mentioned, and keep us busy sounding the gospel in a most magnificent building to a congregation who knows but little, if anything, of multiplied thousands in our own homeland starving for the gospel while being fed sectarianism from every viewpoint? But few such congregations are ever imbued with the *love* of sounding *out* the gospel into such destitute fields as Colorado and all these Western States. Are our boys of to-day filled with the idea of *going* and *preaching the word anywhere and everywhere* they can get any one or more to hear, regardless of circumstances, as Brother Harding used to pound it into many? But *some then would not "get the idea."* But I can cite you to a few who did get such an idea. Then, again, there are those who wish to travel from place to place, and take advantage of little, weak congregations along the way which they wish to go, asking for appointments to preach a few times, get expense money, and pass on, and call that "mission work."

There are many conditions existing to-day with both congregations and preachers which, it seems, are almost altogether prompted by selfish motives, rather than by *true love* for the cause of Christ. Many, many strong congregations with their support and training could encourage young men to go into these destitute fields and give their time and strength doing mission work in our home lands, if they would do it. Many of the older ministers who are preaching regularly to strong congregations could teach them to do this, were it not for a selfish motive on their part. Some have the idea that if they encourage their (?) congregations to help do mission work in other fields, it would take from their support; therefore, they will not teach their (?) congregations to do anything in mission work. Others have the idea that if they do any mission work at all, it must be foreign mission work—distance lends enchantment and gives greater prestige, you know. Selfish idea again. To do our unquestioned duties in the cause of Christ, we must get selfishness out of the way and be like Paul when he said to his Jewish brethren: "I could wish myself accursed from Christ for my brethren's sake"—or, for their salvation, if nothing but that would save them and if that would. Let us get self out of the way and be ready with a "greater vision" to do what and all we

can to save our fellow men, carry the gospel to fields where the other fellow will not—the fellow who is waiting for some one else to plant the cause, get it self-sustaining, and then call him to hold a few meetings, or that in his travels he may pass by that way, preach a few times, get expense money, and pass on to others who will help *him* on *his* way. Congregations which can get the big idea of true mission work and can inculcate that idea into the minds, hearts, and the very lives of their mentally and physically strong young men, send them into such fields as this Western country, and then stand by them, are such congregations and preachers as are needed to do true mission work—not allow our young men as they come up to get the idea to make merchandise of the gospel.

From the Book: Our Visions.—Earl M. Hodson.

No glorious sunset vision comes to those who refuse to lift their eyes at eventide to western clouds and skies; no soul-bestilling peace and joy possesses those who will not rise at dawn to see the first of day; and so there comes no vision of God the eternal, of Christ his Son, of the Spirit, and of our duty to God and service to man, to those who fail to read the Book that alone can give the visions of life and tell us all that is known of the origin of time and its end, of eternity, with its happiness or its sorrows, according as we choose to take.

Even as we need at dawn the vision of the new day to guide our minds to duties that beset our material way, so we need in early life to read the Bible to get the vision of eternity that can come only to those who early form the habit of daily reading of the Book. O, that parents would daily teach their children in quiet reading and prayer the habits that would ever keep before them the presence of God! Once fixed in childhood, the visions of the Bible would become the realities of middle life; and when the eventide of years hangs heavy with care or the sunset of life casts its glow over the end of a well-spent life, then, indeed, would the visions of the Book be truly the source of divine joy and content.

From the Book we get our visions of God, and in moments of joy our hearts cry out with David: "Bless the Lord, O my soul: and all that is within me, bless his holy name." And when with repentant hearts we turn again, with David we cry: "Create in me a clean heart, O God; and renew a right spirit within me." Or, in sorrow, we bow at his feet, as it were, and cry: "In thee, O Lord, do I put my trust: let me never be ashamed: deliver me in thy righteousness. Bow down thine ear to me; deliver me speedily: be thou my strong rock, for a house of defense to save me." Then in the Book we find him the Creator, who cares for us; who guides us, if we desire it; who lets us go our own way, if we will, until we learn too late that it is the way of death. Though our daily tasks be numerous and our minds be much occupied with toil, yet, if we have committed ourselves to his care, he does not forget; and when the work is done, we may turn and speak again to him, and he hears and cares.

In the Book we may climb the mount with Moses and return with our hearts aglow with the knowledge that our God is "merciful and gracious, long-suffering, and abundant in goodness and truth; keeping mercy for thousands, forgiving iniquity and transgression and sin;" yet one who "will by no means clear the guilty; visiting the iniquity of the fathers upon the children, and upon the children's children, unto the third and to the fourth generation."

Through the Book we get our visions of Christ, the Son of God, our Savior; we hear him, we obey him, we love him and serve him; through him we become the children of God and through him we speak to God, our Father; for his sake we refuse to wear man-made name or subscribe to man-made creed; for his sake we stand as Christians only in his blood-bought church and in loving fear refuse to do the things he has not sanctioned; in his church we bow in prayer with contrite hearts or sing in spiritual songs the praises due his righteous name and know the joy that comes from simple heartfelt worship of God and his Son; and, with Paul, we learn to be content in whatsoever state we are and to feel in faith, "I can do all things through Christ who strengtheneth me."

Through the Book we learn of the service we may render to man, as well as the duty we owe to our God. It is all summed up in the rule the Master gave that day as he sat on the mount and talked to the multitudes: "All things therefore whatsoever ye would that men should do unto you, even so do ye also unto them: for this is the law and the prophets." Were I in prison, I would be glad to have men visit me; were I sick abed at home, I would rejoice that friends came to see me; were I hungry and thirsty or weary and naked, I would rejoice that there are those who for Christ's sake would give me food and drink or soothe my aching limbs and clothe my naked body; were I to do wrong, I would crave the forgiveness of fellow men and a friendly hand to lift me up; were I to have blessings more than my neighbors, I would share these blessings with them, that I might enjoy them myself; yet in all these ministrations others and I would but be filling the rule from the Book. Finally, were I to know the story of God the Father, Christ the Son, and the Spirit "that maketh intercession for us with groanings that cannot be uttered," and not hunger to send that message to every man in every clime, to every man of every tribe, in homeland or in foreign land, then ought I to have my own name blotted out of the book He has written.

Greater Vision of the West.—John D. Evans.

Of all physical afflictions I can think of, none is greater than complete loss of vision. Next to that, perhaps, would be that defect in vision known as "myopia," in which the sight is limited only to "that which is near." We are informed that such a condition is usually the result of our failure to give our eyes a "chance at long distance;" that where there is no far-away vision the optic nerve becomes atrophied and eventually perishes, the penalty of nature's violated law. This accounts for the fact that you rarely see a "nearsighted" man or woman whose whole life has been spent in the Golden West, where the natural eye can flash upon the rugged, snow-capped mountains a hundred miles away.

Great as is this physical affliction, it it is not to be compared with that condition to which the apostle Peter refers when he says, "He that lacketh these things is blind, *seeing only what is near*"—afflicted with "spiritual myopia"—men who like quadrupeds go about with their eyes riveted to the ground, which "shadows the permanent, blots out the stars, and hides the throne of God."

When the soul is wholly occupied with "that which is near," the little and the low, it is gradually perishing for want of a wider outlook. It is just as true now as when the wise man gave it utterance centuries ago, that "where no vision is, there the people perish." No life amounts to anything until it becomes absorbed in some aim which carries it out of and beyond itself.

That self-centered policy that keeps our minds continually upon our "own things" and not on "the things of others," that includes in our missionary program only "me and my wife, my son John and his wife," will constitute an insurmountable barrier to the success of either home or foreign missions.

More than at any other period of the world's history does the church need men of vision, men of faith, men of dauntless courage. More than ever do we need Christian ministers who have caught the spirit of the One who said:

"Say not ye, There are yet four months, and then cometh harvest? behold, I say unto you, Lift up your eyes, and look on the fields; for they are white already to harvest." (John 4: 35.)

This is the hour for great ventures of faith. To every generation there is a demand for eyes that see a fresh morning. The plans of God are going forward. We are a part of them. He does not save men directly, but through the instrumentality of men of light and vision, men of prophetic mold—men who, having eyes, "see things" that to others are invisible. This treasure has been "committed to earthen vessels." The salvation of the world, humanly speaking, is not dependent upon angels, but men. We are "ambassadors for Christ."

As I look over the list of gospel preachers in the United States and note their tendency to gravitate to old and thoroughly cultivated fields, I wonder if they have not misinterpreted the spirit of the great commission and the instructions to the apostles to "tarry in Jerusalem" until they were "endued with power from on high." They are still "tarrying" at Jerusalem. The divine missionary program was to "begin" at Jerusalem, then in Judea, then in Samaria, and then "unto the uttermost parts of the earth." I greatly fear that there is among some professed Christians the feeling expressed by a member of the Massachusetts Legislature, who, when that august body was discussing the question of sending the gospel to the heathen, said: "We have no religion to spare from among ourselves." He wanted to keep what they had for "home consumption." He had not learned—and many of us have not—that the only way to keep our religion is to use it, to share it with others.

"There was a man, the people called him mad,
Who, the more he gave, the more he had."

In apostolic times, in order that the Gentiles might hear the gospel, it was necessary for the Lord to interpose with a miracle to convince Peter that other folks besides Jews needed to be saved. In order to give Europe the gospel and Christianity, it was necessary for a "man of Macedonia" to appear before the apostle Paul in a vision, with an appeal from dying men to "come over, . . . and help us." Is it possible that the host of young gospel preachers who "buckled on the armor" and vowed allegiance to the "Captain of their salvation," to "fight on till death," are waiting for a repetition of such visions? The days of miracles are past, but the Macedonian call still comes sounding down the ages. It means you!

The few of us who for more than a dozen years have kept busy "sowing the seed of the kingdom" in the great State of Colorado are made to wonder why our "fathers in the gospel," whose lives have been spent in the Southland, so spiritually blessed, have not, like the mother eagle, "stirred up the nest" that the young "fledglings" may trust their wings to the air and go out into the world to face its responsibilities. Why not tell the young men what God told Abraham: "Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will show thee." Send them as pioneers "out where the West begins." Inspire within them a desire to cultivate a field all their own, where the surface of the soil has hardly been scratched. Tell them the only men who have ever succeeded in such fields are men who are willing to "endure hardness as good soldiers." It is no place for weaklings or "job hunters." Tell them of the wonderful possibilities of a State which is an empire within itself, a miniature world, where within the range of human vision the whole gamut of life is sounded; "a land where the races of men congregate—the "melting pot," as well as the "playground," of America. If you have a burning desire to carry the gospel to the heathen, you do not have to "cross the ocean and the heathen land explore;" you can come to Colorado and "find him at your door." Within its borders are our little brown brothers from the land of the Mikado, our "yellow-skinned brothers" from the Celestial Empire, our "brothers in red" (the American Indian), the "man from Mexico" and "Sunny Italy"—all jostling together on the streets of our cities. Why not convert them in America and send them back as missionaries to their own countries? It is the quickest and most economical way to save the heathen and incidentally save the rest of us.

Colorado is no longer an "outpost of civilization." A few hours' ride across the "Great Divide" and we are in the "land of the setting sun." Rapid strides are now being made to build up the cause in California, at which we rejoice. Geographically speaking, Colorado is the connecting link in the transcontinental gospel chain. If it were thoroughly evangelized and Christianized, it could Christianize the great Southwest. The two great States of Texas and Tennessee could make this possible within a few short years. The opportunity is an open challenge to their faith. Will the call pass by unheeded? Will those gospel preachers who in response to our call invariably reply. "Awfully sorry, but pressing engagements at home prevent our acceptance," repent and pray God that even the thoughts of their heart may be forgiven them? Did it never occur to you that your congregation needed a rest? Did you ever ask them to send you out into the land "where the world is in the making" to preach to men who have never heard?

There are, I believe, more than thirty active congregations in and around Nashville, Tenn. When you come together on Lord's day for a gospel feast and fervently pray that the gospel may be "sounded out" unto the "uttermost parts of the earth," do you really try to answer your own prayer? Does it ever occur to you that in all the State of Colorado there are just two or three gospel preachers busy trying to hold up the "banner of the cross," and that they sometimes become tired and discouraged, waiting for reinforcements from the Lord's standing army of Christian soldiers? Does your conscience rest easy? Is it of no interest to you? Are you content to rest upon your past achievements? Are you suffering from a defective vision, "seeing only what is near?" "Lift up your eyes, and look on the fields!" If you cannot go, give. The other man's salvation depends upon you.

"Can you whose souls are lighted
With wisdom from on high—
Can you to men benighted
The lamp of life deny?"

Not long ago one of the leading bankers of our country, widely known for his charities, was called into the land beyond to give an account of his stewardship. Before his death he ordered these words graven upon the marble that would mark his grave:

What I spent, I saved;
What I kept, I lost;
What I gave, I kept.

There will be no pockets in our shrouds. Better invest in heaven's securities to-day. To-morrow may be too late. Besides, we want "fruit to be abounding to our account." Now, our heirs might not invest as wisely as we. God grant that we may all, with one accord, one voice, one will, surrender what is selfish, narrow, and exclusive, and merge all that we have and all that we are into one common cause which has for its object, purpose, and aim the salvation of the souls of men!

Unless a man believe in something far brighter than himself, something infinitely purer and grander than he can ever become—unless he has an instinct or an order beyond dreams, of law beyond his comprehensions, of beauty, goodness, and justice, beside which his own ideals are dark, he will fail in every loftier form of ambition, and ought to fail.—Bayard Taylor.

Preach the Word.—Van A. Bradley.

Paul's charge to Timothy was: "Preach the word." He gave as his reason for such a charge: "For the time will come when they will not endure sound doctrine." Surely the time is here. Men are pleasure-bent, money-mad, high-headed, and stout-hearted—"lovers of pleasure more than lovers of God." Men are not as receptive to the truth as in the early days of Christianity. Within the first century of the Christian era the gospel had made a progress that is altogether unexampled and without a parallel. In less than a single year after its Founder was accused as a malefactor, and on the very soil where his blood was shed, its converts had amounted to nearly ten thousand; in less than two years it had overrun Judea; and in one-third of a century it had penetrated the then known world. (Col. 1: 23.) There was a reason for this. Christianity was a unit, and men preached Jesus. The unity for which the Bible contends and the preaching which Jesus authorized can be productive of but one result—"almost thou persuadest me to be a Christian." Preachers need to return to "the old paths" and preach Jesus. That is sufficient.

God said: "My word shall not return unto me void. It shall accomplish that which I please, and it shall prosper in the thing whereunto I sent it." The longer I live and the more I study the Bible, the more am I convinced that it is of divine origin and that it is abundantly sufficient for the evangelization of the world.

I wish to make a few observations as to why the Bible should command the admiration of the world. The redemption of the human family and the means by which this redemption was accomplished are thoughts far too great ever to have originated in the narrow conceptions of any human brain. These are thoughts that could have originated only in the counsels of heaven. The union of the divine and human natures in the world's Redeemer is a fact that would never have been thought of by man. There is no fact of history more amazing, more wonderful, than this supernatural conception. It is a fact so far beyond the uniform laws of nature that the idea itself could never have floated in the impure imagination of man. Nor is this all. Jesus was spotless and pure—a Lamb without blemish from the cradle to the grave. His vile betrayers could not impeach his sinless character. Even in the eyes of infinite purity was he without sin. Heathen writers have described no such character; history has none like it; tradition has none; deception and imposture have none. Poetry and romance have never been able to portray a character like that which the Bible gives of Mary's Son. Nor need we stop here. If from the supernatural conception and life of Jesus we advert to the catastrophe of the cross, our convictions are confirmed that this is no human tale of woe. Jesus came to earth to suffer and to die—to lay the foundation of his kingdom in his own sufferings and death.

Again, the single fact of the resurrection of the body is a thought too wonderful for the human mind ever to have originated. In John 5: 28, 29 it is declared: "All that are in the graves shall hear his voice, and shall come forth." Next to the conception, this, to me, is the wonder of all wonders. What scenes will be disclosed when the curtain is drawn upon the opening ages of the coming eternity! The dead shall be called from the grave to appear at His bar who expired on the cross. The attending universe shall stand spectators of scenes in which they themselves have been and are the actors. The God of salvation shall be glorified in his saints, and then shall the end come. The wicked shall go away into everlasting punishment and the righteous into life eternal.

Do we look for goodness? God is love. The Bible is no more too great a book to have come from the human intellect than it is too good a book to have come from the human heart. His intelligence renders him great; his goodness bespeaks him amiable and lovely. The great stream of God's infinite love burst forth in the morning of time from the great heart of God and found its full expansion when Jesus died on the cross; and even yet God's great love flows in rivers of life from that eternal, immense ocean of kindness which no line can fathom and which is bounded by no shore.

For the present this is sufficient. They are not human thoughts, nor do they come under the range of human powers that are revealed in the Bible. Books multiply and libraries accumulate through man's capacity and toil; yet is there this one book which transcends the highest effort of man's giant intellect. His severest toils have never penetrated so deep, his loftiest powers have never soared so high, as this immense ocean of thought. The works of man bear no more comparison to this great work of infinite intelligence than a particle of vapor does to the ocean or the flight of a moment to eternity.

In the beginning of this article I called attention to the rapid spread of Christianity. The means which God chose for the propagation of truth excited the wonder of the imagination. He chose unlettered Jews to contend with the intellectual refinement and subtle philosophy of the Augustan Age and to preach Jesus Christ to men who sought after wisdom. He chose humble fishermen of Galilee to encounter the pride of Grecian and Roman philosophy and to meet the scoffs of the lawyers of the Areopagus and to tell the story of redemption to the world. But they were clothed with a divine commission; and even though they were Galileans, this gospel made its way through the world; and, contrary to all the forebodings of its enemies and all the laws of a merely human probability, it became the religion of the lofty and the humble, of provinces and kingdoms, till it effected the most extraordinary revolution in human affairs, was reverenced by the common people, and enthroned in the palaces of princes.

Precious Bible! Let us love it, learn it, heed it. There is nothing it does not offer, nothing it does not give to the man who feels his needs and seeks its bounty. Here are truths that never grow old, riches that never decay, pleasures that never fail, and a crown that is never tarnished.

Greater Vision of the Word.—H. W. Jones.

By the above heading I mean that humanity should have a greater appreciation of, a greater regard for, a more abiding interest in, and a more earnest living by the Bible and things divine than now obtains in the world generally. We certainly need a wider, deeper, more earnest, and more persistent study of the word and a more faithful living up to the teaching thereof than we now have generally. And the church needs awakening along this line, first, in order that "through the church the manifold wisdom of God" "might be made known" to the world "according to the eternal purpose which he [God] purposed in Christ Jesus our Lord." (Eph. 3: 8-12.) "Awake, awake; put on thy strength, O Zion; put on thy beautiful garments, O Jerusalem, the holy city." (Isa. 52: 1.)

This is a fast age. There is a strong tendency to run off into "higher criticism," so called, or into doubtful agnosticism, dark infidelity, or awful atheism. Lord, help us to avoid such a dark abyss of endless despair! But—alas!—many religious people are on the road to ruin and do not seem to know it. Many have cut loose from divine revelation in the Bible and are walking by sight, feelings, wild theories of men, or their own sense of right and wrong, instead of walking by faith, which comes by hearing God's word (see 2 Cor. 5: 7; Rom. 10: 17); many are led astray by pride, worldly lusts, etc.; and, worse, some of the rising generation even sneer at true religion and things divine. A young man of the modern "smart set," in talking to an aged saint about religion, said: "Ah, you

are deceived! You only think you are a Christian. There is nothing in religion; it's only a fancy," etc. This shows the drift of humanity toward that awful maelstrom of modern infidelity. Indeed, "where there is no vision [of God's word], the people perish; but he that keepeth the law, happy is he," as Solomon says. Hence, I plead in this essay for a "greater vision" of God's holy word instead of "lying visions, divination, things of naught, deceit of their own hearts," etc. (See Jer. 14: 14; 23: 16.) Note the following quotation carefully: "The prophet that hath a dream, let him tell a dream; and he that hath my word, let him speak my word faithfully. What is the straw to the wheat? saith Jehovah. Is not my word like fire? saith Jehovah; and like a hammer that breaketh the rock in pieces? Therefore, behold, I am against the prophets, saith Jehovah, that steal my words every one from his neighbor. Behold, I am against the prophets, saith Jehovah, that use their tongues, and say, He saith. Behold, I am against them that prophesy lying dreams, saith Jehovah, and do tell them, and cause my people to err by their lies, and by their vain boasting: yet I sent them not, nor commanded them; neither do they profit this people at all, saith Jehovah." Read Jer. 23: 23-32, and see plainly that "dreams," "lies," "vain boasting,'" "deceit," etc., are to God's word as straw is to the wheat.

Like a star of the morning in its beauty,
Like a sun is the Bible to my soul,
Shining clear on the way of love and duty,
As I hasten on my journey to the goal.

Were it not for the divine revelation contained in the Bible, no one could ever know the one true and living God, nor his Son, Jesus Christ, our Savior, nor could we ever know our full duty to God, to humanity, and to ourselves. And our civilization and modern inventions helpful to humanity and all the good influences of "the powers that be" come either directly or indirectly from the good influences of the Bible on mankind. In countries where the Bible has an influence we find better people, better homes, more skilled workmen, better farmers, and better horses, cattle, hogs, poultry, etc., as well as greater freedom, better education, greater regard for human life, and more humanitarian principles in general. Then how absurd, silly, and out of place are the vague claims of modern skepticism, infidelity, and atheism! Let all doubters, infidels, agnostics, atheists, etc., of civilized countries migrate to heathen lands and see the ignorance, idolatry, oppression, filthy hovels, human sacrifices, etc., and be converted to the truth thereby. And, besides this general uplift from the Bible, the personal help, comfort, and cheer therefrom is beyond compare, as all Christians testify.

Blessed Bible—how I love it!
How it doth my bosom cheer!
What hath earth like this to covet!
O, what stores of wealth are here!

To have this greater vision of the word, we must consider it is God speaking to us through his inspired word, which is the God-ordained means of pointing us to "the Lamb of God which taketh away the sin of the world." The Bible is the vision book of humanity, where we may look and see the only true God, the Savior of mankind, and our duty to humanity in general and particular. Let it be said of us now, as of certain Thessalonians of old, that we "received from" the apostles and prophets "the word of the message, even the word of God," and that we "accepted it not as the word of men, but, as it is in truth, the word of God, which also worketh in you that believe." (1 Thess. 1: 13.) Lord, help us so to consider thy holy word. Then we, as did David, can say to the Lord: "Thy word is a lamp unto my feet, and light unto my path." And, remember, without this "lamp" and "light" of God's word we would not know what steps to take in this dark world nor how to keep in the right "path" in matters of religion. Solomon said: "The commandment is a lamp, and the law is light; and reproofs of instruction are the way of life." As the good old songs says:

Sing them over again to me,
Wonderful words of life;
Let me more of their beauty see,
Wonderful words of life.
Words of life and beauty,
Teach me faith and duty—
Beautiful words, wonderful words,
Wonderful words of life.

Truly, as Dwight says: "The Bible is a window in this prison of hope, through which we look into eternity." And Wilmot, the infidel, when dying, laid his trembling, emaciated hand on the Bible and said solemnly and with unwonted energy: "The only objection against this book is a bad life." Then let us have "a greater vision of the word" and conform our lives to the teaching thereof.

And, further, we might say the Bible is humanity's looking-glass, in which we may see ourselves as we are, as we should be, and as we shall be in the future. Read carefully James 1: 21-27 and learn how to be "blessed" in the service of the Lord and how to avoid the broad way that leadeth to destruction. So—

A wonderful thing in the Bible I see,
Is to reveal this awful self to me.

And, in the language of the singing poet:

I am so glad that our Father in heaven
Tells of his love in the book he has given.
Wonderful things in the Bible I see;
This is the dearest: that Jesus loves me.

Then let us read the Bible daily; read it carefully; study it devotionally; ponder over it prayerfully; let its divine precepts sink down deep into our hearts and bear fruit in our lives. "Hitch your wagon to a star;" for, truly, "we must aim high if we ever hit high." Lord, help us so to do, is our prayer.

Vision of Childhood.—Jennie Williams Douglas.

The fairest, sweetest, loveliest, purest thing on earth is a little child, and especially one obedient to its parents, loyal to its playmates, and eager to learn of God.

No grander theme is there for orator's tongue, no nobler topic for author's pen, no finer subject for artist's brush or sculptor's chisel than "Childhood."

O, glorious childhood days, when hours were golden with happy anticipation of the future; when the humble cottage was a palace, with father king, and the smiles of mother obliterated every trace of momentary grief! The bread and milk prepared by mother's hands were ambrosial viands; the new calico frock was a robe of shimmering satin; the nooks and corners in back yard, orchard, and meadow were fairy bowers where kindred spirits oft communed.

And—O!—the glorious Lord's day, the sunny first day of the week, when father and mother and tiniest child went to the place to worship Him who said: "I am thy God; none other shalt thou have!" (Paraphrase.) The sun shone brighter, nature seemed at rest, and the quietness of the unimposing edifice, with the kneeling occupants, brought awe and reverence to the youthful soul. And the walk back home through the noonday heat in summer, when the restful shade of the trees cast a checkered sunshine over the pathway! Or it was winter, and the air was bracing to active nerves, and exhilarating were the thoughts and scenes. Sometimes it might have been a drive behind the patient family horse. But always there was the Sunday dinner, steaming soups and choice meats in winter, cool salads and light bread in summer, and always cake and fruit.

How often should we thank our Heavenly Father for this happy period of our existence and strive harder to obey the divine command: "Except ye be converted and become as little children, ye shall not enter into the kingdom of heaven!"

AT HOME AND ABROAD

A. B. Lipscomb will preach at Russell Street Church, this city, next Sunday.

F. W. Smith will begin a meeting at Bismarck, Ill., next Sunday.

John Hayes preached for one week at Cortez, Fla. Two young ladies were baptized.

F. B. Srygley is in a meeting with the Boston congregation, in Williamson County, Tenn.

R. H. Johnson conducted a sixteen-days' meeting at Baldwin, Ark. Six persons were baptized. Now at Center Ridge.

G. W. Jarrett, of New Smyrna, Fla., reports a good meeting held seven miles from Dyersburg, Tenn. There were four additions.

Alfred Elmore, of Gunter, Texas, celebrated his eighty-third birthday on August 11 by preaching twice and baptizing two persons.

Alonzo Williams closed his third meeting at Cairo, with eight baptisms and one restoration. He is now at Cliff Creek, near Brownsville, Tenn.

J. H. McBroom has tendered his resignation as minister for the Main Street Church, Shelbyville, Tenn. He will engage in general evangelistic work.

J. C. Hollis reports sixteen baptisms and one restoration in his meeting at Appleton, Tenn. He will conduct four other meetings before entering school.

E. O. Coffman reports nineteen additions in an eight-days' meeting at Mars' Hill, Ala. C. M. Derryberry, of Columbia, Tenn., led the song service.

David Thompson, assisted by Coy Chester, conducted a two-weeks' mission meeting near Paris, Tenn., and started a new congregation. One was baptized.

Allen Phy closed a good meeting at Garth, in Jackson County, Ala. Ten were baptized and three were restored. He is now at Hebbertsburg, in Cumberland County, Tenn.

If you know members of the church in St. Louis, Mo., who are not yet identified with the work there, send names and addresses to W. W. Moody, 3667 Botanical Avenue.

Ernest D. Shelton will be with the church at Bay Minette, Ala., until September 11. After that date address him in care of David Lipscomb College, Nashville, Tenn.

Changes of address: Foy E. Wallace, Sr., from San Benito, Texas, to San Antonio, Texas, Route D; Charles L. Talley, from Cookeville, Tenn., to 704 East Seventh Street, Hopkinsville, Ky.

The office editor wishes to acknowledge a debt of gratitude to the ready response and thoughtful articles received from the contributors to this number. He feels sure that our readers are duly appreciative.

A. B. Gunter conducted a very successful meeting near Savonarola, Tenn. Large crowds attended and thirty persons were baptized. Four were restored. Brother Gunter had one restoration at Charleston, Mo.

R. V. Cawthon's meeting at Cedar Grove, near Nashville, was eminently successful. There were twenty-four baptisms. He is now in a meeting at Watertown, Tenn. A. B. Lipscomb commenced the meeting for him on Sunday.

I. A. Douthitt closed a meeting at Bethany, near Cottage Grove, Tenn. Large crowds attended and twelve persons were baptized. One aged lady came from the Baptists. Brother Douthitt is now in a meeting at Hampshire, Tenn.

J. T. Harris was among our visitors last week. He had just closed a good meeting with the Rock Church, in Dickson County, Tenn., resulting in thirteen baptisms, three restorations, and one from the Baptists. Brother Harris is now at Charlotte.

From Frank Baker, Glasgow, Ky., August 23: "Notwithstanding the continued rains, our meeting at Randolph, Ky., was a success in more than one way. There were three baptized. I promised to return for a meeting next year. I am now in a good meeting at Hickory Grove, near here."

From F. L. Paisley, Piggott, Ark., August 27: "The meeting at Tupelo, Ark., closed night before last with an overflowing house. It continued twelve days, with sixteen baptized. I was unexpectedly called here as second substitute for a meeting for a few days I can spare. I will be here only a week."

W. F. Andrews, Los Angeles, Cal., in renewing his subscription to the Gospel Advocate, says: "This makes thirty-seven years I have read the Advocate—thirty-seven years of perfect satisfaction with it. It has always been true to God's word in all its teaching. I only wish I could place it in every home in America."

Flavil Hall, of Trion, Ga., came to see us last week. He had just closed a good meeting at Mount Zion, near Hornbeak, Tenn., during which there were fifteen baptisms, one from the Methodists, and five by acceptance of the invitation to erring Christians. John R. Williams made Brother Hall glad by his presence at two services. Brother Hall is now in a meeting near Ashland City, Tenn.

G. W. Hardin writes: "You have read Brother Helm's appeal for help in the building of a meetinghouse in England, Ark. This is a deserving appeal. I know the people there. They are few and are not rich. Grandma Stiff and her daughter, Mrs. Dusenberry, have given the lot—a nice one. All contributions will be put into the house. Let the churches of Arkansas, Texas, and Oklahoma especially rally to the call. My address is 1417 Park Avenue, Little Rock, Ark.

An enjoyable reunion of the friends and supporters of the Fanning Orphan School took place on Friday, August 19. Interesting addresses were made by H. S. Lipscomb, S. P. Pittman, and E. A. Elam. These brethren emphasized the advantages of such a school with its splendid buildings and favorable environment. A. N. Trice presented a statement of the financial condition of the school, after which contributions and subscriptions were received to the amount of five hundred dollars. An excellent dinner was spread.

A very quiet marriage, consummated at Belmont church of Christ, this city, at five o'clock Tuesday afternoon, August 23, was that of Mr. E. E. Shoulders and Miss Johnnie Belle McCulloch. The ceremony was said by G. Mitchell Pullias. Brother Shoulders is one of our strongest and most earnest young preachers. He is now located at Franklin, Ky. He has chosen for his helpmeet a young woman equally earnest and sincere in the cause of Christ. She is the attractive daughter of Mr. and Mrs. J. P. McCulloch, of Bowling Green, Ky. The good wishes of their many friends go with them in their life work.

From H. C. Harris, Tupelo, Miss., August 25: "Brother Jeffcoat and I closed a meeting at Nile, in Attalla County, last Sunday night. The meeting continued eight days. Ten additions. This was our third day with them. When we began, there was not a member. Two years ago there were four additions; last year, fourteen; and this year, ten. We have always had large crowds at this place. They are expecting to build a house of worship before another year. This is a mission field. I have spent several weeks in this territory during the summer for three years. The work has to be done at a sacrifice. Brother Jeffcoat lives in the center of this territory and is doing a good work. I have several meeings and one debate yet."

V. E. Gregory writes: "Last Lord's day (August 21) was a happy day for the old Dunlap Church, at Duck River, in Hickman County, Tenn. This church began its work more than a hundred years ago, I am told, and continued at peace among themselves until about six years ago, when they divided over the building of a new meetinghouse. One faction continued in the old house, the other went to the new. The two were in sight of each other. This, of course, was deplorable and sinful. I began a meeting in the old house the second Lord's day in this month, continuing over the next Lord's day. During this time I did all I could to persuade them to drop their unkind feelings and differences and get together in Christ. This they did, I am glad to say, and last Lord's day they all met in the old house for the farewell service in this building, and in the future they will meet in the new one. There are some excellent Christians there; and now that they are together once more, I believe they will do a great work for the Lord. This church was formerly the home church of John D. Evans, of Denver, Col., and J. M. McCaleb, missionary to Japan. I cannot close this article without paying tribute to Sister Amanda Cathey, who formerly lived there, but who now lives in Dallas, Texas. She is almost fourscore years old, but, in spite of her years, she labored hard and successfully with me to bring about this reunion. May God bless her. There was one baptism."

R. N. Moody will begin a meeting at Berea, in Cherokee County, Ala., next Sunday.

I. B. Bradley reports a meeting at Antioch, in Rutherford County. One was baptized.

L. S. Thurmond closed a good meeting at Gooch Chapel, near Pocahontas, Tenn., with five additions.

L. R. Wilson closed a good meeting at Pangburn, Ark., with twelve additions. He is engaged for another meeting next year.

R. N. Gardner recently closed a meeting with the Croft College congregation, near Paragould, Ark., with twelve baptisms and four restorations.

J. Clifford Murphy closed a good meeting at Findlay, near Sparta, Tenn., with one baptism. He is now at Grange Hall, near McMinnville, with good interest.

Bailey Brooks reports a good meeting at Carthage, Tenn., with five baptisms. He also reports two additions in a meeting at Dixie. Brother Brooks will hereafter devote all his time to evangelistic work. Address him at Tracy City, Tenn.

The brethren near Paragould, Ark., have made arrangements to enlarge their school this year. All high-school and some collegiate studies will be included in the course of study. Tuition free, and board cheap. If interested, write R. N. Gardner, Nashville, Tenn., Route 7.

John T. Lewis, of Birmingham, Ala., will begin a meeting at Meade's Chapel, near Nashville, on the first Sunday in September. The church would be glad to have brethren of the city attend the meeting. Go out the Nolensville pike to Radnor Heights, then go three miles on Mill Creek pike.

Fred E. Exum and C. E. Barrick recently conducted a successful protracted meeting at East Tempe, near Livingston, Texas. There was good attendance and six additions to the church. Much credit for the success of the meeting is due to the good work of Sister Effie McClanahan, formerly of Nashville.

We believe all our readers will be more than pleased with the "Greater Vision" Number. Two more special numbers will appear this month. Remember, we will send the paper for the remainder of the year to trial subscribers for only fifty cents. Send their names in at once, that they may get the benefit of the special numbers.

From Leslie Vernon, Alamo, Tenn., August 27: "H. M. Phillips, of Tuscumbia, Ala., began a meeting with us on August 16 and continued it ten days. The results of this meeting cannot all be told, but, as a visible result, there were eighty-five additions. Of these, thirty-five were baptized, twenty-seven confessed their sins who were out of duty, and twenty-three placed their membership with us."

We have a very encouraging report of the Little Rock meeting, near Lyles, Tenn., which was conducted by T. B. Thompson, of Huntsville, Ala. The visible results of the meeting were fifty-five additions to the local congregation, including forty-three baptisms and twelve restorations. This was Brother Thompson's fifth meeting with this congregation. Large audiences and good attention were features of the meeting.

From C. E. Holt, Florence, Ala., August 23: "I have just closed a pleasant and, I trust, a profitable meeting with the Lemalsamac church of Christ, in Dyer County, Tenn. This is the mother church of many churches in West Tennessee. In the meeting just closed quite a number were added to the membership of this grand old church. My home while there was with the grand old man, John E. McCorkle. The Lemalsamac community is one of the best I have ever visited."

From James E. Laird, Newark, Ark., August 22: "I closed a two-weeks' meeting at Enterprise, Ark., last Friday night. Fifteen were baptized, about thirty promised to meet, and plans were made to build a new meetinghouse. This was a mission meeting, partly supported by the Dodson Avenue Church, Fort Smith, Ark. R. L. Ludlam works with this church. I began a meeting at Mount Zion, near Newark, yesterday, and there has been one addition to date."

From F. S. Vance, Nocona, Texas, August 22: "I am now at home for a few days. I have done the preaching in five meetings this year in Oklahoma. I was called home when my last meeting was at its best. My meeting at Shadydale resulted in twenty-nine additions—three restorations and twenty-six baptisms. I will preach at home next Lord's day. On the first Sunday in September I shall begin a meeting at Montague, Texas. I have already baptized more people this year than in any year's work."

From J. G. Malphurs, Clarksville, Tenn.: "Last Lord's day I was at Legate, near Clarksville, with two additions from the Freewill Baptist Church. The Missionary Baptists have called in question my teaching, and it behooves me to 'contend earnestly for the faith;' hence, I will meet E. H. Greenwell in a three-days' discussion, beginning on September 19, at Legate. Apostasy, design of baptism, and close communion are the points to be discussed. Two sessions a day, beginning at ten o'clock. Bring dinner."

From E. L. Whitaker, Corinth, Miss., August 24: "I began a meeting at Minor Hill, Tenn., on August 14 and closed it on August 22, with thirty-five additions. Some were above seventy years of age. One had been a steward in the Methodist Church near forty years. I made my home with Brother and Sister George W. Warren, and it was a pleasant one indeed. On my return home I stopped at Pulaski and heard N. B. Hardeman deliver two fine discourses. I also met Brethren Clark and Murphy, of Pulaski. I am to begin a mission meeting near Wheeler, Miss., next Lord's day."

From Earnest C. Love, Fresno, Cal., August 22: "I have just returned from my lecturing tour in Southern California. There was great enthusiasm and interest in the Fresno Home and School shown everywhere, which is very encouraging. We still need about two hundred dollars to pay on the house. The Fresno Street congregation had two good services on August 21. I preached in the morning and L. D. Davis preached in the evening. We are expecting a good meeting on September 4, when we will furnish watermelons for everybody. On this day we are going to ask for a special donation for the Fresno Home and School, to fix up the house that has been moved in."

From Will J. Cullum, Rockwood, Tenn., August 27: "This leaves me at Rockwood, ready to begin a tent meeting here to-morrow. This will be the first time the loyal brethren have held a meeting in this town, which has a population of six thousand. I will be here about fifteen days; then to Hallsville, Mo., where I am to begin a meeting on the third Lord's day in September. Our two meetings in Mississippi resulted in twenty baptisms and nine restored. After returning from Missouri I will help the congregation at Reid Avenue, in Nashville, in a meeting, beginning on the second Lord's day in October. I am hoping to be able to devote my entire time to preaching the word in the future, and will, if the demand for my services will enable me to do so."

Fred W. Chunn writes from Springville, Tenn., August 30: "Our meeting at Mount Olive, in Calloway County, Ky., closed with thirteen additions. The results of this meeting show the power for good of well-attended Lord's-day services. Most of those who were baptized came from among the goodly throng who were accustomed to meet at church and study the Bible every first day of the week. After the Mount Olive meeting I conducted a two-weeks' meeting at Burris Chapel, in Lake County, Tenn. Here twelve members who had gone away from the church returned from their wanderings, confessed their sins, and determined again to do right. Three were baptized. I have held two meetings each for these two congregations and have promised to go back to each in 1922. I next go to Macedonia, in Weakley County, Tenn. After that meeting I will be permanently located at Henry, Tenn., in school work."

J. D. Tant writes from Guin, Ala., August 30: "I have just closed a meeting at this place, with two baptized. I found the Guin church different to any loyal church I have preached for this year in the following particulars: (1) They were ready for the meeting and did not have to go around and work it up after I got there. (2) The members all came, day and night. (3) They have a first-class Sunday school, and each member was called upon to give a verse from the Bible by memory each Sunday, giving chapter and verse. (4) They were reading from seven hundred to fourteen hundred chapters in the Bible every week. (5) The church had lived such a life before the town that even their religious neighbors respected them, and a leading Methodist went around and got all the twenty stores and banks to close for day services, which gave us an extra turn-out of the best citizens of the town each day. (6) As the church was at work, I did not have to do all the digging and pushing, as I generally do when I go among the anti-Sunday-school churches. Furthermore, they appreciate my gospel preaching and called me back for a meeting next year."

Decadent Country Churches.

BY JAMES E. CHESSOR.

"Wherefore, O king Agrippa, I was not disobedient unto the heavenly vision." (Paul.) The apostle could have been disobedient to this vision, or revelation of duty; but, instead, he immediately set about to perform his given task. The marvelous success that attended his unceasing labors is well known to Bible readers. As a matter of course, he could never have had any proper conception of his responsibility under God had he not received this revelation from on high. In like manner Christians must go to the Bible—God's revealed will—to learn what God has commanded of them, and, having learned the fullness of their duty, must have boldness to essay the appointed task.

Perhaps rural churches stand in need of a "greater vision" of their mission than ever before. I have in mind especially the thirty congregations in my home county, which are average country churches in Middle Tennessee. It seems to me that they, for the most part, have either lost sight of their responsibility as defined in God's word or are willfully remiss and disobedient. I have never before observed so many decadent churches in the rural districts as there are at present. The demoralizing effects of war, no doubt, had much to do with bringing about this waning religious interest and activity. Instead of signs of life and buoyancy, there is exhibited on every hand Laodicean apathy and indifference. Church attendance has dropped off perceptibly, and church buildings have been allowed to decay. Protracted meetings usually cause a flare-up of religious fervor that vanishes overweek. Now, these churches need to do something for Christ—to attempt some work, however small, in order to enlist zeal and inspire confidence within themselves. They can never regain momentum until they have overcome inertia. Lacking initiative and the courage to put forth studied effort, they are making, and repeating over and over, the irretrievable mistake of doing *nothing*. It is safe to say that they can never have a proper conception of their mission in the community and in the world so long as they recoil from the simplest tasks.

1. The country church needs a greater appreciation of the Sunday school as a means of edifying one another and teaching the young. There are comparatively few congregations that have well-organized Bible classes, and in many places the work has been abandoned. The eldership is weak, and there are few capable teachers. Instead of teaching and developing the youth of the community, they are allowed to just grow up, Topsylike, with very little religious training and ignorant of the simple facts and truths of the Bible. I can think of no more tragic mistake than this. Young men who, with proper encouragement and guidance, might develop into teachers and preachers, lose interest because never put to work by the elders. There is no midweek prayer meeting and rarely any service on Sunday nights. The great misfortune is that these country congregations have not realized that God has said to them: "Ye ought to be teachers." (Heb. 5: 12.)

2. The rural church has not a scriptural conception of missions. The missionary spirit is utterly lacking in most places. Foreign missions are rarely mentioned, even by ministers. Brother J. M. McCaleb made a tour of my county, which is also his native county, a few years ago, and had something to say about Japan as a mission field; but it evoked no missionary enthusiasm. The idea of "sounding out the word" seems to be to support monthly preaching and the annual protracted meeting. The benighted may "come to the little brown church in the wildwood" to hear the gospel preached. But country congregations have a wonderful opportunity for propagating the religion of Christ right in their vicinity. There is an open door at practically every cross-roads schoolhouse throughout the country. Why not have the gospel preached at these vantage points? Let these rural churches thus work the home field and dot the hills and valleys with new congregations. By and by the larger heart for the larger service will lead them into greater undertakings for the Master. Ultimately they may come to realize that "the field is the world."

3. The country church has no adequate conception of charities. Few congregations make ample provision for the relief of the needy and the suffering. It does not reflect credit upon the local church when the authorities must be appealed to in order to help some indigent, but worthy, person in the community. The church, and not private or county beneficence, should do the alms of the district. But it is not always the case. I know a widow residing in the shadow of a church of Christ who pleaded in tears not to be sent to the county farm; but it was the generosity of individuals, some of them not Christians, and not the gift of the church, that provided her a cottage and a pittance of bread. It is a shame upon an institution calling itself "of Christ" in any community that allows worthy unfortunates to be carted off to the county "poorhouse." The trouble lies at the door of an illiberal, noncontributing membership. They have not been thoroughly taught to contribute liberally and have never accustomed themselves to give as they have been prospered. Hence, few churches maintain a treasury sufficient to support a regular charity or meet an emergency. The local church cannot, therefore, play the part of a good Samaritan, because it cannot relieve sudden and unexpected misfortune and calamity. This is why lodges spring up everywhere. The best way to combat the lodge is for the local church to care for the neighborhood poor. "The poor ye have with you always."

That the country church has other faults, I do not doubt, but those specified above in a general way cover the ground. I love the country and the country church, and what I have written I have written in love of that church, that she may be sensible of her mission in the community and in the world. The great need in the rural districts is for laborers. Here, indeed, there is a dearth of preachers—that is to say, preachers of heart, consecration, vision, aptitude.

Let the country church and the country preacher, let one and all, go to the Bible to get a proper conception of duty, and then may there be no disobedience to this "heavenly vision."

Confidence in the Pilot's Smile.

Robert Louis Stevenson has somewhere told of an experience that happened once to his grandfather. He was on a vessel that was caught by a terrific storm and was carried irresistibly toward a rocky shore where complete destruction was imminent. When the storm and danger were at the height, he crept up on deck to look around and face the worst. He saw the pilot lashed to the wheel, with all his might and nerve holding the vessel off the rocks and steering it inch by inch into safer water. While he stood watching, the pilot looked up at him and smiled. It was little enough, but it completely reassured him. He went back to his room below with new confidence, saying to himself: "We shall come through; I saw the pilot smile!" If we could only in some way catch sight of a smile on the face of the great Pilot in this strange rough sea in which we are sailing, we, too, could do our work and carry our burdens with confidence, perhaps with joy.—Selected.

The worries of yesterday are already past;
And God did take care of you!
The worries of this day cannot last,
For God takes care of you!
The worries of to-morrow—now not so fast;
For God will take care of you.

—The Baptist New Mexican.

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EDITORIAL

A Correct Vision of the Church.

BY J. C. M'Q.

This is an age of schemes, societies, and endeavor organizations. It is not the purpose of this article to belittle the good that these different societies do, but to show that the good should be done in the church. It is intended to discourage every effort that tends to disparage or minimize the church of God. Any human institution or organization that does this dishonors Christ, the Leader of the church.

The church in its most comprehensive sense includes all believers of whatever age, sex, race, nationality, or color. Christ is the Head of the church in this broad sense. It has no organization and no offices, save that Jesus Christ is its Leader. Its union is like that of the vine and the branches. The bond of union is faith in Jesus Christ. Whoever does the will of God as laid down in the Scriptures is a member of the church in this comprehensive sense. There is another sense in which the word "church" is used in the New Testament. I speak of the local church, which is much more limited than the church universal. In the New Testament we read, "The churches of Christ salute you;" we read also of "all the churches of the Gentiles," "all the churches of the saints," and "the churches of God which are in Judea." This local association of disciples, with elders to oversee and serve, is the only church organization—if I may use that word—in the New Testament. Neither were these local churches associated together in any organic sense. They were entirely independent of each other, save that the members of all of them were spiritually under one Head, the Lord Jesus Christ, united by the bonds of common faith, hope, and love. The various societies and ecclesiasticisms of the present time are all younger than the church of Christ. No one who is a member of the church of Christ in its broad sense and is also a member of the church of Christ in its local sense should belong to any other religious organization for the purpose of serving God. There is no good work which one can do in the service of Christ that he cannot do in the church of Christ. Not a sigh can be heaved, not a prayer can be offered, not a good deed can be done, not a kind word can be spoken, not a cup of cold water can be given to a disciple that it cannot be done in the church and in the name of the Lord Jesus Christ. It is sometimes argued that these institutions or aids are stepping-stones to the church. It would be better to stay in the church to worship God rather than to get outside on a stepping-stone. As Noah did not need aids or little lifeboats in order to make the ark a success, so we do not need aids in order to do the work that God has ordained that we should do through the church. We are admonished by the Holy Spirit: "And whatsoever ye do, in word or in deed, do all in the name of the Lord Jesus, giving thanks to God the Father through him." (Col. 3: 17.) We should be careful in all of our religious work and in all acts of service rendered to God to give glory to Christ through the church: "Unto him be the glory in the church and in Christ Jesus unto all generations forever and ever." (Eph. 3: 21.)

People in their mad craze to form human societies for doing the work which God has ordained the church to do should be careful lest they reflect on the wisdom and power of God. The formation of societies for doing the work that God has ordained his church to do belittles the atonement of the Lord Jesus Christ, belittles the work of the church, and reflects on the wisdom of God in unmistakable terms. If such societies had been essential to the efficient work of the church, God would have ordained them for such purposes; but as the Bible does not furnish us one syllable of information concerning such societies, we are led to believe that the church is effective and complete in itself and that the man of God who has faith in Christ and works through it is thoroughly furnished unto every good work. "Every scripture inspired of God is also profitable for teaching, for reproof, for correction, for instruction which is in righteousness: that the man of God may be complete, furnished completely unto every good work." (2 Tim. 3: 16, 17.) Turning to human organizations to do the work of the church is a reflection on the efficacy of the blood of Christ. Christ certainly would not have died to establish his church, if that church was to be a failure and not to be sufficiently complete and efficient to save all the obedient for all time after its establishment. Christ spoke the truth when he said to Peter: "And I also say unto thee, that thou art Peter, and upon this rock I will build my church; and the gates of Hades shall not prevail against it." (Matt. 16: 18.) The church is sufficient for the redemption of all men, provided they will only accept the authority of the Lord Jesus Christ and bow in meek, humble submission to it. Followers of the Lord Jesus Christ should never belittle the work of the church and its mission in the world by intimating that human organizations do more good in the world than the church. The man who does this reflects on his own Christianity and the wisdom of God. No humble, devout believer in the Lord Jesus Christ, who acknowledges Christ as supreme, will ever make any such insinuations. Of course the church cannot work itself without humble, faith-

ful subjects; but if Christians will be careful to do nothing which is out of harmony with the word of Christ, if they will work as he directs and follow in his steps, they will find that the church is complete and effective for the salvation of the world. Instead of seeking to glorify ourselves and human organizations, let us give God the glory through the church and cling to him by working through the only divine organization that we have for the salvation of a lost and ruined race. How great and how wonderful will be the work accomplished, if we will only cling to the Christ and work through him, giving the glory to our Heavenly Father!

No Greater Vision Than That Already Given.

BY E. A. E.

The phase of the above subject which I have chosen is that we—the human race—the wise and unwise—do not need and cannot have any "*greater vision of God, Christ, the Bible, and our duty* to humanity" than God has already given in his word. If we will not follow this, we grope in darkness and will be lost.

Any "vision" not from the Bible is no "vision of God" at all, but is some distorted, blurred, blinding "vision" of human wisdom, which seeks to depreciate God, to lessen his boundless attributes, and to destroy his will.

Our readers do not need to be taught that God's will has long since been revealed in its fullness and completeness and that it thoroughly furnishes the man of God unto every good work. "All things that pertain unto life and godliness" have been given already, and given, too, through *the knowledge* of God and Christ. (2 Pet. 1: 2, 3.) We are commanded "to contend earnestly for the faith which was once for all delivered unto the saints." (Jude 3.) There can be no "vision" beyond this knowledge and this faith. No man on earth, no angel from heaven, can preach any other gospel than that which has been *preached* through the apostles by the Holy Spirit sent down from heaven (1 Pet. 1: 12), and he who attempts to do so must suffer the anathemas of God (Gal 1: 8, 9). From the beginning to the end of the Bible, God pronounces his curse upon the man who would add to or take from or change in any way his revealed will. (See Deut. 4: 2; 12: 32; Rev. 22: 18, 19.)

No one can know God or know one word of the will of God outside of the Bible. The Bible places God before the world in his unbounded wisdom, unlimited power, and all other unfathomable attributes. He is light; he is love; he is righteous and gracious, just and merciful, good and severe. (See Ex. 34: 6, 7; Rom. 11: 22.) He is the Creator and Ruler of all things; he upholds all things by the word of his power, and is King of the universe. Heaven is his throne and the earth is his footstool. The angels are his ministers, and all the inhabitants of the earth with their rulers are his servants, and are not "a drop of a bucket" compared to him. He rules in the kingdom of men and gives it to whom he will; he sets up kings and deposes kings. He is "the God of Abraham, Isaac, and Jacob;" "the God of our fathers;" "our Father who art in heaven;" "the God and Father of our Lord and Savior Jesus Christ; the "I am that I am;" "Jehovah God;" the only true and living God. "Jehovah is his memorial name forever." From everlasting to everlasting he is God, the same yesterday, to-day, and forever; and eternity is his habitation.

On the other hand, to have a "vision" of any god except the God of the Bible is to create a god to suit one's wisdom and taste. Since Cain killed Abel human wisdom has been in the god-creating business. It has gods many and lords many. There is "the god of this world" that "hath blinded the minds of the unbelieving, that the light of the gospel of the glory of Christ, who is the image of God, should not dawn upon them." (2 Cor. 4: 1-5.) Some make a god of the belly, glory in shame, mind earthly things, and walk as "the enemies of the cross of Christ." (Phil. 3: 18, 19.) Some such gentlemen "with their fair and smooth speech" beguile "the hearts of the innocent" and become occasions of stumbling and cause divisions contrary to the teaching of Christ, serving "not our Lord Christ, but their own belly." (Rom. 16: 17, 18.) To serve one's belly, or to make a "god of the belly," is to follow the appetites, to be governed by the ambitions and passions and lusts of the flesh, to "worship and serve the creature rather than the Creator" (Rom. 1: 24-32), to make merchandise of the gospel, to turn Christianity into a cloak of covetousness, and to use the church of God to serve temporal and personal and selfish ends. Some make a god of money; covetousness is idolatry (Col. 3: 5), a covetous person is an idolater (Eph. 5: 15), and no man can serve God and mammon.

These passages and many similar ones show the great difference between "the vision" human wisdom and the passions of the flesh give of some god, a god, any god, the god of this world, gods many, and "the vision" the Bible gives of the only true and living God.

"Greater" introduces a comparison. A "greater vision" of God than what? Certainly not greater than God's revelation of himself and of his will in the Bible. That has been full and complete and unchangeable since the Bible was made. Yet there is an implication here and a danger. There must be no reading between the lines and no going beyond that which is written. (1 Cor. 4: 6.) Individuals may learn from the study of the Bible a thousand times more than they already know of God and his will, but they can never know more of either than has been revealed in the Bible. To know God is to obey him; not to obey him is not to know him. He who claims to know him while in disobedience to him is a liar.

> And hereby we know that we know him, if we keep his commandments. He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him; but whoso keepeth his word, in him verily hath the love of God been perfected. Hereby we know that we are in him: he that saith he abideth in him ought himself also to walk even as he walked. (1 John 2: 3-6.)

As there arose another Pharaoh who knew not Joseph, so there has arisen a generation that seem not to know the God of the Bible. In his timely article in this paper of August 11, Brother F. W. Smith says:

> The great carnal, unholy, and ungodly world war just ended is naught in comparison with the onslaughts that are being made in universities, colleges, schools, pulpits, and so-called "religious press" all over the land against the Bible. Let Christian parents look well to the institutions to which they send their boys and girls. Drill the words of God into them from the cradle.

All that Brother Smith says against the infidelity in schools, colleges, universities, and pulpits is worthy of our thoughtful consideration. Shall such teaching be continued?

No thoughtful Christian man can have aught to say against the college and university degrees and the very highest education, when that education is the right sort; yet, while this is true, the faithful practice of the Bible in all relationships of life is the very best and highest and greatest education one can have. There is a clamor in the rising generation of preachers for university degrees, which is not a good sign. The power is in the word of God. The gospel of Christ is the power of God forever to save all who believe it. Let preachers have all the education they can take; but, after all and with a long string of degrees, let them determine not to know anything save Jesus Christ, and him crucified (1 Cor. 2: 2), and to preach, not themselves, their learning and wisdom and exploits, but Christ Jesus as Lord, and themselves bond servants for Christ's sake (2 Cor. 4: 5).

The so-called higher education to-day of both men and

women can never give "a greater vision of God, Christ, the Bible, and our duty to humanity" than the Bible gives; such is impossible, because water can never rise higher than its source and nothing can give that which it possesses not. Such education, as Brother Smith clearly shows, beclouds, obscures, and even destroys the teaching of the Bible. And all preachers who depend upon their education and learning, and not upon the word of God, do the same. There is an honest and earnest cry from the churches and people generally for the plain, simple and all-powerful gospel of God—the plain teaching of the Bible.

Schools built up as "Bible schools" by contributions of Christian men generally must not drift away from their original purpose after some "greater vision." God forbid.

A middle-aged, thoughtful Christian man and preacher of the gospel wrote me a few days ago from Washington City, D. C., as follows:

It occurs to me that in your article which appeared in the Gospel Advocate of August 4 your mention of preachers being subordinate to the elders or leaders of congregations was very timely. Perhaps if you would call attention to it again, it might provoke elders to feel more keenly the honorable and responsible position they occupy; also cause preachers to regard them as Heaven's appointed ones to direct by the word of God the work and worship of the church. It seems to me there is a growing tendency in congregations to have elders in name, but not in practice and authority, and such authority only as the New Testament gives. Let us hear from you again on the subject.

Was there ever so much of strife and contention, bitterness and bad feelings, factions and divisions, contrary to the "vision" God has already given of unity and peace, of being of one mind, one accord, one heart, one soul, and of speaking the same thing, as at present? Many elders do not seem to know the teaching of the Bible in regard to their work, to feel their responsibility, and do not endeavor to discharge their duties. Some young "ministers" are inclined to ignore the teaching of the Bible in regard to elders and their duties. They have received from some source a "greater vision" than that of the New Testament. This is human nature, but not "the divine nature," and leads to denominationalism and finally to ecclesiasticisms. Let us pray with the Psalmist: "Open thou mine eyes, that I may behold wondrous things out of thy law." (Ps. 119: 18.)

The greatest thing that people can do is to study the Bible from beginning to end, to believe it, and to implicitly obey it.

The only true "vision" we can have of Christ is that which the Bible gives; it gives wonderful and glorious "visions" of him. When we see Christ as the Bible presents him to the world, we know all that can be known of him. Our greatest need is to believe in him and to faithfully follow him. Our greatest duty to the world is to present to it the God of the Bible, Jesus of Nazareth, the Christ, the Son of God, the Prince of peace, the King of glory, and the Bible as God's complete and fully revealed will. Nothing can be known of the will of God outside of the Bible.

The same is true with reference to "our duties to humanity." All duties to God and men are fully set forth in the Bible. To love brethren with pure hearts fervently, to love neighbors as oneself, to love and pray for enemies, covers all duties to humanity. To love God is to obey him, and to love humanity is to treat all classes of human beings as the Bible directs. The Bible covers every duty in every relationship of life. We can have nothing more.

My Creed.

My creed is work; to follow duty's call
However far it leads across the plains—
Through trackless woods or ringing on the hills;
To seek for pleasure in the realms of toil—
Still ever striving for a larger self
With which to do a service for the rest.

Man's Vision of the Things of God.

BY M. C. K.

A vision, as the word itself denotes, is something seen. Under divine inspiration, the prophets of God were enabled to see events rising one after another and transpiring, as it were, before their eyes. It was called "the vision which they saw." Thus, "the vision of Isaiah the son of Amoz, which he saw concerning Judah and Jerusalem," was the succession of events passing as a panorama before his eyes during the royal reigns of "Uzziah, Jotham, Ahaz, and Hezekiah, kings of Judah." (Isa. 1: 1.)

The vision of uninspired man is liable to be clouded and mystified, not only by the bewildering and mystifying influences of sin in general, but especially by the tendency to inject his own thoughts, feelings, and preferences into the picture. In fact, even God's inspired prophets sometimes erred in yielding to this tendency and failing to stick exclusively to the message of God. Concerning such prophets, Jehovah said unto Jeremiah: "The prophets prophesy lies in my name; I sent them not, neither have I commanded them, neither spake I unto them: they prophesy unto you a lying vision, and divination, and a thing of naught, and the deceit of their own heart." (Jer. 14: 14.) Again: "Hearken not unto the words of the prophets that prophesy unto you: they teach you vanity; they speak a vision of their own heart, and not out of the mouth of Jehovah." (Jer. 23: 16.) This fearful arraignment of the prophets who dared to depart from the message of Jehovah is still further emphasized through the prophet Ezekiel: "Have ye not seen a false vision, and have ye not spoken a lying divination, in that ye say, Jehovah saith; albeit I have not spoken?" (Ezek. 13: 7.)

Hence, man's vision of the things of God will be great or small, right or wrong, in proportion as he sees them through the thoughts of God or through his own thoughts. This number of the Gospel Advocate is devoted to a greater vision of things, and this implies that man's vision of things is a variable thing, and so it is. Man cannot change the magnitude of the things of God, just as he cannot change the magnitude or greatness of God himself; and yet man is distinctly said to magnify God. "O magnify Jehovah with me, and let us exalt his name together." (Ps. 34: 3.) "Yea, let them say continually, Jehovah be magnified." (Ps. 35: 27.) "And Mary said, My soul doth magnify the Lord." (Luke 1: 46.) "And this became known to all, both Jews and Greeks, that dwelt at Ephesus; and fear fell upon them all, and the name of the Lord Jesus was magnified." (Acts 19: 17.) And with a courage and heroism ready to die for the Lord, Paul unhesitatingly declared: "In nothing shall I be put to shame, but . . . with all boldness, as always, so now also Christ shall be magnified in my body, whether by life, or by death." (Phil. 1: 20.)

The term "magnify" means to make great; and while man cannot magnify or make God great absolutely, it is proper, by the figure of speech that puts one thing for another, to say that man magnifies God. He enlarges his own conception of the greatness and majesty of God, and is said to magnify him. In this way man gains a greater vision of God, of Christ, of the word of God, and of man himself and his glorious destiny. But here it should be distinctly borne in mind that the one essential to this correct vision of God and of the things of God is to view them and to view God through God's own thoughts and revelation, and not through the false and perverted thoughts of men. Remember the solemn arraignment of the ancient prophets: "They speak a vision of their own heart, and not out of the mouth of Jehovah." *How significant!* No prophet had the right to give his own ideas and thoughts. They must come "out of the mount of Jehovah." Men of God to-day, precisely as then, should be careful lest it be said: "Have ye not spoken a lying divi-

nation, in that ye say, Jehovah saith; albeit I have not spoken?"

Finally, with an open Bible, we may soar on the wings of imagination and picture countless millennial triumphs with the world's Redeemer clad in glory as the conquering Hero of all the ages, yet the picture might not be altogether true to the reality. It is better to rest on the positive assurance of God *that his word will triumph.* What is needed now is what was needed by the ancient prophets—namely, an unfaltering faith in the word or message of God. It is through distrust in, or an unwillingness to risk all on, the simple message of God that often leads men to modify that message. It *seems* inadequate to the end in view, but it is *not* inadequate. *It has the Almighty and Everlasting God back of it.* It cannot ultimately fail. Preach it unmodified and unadorned and rely on it with the unwavering faith that it will accomplish the purpose of God, *and it will do it.* "As the rain cometh down and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, and giveth seed to the sower and bread to the eater; so shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it." (Isa. 55: 10, 11.) Now, in view of such a promise, where is there room for doubt? There is none. God's word as preached by men, precisely as when preached by the Man of Galilee, may meet with temporary defeat, but it is destined to an ultimate and glorious triumph. Whether it brings visible success at once or not, the man who has this abiding and unfaltering faith in the word of God has the right vision of God and of the things of God.

A Greater Vision.

BY F. W. SMITH.

It is not a natural or material vision to be considered in the columns of this journal, but that deeper and more far-reaching vision of the soul aptly styled "a spiritual vision"—a vision that is not hedged about with the desires of the flesh, but one which rises above the sordid selfishness which is the bane and curse of the world; a vision which in its scope and sweep takes in the things of God as they pertain to the souls of men; that vision which lifts the real man to the lofty summit of Mount Hope, far above the mists, fogs, and clouds of the lowlands, where by the soul's eye he can get a glimpse of what is to be. A "greater vision" means a "broader" vision that stretches to the ends of the earth; one that sees, like Paul, not only a man in Macedonia pleading for the Bread of Life, but the teeming millions of earth's unfortunate sons and daughters without hope and without God.

It is said that the eagle which soars above the mountain top and almost dips his wing in the rim of the sun can expand and contract his vision so as to distinguish objects in the far distance and those near by. This should be comparable to our spiritual vision; for the soul must not overlook those who are near, even at our door or under our roof, while at the same time it should expand to the needs of the most distant lands. No doubt there are those who do not focus their vision on the cradle in their own homes, while they see things afar. It is a fine thing to be "nearsighted" in one sense—viz., to see the needs of the souls around our own hearthstones. Let us not forget that the home is the "plant bed" from which material is drawn to fill all the walks of life. The drunkard, gambler, murderer, and thief, as well as the nobler men and women of the land, were once babes on their fathers' knees and nursed at some fond mother's breast. Then let us focus our "spiritual" vision on the young and tender plants growing up under our own shelter and lead these boys and girls into the higher and better life.

But that vision must not be warped and stunted by a spirit of selfishness; it must see unfolded before it the beckoning hands outstretched from the uttermost part of the earth. But how does the matter stand? What do we see? I fear that many of us are like the little girl who, walking under her parasol, discovered the small circle of shade made by the hoisted parasol and was heard to exclaim: "O, what a big world this is in which I am walking!" We see the small field immediately around our homes and seem to think it is a tremendously big world in which we are living.

The average church, in its efforts at soul saving, sees only the immediate community in which it exists, and is quite content to have one protracted meeting a year held in that community, and then rests on its oars until the next annual meeting in the *same place.* This is a "nearsightedness" ruinous to any church whose vision is so circumscribed as that. In other words, a church whose vision stops short of the great commission, "Go ye into all the world, and preach the gospel to every creature," is afflicted with spiritual blindness, a very serious and dangerous malady. Every church should set a task for itself that increases in scope each year, planning higher things for the future. Any church with the proper vision could, with a united effort, plant another church each year, in addition to having its annual meeting in the old meeting-house close to the old members of the church. What is needed all along the line is to wake up, look out and away upon the "fields already white unto the harvest," and, with sickle in hand, shout the harvest song as the golden sheaves are garnered in. How many men are there in nearly every congregation who could go out to some schoolhouse, brush arbor, or into some home every Lord's-day afternoon and teach the word to those who assemble! There are some churches with a half dozen men who could have as many mission points attended every Lord's day and from which would spring up as many churches; but, instead, they wait for some preacher to do such work—and that, too, often, at his own charges. In addition to spreading the kingdom, these men would derive a personal benefit in spiritual growth and development far more precious than silver or gold.

A dearth of preachers, eh? No wonder, when the vision of churches overlooks the home congregation and is focused on "Bible schools" to furnish preachers for the great harvest field. What the world needs is not rhetoric, poses, oratory, history, science, and philosophy, but *the word of the living God.* Let men who know the gospel tell it to all who will pay respectful attention to it. Let every church broaden its vision until it not only sees itself as it really is, but can see the *world scope* of its mission.

A Great and a Greater Vision.

BY T. B. LARIMORE.

Recently we—Mrs. Larimore and I—spent a few delightful days in Sequatchie Valley, Tennessee, where I lived all the days of my youth and childhood after the ninth fading and falling of the foliage of the forest following my advent into this beautiful, wonderful world.

Naturally and necessarily my vision, in every sense, was very narrow then, as I lived in a low, deep valley, between two rugged ranges of towering, rock-ribbed mountains, from beyond one of which the morning sun rose and behind the other of which the evening sun set, and my days were devoted to the slavish service of those who hired me to work—to plow, to hoe, and to do whatsoever other work a delicate boy could do on a farm, likewise on a brickyard, where my hardest work was done.

I never worked for a bad, disreputable man, however. My fond, affectionate, careful little mother always gave proper attention to that. Nor did she ever send me to school to such a man.

During those now far-away days I was probably never farther than three miles from Coop's Creek, a post office then, but Dunlap, the capital of Sequatchie County, now. How little, how very little, I then knew of even Sequatchie Valley, not to mention this wide, wide world! But even then I had heard of Kentucky and Arkansas, and I cherished the hope of sometime seeing the former and of living in the latter! What strange and startling visions some of us have, even in childhood! And what wonderful castles in the air we build!

But I am wandering from my way, and I must return to it, lest I get lost in the woods.

While Mrs. Larimore and I were in the Valley we resolved to climb to the top of Cumberland Mountain, behind which I had so often seen the sun set—and we climbed.

As we climbed, the shrubby, scrubby trees that bordered the rocky road hid from our view the valley below and the mountain top that towered above us. But we plodded on our way, seeing none of the beauties of valley or mountain, except, occasionally, when we reached a "bench" of the mountain, where a rocky crag jutted out beyond the trees and gave us a view of the valley below. We viewed the valley from the rocky brow of each "bench" we reached, and each time we could see, and did see, farther than before; and when, at last, we reached the rock at the top of the mountain, from which the final and the fullest view could be enjoyed, our vision was broadened till the whole world seemed to be spread out at our feet. "The ridges," the river (Sequatchie River), the fields, the forests, the hills, the hollows, were, to us, things of beauty in the lap of the valley below.

Then there came a broader vision, a mental vision, which was to our vision of the valley as the Pacific Ocean, with length and breadth and depth unrivaled, to the Golden Gate, one mile wide and five miles long, that connects it with San Francisco Bay. I saw, in that broader vision, the Valley in its primitive, pristine beauty, before the hand of man had plucked its fruits or its flowers, or the foot of man had pressed its bosom.

I saw the red man there with his squaws, his pappooses, his wigwams, his bows, his arrows, his tomahawks. I saw great herds of deer peacefully grazing on grassy fields that had never been fenced. I saw great flocks of geese and ducks that we would call "wild," and other birds of beauty and utility; but they were not wild, for the Indian regarded them as his very own and treated them accordingly. Fruits and flowers abounded, and the Valley was a paradise. Spiritually, the otherwise sunny scene was dark and gloomy, however; for Jesus, the Light of the world, had never been heard of there.

I saw great and good men invade the Valley, bringing the light of civilization. I saw the land divided into farms, the fields planted and harvested, cattle grazing on the meadows, as civilization advanced throughout the Valley. I saw the people hardy and prosperous, devout and religious, but bound by the shackles of superstition and sectarianism.

I saw Madison Love and Washington Bacon come up from the South, and light flooded the land as they preached the gospel of grace, the power of God unto salvation—as they preached "Jesus Christ, and him crucified." I saw my mother and my sister obey the gospel, as Brother Love led them into the light and baptized them into Christ. I saw Christian meetinghouses built where Indian wigwams had stood and where Indian camp fires had blazed. I saw myself and my beautiful little brother, Porendo, toiling together in that land, that we might live. Then I thought of him as he looked the last time I saw him, in new Confederate uniform—a soldier boy—as beautiful a boy as I have ever seen. I'd gladly give the world, if it were mine, to have him here to-day; but we shall meet on earth no more. "O why should the spirit of mortal be proud!"

As Brother Love and Brother Bacon and other great and good men carried the light of love and Christian liberty into the Valley long ago, so have great and good men gone out of the Valley to bless and brighten the benighted world beyond. Prominent among them is my friend, Dr. John R. Stewart, son of my old-time Sequatchie Valley teacher, who, every time we meet, grasps my hand cordially and says, "Sequatchie Valley!" I loved my old-time teacher, and I love his son no less.

Just as we climbed that mountain road recently, seeing little of the beauty of either mountain or valley, till we reached, occasionally, a point of outlook, where we were vouchsafed a view of the valley spread out below and of the mountain heights towering above us, so in life we plod on, day by day, scarcely realizing we are on the upward road. But, occasionally, if we move steadily on, striving to fulfill duty's demands as each duty presents itself, a clearer spiritual vision is granted us—a vision of the lowlands we have left behind us and of the heights toward which we are striving. At such points on our journey we press on with renewed courage and determination, our hearts fixed on the heights above.

Just as our vision broadened and broadened and broadened while we climbed from the valley to the top of the mountain, so, in the love light of Charity Divine, may our spiritual vision broaden and brighten till upon our enraptured gaze shall burst the blissful realization of God's eternal home.

Vision.

Twenty-six centuries ago Solomon wrote: "Where there is no vision, the people perish." (Prov. 29: 18.) History indorses that utterance. A visionless people are a dying people. Upon the church or Bible-school edifices wherein assemble visionless workers one might truthfully paint "Ichabod," for they have allied themselves with a dying race.

Some visions break up, like castles in the air, for they are simply the figments of one's own imagination; but not so the visions of prophets of old, who peered down the vista of time and saw things which were actually to come. Visions also occupy a large place in New Testament history. When the seventy chosen disciples returned with the joyful tidings that the very devils had been subject to them, Jesus saw a vision, and probably thought of that time when Satan and his mighty host shall be utterly vanquished, and he exclaimed: "I beheld Satan fallen as lightning from heaven." (Luke 10: 18.) When John, on Patmos Isle, was spectator of the panoramic view of future triumphs recorded in the book of Revelation, he beheld a countless multitude, clothed in white robes, and with palms in their hands, and heard them singing: "Salvation unto our God which sitteth on the throne, and unto the Lamb." (Rev. 7: 9, 10.) So, at the back of each great achievement there must be a vision, and both the world and church owe everything worth while to seers of visions.

But mere visions will do nothing. We must not be unpractical dreamers. Visions are a means to an end, and not the end itself Our visions must actualize or they are useless. Care should be taken that we be "not disobedient unto the heavenly vision." (Acts 26: 19.) We must see, and then obey. Beholding a glorious vision of regenerated humanity, we should press forward in the divine work till the vision becomes translated into an actuality.

The Journey of Life.

And I, with faltering footsteps, journey on,
Watching the stars that roll the hours away,
Till the faint light that guides me now is gone,
And, like another life, the glorious day
Shall open o'er me from the empyreal height,
With warmth, and certainty, and boundless light.

—William Cullen Bryant.

TEXAS-OKLAHOMA DEPARTMENT

BY C. R. NICHOL.

All articles, reports, orders for Gospel Advocate, and books, from Texas and Oklahoma, should be sent to C. R. Nichol, Clifton, Texas.

Commendation.

Dear Brother Nichol: I have just received from the McQuiddy Printing Company a copy of "Adventism and the Bible," by J. Henry Monk, eight years an Adventist, and a graduate of their Southwestern Junior College at Keene, Texas. I have just finished a careful reading of this book, and pronounce it one of the best expositions of Adventism that I ever read. The author is familiar with every phase of this erratic system, having been educated under some of their best teachers, and brings to view very clearly the incorrect positions of their doctrine. I commend it to the reading public wherever Adventism is being taught. It completely demolishes their erratic teaching.

I wish, also, to express my gladness over the addition to the Gospel Advocate of the "Texas-Oklahoma Department." I have been a reader of the Advocate ever since it started. In some things I have not agreed with its editors, but I have always admired its boldness in the defense of what they stand for. It is a most excellent religious periodical, and deserves a good support from the loyal brotherhood. We can all talk and write about our views of Bible teaching with love and respect for each other, notwithstanding the little kinks that may now and then bob up in our imperfect natures, with the hope and effort to bring about that unity in the faith so much desired. I bespeak for the paper a much wider field of usefulness, and shall do what I can toward its increased reception and support. I welcome our good Brother C. R. Nichol as the head of the "Texas-Oklahoma Department," and feel that he will make good in his increased field of usefulness. JOHN S. DURST.

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Commendation of Brother R. D. Smith.

Denton, Texas, August 16, 1921.—To the Brotherhood in Christ: It is desired to make the following statement on behalf of our minister, Brother R. D. Smith: For more than two years past Brother Smith has served the church in Denton, and during this time he has ever been wide-awake and energetic in the work. He is untiring in his efforts and is a faithful teacher of the word. Brother Smith is prompt and faithful in meeting his obligations, and his conduct among us has never fallen below that of a Christian gentleman. Moreover, his standing in our city is not lower than that of the best citizen. We wish to further state that in the most unhappy controversy through which we have been for several months passing he has upon every occasion conducted himself with a dignity and a bearing becoming the high calling of a Christian minister. And we further say that he is not to be blamed for the divided condition of the church in Denton. It is not claimed that Brother Smith is perfect and that he never makes mistakes, but we do say that he has been found at all times ready to make any corrections and amends that were proper and right. And we further state that in his efforts to adjust differences between brethren and himself he has gone as far as could be asked of a Christian. Your brethren in Christ,

R. A. MCCURRY,
H. H. FOSTER,
H. C. TALIAFERRO,
Elders church of Christ, Denton, Texas.

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Personal Notes.

C. B. Glasgow closed at Wilson, Okla., with eight baptized.

Coleman D. Nichol closed at Shrewder, Okla., with two added.

Lee P. Mansfield closed at Nugent, Texas, with twelve baptized.

A. F. Thurman is in a meeting at Duster, Texas, with thirteen baptisms.

C. R. Nichol closed a meeting at Quelling, Texas. Six were added.

Nine were baptized in a meeting at Maud, Okla. Preaching by W. D. Bills.

W. P. Skaggs baptized eight and restored two in a meeting at String, near Temple, Texas.

Liff Sanders was in a meeting with the church at Gorman, Texas, with thirteen baptisms.

Twenty-one were baptized in a meeting at Burnett, Texas, by J. M. Childress. Four restorations.

R. F. Whittaker is in a meeting at McLean, Texas. There were thirteen baptized and six restored.

The meeting at Pattonville, Texas, with preaching by W. M. Davis, closed with fifteen additions.

E. W. McMillian closed at "E. M.," near Hollis, Okla., with twenty-eight baptisms and six restorations.

Harvey Scott, of Floresville, Texas, closed in Maynard, Ark., with six baptisms and thirteen restorations.

Seven were baptized and one was restored in a meeting at Gober, Texas. Warren E. Starnes was the preacher.

Fourteen were baptized at Bloomdale, near McKinney, Texas, by Cled E. Wallace. F. M. Scott directed the song service.

There were six additions to the congregation at Ruth, near Gatesville, Texas, in a recent meeting conducted by T. B. Clark.

The mission meeting at Middleberg, Okla., conducted by K. C. Moser, resulted in seven baptisms and a congregation now meeting regularly.

J. W. Chism reports six confessions during the progress of his meeting at West Mountain, Texas. This is one of the oldest churches in this section.

O. M. Reynolds closed a meeting in Carter, Okla., with twenty-four added to the congregation. Fourteen baptized: three from the Christian Church.

F. J. Berry closed a good meeting at Swenson, Texas. Ten were baptized and two were restored. He is now in a mission meeting at Brazos Valley.

J. S. Dunn baptized twenty-four in a meeting at Rising Star, Texas. Two were restored. The congregation wishes to locate a man with them to do evangelistic work.

E. M. Tackett closed a fine meeting at Cottonwood, in Dallas County, Texas. There were thirty-eight additions from all sources and the church was greatly strengthened.

J. H. Lawson closed an interesting meeting at Huckabay, Texas, with twenty-three additions to the congregation.

W. M. Mann closed a meeting at Pine Grove, near Camden, Texas, with eight baptisms.

Ben West preached in Cleburne, Texas, on the second Lord's day in this month, morning and night, to large crowds of faithful brethren. They have one of the best churches in Texas. G. C. Brewer is to labor with them.

C. A. Buchanan, who does missionary work under the direction of the church in Cleburne, Texas, has closed a meeting at Parker, Texas, with twenty-three baptized and seven restored. Shall we not have a dozen men in the field all the time, supported by as many churches?

J. W. Ballard, Helena, Okla., was promised for three months' work in California, beginning on October 1. Conditions are such that he will not make the California trip, and will be available in Texas, Oklahoma, or Arkansas for meetings. He will not be idle; men like Brother Ballard never eat "idle bread."

John E. Dunn will soon be located in Waxahachie, Texas, and do work in evangelizing the county of Ellis. The congregations of the county could easily support another man in the county. Johnson County has a county evangelist. Ellis and Johnson join. Hill County will be next to put a man in the county. I trust they will do this at once.

It is a pleasure to report that Sister J. W. Chism, Hillsboro, Texas, who has been for more than a month confined to her bed with fever, is improving, and will, it is hoped, soon be quite well. Brother Chism has just closed a meeting with much interest in Spur, Texas. He promises to be with them next year for a meeting, beginning on August 1.

John M. Rice closed a meeting in Marietta, Okla., with nine baptisms and one restoration. For six days during this meeting Brother Rice debated with a Mr. Peck, materialist. They discussed the nature of man and the duration of punishment. Advocates of false doctrine never succeed in advancing their cause when they meet Brother Rice in debate.

J. W. Dunn closed his second meeting at Charlie, Texas, with large crowds and fine interest. Ten baptisms and one restored. It is a small church in numbers, but composed of fine material and commands a great influence for good. He is in a meeting at Garden Valley, near Gainesville, Texas. He and J. C. Rigney will begin at Irving, Texas, on the fourth Sunday.

ALL RUN DOWN AND WORN OUT

Because you have not thoroughly purified your blood, but have allowed to remain in it the accumulations of waste matter that cause weakness, loss of appetite, dull headache, broken sleep, backache, eruptions and humors and other troubles.

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Hood's Pills help as a stomach-toning, digestive cathartic.

Notes From West Tennessee.

BY JOHN R. WILLIAMS.

The meeting at Jones Chapel, in Lake County, closed at the wash-out on Monday, August 22, after continuing for fifteen days. In some respects this was our very best meeting at that place, even though it was my eleventh meeting in succession. We had better attendance and better attention than any former meeting; more people heard the gospel than ever before. I did all I could to get the congregation upon a higher plane—"to walk worthily of the calling wherewith ye were called, with all lowliness and meekness, with long-suffering, forbearing one another in love." Eight were baptized, among whom was an old man near seventy years of age, and two were restored to fellowship. One woman made the "good confession" whose husband objected to her being baptized; so she obeyed her husband rather than God.

Brother Fred Chunn is preaching for the congregation at Keefe, in Lake County. He began the second Lord's day in this month. I had the happy privilege of hearing him twice. He is a good man, a faithful preacher, and a good mixer. Two or three had been restored when I left Lake County. His preaching will certainly do good.

Last night I went to Mount Zion, in this (Obion) county, to hear Brother Flavil Hall, of Trion, Ga. He is certainly a good man and a faithful preacher. It is hard for me to decide whether he is a better preacher than he is a singer. He is good at both. Nine or ten have been baptized, one from the sects, and one restored to date.

Brother Srygley closed a fifteen-days' meeting at Glass last Lord's-day night. One was baptized. I did not hear Brother Srygley preach, but I got to see him eat fish. He is just as good at eating fish as he is at preaching.

Brother Dean and Brother Davis, two fine young preachers, are to begin a tent meeting in Trimble next Lord's day. I pray that they may have a good meeting, as they are both worthy young men and full of faith.

I am to begin a meeting at Bethel next Lord's day. Brother B. G. Swinney will be with me to lead in the song service. He was with me at Jones Chapel.

A Pleasant Trip.

BY L. T. FARRAR.

On June 29 I left my home in Florence, Ala., for the great State of Colorado. I reached Denver on July 1, and the next day took the famous "Moffat Route," which winds its beautiful way to the top of the "Rockies" and down its western slope. This is said to be the greatest scenic railroad in the world, there being nothing in Switzerland to surpass it. It climbs up beyond the timber line to the realm of perpetual snow, reaching an altitude of 11,660 feet. It sweeps through fifty-five tunnels and under miles of snow beds; it glides by lovely valleys, awe-inspiring canyons, and sky-piercing peaks which speak the unchallenged language of faith. On Lord's-day morning, July 3, I reached my destination, Hayden, a beautiful little city nestling in the peaceful Bear River Valley, guarded by its silent, snow-crowned sentinels.

My mission thither was to assist in a meeting the seven members of the one body who for a few months had been meeting in a nice, new school building near Hayden to engage in the Lord's-day worship and service so clearly revealed on the divine page. The meeting continued nine days, closing on Tuesday evening, July 12. On week days I preached at night only. Thus it was my privilege to deliver eleven sermons to the good, courteous, and attentive people of that splendid community. We had a good hearing, and eleven precious souls put on Christ in Christian baptism. Two others, a man and his wife, claiming scriptural baptism and desiring to be Christians only, took their stand with the truth. Two faithful, godly men, W. L. Hackett and Haskell Gowen, are the elders of this faithful band. We left them twenty strong, well organized, happy and energetic in the Master's service.

This visit gave me the added pleasure of seeing again my only living sister and of being in the pleasant homes of a niece and a nephew living there.

I returned to Denver on July 13 and spent three days and nights in that beautifully appointed city. I found the church there in the midst of a good meeting ably led by that princely man and preacher, Brother N. B. Hardeman. The cause there has been greatly strengthened by the recent arrival of Brother and Sister J. C. Estes from Texas. Brother Estes is a strong and faithful proclaimer of the gospel. I also met here that godly man, John D. Evans, who has sacrificed so much and labored so faithfully for the spread of the kingdom in that region. It was my pleasure also to see again those two noble, consecrated souls, Brother and Sister E. C. Fuqua, who, several years ago, left Alabama to take up the Master's work in that great missionary field. Not until the waves of time are lost in the ocean of eternity will the good work of this great student and teacher of the word be made manifest.

On my return I spent two pleasant days and nights with the loyal brethren at Colorado Springs, preaching for them on Sunday morning and evening, July 17. They have just completed a neat and convenient house of worship, and are pressing onward and upward toward the goal.

I reached home on July 21, and, with renewed vigor, resumed my duties as a postal employee. I am to begin a meeting at Palmersville, Weakley County, Tenn., on the fourth Sunday in August. This will close my protracted-meeting work for the year, but I hope to keep busy every Lord's day preaching the word.

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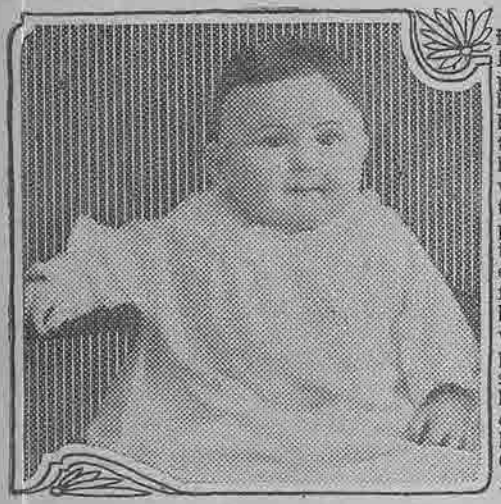
Children's Laughter a Pleasing Sound



Altoona, Pa.—"I am writing to tell you what Lydia E. Pinkham's Vegetable Compound has done for me. We had six children die almost at birth. From one hour to nineteen days is all they have lived. Before my next one was born I took a dozen bottles of your Vegetable Compound, and I can say that it is the greatest medicine on earth, for this baby is now four months old, and a healthier baby you would not want. I am sending you a picture of her. Everybody says 'That is a very healthy looking baby.' You have my consent to show these few lines to anybody."—Mrs. C. W. BENZ, 131 3rd Avenue, Altoona, Pa.

Mrs. Janssen's experience of interest to childless wives.

Millston, Wis.—"I want to give you a word of praise for your wonderful medicine. We are fond of children, and for a considerable time after we were married I feared I would not have any. I began taking Lydia E. Pinkham's Vegetable Compound, and it strengthened me so I now have a nice, strong, healthy baby girl. I suffered very little at childbirth, and I give all the credit to your medicine, and shall always recommend it highly."—Mrs. H. H. JANSSEN, Millston, Wis.

Mrs. Held of Marinette, Wis., adds her testimonial for Lydia E. Pinkham's Vegetable Compound. She says:

Marinette, Wis.—"I was in a nervous condition and very irregular. My doctor advised an operation. My husband brought me one of your booklets and asked me to try Lydia E. Pinkham's Vegetable Compound. It overcame my weakness so that I now have a healthy baby girl after having been married nine years. I am glad to recommend your medicine, and you may use my letter as a testimonial."—Mrs. H. B. HELD, 330 Jefferson St., Marinette, Wis.

There are many, many such homes that were once childless, and are now blessed with healthy, happy children because Lydia E. Pinkham's Vegetable Compound has restored the mother to a strong and healthy condition, as it acts as a natural restorative for ailments as indicated by backache, irregularities, displacements, weakness and nervousness.

Women everywhere should remember that most of the commoner ailments of women are not the surgical ones—they are not caused by serious displacements or growths, although the symptoms may be the same, and that is why so many apparently serious ailments readily yield to Lydia E. Pinkham's Vegetable Compound, as it acts as a natural restorative. It can be taken with perfect safety and often prevents serious troubles.

Therefore if you know of any woman who is suffering and has been unable to secure relief and is regretfully looking forward to a childless old age, ask her to try Lydia E. Pinkham's Vegetable Compound, as it has brought health and happiness into so many homes once darkened by illness and despair.

Lydia E. Pinkham's Private Text-Book upon "Ailments Peculiar to Women" will be sent to you free upon request. Write to The Lydia E. Pinkham Medicine Co., Lynn, Massachusetts. This book contains valuable information.

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FIELD REPORTS

Lavergne, Tenn., August 22.—I recently closed a good meeting at Mount Ararat, in Cannon County, with fourteen additions. I am now at Gilroy, near Lavergne.—C. M. Gleaves.

Alamo, Tenn., August 22.—The Alamo meeting is now six days old, with eighteen baptized and five restored. Large crowds and fine interest. I shall be here for about five more days.—H. M. Phillips.

Clifty, Tenn., August 23.—We had a fine meeting at Newton. Large crowds and some visible results. Many Testaments and tracts were distributed. I am on my way to Neverfail. I will then come back here, then home, and then to Dongola, Ill.—J. C. Mosley.

Louisville, Ky., August 21.—The meeting at Palmyra, Ind., closed last night. Interest was good throughout. Three were baptized. The church near Shepherdsville, Ky., my old home, with my assistance, will begin a meeting next Sunday.—J. E. Thornberry.

Texarkana, Ark., August 22.—Four additions at Cason, Texas. Two prominent gentlemen were baptized, one a banker of excellent reputation. The few members were greatly encouraged, and reported the largest crowds in the history of their efforts there.—J. E. Wainwright.

Berry, Ala., August 23.—I recently held a meeting at Bethel, near Vernon, with nine baptized; one at Kingsville, with eight baptized; and one at New River, with twelve baptized and seven restored. We had large crowds at all these meetings. I am now at Bankston.—Gus Nichols.

Rupertown, Tenn., August 20.—Brother L. W. Hinson recently closed a week's meeting at the Topsy Schoolhouse, a few miles from here, where he baptized four persons into the one body. Brother Hinson preaches the word with power—a man who has a message and can tell it in a few words.—L. D. Whitehead.

Beacon, Tenn., August 22.—Beginning on August 14, I assisted the brethren at Christian Chapel, in Henderson County, in an eight-days' meeting, with six baptisms. I go next to Crooked Creek, in Perry County, to begin on August 27. This is my old home congregation, and I hope to have a good meeting.—C. N. Hudson.

Sedalia, Ky., August 22.—Our meeting here continues with fine interest. Sunday night we had an overflowing crowd. Fifteen have been added to the cause—ten by baptism and five from other churches. Brother A. J. Veteto, of Henderson, Tenn., a most excellent song leader and teacher, has assisted greatly in winning souls to Christ.—R. A. Craig.

Livingston, Tenn., August 22.—I closed a meeting at Flat Creek on Saturday night. The meeting was hindered much by rain, but we had large crowds most of the time. Four were baptized. I began a meeting at Walnut Grove yesterday, with large crowds. I go from here to Andrews Cove to hold a mission meeting.—J. C. Pendergrass

Christiana, Tenn., Route 1, August 22.—The meeting began at New Zion, in Rutherford County, on the second Lord's day in August and closed on the third Lord's day. There were three additions. Much good preaching was done by Brother J. J. Horton. He is afflicted, but I hope the Lord will spare him many years to preach the gospel.—J. S. Westbrooks.

Jacksonburg, Ala., August 22.—On August 19 I closed a very successful meeting at Oliver, near Rogersville. We were hindered some by the rain, but the meeting was well attended most of the time. We baptized nine and had three restorations. Brother Gilbert Shaffer, of Lawrenceburg, Tenn., was our song leader. I am now at Jacksonburg in what promises to be a good meeting.—Thornton Crews.

Diana, Tenn., August 22.—I closed my fourth consecutive meeting at New Zion, in Giles County, last Thursday night. There are three churches in the neighborhood, and, in spite of the fact that our meeting had been announced for a year past, meetings at all of them were in progress at the same time. Ten were baptized and two were restored. One young lady who made the confession was forbidden to obey by her father. I began at Diana last night, with a full house.—J. Pettey Ezell.

Tupelo, Miss., August 19.—I have just closed a meeting near Ackerman, Miss., with two confessions. This is the home of Brother H. D. Jeffcoat. He is doing a good work in this section of the State. This is my fourth year to cooperate with him in this work, and my second year with his home congregation. This is a needy field, and the work has to be done at a sacrifice. Brother Jeffcoat and I are in a good meeting at Nile, with seven confessions to date. Brethren, pray for this work.—H. C. Harris.

Oakland, Miss., August 16.—My meeting at Jackson's Grove began on the fourth Lord's day in July and continued through the next Lord's day. Two confessions and baptisms, with six others restored to the fellowship of the congregation. Our meeting at Sylvan Knoll began on the first Lord's day in August and continued for six days, Brother Matthew C. Cayce doing the preaching. Brother Cayce's preaching was of a high order, instructive, convincing, and persuasive. Sixteen persons made the good confession and were baptized. We are proud of the labors of Brother Cayce as traveling evangelist in Mississippi, and especially are we proud of the fact that in him we have a worker who has the responsible backing of his home congregation in Nashville. In the past it has been too often the case that brethren in the destitute fields have encouraged the work of men as preachers who held no responsible relationship to any congregation to which they could refer for indorsement. As a result of this method of procedure, the cause of Christ has often suffered reproach. The scriptural order is that every preacher should hold membership with some local congregation to which reference can be made for indorsement of both his preaching and his conduct. Those who read the Gospel Advocate will see that Brother Cayce is doing a splendid work in Mississippi.—Lee Jackson.

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The Vital Reason for the Internal Bath

In Chicago recently there was held a gigantic political meeting that attracted a crowd of some 15,000 men and women of varying ages. On the outskirts of the assembly stood a physician with a friend. Turning to his friend, the medical man said: "I'll wager that in this vast throng there aren't one hundred persons who are in anything like normal health."

Much as we dislike unpleasant truths, there is significance in that physician's remark for all of us. Few of us can honestly say that we are over fifty per cent efficient.

We all want to be free from disease or ailment of any kind. We all want to have pure blood, normal heart, and sound nerves. We all want to enjoy restful nights and active, vigorous days. Yet most of us are half the time blue and worried, all the time nervous, and most of the time actually incapacitated by illness.

And why? Largely because we do not follow a few simple rules in the care of our physical condition. How many of us, for instance, practice internal bathing? True it is that this means of improving the physical condition is growing in use every day, but there are thousands of us yet who are strangers to the benefits of the Internal Bath.

The need for internal bathing is due simply to the fact that we have within our bodies such an organ as the large intestine, commonly called the colon. Accumulating waste as it does, the colon is the bane of our health. The waste is toxious, which means poisonous, and as the blood flows through the walls of the colon it absorbs the poisons and carries them through the circulation. That's what causes auto-intoxication, which in plain English means "self-poisoning," a condition which pulls down our powers of resistance and renders us subject to almost any serious ailment that may be prevalent at the time. And the worst feature of it is that few of us know when we are "auto-intoxicated."

The proper kind of Internal Bath is Nature's own relief and corrector—just warm water, which, used in the correct way, cleanses the colon thoroughly its entire length and makes and keeps it sweet and pure.

The effect on your physical condition is little short of marvelous. Your eyes take on a new sparkle, your step a new vigor. Your nerves relax, your appetite improves, and your sleep becomes more restful, more refreshing. You feel remade.

To really understand the Internal Bath and all that it accomplishes, one should read the very interesting booklet by Dr. Charles A. Tyrrell, the inventor of the "J. B. L. Cascade." Dr. Tyrrell's own life was saved and prolonged by internal bathing, and he wrote on the subject like the eminent authority that he was. This booklet, which is entitled "The What, the Why, and the Way of Internal Bathing," will interest every man and woman. All that is necessary to secure this booklet is to write to Tyrrell's Hygienic Institute, No. 134 West Sixty-Fifth Street, New York City, and mention having read this article in the Gospel Advocate. The booklet will be mailed to you free of all cost or obligation.

There is nothing so important as the kind of health which keeps us fit, confident, and enthusiastic for the day's work; and as the getting of this book involves no expense, why not write for it now, while it is fresh in your mind?

Vinemont, Ala., August 20.—On the night of July 16 I began a meeting near Arkadelphia, in Cullman County, which resulted in one addition and the strengthening of the church. Brother Pride E. Hinton assisted in this meeting. My next meeting was at Corinth, with three additions. I am now in a meeting with the brethren at Beulah, with twelve to be baptized to-day. I go next to Jones Chapel.—M. A. Creel.

Imboden, Ark., August 20.—I have just had a glorious meeting with the church at Pleasant Valley, near Swifton. Very large crowds each night—from three to four hundred people. The best of interest and order prevailed throughout the meeting. There were ten baptized and one reclaimed. Others were "almost persuaded." They engaged a part of my time for next year. There are about sixty members there, all working in harmony. I go next to Sneed, near Alicia, for ten days.—A. H. Porterfield.

Hermitage Springs, Tenn., August 25.—The meeting at Corinth Church, in Monroe County, Ky., began on the second Lord's day in this month and continued ten days, closing on Wednesday morning at the water. There were eleven added—seven baptized and four restored to fellowship. This meeting was suggested to me by Brother Jerry Bean, one of the elders at Clementsville, Tenn. As the little band of disciples had, for want of leadership with sufficient courage, it seems, ceased to meet, they needed help to encourage them to a more determined effort. They were very much strengthened in faith and are now ready to go back to the work with renewed zeal. The meeting was well attended, especially as it was in a strongly sectarian community. The order was good and the attention at every service excellent. I left the brethren and sisters rejoicing over the happy results.—John H. Arms.

Fort Collins, Col., August 15.—My second tent meeting at Fort Collins this summer (the first being held at LaPorte, a few miles out) has just closed. It was a remarkable meeting in all respects. I baptized nine, and a sister, formerly of Pulaski, Tenn., "placed membership" with the congregation here. The nine baptized were all adults and, save one, heads of families, placing within the range of our influence here at least thirty children whom we hope to train "in the way they should go." The meeting was in the extreme northern part of the city. Already the Lord, through my humble instrumentality, has added nineteen souls to the Fort Collins congregation this summer. My third tent meeting in and near this city opened last night in another part of the city; and though it was the first service at the new location, the tent was running over by the time the first song was sung. Never in my life before did I have a full tent the first night in a new location. There is something unusual about the work this summer—larger crowds, more serious attention, and more additions than I ever noted in the West. One more baptism yesterday, and we look for others to-night.—E. C. Fuqua.

Renew your subscription to the Gospel Advocate.

OBITUARIES

Wright.

On May 17, twenty-three years ago, a tiny rosebud bloomed in this world of sin and sorrow, to make its short stay on God's great footstool and to make the home of Mr. and Mrs. Paul Wright happy. This rosebud was Annie Pauline Wright. She grew from a tiny baby to girlhood, on to young ladyhood, and was loved at all stages of life by all she came in contact with. She was of a lovable, gentle, and modest character. About six years ago she was born anew into the kingdom of God. She was a faithful member of the church of Christ. She loved to go to Sunday school, and went as long as her health would permit. On June 7, 1921, God, in his infinite wisdom, saw fit to pluck this rosebud to plant in the garden above, where all is love, peace, and joy. She leaves a mother, two brothers, and four sisters, besides a host of friends and relatives and a Sunday school class that loved her. WILL T. EATHERLY.

Horne.

Mrs. Virginia Horne, widow of Richard Horne, died in her seventy-eighth year on June 10, 1921, at the home of her son-in-law, John W. Fry, Columbia, Tenn., where she made her home. Since the death of her only daughter she has been both mother and grandmother to the grandchildren of her deceased daughter and to her orphaned niece. She was left a widow over forty years ago, with three children, all of whom preceded her to the beyond. In both faith and works she was a devout Christian and lived for others. Her husband died of wounds received during the Civil War. She was positive in opposing all wars, and when her grandsons crossed the sea to serve our government in the great war she prayed to live to see them return; but one, her youngest grandson, was killed in training in England. His body was brought back and interred in Rose Hill Cemetery, where she has since been buried by his side.

VIRGINIA BOYD.

Sutton.

Lovena Sutton, infant daughter of Ashley and Stacy Sutton, departed this life on July 25, 1921, and was laid to rest at Hopewell, Ga., the next day, after a few words of comfort and warning were spoken by the writer. Three days later—July 28—Sarah J. Maddron, wife of Dr. J. M. L. Maddron and great-grandmother of Lovena Sutton, was called to a better land. After words of consolation and warning were spoken by the writer, her body also was laid to rest at Hopewell, to await the resurrection morn. We have the greatest hopes of meeting both of the departed ones. Lovena never knew sin, hence is at rest. Sister Maddron was a member of the church of Christ for over fifty years, and, according to the fruits of her life as a Christian, we know the tree was good, therefore we have the greatest of hopes. Sister Maddron was the mother of fifteen children, five of whom are living, and all are members

of the church. She leaves a husband, who is expected to pass away at any hour. May the Lord sustain and bless the loved ones. VERNON ROZAR.

Romine.

On June 17, 1921, the angel of death, unannounced and unexpected, visited the home of Brother S. F. Romine, at Henderson, Tenn., and gently called from him his beloved wife. Sister Romine, formerly Miss Martha Tanner, was born in McNairy County, Tenn., near Stantonville, on July 5, 1866. Here she spent her early days, and was married to Brother Romine at the age of twenty. She became a member of the church in 1896, being baptized by Brother T. A. Smith. She was among the finest of women, and was ever faithful, loyal, and true to her husband, to her friends, and to Him whom she delighted to worship and serve. A number of friends accompanied the remains from Henderson to old Clear Creek Church, the home of her childhood, and, in the presence of a host of old acquaintances and brethren, the writer conducted a funeral service, after which her body was tenderly committed to the kindly bosom of mother earth to await the coming of the Lord. Her husband, a faithful Christian, and her only child, a son, are left to bear the impress of her pure life the remnant of their days. N. B. HARDEMAN.

Scalf.

Like a thunderbolt from a clear sky and as a shock to the whole community came the news of the sad death of Ruth Estelle Scalf, which occurred on Wednesday, June 22, 1921, as a result of typhoid fever. Truly death loves a shining mark, and, in taking Ruth from our midst, has claimed a young, useful, and happy life, and darkened her home circle. She was an energetic, moral, faithful girl, with a happy and cheerful word for all. She loved life and appreciated to the fullest all the good things that are given to us. She loved humanity and was in turn loved by all with whom she came in contact, and her death is mourned by a large circle of relatives and friends. It seems cruel that a young life should be taken when it was just on the threshold of a bright and successful career, and yet we know there must be a higher calling for her in the work of her Heavenly Father. Let us all strive to so live that when death comes to us and we lay down life's burdens we will again meet Ruth, for she will be waiting with smiling face and beckoning hands.

SISTER MINNIE MAI.

Gowen.

On July 20, 1921, Sister Mollie Gowen, wife of L. W. Gowen, of Flat Creek, Tenn., after a pilgrimage of seventy-two years on earth, was relieved from suffering, and, no doubt, has gone to the land of peace and rest. She was the wife of Brother Gowen for forty-four years, and, though deprived of children of her own, she was a true mother of Brother Gowen's two children, and devoted much time in rearing and caring for other motherless and fatherless children. For fifty years she was a faithful child of God and one of the most influential members of the Flat Creek congregation. She was characterized by her modesty and womanly virtues, possessing "a meek and quiet spirit, which is in the sight of God of great price." She was given to hospitality, forgetting self and striving to make others comfortable and happy. She was indeed "a keeper at home." Her husband could truly "trust in her," and "her children rise up and call her blessed." She let her light shine in good works, and her influence will long be felt by the community in which she lived. While the clouds are dark, by faith we see the silver lining of God's love on the other side. J. R. STUBBLEFIELD.

Hollis.

My father, T. A. Hollis, who was sixty-one years, seven months, and twenty-seven days old, quit the walks of men on July 27, 1921. He had been a member of the church of Christ for about twelve years. He was attending a meeting which was being conducted by Brother S. M. Spears at the time he took sick. His body was laid to rest in the home cemetery, near the Lawrence and Wayne County line. Brother Spears conducted the funeral service in a very consoling manner. Father leaves a wife and nine children and a host of friends and relatives, to whose hearts and lives his death brought sorrow and sadness; but we are trying to say that it was all for the best, knowing that "all things work together for good to them that love God." Of course we were made to mourn, but not as those who have no hope (1 Thess. 4: 13-18); for we believe that when Jesus Christ makes his second advent into this world the body of our beloved father will be brought forth and shall be fashioned like unto the glorious body of the Son of God (Phil. 3: 20, 21), and then will be permitted to enter into the place which Jesus has gone to prepare (John 14: 1-3). J. G. HOLLIS.

Ousts Rheumatism.

Here it is. Those awful pains of rheumatism so common during the cold, rainy weather are completely forgotten, and the rheumatism is expelled from your system, by the very simple treatment of taking Renwar Salts, which neutralizes the uric acid in the blood, and Renwar attacks the very cause of this malady and expels the uric acid from the system. Renwar is entirely dependable. It does not in any way injure the stomach or affect the heart. It is prescribed by the best physicians, and your money is refunded if Renwar fails to relieve you of rheumatism. Give Renwar a trial, and you will never regret it. Mr. Benagh, of the Nashville Railway and Light Company, says: "Within two or three days after using Renwar my rheumatism disappeared." Price, 50 cents. Ask your druggist for it, or write WARNER DRUG COMPANY, NASHVILLE, TENN.

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FIELD REPORTS

Dover, Tenn., August 22.—Our meeting at Philippi, on Dyer's Creek, six miles south of Dover, closed last Saturday night. There were nine additions—eight baptisms and one from the Baptists. Of those baptized, two were Methodists and two were Presbyterians. All were fathers and mothers. I am now in an interesting meeting at Tharpe. I am arranging for an eight-days' debate with Elder Martin, an Adventist. This debate will be conducted in Dickson County, near Burns, some time next fall.—William P. Walker.

Bay Minette, Ala., August 23.—The church here is doing a good work in our Master's name. We are few in numbers, but we are not discouraged because of that; but, like Paul of old, we realize that we can do all things through Him that strengtheneth us. We have difficulties of no little weight to encounter here; but we mean to meet them in God's own appointed way, and we know that the victory will be ours. On August 21, at the evening service, one noble soul made the good confession. She was buried in baptism the next afternoon.—Ernest D. Shelton.

Pixley, Cal., August 20.—Brother E. C. Love, of Fresno, Cal., preached at Tulare on the first Lord's day in this month. We had three good services during the day. We had what is generally known as a "basket meeting," with plenty of good things to eat spread upon a long table under shady camphor trees on a nice lawn. I have been preaching at Tulare almost regularly every two weeks for about three years. On July 17 two young ladies and two young men made the "good confession." Two were baptized that day and three the next Lord's day.—E. M. West.

Decherd, Tenn., August 20.—I have just closed a twelve-days' meeting at Morrison. Thirty-three were baptized and six confessed their wrongs. The house was packed each night, and many turned away because the brethren could not find seating capacity for them. The day crowds were splendid, too. Interest was good to the close of the meeting. An invalid boy, about fourteen years old, was baptized. I baptized him in my arms. The father, mother, and older brother were baptized also. The brethren say this was one of the best meetings in the history of the church at this place.—R. E. L. Taylor.

Dickson, Tenn., August 22.—On the first Sunday night in August the Dickson church had the pleasure of hearing Brother T. B. Larimore again. He gave us a very strong and impressive lesson on steadfastness. On the second Lord's day in this month I had the pleasure of preaching for the brethren at Little River, near Hopkinsville, Ky. This is a splendid congregation in many respects. They set aside one Sunday in each month for mission work, and they have done a good work along mission lines. It would be well for many other churches to follow their example. The Lord willing, we shall begin a mission meeting at Pond Station to-night.—E. P. Watson.

Fayetteville, Tenn., August 22.—On July 24 we began a meeting in a Missionary Baptist meetinghouse at Kelso and preached eight days and nights. This is strictly a mission point. Only a few members live there. We had a good hearing, kind treatment, but no additions. The outlook for the future is good. On August 7 we began a meeting in a schoolhouse at Howell Hill, which continued five days and nights. Splendid audiences throughout, good attention, kind treatment, and ten additions. This is a mission point. The congregation at Beech Grove, for which I preach one Sunday each month, had fellowship in this meeting.—T. C. Little.

Fresno, Cal., August 15.—On Lord's day, August 7, I preached in the morning to a large audience at Tulare. After preaching, dinner was served on a neighbor's lawn. Quite a number made talks at the afternoon service. I preached again in the evening, leaving in the night for Los Angeles and Southern California, where I have been lecturing in the interest of the Home and School. Brother L. D. Davis preached in the morning for the Fresno Street church of Christ on the first and second Lord's days. The house is practically all moved in now, and it surely looks good to us. We still lack some on the $750. While I am away my son-in-law (B. G. Banton), my wife, and the girls are running the office and ranch. They have their hands full.—Earnest C. Love.

Macon, Miss., August 19.—Since leaving Ackerman I have preached at Sturgis four times, three times at a private house, and once in a schoolhouse. The congregation started by Brethren Cayce and Jeffcoat is meeting regularly and growing in power as a body. Several of the members are taking a public part in the services. I stopped with Brother W. M. Ledbetter, who is quite an able hand in teaching and developing the working strength of the members. From there I came to Macon on Monday last, and found a conveyance out some five miles southeast to the home of Brother D. N. Barnett, who used to do a great deal of evangelistic work in Southwest Kentucky and Southern Illinois. He is now devoting most of his time to his farm and dairy, yet he devotes some time to preaching and scattering books and tracts among the people. We had a small gathering of his father and mother, a brother and his wife, and a few of his neighbors and friends on Wednesday afternoon, at which time I preached a short sermon, and a man of mature years made confession of faith in Jesus Christ and was baptized. I am expecting to hold a few-days' meeting at a point a few miles away, to begin on Lord's day. This seems to be a hard field to get a place to preach and to get people to listen to the word.—Andrew Perry.

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Estevan, Saskatchewan, Canada, August 22.—The meeting in Mackie's school closed with three baptisms. I was with the Regina Church for five services, which seemed to do much good. I spent August 6-15 with the Harptree Church, visiting and preaching to the church on Sundays. One man was baptized. I visited Weyburn and Bromhead en route to this place, where I am now in a meeting which began last night.—H. A. Rogers.

Tupelo, Ark., August 15.—The meeting with the Antioch congregation, near Halls, Tenn., continued eleven days and nights. Six were baptized. I began at this place yesterday, and prospects are good. Brother E. R. Harper, of Enola, Ark., is directing the song services. From here I return to Memphis to assist Brother Charley Taylor in a meeting with my home congregation. I plan to give my whole time to the field next year.—F. L. Paisley.

Huntland, Tenn., August 21.—Last Friday night I closed a meeting at Beech Grove, in Coffee County. Brother Jack Meyer led the singing. There were three additions, one of them from the Methodists. Shortly before the Beech Grove meeting I had been at Estill Springs, where one was restored and one took membership with the local congregation. Since the meeting one has been baptized. To-day I began at Huntland. I go next to Silver Point.—R. P. Cuff.

Milan, Tenn., August 22.—I have just closed a fine meeting at Latham. In spite of rain, the crowds and interest grew to the last service, when the house would nothing like accommodate the people. Eleven were baptized. Brother A. B. Reavis, of Dresden, conducted the song service and baptized the last candidate. I am on my way to my last meeting before the opening of the Freed-Hardeman College, September 14. Prospects for the school are good.—L. L. Brigance.

Union, S. C., August 22.—We closed the tent meeting last night, with no more visible results. We are planning for another meeting. I have been here six weeks and have missed but four nights attending services, and am thankful for strength which has enabled me to hold up and for the interest of others which has permitted me to give my whole time and thought to the work. Contributions to date have totaled $1,263.30, which is getting nearer the amount of our indebtedness, and we are hoping to pay out and then to finish before winter.—G. F. Gibbs.

Cordell, Okla., August 22.—I closed a good meeting at Tipton, Okla., last night. We had ten additions—eight baptisms—with much good done otherwise. The brethren are wide-awake at Tipton. The contribution the last Sunday of the meeting was one hundred and ninety-seven dollars—the largest Lord's-day contribution I have ever seen. Brother Frank Grammer, of Mena, Ark., was there conducting a singing normal, and sang in the meeting. He is one of the best singers in the South, an enthusiastic worker, and a good man. I am to preach at Cordell to-night, then on to Weatherford for a meeting.—Will W. Slater.

St. Joseph, Tenn., August 22.—I recently held a meeting near New Market, Ala., at the urgent request of Sister Ella Fenn. Brethren at Florence assisted in this work by paying my traveling expenses, etc. There were no additions, but a great interest was created. Old people attended the services who had not been attending religious services for years. I hope to go there again soon. I was next at Pea Ridge for a week. No confessions at this point. I dealt mainly with the church and its work, and was assured that my teaching would do good. My next meeting was at Crewstown, Tenn. Three were baptized, one was restored, and one came from the Baptists who claimed scriptural baptism. Brother Harrison began a meeting for me yesterday in Colbert County, Ala., which I hope to take up to-night.—William Behel.

Beaumont, Texas, August 20.—The meeting at Silver, Texas, closed on Monday night, with twelve additions and two restored. The meeting was well attended from all over this Western country—some from as far as Georgetown, some from the plains, and two or three cars from Mexico. Some camped near the arbor, on the Colorado River. We had a big shout one night when seven made the confession: and just as we were closing we had a stampede when a defective lamp caught the arbor on fire, which was soon in ashes. No damage other than the loss of a few planks and two or three seats. I held the meeting here last year, and they want me again next year. I go from here to Robert Lee to begin on August 18. I will be at Utica, Miss., the Lord willing, to begin a meeting on the first Lord's day in September. I am open for engagements the last half of September. I shall go to Montana to debate with a Mormon the first of October.—W. F. Lemmons.

Flint, Mich., August 16.—Our meeting near Standish continued over three Lord's days. There were no additions, but it seems that the brethren were encouraged and some prejudice among the worldly people was removed. The community is almost wholly German Lutheran. Brother E. P. Tarzwell started the work there, and Brethren H. H. Hawley, of Ludington, and E. G. Rockliff, who labors with the Fairview Street Church, in Detroit, have labored in that field. For a while the brethren there met for worship: but some moved away, and the remaining ones soon ceased to carry on the work. Last October the brethren in Detroit sent me there to assist them in a meeting. I found eleven members there, and we went to a schoolhouse and conducted a two-weeks' meeting which resulted in eight baptisms, mostly of the German Lutheran persuasion, and three restorations. This brought the number up to twenty-two. Soon after the meeting they secured a house and converted it into a place of meeting.—Leslie G. Thomas.

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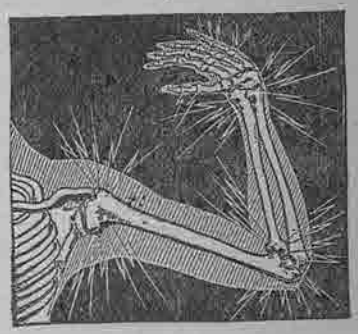

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Calloway County Work.

BY T. B. THOMPSON.

On my three-months' preaching tour this summer it was my pleasure to be among my good friends in and around Murray, Ky. I experience no greater pleasure in revisiting scenes of former labors than in this locality. I was located in Murray for four years, during which time I preached among most of the churches of the county, and I think I am prepared to say that, as a whole, there is no better class of colaborers to be found than among these people. I am reminded when among them that I have no better friends anywhere on earth.

It was my genuine pleasure on this trip to attend five services at Union Grove Church, where the inimitable A. G. Freed was holding a meeting. I have never seen as large audiences at that place, not even in view of the fact that audiences there are always large. Brother Freed's preaching there was strong and of that high type that always characterizes his efforts. People who have heard of Brother Freed for several years, upon meeting him for the first time, always express their surprise at finding him looking, talking, and preaching like a man just arriving at the years of maturity. His hopeful, bouyant spirit will keep him young for years to come. His knowledge of young people and his experience in handling them are so applied during his meetings as to insure the best order and command the highest respect from them. There were several of the "old" schoolboys that visited him during this meeting.

It is from this church that three of our very best young men have gone out to preach the riches of the kingdom of God. I refer to Brethren David Thompson, Coleman Overby, and Garvin Curd. These young men are clean, upright, and possess a knowledge of the truth that commends them to thinking hearers. Of these, Brother Coleman Overby is employed by the churches of the county to preach in the county. The churches have purchased and equipped a tent for this purpose, and it is being pitched at different places in the county, and the people are being offered a chance to accept the gospel. Brother David Thompson is also using the tent at times and places as occasion and opportunity demand. This seems to be a most practical way of doing evangelistic work. If other counties would take up this method of doing home missionary work, they would find that it would strengthen the old churches as well as build up new ones. Nothing has a better spiritual effect upon the churches than the knowledge of accomplishing something in serving the cause along practical lines. Reports of good being done, which is made possible through the coöperation of churches and individuals, always bring to those responsible a real joy. Let some one in each county take the matter to heart and start a campaign for preaching the gospel in every nook and corner of their county, and they will soon see the work as a whole begin to look up. I believe the work is in better shape in Calloway County than I ever saw it, and I am sure this coöperation among the churches to preach the gospel throughout the county is responsible to a great extent for this interest. I think we have every right to expect good reports from the work mentioned as time goes on, for the move and interest seem to be permanent. Let other counties follow this example and start county missionary campaigns, and then with real interest and joy watch the work pick up along all lines. The church of Christ is at its best when rendering service; and while none have ever worn themselves out, many have rusted and dried out. If we have the truth, the thing of which we boast loud and long, then let us preach it to the other fellow. If you, my brother, cannot personally preach it to others, go into your purse and help buy and equip tents and support preachers while they do it. In effect, by our careless and indifferent attitude we say with the "wicked servant:" "My Lord delayeth his coming."

There are splendid young men entering the ministry who can be obtained to do the work mentioned in this article. If you will only write to some of our schools, they will be glad to render you a service in pointing you to young men of high character and noble aspirations who will gladly negotiate with you to accomplish these ends. May the Lord endow us with a heavenly vision, and may we, like Paul, be not disobedient thereto.

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THE BLESSING OF A GOOD HOME

✡ ✡ ✡

Of all the holy ambitions of a normal man or woman, the purpose to have a home is the highest. A home on earth and a home in heaven constitute the soul's chiefest need. Around that transfigured word gather all that is highest and purest in human thinking and all that is most sacred and heavenly in human feeling.

In the beginning the Almighty created man—"male and female created he them." The first home was in Paradise. The last home will be there.

He who has an income to maintain a house, who has an intelligent, unselfish wife, who can look about his table and see children with clear intellects and loving hearts, is conspicuously foolish if he does not see that he already has the best the world can give.

She who can cast off all anxiety for maintenance and can devote herself to the care and training of her own little ones, and who can respect and deeply love her chosen mate, has God's best gifts already in her possession.

Gratitude to the Heavenly Father will lead such recipients of his richest bounty to forget not to aid those who have less. Nothing on earth of wealth, applause, or mundane wisdom can equal, in the least measure, the temporal and eternal values of a real home. Therefore it is wise and the mark of a godly character to pray earnestly for a husband, or for a wife, or for children.—*Russell H. Conwell.*

CURRENT THOUGHT

Something For Your Scrapbook.

I do not know how many of our readers keep a scrapbook, but I wish to commend the custom. If you keep your eyes open and read in a thoughtful way, you will be surprised at how much good and expressive prose and poetry may be clipped from current newspapers and periodicals. Sometimes it is like a pearl lying at the bottom of a clear stream—sometimes a jewel sparkling in the yellow sand. For example, Charles Hanson Towne, one of America's sweetest singers, has a searching sermon in a little lyric on "The Blind." It reads thus:

The blind man fumbled down the street,
(How far, for him, the street must wind!)
I heard the click of his wretched stick;
His thin, "Please help the blind!"

I hurried past him, till his voice
Was lost, like gulls' cries far at sea.
I had two eyes, but saw him not.
If he was blind, O, what of me!

This little poem describes the worst blindness in the universe—that which turns away from a fellow man in distress. How great that God is not blind!

Again, I have found another poem that emphasizes the nobility of work. This is a time when this thought needs to be emphasized; for so many people are clamoring for shorter hours, and others seem to think there is a kind of stigma resting upon manual labor. But note, if you please, an entirely new appreciation of work as seen through the eyes of Charles M. Sheldon in "Jesus, the Carpenter:"

If I could hold within my hand
The hammer Jesus swung,
Not all the gold in all the land,
Nor jewels countless as the sand,
All in the balance flung,
Could weigh the value of that thing
Round which his fingers once did cling.

If I could have the table he
Once made in Nazareth,
Not all the pearls in all the sea,
Nor crowns of kings, or kings to be
As long as men have breath,
Could buy that thing of wood he made—
The Lord of lords who learned a trade.

Yes, but his hammer still is shown
By honest hands that toil,
And round his table men sit down,
And all are equals, with a crown
No gold nor pearls can soil.
The shop of Nazareth was bare,
But Brotherhood was builded there.

In such a light, what a wonderful magic and glory is work! If one imitates the Master, he will bring brotherhood into the world by his work, whatever that work may chance to be.

♣ ♣ ♣

Let Us Brighten Our Main Street.

Not long ago we read "Main Street," by Sinclair Lewis. We finished the book with a bad taste in the mouth. We felt that on account of its wide circulation and its contents it was the most dangerous book of 1920 among the "best sellers." It purports to give the character-history of a typical small town. It showed up foibles, narrowness, prejdices, and ignorance. Not a pure, sweet character appeared on the canvass. There must have been some fine, heroic character in "Gopher Prairie"—some one in whose sky burned the star of an ennobling ideal. If there was, no mention of it is made in the book. Not long after we read "Main Street" we read a magazine article by Jay House, of the Philadelphia Ledger. The title of the article was "The Biography of a Small Town." Without intending it, perhaps, Mr. House made a few fine strokes which to a certain extent supplied the glaring missing element in "Main Street." He showed that in a small town, as typical as "Gopher Prairie," there are always to be found heroes and heroines winning victories more glorious than those won on the nation's battle fields, saints worthy to be classed with those who have been enshrined in story and song. We find ourselves wishing that there were more searching for the bright, sweet things of life among the hidden places—in the mud and scum of things, if you please—and less burning of incense to the loudly acclaimed and be-pedestaled favorites of men and women. If this course were followed, many of the despised villages and communities would be gold mines, and many a poverty-stricken home would be a palace.—Christian Advocate.

I have never read "Main Street," nor do I care to read any book which shows only the dark side of a picture and provokes distrust of my neighbors. The books worth while have been written by men of faith and vision. They often point out human weakness and error, but invariably they point the way out. Cynics and pessimists are nearly always the products of misspent lives. Right doing follows right believing. If a man's faith is pure and strong, a good character will spring from it.

If there is any lesson at all to be learned by Christians from such books as "Main Street," it is that their light must shine so steadfastly that even so hypercritical a writer as Sinclair Lewis could see the good in their community. The Christ life can penetrate the darkness and ignorance of any community. Let us brighten our "Main Street."

♣ ♣ ♣

Why Go to College?

Because it will lift you above the great company of mere hewers of wood and drawers of water, and liberate you from the bondage of ignorance and the serfdom of inefficiency.

Because it will lift you to the hills of vision, where all life's horizons are expanded and you can see your neighborhood in the panorama of the world, and your life in the perspective of eternity.

Because it will deliver to you, the heir of the ages, the rich heritage of ideas and facts accumulated by the great minds of the past and make these treasures your very possession.

Because it will help you to find yourself, the most valuable discovery you will ever make, and settle you in the divine course for which you were created and endowed.

Because it is a good investment in money, in that the paltry few hundred dollars expended will be capitalized for life in a way to yield large dividends, increasing your earning capacity many fold and enlarging your capacities for any opportunity among the world's opening doors.—J. M. Dawson, in Christian Index.

If going to college serves to "lift you above the great company of mere hewers of wood and drawers of water" in the sense that you shall feel your superiority, then you had better stay away from college. Most of the people in this world are "mere hewers of wood and drawers of water." God intends that you should help and bless them. You can never do it in an effective way so long as you feel that you are above them or have no part with them. Abraham Lincoln was an unusually tall man, gaunt and homely in appearance. A wag once asked him facetiously: "Mr. Lincoln, how long ought a man's legs be if he were seven feet tall?" Mr. Lincoln smilingly said: "I don't know exactly how long his legs should be, but his feet should touch the ground." That was well spoken, and in a measure it explains the secret of the great commoner's usefulness. His feet always touched the ground of the common people. He knew how to live with them, share their problems, and sympathize with them. Any program of education that takes our feet away from the ground of common brotherhood is to be shunned rather than cultivated. What a monumental failure Jesus Christ would have proved to be if it could not have been said: "The common people heard him gladly!" Education is good when it liberates us from the bondage of ignorance, but not when it liberates us from the debt we owe to suffering humanity.

OUR CONTRIBUTORS

A Greater Vision of Missions.

BY C. G. VINCENT.

There is a tremendous difference between attempting to convert the world and to evangelize the world. The great commission does not impose the task of converting the world to Christ. It does most certainly impose the task of evangelizing the whole world. Geography, color and class, language and dialect furnish us no excuse or alibi. Never since the day of Pentecost to this good moment was any given community one hundred per cent Christian. It was not so in Jerusalem, the birthplace of our religion. It was not so in Antioch, nor in Rome, nor in any village, nor in any rural community anywhere in the known world of the first century. As it was then, so it has been in each succeeding century and shall always be. But in every city, town, and rural community there were then, and there are now, people having "good and honest hearts," who are longing for "the way, the truth, and the life;" who are asking, seeking knocking; who are "feeling after God;" who are hungering and thirsting for God and his righteousness. Universal evangelism will reach this class of people, whereas a limited evangelism will reach *only some of them.* In other words, if we limit our evangelistic efforts to our own nation, only those of this class in our country will be reached, and the others beyond our shores, equally as worthy, will be neglected. When Paul said, "Christ sent me not to baptize, but to preach the gospel"—to evangelize—he meant precisely what he said. Some of us seem to think we are sent to baptize! True, Paul did baptize those who believed and repented; and this generally, though not always, follows a faithful presentation of the claims of Christ. If some obeyed, he rejoiced; if none obeyed, he was happy in the consciousness of having done the will of Christ.

It is remarkable to note how the New Testament evangelists hastened to evangelize their generation. The church at Antioch never thought nor acted as some of us to-day. This church in a city of about five hundred thousand people did not say, "There is so much to be done here we cannot do work in distant fields," but they appointed and sent out two of their five teachers into the regions beyond. Moreover, they sent their ablest workers. What a vision, and what unselfishness! By "so much to do at home" we usually put upon ourselves an impossible task. Detailed, it means this: to convert the Roman Catholic and sectarian world to the truth, to convert the Jews, to convert the sinners of our land, and, above all, to convert all "the brethren" who may differ from "me" or "us" on this or that point! Of course, since this is absolutely impossible, it means that the untold millions who have never heard a syllable about Jesus Christ will never hear of God's love. "The evangelization of this generation by this generation" is the ideal to keep before us constantly. It will compel us to action and lead us to speed up this great work.

On arrival in Japan we had several surprises. The native customs were indeed strange to us; but when we saw a Standard Oil Company's wagon delivering oil, a Singer sewing machine being operated by a native, and Ford cars dodging through traffic in the narrow streets, we were greatly surprised. To see these things made us feel more "at home" in Japan, to be sure, but it set us to thinking. These great business concerns have established agencies everywhere in the world; but they still do business in the United States. Yea, in the very cities where the "home office" is located they are canvassing and selling! This is the purpose and plan of God. He has an article the world needs. He wants to establish agencies everywhere in the world to do business for him. He offers "the Pearl of great price;" churches are his agencies, Christians are his salesmen and saleswomen, the price is the surrender of one's life to God, and the world is the market. We should not do less in the home market. We should and must, to conform to the Sales Manager's program, enter all markets of the world.

Let me here give five reasons why the natural religions have failed.

1. The suppression of woman. She is a sort of chattel, useful as a servant to man and his passions. She is not on equality with man in the eyes of moral and civil law. She is not protected and honored as "the weaker vessel," but her weakness is imposed upon. No religion honors, protects, and exalts woman as does Christianity.

2. There is no sure foundation upon which a structure of high morality can be built. Morality is a matter of expediency. So honesty for the sake of honesty itself, truthfulness for the sake of truth itself, purity for the sake of purity itself, and so on, is not the ideal. Christ teaches that consciousness of individual responsibility to a living, just, and holy God is the only restraining and compelling force in human conduct.

3. They have failed utterly to discover the character of God. Idolatry is a futile effort to picturize deity to man. It results in dissatisfaction and confusion. The cry of Philip, "Lord, show us the Father?" (John 14: 8), is the cry of the heathen world to-day. Shall they cry in vain? Jesus is the revelation, the picture, the "express image" of the divine Father.

4. They have failed to solve the greatest of all human problems—namely, the guilt of sin. They are woefully conscious of wrong thought and wrong action; but how to get rid of that guilt is unsolved. A student who had carefully compared his religion with that of the Christian missionary said: "I have found a great difference between your religion and mine." "What is it?" asked the missionary. He solemnly replied: "You have a Savior, whereas I have none." That sums it all up. O what a difference!

5. They fail to comfort and sustain in that crisis we call "death." Heathen people are resigned, but to what? They to a blind fatalism; Christians, to a loving Heavenly Father. The heathen are a sad people. There is a forced smile, but there is an inward heaviness of the heart. Their music is written in the minor key, and almost all their novels end with a sad chapter. Christless people are hopeless, and hopeless people are bound to be sad. "Christ in you, the hope of glory," is the "anchor of the soul both sure and steadfast" which sustains us in every hour of need.

In view of the great duty put upon us by the authority of Christ, in view of the appalling needs of the mission fields abroad, in view of the need of coöperation and unity of action, I ask: How can we afford to magnify minor differences among us into tests of fellowship? How can we afford to spend precious time, talent, and money in trying to set each other right regarding the literalization or the spiritualization of a group of passages? How can we afford to allow the discussion of the "order of worship," "Sunday school," "Bible college," "classes," "individual cups," "rebaptism," and other like matters, to so affect our concord as to break up the brotherhood into opposing groups and render coöperation in world-wide missionary effort impossible? It is apparent that many of us are not aware of the strategy of the devil. The brethren who are "pro" or "anti" on any of these questions are in accord on all the major Bible requirements, and upon this basis can and should work together for the salvation of souls overseas. The differences classified as "issues" at home are not issues in the foreign fields at all, thank God.

If the missionary is led off into error, what is the duty

of the appointing church? First, to make an earnest effort to save him from his error. Second, failing in this, the church should recall him and set about to appoint and send forth another worker. What should a coöperating church do? Join the appointing church in trying to save the erring brother. If unsuccessful in this, they should indorse the action of the appointing church and join in sending out a newly appointed worker. During the late war there were "replacement troops." The fresh troops took the places of deserters and casualties. It should be so in the army of the Lord. But suppose the appointing church fails to take these proper steps, what is the coöperating congregation to do? First, endeavor to get the appointing church to do its duty in recalling the false teacher. But failing in this, it should take one of two courses: become an appointing church, call upon others to help, and send out a worthy worker, or, if unable to do this, join some appointing church in the support of some worthy missionary on the field.

What should be done in case the missionary makes a mistake in the administration of his work? Of course he is liable to err in judgment in such matters, but he regrets such a mistake more than anybody else. Home enterprises have come to naught, too. So an expression of sympathy and exhortation to caution is in order. Prayers and fellowship can and should be continued; but to abandon the field for any cause whatsoever and thus leave the heathen to remain in and die in darkness is bad logic and worse Christianity.

If you do not have confidence either in the soundness or in the ability of the missionaries on the field, by all means, brethren, select and send out workers in whose doctrinal soundness and ability you do have confidence. I am pleading here and now for the unevangelized millions of people (there are forty odd millions of them in Japan) for whom Christ died and whose blood will be upon us if we remain oblivious to their needs, unmindful of Christ's program and belligerent among ourselves.

To accomplish this, let contributors and editors write, elders and teachers teach, and evangelists and preachers preach, scripturally and constructively on this theme aglow on every page of the New Testament.

With all the seriousness of my soul I ask you, my dear reader:

"Shall we whose souls are lighted by wisdom from on high—
Shall we to souls benighted the lamp of life deny?"

Or will you take up the glad refrain and say with the poet:

"Salvation, O salvation! The joyful sound proclaim
Till earth's remotest nation has learned Messiah's name?"

Christian Education.

BY H. S LIPSCOMB.

"What is a man profited, if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul?" (Matt. 16: 26.)

The subject of legitimate profit or gainful occupation has long occupied the minds of thoughtful men and women of this day and time, as well as other ages, and justly so. In Rom. 12: 17 we are admonished to "provide things honest in the sight of all men;" in verse 13, to distribute "to the necessity of saints;" and in 1 Cor. 16: 2, to "let every one of you lay by him in store." These passages all clearly emphasize the need of legitimate profit; and more explicitly in 1 Tim. 5: 8 Paul says that "if any provide not for his own," he is "worse than an infidel."

Among the Jews it was a common proverb that he who did not teach his son a trade taught him to steal. The philosophy of this is apparent, which provokes immediately the consideration of next importance: "What trade shall I teach him?" This important subject has received much attention in later days in the minds of teachers who fix the curricula for modern high schools. How necessary it is for the boy to get started in the work for which he is proficient! What a fearful mistake for a man to realize suddenly in after years that his talent has all been misapplied! How often has a good farm hand been spoiled for a clerk in a store! Or how sad to think, as Goldsmith, that

"Full many a gem of purest ray serene
The dark, unfathomed caves of ocean bear;
Many a flower is born to blush unseen,
And waste its sweetness on the desert air!"

This is a vital study for every one to consider. Most educators have answered it by saying: "Give your child the best education possible, and he will then be best able to decide that for himself."

Our forefathers recognized the importance of education to the State, and instituted the public school to develop the future citizens of our great democracy. The progress of State education has been slow, but steady. High schools followed the grammar schools, more rapidly in the East and North than in the South; but everywhere the appreciation for education has grown until there is not a county in Tennessee that has not a creditable high school. Our legislators have advanced a step further and provided a law that no parents can withhold from their offspring, for mercenary reasons or otherwise, the just heritage of an education—compulsory education. Our school boards have devised systems of manual training to gain the interest of the boy or girl through the hand to the heart.

A great system of Normal schools has been provided to insure better and more efficient teachers for our children. Permanent appropriations for our State university have enabled it to enter upon an unprecedented era of progress and expansion. These things show that the public appreciates the needs of education.

George Peabody, the great philanthropist, emphasized the truth that "education is the debt of the present to future generations." He lived across the Mason and Dixon line, and, desiring to do his part to heal the wounds of civil strife, poured his coffers of gold into the channels of Southern education.

If George Peabody could realize that education is the debt of present to future generations, how much more is a Christian education a debt of Christians to future generations? The need for Christian education is overwhelming. Those of us who can look back to the ample hearth of our old homestead,

"Where at night we loved to meet,
Where our father's look was always kind,
And mother's smile was always sweet,"

know that such is not the heritage of the modern home. In the rush of business, on the one hand, or pleasure, on the other, no time is afforded for family prayers. Scarcely do all come to the meals at one time so that "thanks" may be said. No relief for the situation can be hoped for in the public schools. The varied patrons of Jews, Catholics, and different Protestant denominations forego even as much as the Scriptures being read, especially from the New Testament. The college and university is worse, for there great numbers of the learned professors either ignore the Scriptures or, even worse, scoff at the inspiration of them.

The debt of Christian education is due. "The fields are white unto the harvest." The time is here when parents must use discretion in the way they allow their children to be educated. If they drift into infidelity, the parents will be held accountable if they do not provide for their training. If they do not themselves teach daily the word of God, they had better educate them in schools where it is taught.

The Christian education is the logical foundation for

every work in life. What are you rearing your boy for? Some ambitious father says: "My boy is going to be a lawyer." A good lawyer is a great man; but there are manifold temptations to bribery, extortion, etc., which must be overcome before he can really be a Christian lawyer, like our great Lawyer, our Advocate with the Father, who ever lives to make intercession for us, the one Mediator between God and man. No man can be really a good lawyer without a Christian training. Another chosen son is to be a physician; and a worthy calling it is, requiring years of patient preparation. Who can gainsay that the firmest foundation for a truly worthy physician is an intimate acquaintance with the great Physician, who healed all manner of sickness and all manner of disease, who opened the eyes of the blind and caused the lame to leap as a hart? Jesus frequently combined his work as Great Physician with that of Gospel Teacher. Having healed the body of pain and suffering, he found the soul more recipient to his truth. And the method is a good one to-day for us to follow. The Catholics have developed the idea wonderfully with their great systems of hospitals, where they cure the sick and suffering and then teach them to embrace their doctrine. Our physicians should take an interest in saving the soul as well as saving the body.

The greatest foundation for a good merchant is the Christian education. In these days of strenuous business rivalry the temptation to take an unfair advantage, to reap a "profiteer's" profit, is best overcome by a thorough grounding in the principles of fair dealing as enunciated by Jesus of Nazareth.

Can you think of a teacher really great who hears the saying of the great Teacher and does not teach men so? So it is in every calling. "Train up a child in the way he should go: and when he is old, he will not depart from it." This is true of Christian education in every field of endeavor.

In the end, whatever one's calling or profession, "what shall a man give in exchange for his soul?" I ask you to picture, if you can, the bright smile of the man in the parable of the talents, who comes before his lord with the report: "Lord, thou deliveredst unto me five talents: behold, I have gained beside them five talents more." I ask you to picture, if you can, his great joy when, with the welcome plaudit, "Well done," he is bidden to enter the joys of his lord. But you can never picture in this world the ecstatic bliss of him who, having fought a good fight, having kept the faith, comes to the judgment bar of his Maker and, in answer to the question, "What shall a man give in exchange for his soul?" says: "Lord, thou gavest me one soul. I have kept it—not conformed to this world nor wrapped in a napkin, but I have transformed and educated and enlarged it by renewing of the mind by Christian education, that it may prove what is the good and acceptable and perfect will of God. Yea, Lord, I have gained besides it two, five, ten other souls, washed and made pure in the blood of the Lamb." No one can picture here his glory, because eye has not seen, ear has not heard, nor has it entered the heart of man the glories which God has prepared for them that love him. This is the goal of *Christian education.*

A Visit to Colorado.

BY N. B. HARDEMAN.

On July 10 I began a meeting in the city of Denver, Col., which continued over three Sundays, with seven baptisms and a good interest throughout. The church consists of about seventy-five members, most of whom have moved there from various States. Twelve years ago Brother John D. Evans, of Tennessee, seeking to regain his health, went to this city, and, on finding no church, he and Brother W. R. King, of Tennessee, set to work to bring about the organization of a New Testament congregation. Not long thereafter Brother King passed to his reward, and the church in Denver to-day is due chiefly to the untiring efforts on the part of Brother Evans to have the cause of Christ planted in the "Queen City of the Plains." They have a nice stone building, paid for, and well located at 125 South Sherman Street. The people out of the church, whom I had occasion to observe, seemed not to be prejudiced, but were uninformed and indifferent to the cause of Christianity. There are so many other things to attract attention that they have little time or concern for the Lord. My home while there was in an apartment with Brother Evans, Brother and Sister Estes, and I was well cared for in every way. These last have recently located and opened an office as chiropractors. They are a fine addition to the church. A number of visitors and tourists attended some of our services, among whom were Brother Davis, of Pearl and Bryan Streets Church, Dallas, Texas, and Brother Roush, of Topeka, Kan. Every brother or sister who visits Denver should make it a point to meet and worship with the church. They will find a cordial welcome.

Brother Evans and I visited quite a number of places of interest and made some pleasant trips in the country round about. One day was spent in the Christian home of Brother Hazlet, thirty miles from the city. This family attended some of the meetings and rendered much assistance in the song services. I went to Colorado Springs, where I met Brother W. S. Gray and family, formerly of Martin, Tenn. Some years ago I baptized him, and it was a pleasure to be in his home and to have him show me the sights of his city, of Manitou, Pike's Peak, Seven Falls, and other places of interest.

On Monday after the meeting closed, Brother Evans, Brother Roush, and I drove to Fort Collins, seventy-five miles north, and were entertained in the home of Brother E. C. Fuqua. We found him engaged in a tent meeting. He had arranged for me to preach that night, which I gladly did to a large and appreciative audience. On this trip I first met Brother and Sister Fuqua, who spent the first week with us in Denver and helped much in getting the meeting well under way. He has been truly a missionary in Colorado for a number of years. He has planted the cause in several places and has preached and debated wherever opportunity suggested. He knows how to endure hardships and is adapted to his work. Brother Fuqua deserves the support of the churches and needs more money to further the cause. Any congregation sending him a regular contribution is doing a fine work. He now has a small press which he uses freely in printing sermons, tracts, and various articles for free distribution, and thus is he paving the way for larger results. This important part of his work is an added expense and deserves extra support.

Colorado is a great State. Its fine climate, beautiful scenery, and immense resources make it a very attractive field, and the churches in general could, perhaps, do nothing better than to look to its cultivation. There are many good towns and thousands of people to whom the gospel has never been preached.

On Tuesday morning, July 26, we three preachers drove up to Cheyenne, Wyoming, to witness the annual reproduction of wild West life and frontier days. The cowboys and girls performed feats and stunts that were next to impossible. Brethren Fuqua and Evans certainly did enjoy "watchin' 'em buck." I hope to visit Colorado again, and, if convenient, will return home via Cheyenne.

Napoleon is said to have received his youthful vision on the fateful day that he read Bishop Bossuet's "Discourse on Universal History," with its description of Alexander and Cæsar. When he finished reading they tell us that he sprang to his feet, face flushed, eyes blazing with fire as he cried out: "I, too, shall be a conqueror, and perhaps an emperor." "I came, I saw, I conquered," declared Cæsar. —H. E. Knott.

Salvation by Faith. No. 7.

BY W. L. REEVES.

Salvation by faith, in the light of scriptural teachings on conversion, is what we shall examine in this article.

It is held by many that conversion is a deep mystery, but such is not the case. "Conversion," "remission of sins," "salvation," and such like expressions signify the same thing in the economy of grace. To illustrate: If one is converted, he is saved; if one is saved, he has remission of sins; if he has remission of sins, he is converted. In other words, one cannot have one without being the others. If this conclusion be true, then it follows that whatever is required of man to bring about one of these is the same thing which brings about them all; so, if one is a mystery, they are all mysteries. On the other hand, if it can be proven that one of them is not a mystery, it is then proven that none of them are mysteries.

Query: Is the plan of salvation in Christ, salvation by faith, revealed to mankind? Has Christ revealed the way by which men can come unto him for life? Is what man must do to be saved revealed to man?

"The law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death," said Paul. (Rom 8: 2.) Then freedom from sin is brought about by law. Laws operate when obeyed. In this case, who is to obey "the law of the Spirit of life in Christ Jesus"—God or man? It is man who needs to be made free from sin, not God. "Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness? But ye have obeyed from the heart that form of doctrine which was delivered you. Being then made free from sin, ye became the servants of righteousness." (Rom. 6: 16-18.)

Christ offers "eternal salvation unto all them that obey him." (See Heb. 5: 8, 9.) On the other hand, he appointed this for "them that know not God, and that obey not the gospel of our Lord Jesus Christ; who shall be punished with everlasting destruction." (2 Thess. 1: 8, 9.)

"For not the hearers of the law are just before God, but the doers of the law shall be justified." (Rom. 2: 13.) "By faith Abel offered unto God a more excellent sacrifice than Cain." (Heb. 11: 4.) "By faith Noah, being warned of God of things not seen as yet, moved with fear, prepared an ark to the saving of his house." (Verse 7.) "By faith Abraham, when he was tried, offered up Isaac." (Verse 17.) James asks this about this very case: "Was not Abraham our father justified by works, when he had offered Isaac his son upon the altar?" (James 2: 21.) All such passages as the foregoing are invincible proof that God has always required obedience of men, in addition to his faith, before he will bless him. I now ask some vital questions relative to the remission of sins under the teachings of the New Testament. Were not the Pentecostians justified by faith after they had repented and were baptized as commanded by Peter? (Acts 2: 37, 38.) Was not Paul justified by faith after he arose and was baptized to wash away his sins, as told by Ananias? (Acts 22: 16.)

Man is possessed of a free agency relative to whether he will be converted or not. Were this not true, then God, and God alone, is responsible for the damnation of all who are not saved; he is responsible for not exercising his saving power upon such so that they can be saved. Certainly man is responsible; he has free agency relative to choosing as to whether he will or will not accept God's law of conversion. If this were not true, there is no such thing as duty on the part of man; so if there is any duty in the matter, it would all be God's duty. Now I ask: What makes it God's duty to send converting power to some men, and yet it is not his duty to send it to many other men? The truth of the matter is, it is solely man's duty to *convert*, or turn; for really that is what the word "convert" means, and it is so translated in the Revised Version. So, when studying the subject of conversion from a truly scriptural standpoint, all should view it as active on the part of the one to be converted, or turned unto the Lord.

It is self-evident that everything, when set in motion, will continue to move in the same direction until operated upon by some power sufficient to change its course. So it is with an alien sinner. It requires power to deliver him from the power of darkness and to translate him into the kingdom of Christ, wherein there is remission of sins, as is stated in Col. 1: 13, 14. What is the power unto this end? "I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek. For therein is the righteousness of God revealed from faith to faith." (Rom. 1: 16.) Paul was chosen as a preacher of the gospel in order "to turn" (convert) people "from darkness to light, and from the power of Satan unto God." (Acts 26: 18.) He afterwards said: "For in Christ Jesus I have begotten you through the gospel" (1 Cor. 4: 15.) Faith comes by hearing the word of God. (Rom. 10: 17.) Man is responsible for not believing when he hears, for Christ said: "He that believeth not shall be damned." Peter says: "The Lord is . . . not willing that any should perish, but that all should come to repentance." (2 Pet. 3: 9.) John says that Christ is the propitiation for the sins of the whole world." (1 John 2: 2.)

These show that man is a free agent to act as he pleases, and that God wants all men to be saved. But he has ordered a plan by which man must be saved. (Acts 4: 11, 12.) He has revealed this way to all men, and does and will reveal it unto all who will accept it while they live here upon this earth; but it is of no use to reveal it unto many, for they will not accept it. (Matt. 5: 6.) "If any man will to do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself." (John 7: 17.) Men now are to preach the gospel to the public at large; but Christ said: "Give not that which is holy unto the dogs, neither cast ye your pearls before swine." (Matt. 7: 6.)

The seed, which is the word of God, when it falls into good soil, into honest hearts, produces faith, and faith leads to obedience, and obedience brings unto the reward of remission of sins. (Mark 16: 16; Acts 2: 38.)

Paul teaches that men are aliens from the life of God through their ignorance and by their wicked works. (Eph. 4: 18; Col. 1: 21.) On the other hand, he teaches that we are made new creatures through, or by means of, knowledge. "Ye have put off the old man with his deeds; and have put on the new man, which is renewed in knowledge after the image of him that created him." (Col. 3: 9, 10.) So it is clear that teaching is the means by which men are enabled to turn unto Christ. They first must hear the gospel. Faith comes by hearing. The believer must repent. "Repent, and be baptized," said Peter to believers. (Acts 2: 38.) They must confess Christ. This is just as necessary as can be, as was shown in a former article. Salvation is certainly conditioned upon the good confession. "If thou shalt confess, thou shalt be saved." (See Rom. 10: 9, 10; Matt. 10: 32.) Salvation in this verse is just as much dependent upon the confession as it is in Mark 16: 16 upon baptism. If not, why not? When a man has faith, has repented, and has confessed that faith, he must then be baptized into Christ, and he will then be a child of God by faith. "For ye are all the children of God by faith in Christ Jesus. For as many of you as have been baptized into Christ have put on Christ." (Gal. 3: 26, 27.) "He that believeth and is baptized shall be saved."

From the foregoing it is seen that man is a responsible being, a free agent. God sends the power to turn (convert) him. The gospel is this power. Man can believe it if he will. He must repent; he must confess Christ; he must be

baptized into Christ and thereby put on Christ. Paul says: "If any man be in Christ, he is a new creature." (2 Cor. 5: 17.) So, then, when a man has done all the things mentioned above, he is converted. It is all brought about by means of teaching the gospel to him; and so it is not a mystery, after all that men have said about its being such. Let no one forget that salvation is clearly revealed to mankind in the Scriptures.

The One-Idea Fellow.

BY JOHN T. LEWIS.

In the Gospel Advocate of August 18 Brother Lee Jackson gives a wonderful dissertation on "Brother John T. Lewis and Baptism for Remission." He closes his article by saying: "What I have written demands no reply; there is no reply to be made to it. Therefore, no discussion is called for." Of course I shall not stultify myself by trying either.

I will ask a few questions, and Brother Jackson or Brother Kurfees, either one, may answer them. Could the shedding of Christ's blood be "the meritorious cause of remission of sins" and at the same time be shed "in a procurative sense?" If so, can a man discuss the shedding of Christ's blood "in a procurative sense" without doing violence to "the meritorious cause of remission of sins?"

"For this is my blood of the covenant, which is poured out for many unto remission of sins." (Matt. 26: 28.) Is "poured out for many unto remission of sins" used here "in a procurative sense?" "And Peter said unto them, Repent ye, and be baptized every one of you in the name of Jesus Christ unto the remission of your sins." (Acts 2: 38.) Is "unto the remission of your sins" used here "in a procurative sense?"

If "unto remission of sins" is used "in the same sense"—that is, "in a procurative sense"—in the above scriptures, why would the saying so be of such "vital bearing against the integrity of our plea for the gospel in its purity?"

Don't you think our teaching would be productive of more good if we would just "preach the word" and not confuse people with "*the integrity of our plea*" and other hairsplitting questions?

Fishing.

BY FLAVIL HALL.

Over near Reelfoot Lake I've been fishing,
'Mong the big hills of West Tennessee;
Fishing for people in sin's dark waters,
That through Christ they from sin might be free.

Rich reward cheered my soul, for three sevens
Gladly came for the life-giving bread,
And for fountains of pure living water;
Thus to freedom and hope they were led.

Reelfoot Lake in its length measures forty,
And its width seven miles, so they say;
And its boats many who make the voyage
Near the "Fathers of Waters" convey.

We are making with speed life's brief voyage—
Crossing o'er to eternity's sea;
Let us trust and obey Christ, our Captain,
And for glory beyond ready be.

"Blessed are the pure in heart: for they shall see God." Therefore we are to see a certain vision which "eye hath not seen, nor ear heard, and which hath not entered into the heart of man to conceive"—a vision surpassing all earthly beautifulness of sea and air, the beautifulness of sun and moon and stars—yea, the beautifulness of angels—surpassing all things, because from it are all things beautiful.—Selected.

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DON'T MISS THE SPECIAL NUMBERS—It is very important that immediate advantage be taken of this offer, in order that subscribers may receive the big special numbers. The "Greater Vision" Number appeared September 1, and our readers were delighted with it, words of praise and commendation coming from all parts of the country. The "Old Paths" Number will appear September 15, and the "Peace and Unity" Number is scheduled for September 29. One hundred of the best writers in the brotherhood are contributing to these numbers, and WE GUARANTEE THAT A SINGLE ONE OF THEM WILL BE WORTH A YEAR'S SUBSCRIPTION. They are sure to make a favorable impression, and you will be proud to hand them out to your friends.

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AT HOME AND ABROAD

D. D. Woody reports two baptisms in the meeting at Polk Station, near Rives, Tenn.

A. B. Lipscomb will fill a regular appointment at Olmstead, Ky., next Sunday.

Charles L. Talley's new address is 740 East Seventh Street, Hopkinsville, Ky.

Leslie G. Thomas reports the church at Flint, Mich., to be in a growing condition.

Another big special number will appear next week. It will be devoted to the "Old Paths."

Hugh H. Miller closed the meeting at Bunker Hill, in Giles County, Tenn., with six baptisms.

Brother McQuiddy is spending a few weeks at Petoskey, Mich., in order to be free from hay fever.

S. H. Hall will begin a meeting for the Cowart Street Church, in Chattanooga, Tenn., next Sunday.

Nashville meetings started Sunday: J. Leonard Jackson at Rothchild Avenue; S. M. Jones at Trinity Lane.

S. H. Hall reports seven baptisms and six restorations in the meeting at Farmersville, Texas, up to August 29.

N. W. Proffitt can devote ten days to a meeting the latter part of this month. Address him at Nunnelly, Tenn.

W. G. Jernigan is in a meeting at Delta, Col., with a fairly good prospect. His address will be Dolores, Col., for the next year.

D. F. Draper is in an interesting meeting in Odem, Texas, twenty miles north of Corpus Christi. Great crowds are hearing the word."

The brethren at Tyner, Tenn., need further assistance in paying for their house of worship. Donations should be sent to Mrs. W. W. Major.

Frank Baker reports a good meeting in progress at Glasgow, Ky. Two had been baptized. Brother Baker will be in Kentucky until November.

T. G. Curd closed the meeting at Gilbertsville, Ky., with eight additions, and at Poole, Ky., with nine. He is now in a meeting near Smithland.

R. E. L. Taylor conducted a very successful meeting of ten days' duration at Bean's Creek, Tenn. There were nineteen additions and one restoration.

S. E. Templeton, of Altus, Okla., reports that his wife has recovered from a recent serious operation. He wishes to thank those who remembered the family during her illness.

Charles F. Hardin's meeting at Fordland, Mo., resulted in eight baptisms and two restorations. Among those baptized was a man seventy-nine years of age and a Presbyterian preacher.

H. C. Harris closed a week's meeting at Cross Roads, eight miles east of Tupelo, Miss. There were no additions, but the church was strengthened. He goes next to Houlka, Miss.

Brethren who report their meetings will receive prompt insertion of same if they make them brief and pointed. We would be glad to print longer reports if we had the space.

Change of address: J. W. Dollison, from Paragould to Rector, Ark.; A. S. Landis, from corner Fifty-first and Idaho Avenues, to 1923 Eighteenth Avenue, South, Nashville, Tenn.

J. C. Estes has opened a chiropractic office at Denver, Col. He will be glad to preach on Sundays wherever needed at points within reach of Denver. Address 325 Commonwealth Building.

From W. S. Morgan, Tupelo, Ark.: "Our meeting has closed. F. L. Paisley, of Memphis, Tenn., did the preaching; Brother Harper, from Henderson, Tenn., led the song service. Seventeen obeyed the gospel."

There were twelve baptisms during the meeting at Diana, Tenn. J. Pettey Ezell, who conducted the meeting, is now at Bowling Green, Ky., visiting his family and enjoying a few days of rest. He will begin at Belgreen, Ala., next Sunday.

Wanted—A gospel preacher to come to Kentucky and take charge of four churches at one hundred dollars per month. House and garden furnished. Write to R. A. Craig, Shelbyville, Ky. Must come recommended by the Gospel Advocate.

From Coleman Overby, Murray, Ky., August 31: "My meeting with the Antioch congregation, near Dresden, Tenn., closed with six additions. I also held a meeting at Pilot Oak, near Wingo, Ky., that resulted in six becoming obedient to the faith."

From Mrs. T. J. McRae, San Francisco, Cal., August 28: "Our meetings are well attended, the interest is good, and we are hopeful of accomplishing much good in this city of the Golden West. We meet in Richmond Hall, corner of Fourth Avenue and Clement Street."

From J. G. Malphurs, Clarksville, Tenn., August 29: "Jim Jordan was with the new congregation at Legate yesterday. Splendid interest. Two additions at regular services since the meeting closed. I began another tent meeting at Modoc last night, with an overflowing audience."

From A. L. Dixon, Delrose, Tenn.: "Eleven have been baptized to date. A number of them are heads of families, and one is a very noted physician of the town. Oneonta has a very faithful little band of disciples, and we hope to hear of many good reports from them in the future."

A report from Woodbury, Tenn.: "A series of meetings began at Woodbury on the second Lord's day in August and continued until the fourth Lord's-day night. Twenty were baptized, five were restored to the faith, and the church was encouraged to greater efforts in service to the Lord"

A report from A. H. Ellett tells us of a very successful meeting at Grayson Chapel, near Owen's Cross Roads, Ala., in which there were nine baptisms and one restoration. Brother Smithson also preached four days at Owen's Cross Roads, with twenty-two baptisms. Two came from the Baptists.

Acting upon the advice of physicians and friends, U. G. Wilkinson, of Comanche, Okla., is spending a few weeks in the mountains. He hopes to regain his health and yet be able to work for the Lord. Brother Wilkinson needs the prayers and fellowship of the Lord's people. Address him at Comanche, Okla.

From M. C. Cayce, Coldwater, Miss., August 27: "Our meeting at Antioch, five miles east of Coldwater, closed on Friday morning at the water. Fifteen were baptized and sixteen were restored. I shall begin a meeting at Crockett, six and one-half miles west of Senatobia, to-morrow. From there I go to Duck Hill for a tent meeting."

Students expecting to be in the University of Tennessee at Knoxville will find an active, loyal congregation worshiping at 1124 North Broadway. C. G. Vincent, minister, will welcome you and gladly render any service in his power. Take Fountain City or Broadway car and get off one stop beyond Caswell, right at the meetinghouse.

J. E. Green reports two successful meetings in North Carolina. He spent fifteen days at Haw Pond, teaching a singing school in the afternoon and preaching at night. Seven were baptized and five were reclaimed. He spent eight days at Corinth. Three were baptized and one was restored. Brother Green is now at Abilene, near Statesville.

T. B. Clark writes from Red Boiling Springs, Tenn., August 29: "My meeting at Roanoke, Texas, resulted in ten baptisms, all grown people, and some of them of the best people in Roanoke. I am now in a fine meeting at Red Boiling Springs. I met Capt. C. B. Massey, a Baptist, here in a five-days' debate in 1916. We cannot furnish room for the crowds."

C. H. Smithson has been sick for the greater part of the summer, but is now recovered and in a good meeting. His loss of time and sickness have entailed an unusual expense, and he will be glad to receive some financial assistance from congregations who know of his sacrifice. The church at Hatfield, Ark., sent a check for $11.76. Address 844 Dudley Avenue, Texarkana, Ark.

From C. G. Vincent, Knoxville, Tenn., September 2: "I spent six weeks in Middle Tennessee in the interest of the Kamitomizaka lot fund. About thirty-six hundred dollars is needed by December, 1922. I secured cash and pledges to cover about three-fourths of this amount. I must devote a little more time to finish this task. I was kindly received everywhere, for which I am grateful."

More than anything else now do we need to pray.—Rufus W. Weaver.

God will be with us in our sacrices to meet our obligations.—E. Y. Mullins.

Listen! If all the world were following you, where would it go?—F. C. McConnell.

J. C. Mosley had a good meeting at Milltown and Neverfail, with visible results. He has gone to Dongala, Ill., for some work.

W. R. Willcut closed a good meeting near Booneville, Miss. There were twenty-three additions. He was engaged for next year's meeting.

The fourteenth session of Freed-Hardeman College, Henderson, Tenn., will open on September 14. Prospects for a splendid opening are fine. The new girls' dormitory is being made ready for the opening. It is a magnificent building—a great place for girls to stay.

Many brethren and friends will be grieved to learn of the death of Sister William P. Walker. She died at her brother's home, near Burns, Tenn., on August 29, after a lingering illness. Brother Walker has the sympathy of all. A more extended notice will appear later.

From J. H. Morris, Tuscumbia, Ala., September 5: "I closed a meeting at Wheeler, Ala., with thirteen baptisms—all from the world and denominations, except three. I preached two sermons per day for one week, with an average attendance of about two hundred at the night servive. They will now keep house for the Lord.

L. L. Brigance is in a meeting a week old at Bethel Church, Tigrett, Tenn. This is a strong country church, with a beautiful new meetinghouse. Great crowds are attending the services, and five have confessed the Savior thus far. This is his last meeting for the summer, as he takes up his work with Freed-Hardeman College again on September 14.

S. H. Hall writes: "The meeting at Farmersville, Texas, continued thirteen days, with twenty-two baptized into Christ and nine reclaimed. The brethren are remodeling their house and improving it, and I am expecting greater things for the cause in that section. Lowel Teddlie did the song leading, and did it well. C. E. Wooldridge has been doing some fine work for this congregation."

John T. Smithson writes: "I was away from Louisville, Ky., six weeks. I preached most of this time. The visible results were as follows: One came from the Methodists and two from the Baptists, who decided to lay aside their denominational names and worship God in the name of Christ by being only Christian, thirteen confessed their sins and were restored to fellowship, and forty-seven were baptized."

From J. H. Hines, Fort Deposit, Ala., September 1: "I am in a good meeting about ten miles from Fort Deposit. C. A. Buffington labors with this congregation, and is loved by all for his work's sake. He began the meeting last Lord's day, and one obeyed the Christ. I came Monday and found the people ready to hear the pure word. Interest is fine. Three made the good confession last night and will obey the Christ in baptism to-day."

Hal P. McDonald, Oakman, Ala., September 1: "On August 29 I closed my second meeting with the Gold Mine congregation, near Brilliant, Ala., with twenty-one baptisms and one restored. My meeting on San Gabriel River, near Thorndale, Texas, resulted in four baptisms and one restoration. Just as soon as I can dispose of my lumber mill and a tract of land I have here, I plan to enter evangelistic and school work again. We close our Summer School of Business Training at Cordova, Ala., to-morrow."

From Otis J. Haynes, Hensley, Ark.: "On August 6 I came into Hensley to buy some medicine. I started home in the grocery car on a logging road. The car was wrecked and overturned and I was thrown underneath. I sustained a compound fracture of my left leg, and my right leg was very badly bruised. I will not be able to do anything toward supporting my family for six months. Several churches and individuals have sent us small contributions. We need the prayers of all God's people."

From M. S. Mason, Greenway, Ark., September 2: "I closed at Cash, Ark., on August 14, with ten additions and much good done otherwise. Promised to be there the first two weeks in August, 1922. I closed at Rector, Ark., with four additions and the best outside interest they have had there for several years. Will probably work in and about Rector one month in 1922. Am now at Greenway in my third annual meeting. Prospects are very good. I go from here to Cureall, near West Plains, Mo. All goes well."

From A. G. Freed, Henry, Tenn., September 3: "The meeting here is not a week old. The interest is great. There were five confessions and baptisms last night. Many more are interested. The church at Henry does things. Almost every member is a worker. It is good to be here. You will hear more from the church here. Nothing preventing, I will be with the church at Ostella, Tenn., near Lewisburg, commencing the fourth Sunday in September; then with the church at Lavergne, Tenn., the second Sunday in October."

From E. P. Watson, Dickson, Tenn., September 5: "We closed a two-weeks' mission meeting at Pond Station, Tenn., last Saturday night, with two additions. There were good crowds and interest during the entire meeting. Several members from Dickson supported the meeting by their presence and encouragement. We were also assisted by some of the members from Tennessee City. We had only two members there when we began the meeting; and while there were only two additions, the people all were deeply interested, and I believe that another meeting later on will bring many over to the truth."

From Charlie Taylor, Paducah, Ky., September 2: "I have been engaged this year at mission points in Western Kentucky, being supported by the Gobel Avenue church of Christ, of this city; Hebron Church, in Graves County; Lone Oak Church, in McCracken County; and the church at Bandana, in Ballard County. The coöperation of these churches has made this work possible; and though there were only nine additions, yet the seed of the kingdom has been sown that will bring forth fruit in due season. I expect to visit a number of these places next year, the Lord willing. I will enter David Lipscomb College on September 27. Correspondents will please note change of address after that date."

From Fred M. Little: "The meeting at Enterprise, Ala., closed on August 21, with seven added to the church. On August 22 I went to Strata, Ala., where the brethren had started a meeting on the third Lord's day, and continued the meeting till the following Saturday night. Five obeyed the gospel. On August 28 I was at Catoma Street Church, Montgomery, having been away three Lord's days. During my absence J. S. Moores, of Wetumpka, preached twice, with one restored. John Churchwell, Jr., Elder J. L. Fitzpatrick, and E. L. Cullum preached once each. The sisters meet each Tuesday afternoon. One Tuesday they sew or plan social work among the sick or otherwise dependent of whom they may know. They also study the Bible, using C. R. Nichol's outline, 'Sound Doctrine,' which they consider a good work."

Announcement by Earnest C. Love: "I have decided to leave off teaching in the Fresno Home and School and take up some work which will take me to the New England States. Before long, the Lord willing, I will be passing through Arizona, New Mexico, and Texas on my way to Tennessee. I have several friends and relatives whom I wish to visit on my way. Those desiring me to visit them should write me at 925 Thorne Avenue, Fresno, Cal., as soon as possible. The Home will remain open for orphan children, and the school will be maintained only for those in the Home. My son-in-law and daughter, Mr. and Mrs. B. G. Banton, and others will have charge. My wife and I will take a rest by doing some other kind of work for a while. I can hold some meetings in Tennessee this fall, if not too far away from my father's place, near Shady Grove, in Hickman County. He is critically ill, and I want to stay reasonably close to him for a while."

From Mrs. L. V. Mitchell, McGregor, Ga., August 31: "J. J. Reynolds, of Tennessee, began a meeting here on the second Lord's day in the month and continued it until the following Thursday night week. On Wednesday after the meeting began J. Bedford Beck, of Savannah, Ga., came, and was with us the remainder of the time. Three were baptized and one came from the Baptists. Three of this number were of the same family. The father and mother were baptized, and the daughter realized she had been wearing the wrong name. The church was wonderfully strengthened. Brother Beck preached a few sermons and assisted greatly in the song service. We have received only four dollars and a half since the last appeal. Our indebtedness is one hundred and thirty-four dollars. Any other help will be appreciated. Send all contributions to me at Higgston, Ga. I will be only three miles from McGregor, and shall go back for worship on Lord's day."

GOSPEL ADVOCATE

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EDITORIAL

Infant Baptism.

BY J. C. M'Q.

K. H. Perdue, of Hoopeston, Ill., has been discussing with some of his neighbors the subject of infant rantism, commonly known as infant baptism. He seems greatly interested in the subject, and sends me the following:

1. I want scriptural information concerning baptizing infants. Some of my religious friends contend that they baptize infants into Christ, and then they say that they bring the child up according to the teaching of the Scriptures, and that when they do this he has no opportunity to leave the kingdom of Christ.

2. Would it be possible to bring a child up in such a manner that it would never need adult baptism? If so, please state how. They contend that there is no reason why a child should go into sin. I contend that the command to be baptized is always given to the penitent sinner. Furthermore, that it is impossible to put a man into a house when he is already in it. I further contend that baptism is for believers and not for infants. If I am teaching the Scriptures, I want to know it; and if I am not, I want to know it.

The subject of infant baptism involves far more than simply sprinkling a little water on the head of an infant. If this were all, and if it did not seek to uproot the entire plan of salvation as ordained by Jehovah, we might pass it by unnoticed. Infant baptism, however, seeks to revive the old Abrahamic covenant, which has been annulled. Under Abraham, in order to be in covenant relationship with God, it was unnecessary for one to know God, unnecessary for one to obey, unnecessary for one to have any penitence or to obey any command of God. Simply flesh and blood, without any volition, knowledge, faith, or obedience, were brought into covenant relationship with God. After entering the Abrahamic covenant, it was necessary for men to be taught to know the Lord, for they entered without knowledge; hence, after coming into covenant relationship with him, they would teach other, saying: "Know the Lord." The terms of entrance into the Abrahamic covenant are clearly stated in Gen. 17: 13, which reads: "He that is born in thy house, and he that is bought with thy money, must needs be circumcised: and my covenant shall be in your flesh for an everlasting covenant." Here it is not required that one be a believer or that he be penitent or obedient, but simply that the male who was born in Abraham's house or was bought with his money should be circumcised. But when Christ came and sealed the blood of the new covenant with his own blood, no longer would simply flesh and blood be brought into the kingdom of God. Jeremiah, the prophet, states this very clearly in the following words: "Behold, the days come, saith Jehovah, that I will make a new covenant with the house of Israel, and with the house of Judah: not according to the covenant that I made with their fathers in the day that I took them by the hand to bring them out of the land of Egypt; which my covenant they brake, although I was a husband unto them, saith Jehovah. But this is the covenant that I will make with the house of Israel after those days, saith Jehovah: I will put my law in their inward parts, and in their heart will I write it; and I will be their God, and they shall be my people: and they shall teach no more every man his neighbor, and every man his brother, saying, Know Jehovah; for they shall all know me, from the least of them unto the greatest of them, saith Jehovah: for I will forgive their iniquity, and their sin will I remember no more." (Jer. 31: 31-34.) This applies to the gospel covenant; for Paul quotes this from Jeremiah in Heb. 8, beginning with verse 8, and applies it to the gospel covenant. The great distinction between the Abrahamic covenant and the gospel covenant is this: Under Abraham it was simply flesh and blood, without any volition, faith, or obedience, that was brought into covenant relationship with Abraham. After being in the covenant, it was necessary to teach them to know the Lord. Under the new covenant, which is the gospel covenant, in order that they might enter into covenant relationship with Christ, he puts the law into their inward parts and writes it in their hearts. In the gospel covenant it is necessary for one to know the Lord, necessary for him to have faith in Christ and to humbly bow in meek submission to the authority of Christ. In this new covenant "they shall teach no more every man his neighbor, and every man his brother, saying, Know Jehovah: for they shall all know me, from the least of them unto the greatest of them, saith Jehovah: for I will forgive their iniquity, and their sin will I remember no more."

No man can enjoy covenant relationship with Christ without first knowing the Lord and without faith and obedience. It is not possible to go back and resurrect the old Abrahamic covenant and bring simply flesh and blood into the kingdom of God. An attempt is made to do this in infant baptism. If anything is given to the child in infant baptism, it is simply a few drops of water, without any volition, faith, or obedience. If anything is brought into the kingdom of God, it is simply flesh and blood, which the prophet and the Holy Spirit, through the apostle Paul, teach us shall be so no more. Under the gospel covenant it is necessary to believe and obey with the heart; it is necessary for one to make the confession with his own mouth. "With the heart man believeth unto righteousness, and

with the mouth confession is made unto salvation." The Holy Spirit, through Paul, says: "But thanks be to God, that, whereas ye were servants of sin, ye became obedient from the heart to that form of teaching whereunto ye were delivered; and being made free from sin, ye became servants of righteousness." (Rom. 6: 17, 18.) In infant baptism there is no faith or obedience from the heart and there is no confession with the mouth. The effort is made to simply commit the child to the system of religion—a child that has no faith, no penitence, and no obedience. After the child has thus had water sprinkled upon it, it is necessary to teach it to know the Lord, if it ever knows the Lord; and this the prophet says shall be so no more.

God's order is to baptize believers. Hence, when Christ came, and so soon as all authority in heaven and on earth had been given unto him, he commanded the apostles to go and teach all nations. "Go ye therefore, and make disciples of all the nations, baptizing them into the name of the Father and of the Son and of the Holy Spirit: teaching them to observe all things whatsoever I commanded you: and lo, I am with you always, even unto the end of the world." (Matt. 28: 19, 20.) In the commission as recorded by Mark we learn that believers are to be baptized. We learn from John 3: 5: "Except one be born of water and the Spirit, he cannot enter into the kingdom of God." We justly complain of the Roman Catholics for seeking to bind a system of religion upon uninformed, ignorant people. How much better is it for Protestants to take a helpless infant, which has no faith, no obedience, and knows absolutely nothing of Christ, and seek to commit it to a system of religion? Should not every person have the privilege of exercising faith and obedience for himself? If pedobaptists could succeed in making their doctrine universal, there would be no believers to be baptized. They would rantize all infants, bind them to their system of faith, and thus destroy the great commission which says: "Go . . . make disciples of all the nations, baptizing them into the name of the Father and of the Son and of the Holy Spirit." There would then be no believers' baptism. Any system that subverts and uproots God's entire order of salvation is unscriptural and should be vigorously opposed.

Questions and Answers. No. 3.

BY F. W. SMITH.

The next item in the list of questions relative to "speaking the same things" is concerning "unfulfilled prophecy." There *never has* been, and *never will* be, by any sane person, the slightest objection raised against teaching the prophecies, and there cannot be any hindrance to all "speaking the same thing" on this matter. Wherein, then, does a difference arise relative to unfulfilled prophecy? Simply this, and nothing more: There are those who insist on the right to tell us what God has not revealed to them or any one else—viz., *the meaning* of unfulfilled prophecy. "Why," says one, "I thought the Gospel Advocate objected to teaching the unfulfilled prophecies." This is a *wrong* and absolutely *false* statement of the issue. This journal has never objected to the "teaching" of the prophecies when done in the *words* of the prophets themselves; but it has opposed, and still opposes, those who undertake to *tell what an unfulfilled prophecy means*. This matter has been too *clearly* and *definitely* stated time and again in these columns for any fair-minded and honest person to get such an idea. Of course men are entitled to their *guess* as to what this or that unfulfilled prophecy means; but *let them keep their guesses to themselves*, and not preach and teach their "guesses" as the truth of God. It is nothing short of *colossal egotism* for one to assume that he knows what an unfulfilled prophecy means. Of course, when the destruction of a city or nation was foretold, we know the prophecy was fulfilled when that city or nation was destroyed; but with no such physical events to guide us, we can only know that a prophecy has been fulfilled by some *inspired* man revealing the fact. No one could have known that some of the events of Pentecost were the fulfillment of Joel's prophecy had not Peter, an inspired man, explained it by saying: "This is that which was spoken by the prophet Joel." (Acts 2: 16.)

There are churches divided over the foolish efforts of would-be wise men in telling what the prophets meant, with nothing more to guide than their *delusion* of a superior wisdom. I repeat, the word of God *does not* divide the professed followers of Christ, and whatever division exists among them is due to the *opinions* and *speculations* of men. Hence, the situation which Brother Trice describes as existing in many communities may be due to one or both parties insisting on some things as matters of faith when there is no faith at all involved, but simply human opinions.

Our brother speaks of the "factions" in what we call the "loyal" church of Christ. It is to be deplored that factions exist, but I sometimes think we limit the word "loyal" in its application to the church. Often it means nothing more than to be sound on baptism and the establishment of the kingdom without much reference to the whole scope of Christian duties. There are, no doubt, so-called "loyal churches" that are dead, and seemingly wholly oblivious to the fact. Any church that does not put forth an effort to spread the gospel is without the vital principle of life, having a form of godliness without the power thereof.

Brother Trice wishes me to tell him how he can convince the world that he is "a member of the one divine organization, and that it is scriptural in origin, doctrine, and practice, while others are making the same claim and still differ in doctrine and practice." The one divine organization is a very large institution, *including all of the children of God on this earth;* hence, we must not confuse it with a handful of people who call themselves "the loyal church of Christ." The question presents no difficulty to my mind; for I never try to convince any one of anything in religion, save that which the word of God requires men and women to believe and do in the service and worship of the Lord. I try to present the church as revealed in the New Testament, how people became members of it and what they did as members of it, and then urge men and women to do likewise. I point out the fact that I did exactly what people in New Testament times did to get into the church, and am trying to do exactly as they did in worshiping and serving God; and if this does not convince the world that I "am a member of the one divine organization," then the world will have to remain unconvinced, so far as I am concerned. This way brethren have of debating the proposition, "The church with which I stand identified is scriptural in origin, doctrine, and practice," never appealed to me. To what do they refer by the word "church"—some local congregation or those composing the Restoration Movement! Will any one be so bold as to claim that God has no children on this earth save those identified with the Restoration Movement? If not, then the church of God is a bigger thing than the "Restoration Movement." There is not a congregation in all this land that does not have within its membership some who teach things which I do not believe are authorized in the New Testament. Taking all of those together that compose the "Restoration Movement," there are many that believe and teach things I believe are unauthorized by the New Testament. Then, with what church am I identified? Easy enough to answer—viz., the body of Christ, which includes all of God's children in the world. What, then, discuss? This, and this only: The word of God teaches this or that, and stop at that. I will meet with and worship and work with the congregation I consider more nearly

approximating the New Testament order, but will not undertake to defend anything save the word of God.

The question, "How far can an individual or congregation differ from me (or go wrong), and still be a loyal Christian or congregation?" presents difficulties not easy to answer. Permitting the assumption that Brother Trice is "in the faith" (2 Cor. 13: 5), the individual or congregation that differs from him on any matter of worship and service to God is, of course, to that extent, "disloyal." But the question, "How far wrong may a congregation go before ceasing to be a church after the New Testament pattern, and become a human organization?" is, to some degree, of more easy solution. When a church departs in any matter of faith and practice to any extent from the New Testament, it ceases to be an exact pattern of a New Testament church; but just how far it has to go in such departures before God ceases to recognize it as his church is not to be determined by man. Some of the churches of the New Testament departed in many things from the divine pattern, and yet God did not refuse to claim them and seek to restore them.

As to the question, "who is to decide when a departure from the New Testament order takes place?" it is not hard for me to answer for myself. My *faith* and *practice* in religion are based upon *my* understanding of what the word of God teaches; hence, I must decide for myself when an individual or church departs from the truth. I take it that every one must do the same. Of course, if one believes it wrong and in violation of Bible teaching to attend a Bible college or a school in which the Bible is taught, he should stay away; for "whatsoever is not of faith is sin." (Rom. 14: 23.) But that by no means proves it would be wrong or sinful for others to attend such schools, unless it could be shown that some principle of divine teaching is being violated.

I am going to agree with every individual and church that believes and practices what I understand the word of God authorizes, regardless of what the world, the flesh, and the devil says or does. I am not a member of any religious institution larger than a local congregation (and I am a member of that only in the sense that I worship and work with it) nor smaller than the church of Christ, which is the body of Christ, that includes and embraces every child of God on earth. I know nothing of a religious body designated as "us" and "we as a people." I try to build up congregations after the New Testament pattern, but am not spending any time in building up something called "us" or "we as a people." It is true that I am laboring with all those who plead for a return to the New Testament order and who plead for the union of all God's people on the foundation of his word, and this means that God has children not identified with "us" "as a people." This is what I have been preaching and teaching for more than twenty years, and I shall fight it out on this line until my work on earth is done. I can and do fellowship those who oppose the "literature, teaching in classes, separate cups, and teaching the Bible in schools," but *will not* be bound by their *human* laws which they have enacted and seek to bind on God's people.

Perverting the Gospel, Wresting the Scriptures.

BY E. A. E.

As we have seen, there is such a dishonest, crafty, beguiling, and destructive thing as "corrupting the word" (2 Cor. 2: 17) and "handling" it "deceitfully" (2 Cor. 4: 2). Paul did neither; "but by the manifestation of the truth" he commended himself "to every man's conscience in the sight of God," and he taught the truth and preached the gospel "*in Christ*" in "*sincerity*," "*as of God*" and "*in the sight of God.*"

To teach and preach as in the sight of God and to teach and preach and *live* so as to commend oneself to every man's conscience are the highest and most holy motives. Does it not appear that not a few teachers and preachers teach and preach with any other motive except "as in the sight of God" and that their lives are everything but such as to *commend* them "to every man's conscience?" They appear to have no reverence for God or respect for his word, especially when his word crosses their way. "Self-control," "lowliness of mind," "meekness," counting others better than themselves, "condescending to things that are lowly," buffeting their bodies and bringing them into bondage, bridling the tongue, trembling at the word of God, being not wise in their own conceits, etc., seem to make no impression upon them. And it does seem to me that the more egotistic, self-important, self-assertive, and the more some preach themselves and their own work and exploits, the wiser and better preachers many think they are.

Paul declares that his life of industry and economy and honesty—his working at times with his own hands and his independence—his life of uprightness and integrity, of virtue and purity, of self-sacrifice and abundant service, of righteousness and godliness, is "an ensample" to others; that others should "imitate" him (2 Thess. 3: 7, 9); that "in all things"—"serving the Lord with all lowliness of mind, and with tears, and with trials, which befell" him "by the plots of the Jews," and his whole manner of life—he gave a clean and strong and mighty example (Acts 20: 18, 20, 34, 35); and that all should be imitators of him, even as he was of Christ (1 Cor. 11: 1).

Such are the theories, speculations, contentions, factions, divisions, bitterness, worldliness, and immoral lives—not among the various "*religious denominations*" of the land, but among those who claim to belong to no denomination, but to be in the church of Christ only—that Paul's "*sincerity*" "in the sight of God," "good conscience, honest and holy purpose, clean and godly life, determined and grandly successful effort to keep his body in subjection, and to preach not himself, "but Christ Jesus as Lord," and himself a bond servant for Jesus' sake (2 Cor. 4: 5), and to know nothing "save Jesus Christ, and him crucified" (1 Cor. 2: 2), cannot be made too prominent and cannot be too strongly emphasized.

The contrast is appalling. Do common honesty, integrity, righteousness, and godliness—a pure and clean life and holy purpose to preach the word—stand for nothing? Must pure and faithful young preachers be discouraged by seeing the church in places put a premium upon dishonesty, or adultery, or any other sin in preachers? Our venerable, wise, good, and beloved Brother Lipscomb wrote years ago that in places and with some classes weak, dishonest, and otherwise immoral preachers were more popular than the clean, godly, strong, and faithful ones.

All who love God and Christ, the church, and the gospel are, with Paul, grieved to bitter tears over the sad and sinful, unrighteous and ungodly course of not a few preachers and many who are not preachers in the—shall I say family of God?

May "the Father of mercies and God of all comfort" and "Prince of Peace" lead all into the most worthy example of Paul, the most admirable and beautiful life of Christ, and into "the unity of peace," which all are commanded to give diligence to keep! May the Author of our salvation, who prayed that all his disciples for all time may be one, as he and God are one, and who teaches us "with all lowliness and meekness" to forbear one another in love, "with long-suffering," make us instruments in his hands to condemn all strife and bitterness, jealousies and envy, factions and divisions contrary to his teaching, and to restore unity and peace and brotherly love! I would rather be a peacemaker *one time* in the hands of God than a peace disturber and peacemaker a hundred times in the hands of Satan. I would rather, in

the love and peace of the gospel of Christ, unite the factions of one divided church than to divide a hundred over my sins and follies—my vanity and pride, theories and ambitions. Not many to-day seem to be impressed with the enormity of the sin of producing factions in the church and of dividing the body of Christ. With such God's commands to follow peace with all men, to seek peace, to pursue peace, to keep the peace, to make peace, to let peace rule in the heart, to practice great self-denial in order to maintain peace, and to be lowly and meek and forbearing in love, seem to have no weight whatever. Ambition, pride of opinion, vainglory, to carry a point, self-conceit, to have their own way, go a long way further with some than God's commandments. May the mercy of God be extended to all such until they may be brought to see all that is necessary to unity and peace and good will!

But—and this is a great difficulty in the way—all who for any reason and in any way corrupt the word of God or handle it deceitfuly, or "pervert the gospel," or wrest the Scriptures, help to destroy the harmony and peace and love of the church of God. All strife and contention, factions and divisions come from "corrupting the word of God," handling it deceitfully, perverting the gospel, and wresting the Scriptures. At least, those whose hearts are not right before God, whose motives are not pure, whose purposes are not holy, who serve some selfish end, do pervert the gospel and twist the Scriptures in their attempt to prove some theory, do corrupt the word of God in order to make *it teach that which it does not teach or to destroy that which it does teach*, do make merchandise of the gospel and the church, and do in different ways handle the word of God deceitfully, and in doing so they lead the innocent and unsuspecting ones into strife and factions and divisions, and "by their smooth and fair speech they beguile the hearts of the innocent." (Rom. 16: 17, 18.) They may themselves be deceived into thinking that by their twisting and turning, perverting and "corrupting the word of God," handling it deceitfully, and misapplying it in order to carry a point and maintain some notion, they are teaching the word of the Lord and preaching the gospel of peace.

I marvel that ye are so quickly removing from him that called you in the grace of Christ unto a different gospel; which is not another gospel: only there are some that trouble you, and would pervert the gospel of Christ. But though we, or an angel from heaven, should preach unto you any other gospel than that which is preached unto you, let him be anathema. As we said before, so say I now again, If any man preacheth unto you any gospel other than that which ye received, let him be anathema. (Gal. 1: 6-9.)

Paul declares in the following verse that he was not seeking the favor of men, but the favor of God; and if he were striving to please men, he could not be a servant of Christ. The preacher who preaches the gospel faithfully cannot have the favor of men or please them. This must be understood to start with. The preacher who seeks the favor of men is of necessity forced to pervert the gospel in order to gain that which he seeks.

Paul marveled that the Galatians were so soon removing from God and Christ "unto a different gospel." Yet there can be no other gospel; there is but one gospel, which is the same always. No man on earth or angel from heaven can preach another gospel; if one should attempt that, he would suffer the anathemas of God. But men can and do "pervert," or change, the gospel and turn it away from its purpose and power to save. They change it so as to please men and to serve their own purposes of selfishness and worldly glory, and do entangle people again in the yoke of bondage, of error and sin. In this way, instead of carrying peace and salvation to their audiences, preachers carry trouble and strife and destruction.

There can be no greater sin against God and men than to seek to change or to pervert the gospel of Christ, to add to or to take from the word of God. To all such will be added the horrors of hell, and from such will be taken all the blessings of heaven. (See again Rev. 22: 18, 19; Deut. 4: 2; 12: 32.)

For a preacher or teacher or any other man to apparently teach one thing, and yet to leave his teaching so that he can claim to teach quite a contrary thing, is, to say the least, "to straddle," and that is insincerity and dishonesty. He who does that cannot be a safe guide and an honest teacher of the truth and sincere preacher of the gospel. The shrewdness and mental abilities of men must not be allowed to overshadow their honesty and sincerity and love of truth and right. The Bible does not teach two different and contrary things on the same subject. Never! The teacher of the truth and the preacher of the gospel, regardless of consequences—ostracism, imprisonment, or death—must do all in his power in perfect honesty, purest sincerity, and deepest piety "*in the sight of God*" to make the will of God on all subjects and at all times unmistakably plain to his hearers and readers. Nothing must be withheld, nothing must be added, and from nothing must one shrink. This must be done *first by example*. A teacher or preacher cannot throw his influence to one side of a question and his teaching to the other side. He must live as he teaches and teach on the side on which he lives. His teaching and life must be consistent. If he will teach only the truth plainly and faithfully and live as he teaches, he will always be consistent.

Peter declares that the "some things hard to be understood," which Paul wrote, and "the other scriptures," were wrested by the "ignorant and unsteadfast" "unto their own destruction." Here it is stated that *wresting* the Scriptures leads to destruction, and that mere ignorance is no excuse. Some are willfully ignorant. (2 Pet. 3: 5.) God commands all to study his will. All teachers and preachers, with Timothy, are commanded to "give diligence" in the study of the truth to present themselves "approved unto God"—not unto men—workmen who will then have nothing of which "to be ashamed," "handling aright"—not deceitfully, not perverting, not corrupting, not twisting—"the word of truth." (2 Tim. 2: 5.) Likewise all teachers and preachers must shun all "profane babblings," "fables," "untaught questions," and all things not revealed. All must prove steadfast and must not allow themselves to be "carried about by every wind of doctrine, by the sleight of men, in craftiness, after the wiles of error; but speaking truth in love, may grow up in all things into him, who is the head, even Christ; from whom all the body fitly framed and knit together through that which every joint supplieth, according to the working in due measure of each several part, maketh increase of the body unto the building up of itself in love" (Eph. 4: 11-16; read all this reference)—not the tearing down of itself in sin and hate. Amen.

Pray For Preachers.

Jonathan Edwards said: "If seme Christians that have been complaining of their ministers had said and acted less before men and had applied themselves with all their might to cry to God for their ministers—had, as it were, risen and stormed heaven with their humble, fervent and incessant prayers for them—they would have been much more in the way of success." The greatest preacher that ever lived besought his brethren to "pray for him and his associates, that the word of the Lord might run and be glorified;" that "utterance might be given him in opening his mouth to make known with boldness the mystery of the gospel," and that God would "open unto him a door for the world." The preacher who knows that his people are praying for him will be a new man and preach with new power.—Selected.

QUERY DEPARTMENT

Mrs. J. M. Walling, Creek, Tenn., asks me to give all references on what to do to become a Christian. For answer to this request I refer our sister to a little tract that I have written on "What Must I Do to Be Saved?" I am mailing a copy to her.

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Brother McQuiddy: A man approached me the other day with this question: "Where was the church of God from the day of Pentecost up to Campbell?" This man claimed that the church of God was not in existence at that time, and that no one could prove that it was. He claimed that there was no church at that time (from the day of Pentecost up to Campbell) but the Catholic Church. C. M. HAMRICK.

It is evident that there have been Christians in the world from the day of Pentecost until now. Through the Dark Ages there were people who believed and obeyed the gospel of Christ. The kingdom built by Christ shall never come to naught. It shall survive and stand forever. "The gates of Hades shall not prevail against it." While the world was plunged into darkness, superstition, and rebellion, there has always been some followers of Christ on the earth since the day of Pentecost, as is shown by church history.

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Brother McQuiddy: In our lesson of August 7, the third chapter of Second Timothy, we differed some on "the last days" spoken of in verse 1. Some said it meant the last days of the Jewish dispensation, some said we are now living in the last days, and others said the days are in the future. Please give your idea of what it means. Also, explain verse 12: "Yea, and all that will live godly in Christ Jesus shall suffer persecution." Does he mean that all who will live godly shall suffer persecution, or would it be better to say "will suffer persecution?" Also verse 13: "But evil men and seducers shall wax worse and worse," etc. Would it not sound better to say "will wax worse and worse," etc.? I know the Bible means exactly what it says, but it seems to me that in using the word "shall" there is a compulsion. M. G. CURTIS.

The "last days" spoken of in the third chapter of Second Timothy refers to the Christian dispensation as the last of God's divine arrangements for the redemption of man. Before the Christian institution was the patriarchal age, which lasted about twenty-five hundred years, and next the Jewish age, which lasted for about fifteen hundred years. The Christian dispensation will last until the end of time. "The last days" began on the day of Pentecost. "But the Spirit saith expressly, that in later times some shall fall away from the faith, giving heed to seducing spirits and doctrines of demons." (1 Tim. 4: 1.) "Shall suffer persecution" conveys the thought that persecution is inseparable from a devoted, Christian life.

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Brother McQuiddy: Please give me some light on Rev. 21: 27—"the Lamb's book of life." I understand that this means the Christian, one who holds out faithful to the end. What I want to know is: what are "the books" that we read of in Rev. 20: 12, and how will the record be kept? Will the record of the wicked and the saved be kept till the judgment day? Some say that "the books" mean the different books in the Bible. Is this true? "And books were opened: and another book was opened, which is the book of life." What books were these? Is there any record kept of the unrighteous? H. R. LIEB.

"And I saw the dead, the great and the small, standing before the throne; and books were opened: and another book was opened, which is the book of life: and the dead were judged out of the things which were written in the books, according to their works." (Rev. 20: 12.) "And there shall in no wise enter into it anything unclean, or he that maketh an abomination and a lie: but only they that are written in the Lamb's book of life." (Rev. 21: 27.) Evidently "the book of life" and "the Lamb's book of life" mean one and the same. The names of the saints are written in the Lamb's book of life. "The books" are the records that contained the deeds of all men. From these books all are judged according to their deeds. It is evident that "the books" do not have reference to the books of the Bible.

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Brother McQuiddy: I would like to get all the help I can on the subject of punishment. I heard a preacher say that the souls of the wicked would just be punished for what they had done and then be burned up, and that would be the end of it. Does the word "everlasting" mean that there is no end to it or just as long as anything lasts? I obeyed the gospel about seven years ago, and would like to get the truth out of God's word, and any help you can give me will be appreciated. J. E. BEARDAIN.

This question has been so well answered by David Lipscomb that I copy his answer in full from "Questions Answered," by Lipscomb and Sewell, pages 522, 523:

The punishment terminates exactly when the reward is spoken of end. "These shall go away into everlasting punishment: but the righteous into life eternal." The same word in Greek is connected with the punishment and the life. In the Revised Testament both are translated by the word "eternal." This is right. The space that measures the life is the same that measures the punishment.

The word translated "everlasting" exhausts the time of the institution or period to which it refers. As examples: When it is said a man should be king forever, or always, it meant he should be a king through the entire period of his life; when it was said certain things should exist forever among the Jews, it meant they should exist to the end of the Jewish state; when it is said an earthly kingdom shall exist forever, it means that it shall exist so long as the earthly state of man continues. It exhausts the period to which reference is made. When anything of the future state is affirmed to be eternal, or everlasting, the duration of that thing must exhaust the future spiritual state. As that state has no end, that which is said to be eternal in that state—whether of joy or sorrow, life or punishment—must have no end, must continue so long as the state continues. The eternal years of God alone measure that state. Whatever is eternal in that state must exist as long as the years of God, which measure the state, endure. When punishment in the future state is said to be eternal, it must continue through the years of God.

The idea that punishment purifies anything is not in the Bible. Punishment checks wickedness in its course, makes man stop and think, makes him see the folly of his course; and when he stops to think, then God offers him the love of Christ, his own mercy, and the blessings that pertain to the service of God to induce him to turn and live a pure life. Then God forgives the sin and washes him, makes him clean and pure, accepts him as his child, and clothes him with his own robes of righteousness that he may dwell in the house of God forever.

This world is the scene of probation. Here God presents and inflicts punishment on sin. He offers the rewards that pertain to obedience to God. He brings to bear his own threatenings and promises; he presents the life and truth of the Son of God, the guidance of the Holy Spirit, the work of the church, the influence of the good of earth, the warnings from the spirit land that abounds in his word. Then the providences of this life work to bring men to repentance. If man rejects these, he passes into the future state, where probation ceases, where divine love no longer invites him to repentance, where the Holy Spirit does not dwell, where no church exists, where no good associations are found, where Christ the Savior never goes, where only evil influences surround, where the spirits of evil men and demons, waxing worse and worse, are the only companionship. In a word, he passes into a state where all the good influences and associations are withdrawn and where all the evil influences and spirits of the universe are concentrated to work out their own eternal ruin. If a man will not repent here, how can he repent there?

HOME READING

The Mother's Hour.

When the twilight hour is here,
Mother, draw your children near,
As your mother, in her day,
When she taught your lips to pray.

Sow the seeds of love and truth
In each heart in early youth,
That their growth in later life
Leave no room for doubt or strife.

Though to varied tasks all day
Must your hands and thoughts give way,
Do not lose the twilight hour,
Lest you miss your strongest power.

Little eyes all day will look
To the hour for story book,
Song, and prayer, at mother's side;
Let no care this trust divide.

—Cora A. Matson Dolson.

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The Twilight Story Hour.

There is, to my mind, nothing more potent for discipline or for creating confidence between a mother and her child than a "twilight story hour."

A daily story time may sound like romance, but it is very practical and accomplishes more good than a thousand scoldings. There is a story somewhere for every phase of character growth, and any librarian will help a mother to find these stories. If there is no library available, there can be no better investment for the character building of your child than the purchase of a few good storybooks. The child lives in a world of fiction. Do not deprive him of your companionship in that legitimate, fascinating realm.

There come in every day small vexations, irritations, because a child does not comprehend grown-up standards or is mischievous or willful. Never let your boy or girl go to bed with the day's tangle unsmoothed. I have heard mothers say, "I'm too tired when night comes," or, "I'm going out to-night—I can't be bothered." The one who "can't be bothered" perhaps does not realize that a man or a woman with breadth of vision and an imagination to accomplish great things may be in the making during that few minutes of every evening. The mother who is "too tired"—and there are so many of them—perhaps does not know what a blessed restfulness it is to have the children on her lap or about the fire with her, quiet after the day's excitement, listening with wide eyes to the twilight story. It is as soothing to the mother as to the children, and there is an intimacy growing out of that time which never ceases to be a blessing in after years.

You may say you have not the time to learn stories—would reading them do as well? For a score of reasons it would not. If you are really desirous of the best for your children and are looking for some way to make a beautiful harmony out of your lives together, you will find the time. It does not take more than a few minutes to read a story, and you can go over it in your mind while you are washing the dishes or preparing the vegetables for dinner. Perhaps the longest time required is in choosing the right story to tell at the right time.

As you study these stories, you will find that your own character is expanding, too. There is a lesson for grown-ups in all the old fairy tales and in many of the new ones. The story hour will keep your imagination from becoming dulled; it will quicken your sense of humor; it will make you young with your children and better able to enter into every nook and cranny of their child life.

Do not think that this method of disciplining is too indirect, that the moral of the story will be lost in the interest of the story itself. It has been proved repeatedly that this is not true, even when it may seem so at first.

Be consistent in the story-telling if you undertake it. Do not do it one night and neglect it the next night. Make it a part of every day, and it will soon come to be the sweetest, most restful, and most helpful time both to yourself and your children.—Nelia Gardner White.

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A Riddle That Solved Itself.

After a hard day's work the boys' raft was at last finished. Of course, grandfather must see it launched, and they rushed pell-mell to the house to bring him down to the creek. Grandfather admired the new raft, even as much as the boys thought it deserved, and that was a very great deal.

"But this isn't the first raft I've seen on the creek this summer," he said.

The boys looked at him in astonishment.

"Why, how can that be, grandfather?" Ted ventured. "We're the only fellows that play here, you know; and we never built a raft before."

"The other raft was made of leaves," grandfather began, with a twinkle in his eye.

"Of leaves! What good would that be?" Hal interrupted.

"But it really was made of leaves," grandfather insisted—"of dried leaves and twigs, all nicely sewed together with silk. It doesn't sound exactly serviceable, I know; but it carried its owner very comfortably. He sat on his raft—"

"Sat on it, grandfather!" Ted's eyes were growing wider and wider. "Why, we have to stand on ours. If we sit down, over it goes in a minute!"

"His doesn't, though," laughed grandfather. "He sits and floats all day long, wherever the wind and water may choose to carry him. His meals are brought to him, too—all he can eat. He's a ravenous fellow, a regular wolf for hunting and devouring."

"Is it a riddle, grandfather?" Hal asked, suspiciously.

"Well, perhaps; see if you can guess it! The raft builder is very beautifully marked and has exceedingly strong jaws; and whenever a water insect floats too near his raft, he is quickly seized in those strong jaws and swallowed before he can even try to get away."

"Is it a frog, grandfather?"

"No."

"A kingfisher?"

"No."

"Is it—O what is it, grandfather?"

But just at that moment a tiny floating platform of leaves and twigs came sailing slowly toward them down the creek; and on it, looking round with bright, greedy eyes, sat a large, beautifully marked water spider, eager and alert for food.

"There, there!" cried the boys. "There he comes now—old spider wolf! It is, it is—isn't it, grandfather?"

"Yes, that's the raft builder," said gradfather, "and he's a bloodthirsty fellow, too. See how he watches for every water insect on his way. He's ready for them every minute."

And when the odd little craft sailed out of sight round a bend, the boys' raft was successfully launched, and grandfather stood on the shore clapping his hands and cheering. But nobody thought to cheer Mr. Water Spider, who had built his raft alone.—Presbyterian Banner.

TEXAS-OKLAHOMA DEPARTMENT

BY C. R. NICHOL.

All articles, reports, orders for Gospel Advocate, and books, from Texas and Oklahoma, should be sent to C. R. Nichol, Clifton, Texas.

"Little Things."

BY T. W. PHILLIPS.

"These six things doth the Lord hate: yea, seven are an abomination unto him: a proud look, a lying tongue, and hands that shed innocent blood, a heart that deviseth wicked imaginations, feet that be swift in running to mischief, a false witness that speaketh lies, and he that soweth discord among brethren." (Prov. 6: 16-19.)

Inasmuch as the Lord hates these seven (little) things, I feel sure he wants us to hate them, too. A proud, arrogant, haughty look is not commendable in a child of God. A lying tongue can create hatred and bring shame and disgrace into the church, and into homes, schools, social circles, business institutions, and every conceivable walk in life. The "little" man who speaks the truth on all occasions and in all things is indeed the "big" man in his community. Hands that shed innocent blood are murderous; while the heart that deviseth mischief and is fertile for wicked imaginations is one of the most dangerous "little" things among men.

A man having these six (little) things well rooted in his heart will find it his wicked pleasure to sow discord among brethren. Such a soul delights in wrecking a congregation and in the downfall of the purest character. These little things mentioned by the proverbialist will caseharden the mind and make reprobates of otherwise good men. They will poison the affections so that there will be no room for pity, mercy, or forgiveness toward the penitent soul though it plead with tears.

No wonder, then, our Father in heaven hates these deadly evils which do so corrupt the hearts of men. Many are they who had better learn to show pity and be merciful and forgiving toward their unfortunate fellows; for we are subjects of temptations while in the flesh. We shall have to appear before the judgment seat of God in the great afterwhile; and I am sure, if we have shown no mercy here, we will not find any in his presence there and then for us.

O, the little things we can do, you and I, that may count in that day! Forgive, that you may be forgiven. Be pitiful and show mercy, that mercy and pity may be shown to you in a time when you may need it. You do not live to yourself.

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Evading the Law.

BY CLED E. WALLACE.

"Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father who is in heaven." (Matt. 7: 22.)

These are the words of Christ. It is not only necessary for men to do something in order to be saved, but it must be the specified something Jesus Christ calls the "will of my Father." That will is expressed through Christ in the New Testament and includes baptism as one of the conditions of pardon. "And he said unto them, Go ye into all the world, and preach the gospel to the whole creation. He that believeth and is baptized shall be saved; but he that disbelieveth shall be condemned." (Mark 16: 15, 16.) "And Peter said unto them, Repent ye, and be baptized every one of you in the name of Jesus Christ unto the remission of your sins; and ye shall receive the gift of the Holy Spirit." (Acts 2: 38.) "For ye are all sons of God, through faith, in Christ Jesus. For as many of you as were baptized into Christ did put on Christ." (Gal. 3: 26, 27.) The man who is scripturally baptized enters "into Christ," where remission of sins and other spiritual blessings are to be found. "And now why tarriest thou? arise, and be baptized, and wash away thy sins, calling on his name." (Acts 22: 16.)

But people do not want to be baptized. There is a virulent prejudice against the ordinance, born of rebellion against God. But it won't do not to be saved. How can we manage to be saved and not be baptized? Is there no way to evade it? Let's see. What about the thief on the cross? Why not assume that he was saved, and that without baptism? Then we have it. If a thief could be saved without baptism, why surely an honest man can be. But why should an honest man want to be saved without baptism? It is a command of God, and honest men should delight in keeping the commands of God. "Though he was a Son, yet learned obedience by the things which he suffered; and having been made perfect, he became unto all them that obey him the author of eternal salvation." (Heb. 5: 8, 9.)

God has always demanded obedience of men in every age of the world. But obedience in one age is not necessarily obedience in another. Abel obeyed God by offering an animal sacrifice; we cannot. Abraham obeyed God by circumcising his children; we cannot. The Jews obeyed God by observing the passover and keeping the Sabbath; we cannot. We obey a form of doctrine Abraham and the Jews knew nothing about. They did not obey the gospel, but we must or be lost. (1 Cor. 15: 1-4; Rom. 6: 16-18.) Baptism was not a part of the system Abraham and Moses lived under. Neither of them was ever commanded to be baptized. If God had told Abraham to be baptized, he would have done so, and not sought plausible grounds of evasion like some people who claim to follow Christ do nowadays.

The command to be baptized is a part of the gospel system which went into effect after Christ died on the cross. The thief belonged to the Jewish age. Baptism was no part of the Jewish system. (Heb. 9: 15-17; Luke 24: 46-49.)

Why, then, do people persist in digging the thief up and trying him by a law he never lived under? It is an effort to evade the law of pardon found in the New Testament. It is the spirit of rebellion expressing itself. They go back to the thief to keep out of the water. But Christ and the apostles say go in. "And why call ye me, Lord, Lord, and do not the things which I say?" (Luke 6: 46.)

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We Want a Preacher.

We have a total membership of from forty to sixty members, and a total attendance at the Lord's-day services of from twelve to fifteen members. We feel that we are in the middle of a big need for a real preacher of the gospel. We have some members that believe in "hewing straight to the line," and others who believe that there is not so much use in observing the commandments so closely as to interfere with all earthly pleasure; consequently there is division among us, and the bigger part of our membership stay at home on Sundays, or go car riding into the country, or engage in other pleasures not commanded by the lowly Nazarene.

We want a preacher who has already learned his lesson and will not have to practice on us. We do not want to adopt some stripling, and then have to train him up as a preacher, so that he may be able to do a great deal of good in the future, but some one who is able to deliver the goods *right now*.

We want some good man to come on this job (for a job it will be) and stay on the job until the people have been taught that the only way to get to heaven is through the straight and narrow way, and that he who tries to get there otherwise is a thief and a robber and will most certainly awake to find himself everlastingly lost.

If any preacher reads this who thinks himself equal to the occasion, who has confidence in his ability as a preacher, who can handle hard jobs and get the church in good working order, teaching them to be on hand every Lord's-day morning whether the preacher is there or not, he will

do well to communicate with the elders of the church of Christ at Antlers, Okla. Do not answer this if you have a taint of "digressiveness" in your system, for it will soon be discovered, and you would be promptly told that your services would be required no longer. Plain talk is the easiest understood. *We must have references.*

Address either J. C. Watson, J. M. Johnson, W. R. Surrett, Frank Moyer, or George R. Childers, elders, Antlers, Okla.

I might apply for the "job" awaiting some one in Antlers, but I fear I could not qualify. I had to "register" with the other boys for the late world war. I do not have so much confidence in my "ability as a preacher," but I have an unlimited confidence in the gospel as God's power to save. Too, I am certain there is not a "stripling" among us, who preaches, with sufficient ability to teach the members above, who are spending their time in pleasure seeking. I recall having heard a brother who was well advanced in years preach one time, and mother and father said it was a wonderful sermon, and I guess it was, but little did I understand of the sermon. Some weeks afterwards I heard a young man preach, and I learned much more from him than from the older brother. I recall having heard David Lipscomb say: "We older brethren often lose sight of the simple lessons in the gospel, and in attempting to teach brethren who have been hearing the gospel many years, we fail to teach those who so much need the simple lessons."

If I were advising the congregation in Antlers, Okla., I would suggest that they find some consecrated young man, a young man who above all other things desires to see people become Christians, a young man who is preaching because he cannot help but preach, and invite him to come and labor with them. Of the young man Timothy, Paul said, "I have no man like-minded, who will care truly for your state;" and I am certain we have young preachers who can do the needed work in Antlers, Okla. Of course the congregation in Antlers is just as ready to give "references" as they are determined to have references.

We need more young preachers who are Christians.

C. R. NICHOL.

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Using Books and Tracts.

Dear Brother Nichol: I read what you said about the work other people are doing with tracts and books. I do not understand why it is that our brethren are so far behind in a work of this kind. The Adventists are doing as much to spread their doctrine over the country by their tracts and books as by oral preaching. Let us make a great effort to get our brethren interested in this work as never before. I have a little booklet, entitled "A Great Battle," which exposes the unknown-tongue and divine-healing fads of this age. My idea has been to get our brethren to buy a dozen or more for each community, and not try to sell them to the people, but just lend them out, get them back and lend them out again and again, and thus keep it at work all the time. It sells for twenty-five cents per copy or $2.50 a dozen. My address is Denton, Texas. D. S. LIGON.

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Personal Notes.

Mike M. Young baptized three in Plains, Texas.

D. S. Ligon is in a successful meeting in Mansfield, Ark.

J. I. Reagan baptized five in a meeting at Ben Franklin, Texas.

J. W. McKinney has baptized seven in a meeting at Alameda, Texas.

Four additions in Rockwall, Texas, in a meeting conducted by J. S. Dunn.

Ten baptisms and three restorations in a meeting by A. M. Lemons at Lipan, Texas.

The meeting in Hollis, Okla., conducted by John E. Dunn, resulted in twenty-five additions.

John M. Rice baptized forty-four in a meeting at Oakland, Okla. There were ten restorations.

The meeting at Cedar Hill, Texas, conducted by Cled E. Wallace, closed with six baptisms and two restorations.

The meeting in Ohio, Texas, resulted in nineteen baptisms and three restorations. U. R. Forest was the evangelist.

H. E. Kelley has closed the most interesting meeting in the history of the church at Brushy Creek, near Goree, Texas.

C. E. Wooldridge baptized five in Cross Plains, Texas, and four in Little Elm, Texas. He has promised to return to each place in 1922.

Harvey Scott, of Floresville, Texas, closed in Stoker, Ark., with forty-seven additions to the congregation—thirty-seven baptized.

Lee Warren closed his fifth meeting with the church in Wetumka, Okla., with fifteen baptisms, and will be with them again next year.

In a mission meeting at Midway, near Canadian, Texas, conducted by W. L. Swinney, eight were baptized. One baptism at the regular service in Canadian.

A. O. Colley, minister for the congregation at Pearl and Bryan Streets, Dallas, Texas, reports two additions to the congregation—one by baptism. The work prospers.

R. L. Whiteside is in a most interesting meeting at Corinth, Ark. This is the seventh meeting he has assisted in at that place. A number of additions at last report.

J. S. Daugherty closed a meeting at Newark, Wise County, Texas, at the water, with fourteen baptized and one restored. The meeting was largely attended throughout.

D. F. Draper, 2709 May Street, Fort Worth, Texas, will be in Tennessee this fall for two meetings, and will be able to assist in other meetings while there. Write him as above.

Fourteen additions in the meeting at Oletha, Texas, with T. H. Etheridge, principal of the Gunter Bible College, doing the preaching. He reports the outlook for the college this year bright.

Foy E. Wallace, Jr., baptized eighteen in a meeting in Bryson, Texas. Several restorations. There were twenty-eight baptized in the meeting in which he assisted at Merkel, Texas.

C. A. Buchanan, who is being supported by the Cleburne church, in Johnson County, Texas, reports fifteen baptized in a meeting he has just closed at Cross Roads, a mission point in the county.

In a mission meeting near Clifton, Texas, J. S. Newman baptized thirteen. In a meeting with the church in Grandview, Texas, he baptized twenty-three, and eleven were reclaimed. The work in Clifton is doing nicely.

J. M. McKinney, in a meeting at Alameda, Texas, baptized eleven. Among this number, some were from the Baptists. Twelve were restored. Brother McKinney may be had for a meeting this fall. Write him at Ranger, Texas.

J. T. Bentley, Newlin, Texas, reports: "Two restored at Newlin; seven baptized in Hamby, Texas. I will be with them again next year. I have some time for meetings after September 11." Write Brother Bentley at the above address.

Elvin Bost closed an interesting meeting at a schoolhouse near Braggs, Okla., with twenty-nine baptisms. Among the number were a man seventy-five and a woman seventy-two years of age. This meeting marks the beginning of a new congregation.

I. M. Ussery reports: "I have closed a ten-days' meeting at Callie Church, near Velma, Okla., with sixty-seven additions—fifty-four baptized and thirteen reclaimed. About thirty-five are heads of families; twenty-five of them came from the Baptists and Methodists. This gives the church there a membership of about one hundred and fifty."

L. E. Carpenter has closed an interesting meeting in Breckenridge, Texas. A congregation of forty-five members was gathered. In the congregation are nineteen men, and more than half of the number do public work in the congregation. There are thirty-four families represented in the congregation. Is this not a splendid showing for a new congregation? The outlook is bright.

The Pearl and Bryan Streets church of Christ, Dallas, Texas, is supporting Brother A. O. Colley, their minister, in a mission meeting at Lisbon, Texas. At one time there was a congregation at this place, but it has been depleted by removals, death, and some local troubles. The outlook is bright, and there will be a congregation at that place at the close of the present series of meetings by Brother Colley. Brethren Massey and Walker, of the Pearl and Bryan Streets Church, will assist this new congregation.

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The Gospel Advocate and the Gospel of Christ.

BY H. J. STAFFORD.

It is my purpose here to say some things in respect to the Gospel Advocate, which I consider the greatest power for good in our Southland, save, of course, the holy Bible. I subscribed for the Advocate on February 1, 1916. Since that date I remember missing but one issue. I have the most of this time read the paper from cover to cover, and the help it has been to me I have no power to describe. I have never considered the paper perfect in every respect, nor do I expect it to ever reach that state (since we have no perfect men, we could hardly expect a perfect paper); but the principles the Advocate stands for, the teachings set forth in every issue, the boldness with which it exalts righteousness and condemns error, should make it desirable to every true Christian. Besides the brave and courageous stand it takes for truth and sound doctrine, it is through its departments that thousands have become acquainted, and it has done much to bring us closer together in real Christian love and tender affection. We are often made to rejoice with them that rejoice and weep with them that weep. Many a sad heart has been comforted and many a soul exhorted and encouraged to fight onward and upward to the goal. Many prayers, no doubt, have ascended from earth to the courts of glory, and the effects have been enjoyed across the continent or even in far-off Japan.

I fear we do not appreciate the Gospel Advocate as we should. Were it not for its weekly visits, perhaps I never would have heard of such men as J. C. McQuiddy, E. A. Elam, David Lipscomb, E. G. Sewell, L. S. White, C. R. Nichol, A. B. Lipscomb, S. H. Hall, M. C. Kurfees, W. S. Long, James E. Laird, J. D. Tant, Tice Elkins, E. C. Fuqua, and many, many others, scores of them, whom I have never seen in the flesh; yet the help that such brethren have been to not only me, but thousands of others, eternity alone can tell. I have often thought that one discourse by F. W. Smith, or many other such men, was worth many times the price of this journal. I am sure that many preachers are in the field to-day through the influence of this paper; also, that many mission points have been visited and many houses of worship erected. I seriously doubt that our capital city would have had a house to-day had it not been for the coöperation of the Advocate with Brother Long. Besides all these advantages, we learn so much of the conditions of the Lord's work all over the land, from coast to coast and from Canada to Mexico. We read much that makes us sad, but we also get much encouragement and are often shown our duty when brought face to face with the circumstances existing in many destitute places.

I believe the Advocate should double its subscription list every year, and that would be an easy matter if each of us would do his part. Here is the plan: Let each one of us resolve that we will secure one new subscriber to the paper. If you are making plenty of money and do not care to talk this to others, just send the price of the paper to the publishers and have the paper sent to some good sectarian home. Who knows but what you would save a soul, make angels rejoice, and win a crown? Now, brethren, there is no telling the good we may do if all will do this. So I shall start this plan by my pledge, and pray that all who read this may join me.

I am young in the cause. I was baptized a few summers ago by Brother A. O. Colley, and, coming from a sectarian faith, I could appreciate from the beginning the glorious truth as I learned it. It has been by earnest desire from the time of my conversion to preach the gospel; but having a family to support, and many other cares, I have been kept back from making the attempt. As I have not had the opportunity to prepare myself, several times I have abandoned the idea, as it seemed that I would never be able to make preparation; but I am now determined, by God's help, to preach the gospel. When I read and hear of the crying need of the gospel in so many places, the dearth of preachers, and the sleeping state of the church in so many places, I cannot refuse to go. It is my desire to go in a humble spirit to the destitute fields. Here is where I believe real Christianity manifests itself with that faith that works by love. I think we should all try to get more young men to preach the gospel. I think it the greatest calling in the world, and also the most needed one. I have two small boys, and I have taught them almost since they could talk that I wish them to make preachers. They both promise me they will. May God permit me to see them both rooted, grounded, and settled in the faith and preaching the gospel. If I were asked by any young man who is a Christian what to choose for a life work, I would surely tell him to preach the gospel; and had I the opportunity that that many have, I would be the happiest soul this side of heaven, and would enter one of our Christian colleges at the next opening to make preparations for the work. May I have your prayers that this may be my privilege?

From the Elders of the Church in Washington, D. C.

More or less has been written to the religious press and published relative to the Lord's work here. Also, not a few appeals have been made for financial help through the same medium and otherwise; but not much has been heard from the elders or overseers recently, which is manifestly a mistake from the New Testament point of view. We, therefore, feel it due the Lord's people at large that we be heard from.

The appeals that have been made for financial assistance have, in the main, been responded to generously; and had that not been the case, we could not have progressed as we have, for brethren and sisters have made it possible for us to be meeting in a house adapted to the needs of the work here and which seemed almost imperative. It was the intention of the church primarily to build, and we even went so far as to purchase a lot, but later found that it would be more economical to buy the building we now occupy; and while the price may seem to one not familiar with conditions here to be exorbitant, we are reliably informed it could be sold for a profit.

We could have got along with a cheaper building, yet we believe if you could see the location and surroundings that you would conclude that no mistake had been made from the standpoint of a meeting place. The price paid was forty thousand dollars, and we now owe approximately seventeen thousand dollars. We still own the vacant lot, which we are trying to dispose of; and if we could get what it cost us, the indebtedness would be approximately twelve thousand dollars.

The congregation here numbers about one hundred and twenty-five, the greater part of them working for the Government at moderate salaries, and but very few own their homes; however, they support the work quite liberally.

We are quite anxious to do some mission work in and around the city, but are not financially able to do so, and will not be for some time unless we get considerable help, as you can readily see from above. We deeply appreciate the contributions made to this work, together with the confidence imposed in us as God's stewards, and acknowledge our responsibility to him in this particular.

We regret to feel constrained to make this appeal, if we should call it an appeal, and sincerely hope it will not be necessary again. We feel that you will act in this matter as you think God would have you act.

In conclusion, permit us to say that it is and shall be our intention to keep the work and worship here free from speculation and tendencies to depart from the New Testament, adding this that you may know what you would be supporting.

Please send all contributions to E. L. Mills, treasurer, Box 204, Washington, D. C.

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FIELD REPORTS

Columbus, Miss., August 30.—Brother David O. Griffith, of Cleveland, Miss., did some good preaching for us, beginning on Wednesday night, August 24, and continuing each night until Sunday night. The congregation was strengthened. The work here is moving along nicely.—J. W. Howell.

Lawrenceburg, Tenn., August 30.—Our meeting at Hebron, near Joppa, Ala., closed on Saturday. The Lord blessed our humble efforts by adding twenty-eight to the church. This is the home of Brother B. F. Moody, preacher, school-teacher, and farmer. I am now at Macedonia in a meeting.—T. C. King.

Columbia, Tenn., Route 9, August 29.—Our meeting began at Berea, in Maury County, on August 14, and closed on the following Friday night. We had rain the first part of our meeting and missed one service on that account. No additions. We had good crowds the last days of the meeting. It was a good meeting. Brother W. S. Morton did the preaching.—T. P. Hardison.

Newport, Ark., August 29.—I closed a meeting at Balch, Ark., last night. We had much opposition, but we succeeded in baptizing nine and reclaiming six. I go to Batesville from here to begin my last meeting for this year. After that I will return to Henderson, Tenn., to attend my third term of school in the Freed-Hardeman College. I have had several calls for meetings this year that I could not fill.—L. R. Wilson.

Tullahoma, Tenn., August 31.—The meeting at Hoover's Grove closed yesterday evening, after running ten days. Nine people yielded obedience to the gospel and the little church seemed to be greatly strengthened and encouraged for greater work. I am now on my way home for two or three days' rest, of which I am greatly in need, in order to be ready for my meeting at Verona, near Lewisburg, beginning next Lord' day.—George W. Farmer.

Dancy, Miss., August 29.—Since last report I have held two meetings—one in Benton County, with four baptisms, and one in Tippah County, with four baptized. I am now in a meeting in Tate County, preaching under a brush arbor in a shady grove. The attendance and attention are fine. I will be here for a week or ten days more, and will then go to Whiteapple, in South Mississippi, to begin a meeting on the second Lord's day in September.—A. H. Smith.

Nashville, Tenn., August 30.—My meeting with the Zion brethren, in Jackson County, Tenn., continued eleven days and resulted in two baptisms. Then my meeting with the Liberty congregation, in Jackson County, continued one week, with two baptisms. At present I am in a meeting with the Coldwater congregation, near Woodbury, Cannon County. We are having a fine hearing, and hope that much good may be done in the name of the Master.—George W. Graves.

Texarkana, Ark., August 29.—I closed at Atlanta yesterday morning. Four baptisms and six additions otherwise marked the beginning of a congregation free of innovations. I preached at Eylau, near Texarkana, yesterday evening, and had five baptisms, closing the day's work by preaching to a large and appreciative audience at the local Central congregation. All future communications should be addressed to me at Sinton, Texas, where I shall labor through the winter months.—J. E. Wainwright.

Shelbyville, Ky., August 26.—Our meeting at Cuba, near Mayfield, Ky., closed on Wednesday night, with twenty-eight additions—eighteen baptized, one from the Baptists, six taking membership, and three restored. Brother John B. Hardeman preaches for the church at Cuba and is principal of the high school there. During the meeting we were blessed with the services of Brother A. J. Veteto, who led the songs. Brother I. A. Douthitt and Brother Coleman Overby assisted us much in prayers and works of encouragement.—R. A. Craig.

Boaz, Ky., August 30.—Beginning on the third Lord's day in August, I began a six-days' meeting at Christian Chapel, seven miles from Huntingdon, Tenn., with splendid interest and large crowds from time to time. Seven made the noble confession and rendered further obedience unto their Master in baptism. While these brethren were in a lukewarm condition, they have decided to keep house for the Lord. I will labor with them in another meeting in 1922, the Lord willing. I go next to Holladay, Tenn., for my next meeting.—W. Wilford Heflin.

Nashville, Tenn., August 30.—I closed an eight-days' meeting at Chapel Hill, in Marshall County, Sunday night. It was a good meeting. Ten were baptized. I have been preaching for this congregation monthly for a while and will continue to do so after I finish my meetings. If other congregations would like, they can secure my services monthly after the first Sunday in October. Write me at 1603 Russell Street, Nashville, Tenn. I will begin a meeting with my old home congregation in Jackson County, Tenn., next Sunday.—T. C. Fox.

Ackerman, Miss., August 29.—I am in a good meeting at Deen Schoolhouse, near Cleveland. Large crowds; not more than half of the people could get in the house last night. Why is it that we have not more preachers in the Delta? This is the best country I ever saw. This land makes a bale of cotton or fifty bushels of corn per acre. It sells for from one to two hundred dollars an acre. Will not some congregation get a plain preacher to come to this field and stand by him till the work is established? Brethren, why send missionaries to the foreign fields and let these good people starve for the gospel? I will be here until next Monday, then I go to Holly Ridge.—H. D. Jeffcoat.

Union, S. C., August 29.—Our new meeting began last night with a fine audience and seems to give promise of seed sowing, if not reaping. Our audience was almost altogether new and the tent was full. We, of course, expect this on Sunday nights, but are hoping that not only on Sunday, but on Monday, too, we may witness nice

audiences. Pray for this meeting. This week also brought us the British passports for which we have waited for twelve months and more, and now we are privileged to go to Africa. There is yet one hindrance to our freedom, and we will not go until the Lord opens the way, and we are submitting to his will, waiting for him to guide. Should we go, then the call for a worker here will be much more urgent. The work is great.—G. F. Gibbs.

Tuscumbia, Ala., August 30.—I have just closed a splendid meeting at Alamo, with eighty-five additions. I was back at home on August 28, with two fine services and three baptisms. I am to begin a meeting to-night at Salem Springs, Tenn.—H. M. Phillips.

Model, Tenn., August 29.—During the week following the third Lord's day in August I visited and preached four sermons for the Liberty congregation, in Henry County, Tenn. One lady from the Primitive Baptists was baptized into Christ. I am now in an interesting meeting with the Azotas congregation, in Stewart County. One restoration to date.—David Thompson.

Berlin, Ga., August 29.—Our meeting which began in the Missionary Baptist house here on August 11 closed last night. The attendance and interest were good throughout. Brother Claus did some fine preaching, and all who heard spoke well of it. Some of the Baptists said it was the best they had ever heard in their house. We feel that much good was accomplished during this meeting and that the seed sown will bring forth a bountiful harvest. The visible results were ten additions—five by baptism, four from the Baptists, and one restored. Two other brethren whom we had not known before expressed a desire to worship with us. The little congregation we have here, including those who meet at Troy Schoolhouse, near here, makes twenty members. We are planning to build a church house as soon as we can purchase a lot.—Adair P. Chapman.

Sedalia, Mo., August 24.—The few disciples here, augmented by the ones who have been brought into the work during a little more than two months' hard efforts under the tent and in the little mission house, are looking for a hall or other kind of place in a more central part of the city in which to meet upon the first day of the week. Houses that are rentable are very few. Halls that are procurable are not very desirable. If we were able in a financial way, we would buy a small cottage in the proper place and use it. The tent top which we used this summer has about run its race, and very likely we shall have to buy another; if we do, the cost will be considerable. We bought forty-eight chairs on the easy-payment style. When Brother Lanier was ready to leave, not having enough money, we borrowed more. This burden is a bit heavy on me, but I believe God will bless if I push on. —S. W. Bell.

Holladay, Tenn., August 29.—The meeting at Baldwyn, Miss., closed on Wednesday night, having continued eleven days. The interest was good, six were baptized, and several signified their desire to be known as members of the Baldwyn church and labor with them in the Master's name. Under the efficient leadership of Dr. W. M. B. Cox this church has grown in a few years to be one of the best congregations in Northern Mississippi. I promised to spend the Christmas holidays with them in a further effort to extend and strengthen the Lord's cause. I am now in a meeting at Holladay, which starts off with large crowds and fine interest. I have one more meeting, at Thyatira, Miss., before the opening of school on September 27. After that I shall be glad to labor on Sundays with churches in reach of Nashville. My address will be David Lipscomb College, Nashville, Tenn.—W. H. Owen.

Four things a man must learn to do,
If he would make his record true:
To think without confusion clearly,
To love his fellow men sincerely,
To act from honest motives purely,
To trust in God and heaven securely.
—Henry Van Dyke.

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Tired Mothers. It's hard work to take care of children and to cook, sweep, wash, sew, and mend besides. Tired mothers should take Hood's Sarsaparilla—it refreshes the blood, improves the appetite, assures restful sleep, and helps in many ways.

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Echoes From East Tennessee.

BY GEORGE W. FARMER.

Brother Vernon Rozar, one of East Tennessee's evangelists, held a meeting the latter part of July and first of August at Mount Bethel, in Bradley County. He reports a good meeting. This is one of our old, dead places, where we once had a good congregation. We hope to revive the work there. Brother Rozar is now at Commerce, near Watertown. When done there, he will go back to the East Tennessee section for more work, some of which will be in Blount County.

Brother Will J. Cullum will begin a tent meeting at Rockwood, in Roane County, on the fourth Lord's day in August. This will make the ninth meeting held in this division of the State above Chattanooga since spring. There are several other meetings to come this fall and winter.

Brethren and sisters, we need financial assistance in this work, and we need it at once for the Rockwood meeting. Take notice, and send contributions to me at Cleveland, Tenn., at once. I have been working hard and have made great sacrifices for the work in this section, and shall continue to do so; but all the sacrifices that I am able to make will not supply our immediate needs. Brethren, remember us with a contribution at your earliest convenience.

Tribute to John W. Burcham.

BY JOHN T. GLENN.

I want to pay a belated tribute to the memory of Brother John W. Burcham, who passed from this life on February 28, 1919. I knew him for a number of years, but perhaps best through his children, with whom I had the pleasure of years of intimate association.

First of all, Brother Burcham impressed me as a big man. He was big in body, big in soul and character. I would not imply that he was a man without fault, but his were faults that appeared greatest to those who misunderstood or misjudged him. Toward the stubborn he was stubborn, maybe overmuch so; toward the proud and those who held themselves "better than the 'common people'" he was unbending in his pride; but toward the man who met him in fairness and frankness and toward his God he had the simplicity and directness of a little child. The weak and the poor had always his sympathy and his help. He was scrupulously honest and took advantage of no man, but with the poor and the weak he went beyond what was required. To these he gave heaping measure, and for less than its value, and to these he paid wages greater than they had a right to expect. He was a man who thought much and spoke little—a man of strong feeling and deep convictions. But his courage was as great as his convictions were deep, and he was unwavering in his loyalty to them. The same loyalty he always showed to God and his word and to his friends. No man was ever more devoted to his family, and he was intensely interested in everything that concerned them. Upon his children he left the ineffaceable stamp of his influence and character, and in them he lives and will live—for good.

Brother Burcham was a few months past sixty-one years of age when he died, and had been a member of the church for about twenty-five years. His mother, by whom he was reared, was a member of the Cumberland Presbyterian Church, but he was never a member of any church until he was added to the church of Christ.

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Millston, Wis.—"I want to give you a word of praise for your wonderful medicine. We are very fond of children and for a considerable time after we married I feared I would not have any owing to my weak condition. I began taking Lydia E. Pinkham's Vegetable Compound and now I have a nice strong healthy baby girl. I can honestly say that I did not suffer much more when my baby was born than I used to suffer with my periods before I took Lydia E. Pinkham's Vegetable Compound years ago. I give all the credit to your medicine and shall always recommend it very highly."—Mrs. H. H. JANSSEN, Millston, Wisconsin.

How can women who are weak and sickly expect or hope to become mothers of healthy children? Their first duty is to themselves. They should overcome the derangement or debility that is dragging them down, and strengthen the entire system, as did Mrs. Janssen, by taking Lydia E. Pinkham's Vegetable Compound and then they will be in a position to give their children the blessing of a good constitution.

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Denver (Col.) Notes.

BY JOHN D. EVANS.

Last Lord's day was a red-letter day in the religious history of Boulder, Col. It was "opening day" in our own new house. Three car loads (auto) went over from Denver, besides several on the interurban. Brother Fuqua and others were there from Fort Collins. The following preachers were present: E. C. Fuqua, Bruce McCollum, James H. Bailey, O. N. Hilton, J. C. Estes, and John D. Evans. Brother Fuqua delivered the morning discourse. In the afternoon the writer spoke, followed by J. C. Estes, James H. Bailey, and Bruce McCollum. An important feature was the "dinner on the ground," which was plentiful and appetizing. These brethren were greatly encouraged and enthused over their new home and the future prospects of the work. Brother Bailey has been associated with the work there more than a dozen years. He delivers mail each day and preaches between times. Remember, brethren, this is a small congregation, and they will need some help in taking care of a loan which they had to have to finish the building. If just a few congregations will send a small monthly contribution, it will enable them to take care of the obligation easily. You may send it either to James H. Bailey or O. E. Spencer, Boulder, Col., or to the writer at Denver.

Colorado now has two new buildings, completed this year. We are all thankful.

Lemalsamac Church of Christ.

BY JOHN E. M'CORKLE.

Being one of the oldest members of Lemalsamac church of Christ now living, having been a member for sixty-two years, I have concluded to write a laconic history of the organization of the church for the information of the younger members.

Lemalsamac church of Christ was organized in 1847, in Wood's Schoolhouse, one quarter of a mile north of where Churchton now is, by Green Hill, of Concord Church, of Gibson County, Tenn., three miles west of where Milan is, with the following names as charter members: Jehiel McCorkle and wife, Elizabeth McCorkle; R. A. H. McCorkle and wife, Tirzah, and daughter, Sarah E. McCorkle; Jane McCorkle, Margaret Dickey, Lemuel Scott, and J. T. Algea. J. M. McCorkle was chosen elder; R. A. H. McCorkle, clerk, or deacon.

They met in the schoolhouse for preaching and worship for about nine years. In 1856 they decided to build a church house, and Margaret Dickey deeded them three and one-half acres of land upon which the church house was built in 1856-7. In 1856 the church employed Joe Gray Moore and Jonathan Hall to build the church house. They hewed the sills, sleepers, and corner posts and dressed all of the lumber by hand.

In the fall of 1917 the old house was torn down and the new building begun, Lester Bone and his father, James Bone, being the contractors. The house was completed and lights put in at a cost of about twenty-five hundred dollars. The name, "Lemalsamac," was manufactured by R. A. H. McCorkle out of the names of the nine charter members—viz.: "Lemuel," "Algea," "Sarah," and "McCorkle."

The twelfth day of March, 1918, was set apart as a day of thanksgiving for the blessings we have enjoyed.

Vacation Is Over.

Again the school bell rings at morning and at noon; again with tens of thousands the hardest kind of work has begun, the renewal of which is a mental and physical strain to all except the most rugged.

The little girl that a short time ago had roses in her cheeks and the little boy whose lips were then so red you would have insisted that they had been "kissed by strawberries" have already lost something of the appearance of health.

Now is a time when many children should be given a tonic, which may prevent much serious trouble. No other is so highly to be recommended as Hood's Sarsaparilla, which strengthens the nerves, perfects digestion and assimilation. It aids mental development by building up the whole system.

Equally good as a medicinal preparation are Hood's Pills, which are so well adapted for both children and adults. In small doses they are a gentle laxative, in larger doses an active cathartic.

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

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Sunbeams.

BY J. A. PERRY.

I have before me the Gospel Advocate of August 25, and to say I am delighted with it is to put it mildly.

The poem, "If You Were Busy," on the first page, is fine. I would say to any young brother: Commit it to memory, think of it often, and let it have an influence in your life as you are following the Master.

"Current Thought," on page two, is excellent and worthy of a careful reading. Get down your paper, my brother, and read it again. Then that nice little poem, "A Trustful Heart," on the same page, should find a warm place in our hearts.

"At Home Again," by J. D. Tant, is apt and timely. It makes me think of a remark I made to a sister in Mississippi in 1885. I said: "When I look at the conditions of many congregations as I see them, and see their sleeping, do-nothing, dead condition, I believe that it would be a good thing if every preacher in our ranks would quit preaching to the world for the next five years and preach full time to the church and get the church awake and at work scripturally, and then devote their time to the world." She replied: "What! Let the world die and go to destruction for five years without preaching to save them?" I replied: "Which would be better—to let them travel the straight road to hell or to take them through a lifeless, sinful church, and in the day of judgment see them bound hand and foot with all the dead church members?" It seems to me it would be a better way to go to hell standing erect than to be bound hand and foot and cast there in the end. Yes, Brother Tant, get the church to see the great need of reflecting the light of Christ, and then we can reach the world.

Next I find Brother Bradley's article on "The Japanese Work." Read it again and again, brethren, and act upon it.

Brother Batsell Baxter's article on "The Increase of Skepticism" is indeed timely and should awaken thought on this important subject. When we pick up a Saturday evening Chicago daily paper and see the number of places in Chicago where spiritualists are having their meetings every Sunday and see that the church of Christ has only two places (Kendall Street and the new mission point just established in that city), it is time to awake.

Brother S. H. Hall has his page filled with splendid reading in regard to his rest trip from Los Angeles, Cal., to Texas. It is certainly good reading for a person who has been at hard work and needs restful thoughts, especially one who has some knowledge of most of the congregations and places of which Brother Hall writes.

Brother McQuiddy's editorial on "Reading the Bible" is simply fine, and, together with Brother Elam's article on "Handling the Word of God Deceitfully," is worth many times more than the price we have to pay for the Gospel Advocate for one month.

But time would fail me to tell how I appreciate the fine articles by F. W. Smith and Brother Larimore, also C. R. Nichol's "Texas-Oklahoma Department."

Then think of it! Over fifteen hundred additions reported to our congregations by obedience and restoration in this one issue of this noble paper!

Brethren, let us get busy and get one of our loyal papers into the home of every family of the church and get them to read, together with an increase in Bible reading, and then watch results.

Progress of the Work at Rome, Ga.

BY W. F. DUNCAN.

On May 29 Brother C. C. McCampbell began a tent meeting on the west side of Rome and closed it on June 19, with one addition; on June 26 he began another meeting in the Fourth Ward and closed it on July 10, with eleven additions—nine baptized into Christ and two from the Baptists; and on July 17 he began a meeting in the north part of Rome and closed it on August 7, with thirty-seven baptized into Christ, and since the meeting closed nine more have made the good confession and been buried with their Lord in baptism. Fourteen of this number came from the Baptists and seven from the Methodists. This makes a total of fifty-eight additions this summer.

A brother in Rome is going to give the church enough ten-ounce duck to make a tent fifty by seventy feet, and we have to raise one hundred dollars to have it built. Our old tent is a forty-foot tent, and it is too small. We can seat only two hundred and fifty people, while at our last meeting we had from four to five hundred every night; so we must raise the money to have it built. Any and all brethren who are interested in the work at Rome will kindly send us a small donation to help pay for the making of the tent. Any time brethren or sisters are in Rome, we would be very glad for them to come and worship with us. Our church building is located on North Fifth Avenue.

Mission Work in Honolulu.

BY MAX LANGPAAP.

On August 13 we moved into our new missionary house. We consider this to be one of the most important steps so far taken for the future advancement of the work here. It is the first permanent move. It will take us a number of years to pay for it, but with the help of God we will press courageously onward and upward. Our monthly payments will be fifty dollars. This is cheaper than rent. It is very hard to get houses here. We consider ourselves very much favored of God in being allowed to secure this house, both from the standpoint of the health of family and the easy access to the work. Brother Bowman's class in Moilili Schoolhouse is encouraging. Also our regular Lord's-day meetings are increasing in interest and the attendance is good. Midweek meetings are being held in the new home. Please do not look for big results yet. It will take time to sow the seed. We have tremendous odds to contend with, but with God's help we will fight hard to overcome them. Our support for August to date (23d) has been ten dollars, and this local. We pray for better things for the future along this line. Brethren, pray for the work yourselves, then help answer your prayer. Future prospects are good, and we look forward to greater things for God in the isles of the sea. Our address is Box 1174, care J. H. Bowman.

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SPECIAL "OLD PATHS" NUMBER OF

Gospel Advocate

Volume LXIII. NASHVILLE, TENN., SEPTEMBER 15, 1921. Number 37.

THERE IS NO PROGRESS IN TRUTH. HER MANSIONS REST ON FIXED FOUNDATIONS.

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TRUTH IS NEVER ON A PILGRIMAGE. WHEN WE TOUCH TRUTH, WE TOUCH THE MOVELESS.

Contributors Plead For the Old Paths

Their Inspiration and Complacency.—E. C. Fuqua.

I am glad to know that the Gospel Advocate is going to print this "Old Paths" Number; for if there is any one thing seriously wanting in this progressive generation, it is a knowledge of the "old-paths" teaching of God's Book. Every *new* thing under the sun has perhaps been tried and found wanting, and men need to know that the *only* thing of value and permanence in the field of religion is "the faith which was once for all delivered unto the saints." (Jude 3.) *New* faiths may come and they may go, but the *old* faith goes on forever. It loses none of its power to save on account of the span and ravages of time that have intervened since its original committal to "earthen vessels," nearly twenty centuries ago. It is still "*the* power of God unto salvation" to every true believer. Like all eternal things, it is not affected by time and changes; so that men to-day, who believe it as it reads in the Book of books, and who obey it as it was obeyed "beginning from Jerusalem," will enjoy to the uttermost every blessing it was originally designed to impart, here and hereafter.

"Thus saith Jehovah, Stand ye in the ways and see, and ask for the old paths, where is the good way; and walk therein, and ye shall find rest for your souls." (Jer. 6: 16.)

Speaking of obeying God's commands, is there a command more binding than this? Has God anywhere offered to give "rest" to our souls apart from our strict conformity to the "old-paths" teaching? Can any other way be truthfully styled "the good way" without taking issue with Jehovah? Since he commands us to "walk therein," has he made any—even the least—provision to give us "rest" if we walk in any other way? Assuredly not. He who refuses to be guided by this pointed instruction and seeks to "climb up some other way, the same is a thief and a robber." (John 10: 1.) This way is the only "strait" and "narrow" way, and is that alone which leadeth unto life. This is "the way which he dedicated for us, a new and living way." (Heb. 10: 20.) Most positively is there *no* life in any other way. Let all men take knowledge of this supreme fact.

Therefore we seek the wisdom in the loving Father's admonition to "*ask for* the old paths"—to never let up in our *seeking* until we *know* we have *found* the "old paths." Paul teaches this, in Rom. 2: 5-7: "God . . . will render . . . to them that by patience in well-doing seek for glory and honor and incorruption, eternal life." Patiently doing well implies caution and accuracy in ascertaining what "well-doing" means and involves in all things. In no other way can one truly "seek for" eternal life.

"To number or compare ourselves with certain of them that commend themselves" (2 Cor. 10: 12), and who measure themselves by themselves and compare themselves with themselves, is the veriest folly. Yet this is the great religious standard of this age; but it leads to death. "There is a way which seemeth right unto a man; but the end thereof are the ways of death." (Prov. 14: 12.) It is death to any man who patterns his religion, in any matter, after a human standard. Even mother, brother, or neighbor is not to be so followed; but when asked by either to do this or that, we must first "ask for the old-paths" teaching on the subject broached. "Thus shall ye say every one to his neighbor, and every one to his brother, What hath Jehovah answered? and, What hath Jehovah spoken?" (Jer. 23: 35.) The entire Bible urges this as the only course that will lead to life. It is on every page. It is emphasized by every writer in the Bible, and all failures therein pictured to us were due to a neglect of this principle. To "walk by faith" (2 Cor. 5: 7) is the opposite of this neglect, because "belief cometh of hearing, and hearing by the word of Christ." (Rom. 10: 17.) Faith is formed by inspired statements only; and these, I understand, constitute the "old paths." Christ "became unto all them that obey him the author of eternal salvation." (Heb. 5: 9.) His teaching forms the "old paths" of Christianity. No *new* path (in which the religion of this generation abounds) is based upon Christ's teaching, but is a departure from him and an enemy to him, and leads to death.

To my mind, the "old paths" are never *old*, but always new and fresh and invigorating to the soul; and my experience has been that this is largely true of most men who hear the "old paths" preached. The old Jerusalem gospel has a sort of "ring" that appeals to all men of intelligence. They listen to its Spirit-inspired words as to one who "speaks with authority," and not as their paid teachers. We have all heard outside people remark, after hearing some "old-path" sermon: "That sounds different from anything I ever heard." To be sure it does; for God wrote the Bible, and God made the human soul, and there is an affinity that seems to draw each to the other as to a kindred spirit. Man seems familiarly struck with the idea that he is the "offspring" of God, as well as that the Bible is his product. "His Master's voice" is recognized in the words of the Bible.

A sectarian recently said to me: "When I get hungry for the gospel, I always go to your meetings; but when my spiritual appetite is weak, I find the services at my own church adequate to my needs." What a confession! And what a noble tribute to the Bible! My contention has long been that men love the Bible above the human doctrines forced down their spiritual throats. It is their teachers engaged in making merchandise of them that have come between them and God's word and relegated the latter to a place of insignificance in their religious life. Long have I noted with pleasure the "old flame" struggling in their hearts while they were listening to some "old-paths" subject, and often have I seen "Felix tremble" under that power.

There will always be a delightful fascination about the preaching of the "old paths." It has a natural appeal to men; and yet it calls them so much higher than the world or than any form of religious teaching so cheap and common to this generation. There is a certain wonderful dignity in standing *behind* the cross of Christ and calling men to *it*. There is also the feeling of absolute security, and that mental and spiritual complacency that is the great gyroscope in the movements of the "man of God" under all forms of opposition and in the face of every test. He who preaches the word knows no fear. His message is abundantly able to take care of itself under all tests; hence, he can court criticism, he can challenge opposition, he can "chase ten thousand" and feel himself immune from harm. "Who is he that will harm you, if ye be zealous of that which is good?" (1 Pet. 3: 13.)

But contrast with this the preacher of sectarianism. He lives in constant fear for his doctrines. That is why sectarians dote more highly on the personality of the *man* who preaches than upon the *message* preached by him. The former must eclipse the latter, so as to attract all attention *from* the latter and thus prevent studious investigation of the message. This is what the Bible styles "blindness" to the truth; it is the "veil" which separates millions of peo-

ple from the light of truth divine. It is the foundation of all sectarianism; its one and only security against failure on earth even before the final destruction of spiritual Babylon.

But speaking of possible departures from the "old paths," is it not a fact that we have largely ceased to offer any considerable opposition to the encroachments of sectarianism? This "ism" is radically arrayed against every principle of the "old-paths" teaching; and how can we contend for the "old paths" without contending against everything that thwarts the way therein?

I became acquainted with the Gospel Advocate in the days when it was the fear and dread of every phase of sectarianism. No sectarian blunder appeared from either press or pulpit but that it was promptly challenged by the Advocate and the errorist given a firm, but kind, "dressing down" that made all sectarianism tremble. F. D. Srygley's "First Page" was a sort of "no-man's land," across which few dared to risk any part of their creed, and from which, if any did venture thereon, they were forced to retreat, "naked and wounded." Too little of that necessary work is being done to-day, and we simply cannot fully return to the "old paths" until we revive the hostility that should eternally exist between truth and error. Let our papers and pulpits once more ring out against every form of sectarianism, in and out of the true house of God; and if this does not increase the life and power and faith of the true disciples of Christ, my humble judgment is seriously at fault. Why not again consecrate the first page of the Advocate to the work of sweeping with the gospel guns the entire religious horizon, thus helping to clear the field of the soul-destroying doctrines and precepts of men? This step in the return to the "old paths" will prove its effectualness in a short while, and the cause of truth will grow and spread and triumph; for God will be with us, will go before us, to cause the fear and dread of us to once more fill the earth, as in days gone by. For it cannot be denied that this is embraced in our mission on the earth.

An Old Testament Text Explained.—F. W. Smith.

"Thus saith the Lord, Stand ye in the ways, and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls. But they said, We will not walk therein." (Jer. 6: 16.)

"Old paths" implies "new paths," and God, through the prophet, is here exhorting and pleading with Israel, his people, to abandon the "new paths" wherein they were walking and to return to the paths in which he started them and in the way which God was walking. The name of the "new paths" in religion is legion, for there are almost as many as the wisdom and inventions of men can devise. The vast majority of religionists have each a path of his own, made to order, and all who do not travel in his path is on the road to the bad place. But it shall not be my purpose to attempt a description of all these paths nor to point out what I may consider their defects, but rather to give a brief analysis of the text before us and draw a few practical lessons from it.

Ask for the "Old Paths."

1. What were the "old paths" here mentioned? Simply this: The system of worship and service which God, through Moses, had enacted and given to the people he had delivered from Egyptian bondage, with this solemn injunction: "Ye shall not add unto the word which I command you, neither shall ye diminish aught from it, that ye may keep the commandments of the Lord your God which I command you." (Deut. 4: 2.) To have deviated from this law in any particular would have been to enter new paths of their own invention, and this they did, wandering far away from God. When Christ came into the world, he found the law of God literally smothered with the doctrines and traditions of men. (Matt. 15: 9; Mark 7: 6-13.) If he were to come to-day, he would find a still worse situation with multiplied thousands who claim to be his followers, for his gospel is woefully perverted and his church shamefully corrupted.

2. What are the "old paths" to us? That religious doctrine and life that runs through all of the fog and mists of centuries without mingling and dissipating itself among the theories, speculations, and doctrines of men; that path that leads in a straight course to Jerusalem, where the gospel in all of its fullness and purity was first proclaimed. Why not simply go back to "the fathers?" Whose fathers, and what kind of fathers? To Campbell and his colaborers? That kind of a path may suit some, but no one who is seriously looking for the "old paths" of God's book will ever stop with what are termed "the fathers," but will seek out Peter, Paul, and all the inspired men of New Testament times.

The Good Way.

1. The wise man has said: "There is a way which seemeth right unto a man, but the end thereof are the ways of death." (Prov. 14: 12.) Man, unaided by the hand of God, has never been able to successfully direct his course in this world. Adam and Eve tried the experiment in Eden, and made a most dismal failure—a failure that wrecked a world; and their experience has been the same with every nation, family, and individual from that day to this who has tried to walk without God. "O Lord, I know that the way of man is not in himself: it is not in man that walketh to direct his steps." (Jer. 10: 23.)

2. What, then, is the "good way?" Why, God's way—the "old paths," hewn out, blazed out, and marked out through this wilderness of a world by the infinite wisdom of the Almighty.

3. Why is it the "good way?" Because man finds nothing in it in this life that is not for his good; because it sanctifies, regulates, and adjusts every relation of life and finally closes out at the beautiful gates of paradise, flung wide open to all who travel therein.

"Ye Shall Find Rest."

1. "Rest" is one of the sweetest words in our language. The weary toiler on the farm, in the shop, or behind the counter graciously welcomes the hour when he can lay himself down to rest and enjoy the invigorating sleep demanded by the tired and worn body.

2. Just so with the weary toilers in the kingdom and service of the Lord Jesus Christ. While there is soul rest for them in this life, still not until they lay themselves down in the night of death and are folded in the arms of Jesus—"asleep in Jesus, peaceful rest"—do they come to that Sabbath rest which remains for the people of God. (Heb. 4: 9.)

3. This is the promise of Jesus, who walks among the churches and with every individual who travels in the strait and narrow way: "Come unto me, all ye that labor and are heavy laden, and I will give you rest." (Matt. 11: 28.) Were ever sweeter words spoken? Do we not all long for that rest? If so, we must, in order to enjoy it, walk in the "old paths."

A Willful Refusal.

1. At the gracious and loving admonition from a Heavenly Father, a sinful and rebellious nation flaunted in the face of their God these words: "We will not walk therein." There it is in clear and unmistakable language—a positive and willful refusal to walk with God.

2. Let us all ask ourselves the question: Is it I? Do I in any way refuse to walk in the path God has called me? Am I negligently refusing, if not willfully, to do it? Can we sing in truth: "I will follow whithersoever God may lead?"

"Return Ye."—W. H. Carter.

"Return ye unto the Lord." Who should return? All who have in them "an evil heart of unbelief in departing from the living God;" all who make void the wisdom of God by adopting the wisdom of men; all who have dared to insert their notions and opinions in the place of God's word—the gospel of the Lord Jesus; all who have in any way softened, smoothed over, covered up, or set aside the commands of God on any point; all who have in any way allowed themselves to be deceived, misguided, and led off by the cunning craftiness and sleight of men; all who have allowed the god of this world to blind their eyes with gold, or silver, or jewelry, or costly array, the crazy swirl of the dance, or the dizzy whirl of the auto.

Is a return to the old paths needed? If so, by whom? Evidently by those who have departed therefrom. But who has departed, and in what respect or in what things have they departed? Now, this is a field of exceeding length and breadth, and in the allotted space we cannot go very far—only touch on a few of the major points.

It was hard for the prophets of the olden time to get Israel to see and acknowledge their departures and to return to the Lord. Human nature is the same to-day. It seems to be an easy thing for man, when he sets out to please himself or the people, to conclude and say: "I have performed the commandment of the Lord." It is so easy to drop a little out or add a little to and then ask: "Who keeps all the commandments, anyhow?" To such that question is easily and satisfactorily settled, and the conclusion is: "No one does; and, therefore, God will not condemn me if I fail to keep some of his commands." But Saul was condemned, so was Nadab and Abihu; and James says to us: "For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all." Climb for a little while upon the mountain peak of God's eternal truth and "view the landscape o'er;" look down upon the restless, whirling, seething mass of humanity; see the crime, immorality, profanity, irreverence, infidelity, selfishness, greed, disloyalty, hypocrisy, and downright disregard for justice, love, mercy, truth, and honor, and your heart will grow sick and you will see that some one needs to return to the old paths—to the good old way. While you are looking down upon the scene, take a view of the church house. It is the Lord's day. But few are in them. "Where are the nine?" You see those automobiles running in all directions? They are church members. They are hunting a good time. They are all headed toward that awful lake of fire. Satan has told them: "There is time enough yet." But you notice they are going faster and faster. Dark is coming on. Many shameful things will take place. You see that home yonder? It was once lovely and happy. But now shame and disgrace hangs over it and fills it. Our Lord once lived with them and blessed them. They quit going with him to the assembly of the saints. It took so much money to pay the pleasure bills that they could not spare any to the church. Well, we must drop the curtain; the scene is too terrible to look upon.

What is the trouble? The people have departed from the faith, from the "old paths"—the "strait and narrow way." There is too great a lack of reverence. God is being ruled out of everything, and the people are trying to live without God. They imagine themselves in a new age, a new era, under new conditions, to have outlived the Bible and its laws, and have become a law unto themselves. They have forgotten that God has said: "He that trusteth in his own heart is a fool," for "it is not in man that walketh to direct his steps." No people or nations have ever tried to get along without God that did not go to the bad.

The "old paths" are the best, because they are the only safe paths. "There is a way that seemeth right unto a man, but the end thereof are the ways of death," says Solomon. And again he says: "Trust in the Lord with all thine heart; and lean not unto thine own understanding. In all thy ways acknowledge him, and he will direct thy paths." Jesus said: "I am the way, the truth, and the life: no man cometh unto the Father but by me." I do not mean that we should get into the "paths our fathers trod" just because they walked in them, but into the path of faith in God and in Christ and in obedience to his word. Our fathers walked in many different paths. We are taught of God to honor our parents, but in religion we must honor God. Him only are we to serve; and, remember, to serve God is to do his will, obey his commands, and leave off all that he has not told us to do.

Now, when we look over the field and take in the situation, we behold much division and strife where there should be love, peace, and union. Some one has departed, some one has strayed off from the "old paths"—the "good old way;" and, as a matter of course, they are the ones to return. Over forty years ago I started out on the way of ministerial life, and all was peace and love among the brethren except on one thing, and that was in regard to the eldership. Some otherwise good brethren had sowed some seed of discord and confusion, which has borne a crop that is anything but good, and is still doing its evil work. "Thou that preachest a man should not steal, dost thou steal?" Thou that condemnest another for having departed, hast thou departed? Thou that exhortest another to return, hast thou returned? Are we pharisaically trying to bind burdens on others that we will not carry ourselves? "Examine yourselves, whether ye be in the faith; prove your own selves." Can we not get "mighty" busy "sweeping in front of our own doors?" Well, to urge this lesson is what we understand the purpose of this issue to be. Who will be a faithful and wise servant?

The Old Paths.—James E. Scobey.

"The old paths!" What is meant by that expression? It suggests the thought of *new paths*. Now, it is a patent fact that, educationally, civilly, politically, and materially, the world is not moving forward in the paths of centuries ago. There have been vast changes in governments, arts, science, and literature.

In discoveries and inventions the world in the last century has made wonderful progress and has marked out *new paths* in which man may more successfully pursue the needs of life, and with greatly less labor obtain them, and, with the same effort, in greater abundance. Who now would think of going back to the bull-tongue or the bar-share plow, with its wooden moldboard, to which he would hitch one horse or a yoke of oxen to prepare his land for seeding? With the new mechanical appliances in all farming operations, who wants to beat out his grain with a flail or tread it out with his horses? What boy would now think it necessary for him to gather pine knots or cedar splinters, piling them near the jams of the fireplace ready to be placed in the fire to make light for him to see that he might study his lessons for the morrow, when he can turn a button or light a good coal-oil lamp and flood the room with light? Men used to walk much; then they rode horseback, and then in buggies or carriages. Now they ride on railway trains, in automobiles, and in aëroplanes. Years ago, if one had business with any one in his own town or city, or with one at a distance, he must either go and see him or write a letter. Now he may step to the telephone and in a few minutes accomplish that which in the old way might have taken days. What woman now wants a wide fireplace in the kitchen with a hot fire, plenty of live coals, pots, ovens, skillets, etc., when she can have and use a cook stove or range? Indeed, there is nothing man would accomplish that is necessary to his health, comfort, and well-being, that requires labor and exertion upon

his part, but what some genius has invented a method, means, or a machine to lighten the labor or make it more efficient. There are machines that give the results of the mental operations of addition, subtraction, multiplication, and division.

Now, all these discoveries and inventions to which I have referred, and many more to which I might call attention, are new ways in comparison to the ways in which our forbears walked or did things. Every change man makes in the course of his life is a *new* way, whether it be for the better or the worse, or whether it be right or wrong. No man at the present time desires to go back and walk in the paths of the past, or the "*old paths*," so far as his material interests are concerned. He still wants new ways and better ways, and he is eagerly engaged in searching them out.

A path means a way, as well as many other ideas that can be represented by it; as we may say, "The path of the comet crossed the path of the earth in its orbit."

The course of conduct which God had marked out for the Jews to follow in their relations to God and each other was the true path of life, and it had been first given to them. If, therefore, they did not observe God's laws, and walked in rebellion to God, they were walking in new paths, though these paths were ways of wickedness, and not the paths of peace. Because of the wickedness of Israel, the Lord, through Jeremiah, the prophet, said: "Hear, O earth: behold, I will bring evil upon this people, even the fruit of their thoughts, because they have not hearkened unto my words, nor to my law, but rejected it." (Jer. 6: 19.) These Jews were not walking in the "old paths" they first started to walk in, and the prophet said: "Thus saith the Lord, Stand ye in the ways, and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls." (Verse 16.)

Jesus, our great Prophet, said: "Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest to your souls." (Matt. 11: 28, 29.) There is no rest nor peace to our souls unless we learn of Jesus; unless we take his yoke, which is his government. "God, who at sundry times and in divers manners spoke in time past unto the fathers by the prophets, hath in these last days spoken unto us by his Son." (Heb. 1: 1.) Him shall we hear, because God through him hath made known to us all things that pertain to life and godliness. His message to the world was the new pathway of life in comparison to that given by Moses. It is the new covenant and not the old. In no manner can it be regarded as old, except in comparison with the newfangled theories of men propagated by the wiseacres and theological leaders of modern times.

I remember years ago reading a periodical edited by Brother Allen, of Kentucky, called "The Old Path Guide." The purpose of the editor was to check, if possible, the movement of the brethren, or some of them at least, to lead the church into the adoption of instrumental music in the worship and formation of societies to do the work of the church in spreading the gospel over the world.

The misfortune, religiously, of our time is that men have grown wise, in their own estimation, above "that which is written." And we may say to them, as the prophet said of the scribes of his day who rejected the word of the Lord: "How do we say, We are wise, and the law of the Lord is with us?" (Jer. 8: 8.) And wisdom is in them, if that which they teach is not what Jesus and his apostles taught, both as to what was essential to an entrance into the kingdom and the church, as well as that which is necessary and clearly taught to be done in the work and worship of the church.

It may be possible that some have the idea of Rome, that they may with impunity change, modify, or add to the ordinances of the church as originally observed in apostolic days. Of course, they say we have made great progress in all material things, and are making progress in our religious efforts under and by the new methods and things we have adopted. And why not make all the progress we can by any reasonable means?

In material things man must learn God's way by experience and observation. All the great discoveries man has made and the wonderful inventions he has sought out have brought man more and more into harmony with God's thoughts in the material world and to a higher knowledge of natural laws. Man, as it were, in nature, starts at zero and ascends the scale, and goes higher and higher as he learns more and more of nature and its laws; but in the spiritual world he has a perfect revelation, given in the words of God, which he can comprehend, and which teaches him all he may ever hope to know while he lives. There are no experiments he may make that will afford spiritual light.

Let all who have made void God's word and God's way by substituting their own words and ways come back to the new covenant and walk with God as Enoch of old did, that God may be glorified and they be saved.

Jesus Christ gave the great commission to his apostles, which stated the terms of reconciliation as a means of salvation; but some professed preachers of the gospel do not tell persons to do that which Jesus told the apostles to tell them to do. Jesus said: "He that believeth and is baptized shall be saved." But we are told that to be baptized is nonessential; and, as proof that belief is the only essential, they call Paul to the witness stand and make him contradict the Savior by leaving out a part of his deposition with regard to the conversion of the jailer at Philippi, quoting only the first thing he said: "Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house." (Acts 16: 31.) "That," said a preacher recently, "is a full, explicit answer to the question, 'What shall I do to be saved?'" If so, then Paul and Jesus do not agree. But it is not so. The Word says that Paul preached unto him and to all present Jesus, and to preach Jesus is to preach the gospel; and in consequence of the preaching Paul baptized the jailer and all his, straightway. So the jailer was saved according to the terms of the commission. He believed and was baptized.

Notes From Atlanta, Ga.

BY B. C. GOODPASTURE.

J. J. Reynolds is in the midst of a good meeting in Griffin.

E. H. Hoover is doing some fine preaching in the meeting at South Pryor Street, this city.

B. C. Goodpasture closed a meeting at East Point recently. One was baptized.

While traveling in the interest of the Dasher (Ga.) Bible School, Earl C. Smith recently preached at Lyerly, Rockmart, Rome, and Trion, Ga. One was restored at Rome.

L. H. Reamish is in the second week of a tent meeting near Summerville. Four have been baptized to date.

C. C. McCampbell baptized two at Rome last Sunday (September 4).

The friends and patrons of Dasher Bible School are urgently requested to be present for the opening on October 4.

There was one confession at West End Avenue last Sunday.

Ben Jonson said: "Some people will see more in a short stage coach ride than others will in a trip around the globe. We need the seeing eye." A poet has put it thus:

"Two men looked out from prison bars.
One saw mud; the other, stars."

An old lady, says Tennyson Smith, was having a ride in a train for the first time. She was afterwards asked: "What did you see?" "See!" she replied; "I saw nothing at all but a haystack, and that was going the wrong way."

Not in Man to Direct His Steps.—C. D. Crouch.

"The old paths" marked out in the Scriptures for man has been selected as a theme for this number of the Gospel Advocate, and consequently the subject is as broad as God's will to man. "It is not in man that walketh to direct his steps," said the prophet; and God, in infinite love, has given us directions—has pointed out the way of life, after making it possible to forgive sin, through the death of Christ. The "old paths," then, have their origin in divine wisdom, infinite love, and the vicarious suffering of Christ. A departure from the same is a departure from God. Man may not always realize the full import of his acts, and it seems that such has ever been the case in the departures from God. If departures were not so gradual that those departing from God were not unconscious of it, it would be simply a matter of high-handed presumption; but nearly always the departure is so slow and gradual that it is next to impossible to tell where the actual departure took place. Frequently it is impossible to determine that point. This is seen in the recent discussion we have had by some of our ablest preachers of the questions, "When does a church cease to be a church of Christ?" and, "When does a child of God become so involved in error that God rejects him?"

It would be far better, however, for every child of God and every church of God to strive hard to get as far away from that state or condition as possible; then we would not be in danger.

The fact that man departs from God slowly and by degrees makes it all the more difficult to convince him of the fact that he has departed, and consequently the task of persuading him to return to the "old paths" is made the harder. The very first task that must be performed in the conversion of the sinner (either alien or erring Christian) is to convince him of the fact that he is a sinner and is in danger—convict him of sin.

Too often it is the case that "when a brother is overtaken in a fault"—departs from the "old paths"—instead of our obeying God's instruction by "restoring such a one in the spirit of gentleness," looking to ourselves lest we also be tempted, we deliberately ignore that instruction—depart from the "old paths"—and consequently we have two departures instead of one.

Every time human wisdom is substituted for the wisdom of God there is a departure from the "old paths," whether it be one individual, one whole congregation, or hundreds of individuals or churches. And this is true whether it is concerning the element of music in the worship or concerning something else on which God has spoken.

May God help us to realize our weakness and dependence upon him. Then may we keep close to him and in the "old paths."

Divine Integrity.—A. Ellmore.

Man has been informed that there is a wise and great Being who created this universe, with all that it contains; and since no man has ever seen him, and since he does not now speak to man in audible voice nor send messengers through whom he might reveal this knowledge to man, how has he learned of this mighty Being? In the beginning, when there were no earthly creatures to act as agents, he spoke to man through the living voice, and even through the prophetic age he did sometimes speak to man; but since the completion of his revealed will, the Bible, he no more talks with and to man direct. And this wonderful book contains all that man needs to know concerning his origin, his duty, and his destiny; and, like its author, it is perfect. It does not allow man in the smallest degree to add thereto, take from, nor change; and he has pronounced the severest curse, even the taking away his part out of the holy city, upon him who will mutilate or interfere with this perfect law. In giving to Moses the Decalogue, the Ten Commandments, he drew down the positive in each command, and says, "Thou shalt," or, "Thou shalt not." (Ex. 20.) Instead of giving to his people the *privilege* of obeying his law, he says in the most positive terms: "*You must.*"

Now, in order to be assured that God will in the future keep his part of his covenant, all we have to do is to go back to the beginning and note a few cases in which the people of God became involved in difficulty and see how he dealt with both the obedient and the disobedient. And since we have learned that narrow is the gate and straitened the way which leads unto life, and few are they who find it, let me be as kind in my language as the case demands, and let me be as true to what is written as is the needle to the pole.

1. "In the beginning God created the heavens and the earth," and the crowning product of all creatures was man. When Adam and Eve were put upon earth, they were a sinless, happy pair; and having neither home nor friends nor experience, they must look to their Creator for guidance and support. So God prepared for them a beautiful garden, and supplied it with fruits. He told Adam and Eve that they might eat of all the fruits except that which grew on the one tree, but of that they must not eat, for in the day they ate of that fruit they must die. But the great enemy of man appeared, disputed God's word, deceived the woman, and she ate of the fruit and gave to her husband, and they died. Have we considered as to the further result of that one act of disobedience? From that day until the present people have been weeping and dying, and thus will death prevail until the end of time. See, my friend, what one act of disobedience brought upon man! Did God keep his word? Did he mean what he said?

2. God saw that the wickedness of man was great in the earth, and Jehovah said: "I will destroy man whom I have created from the face of the ground; both man, and beast, and creeping things." "But Noah found favor in the eyes of Jehovah." "And God said unto Noah, . . . Make thee an ark. . . . And I will cause it to rain upon the earth forty days and forty nights." It rained forty days and forty nights, so that the highest mountains were covered. But Noah and his wife and his three sons and their wives went into the ark and were saved. Were there not millions among the lost who knew no sin? God had said that he would destroy the wicked unless they repented. Noah continued to warn them about one hundred and twenty years; but the world rejected all his entreaties, and they were lost. Was not God in this case true to his word? Will he not be in the future?

3. In their march from Egypt to Canaan there arose a mighty rebellion in the army—two hundred and fifty princes, led by Korah, Dathan, and Abiram, and followed by a host. Moses went to God for counsel, and God said to the rebellious leaders: To-morrow ye shall know who are the true worshipers. The host met at the tent of meeting; and Moses said: Get you out from those wicked men. And God caused the earth to open, and fourteen thousand and seven hundred went down into the pit alive, and the Lord closed the earth over them. Though God is infinite in love and mercy, yet he will have men to respect his law. (See Num. 16.)

4. At another time the supply of water failed, and Moses cried unto God, and God said: Speak to the rock, and it will bring forth. Instead of speaking to the rock, he struck the rock twice, and the water flowed. But God said to Moses: Because ye sanctified not me before this people, you never shall enter the promised land. And after forty years of toil and sorrow, of hunger and thirst, this great man failed to reach the country promised to Israel. Did God keep his word? (Num. 20.)

5. "And Nadab and Abihu, the sons of Aaron, took each of them his censer, and put fire therein, and laid incense thereon, and offered strange fire before Jehovah, which he

had not commanded them. And there came forth fire from before Jehovah, and devoured them, and they died before Jehovah. Then Moses said unto Aaron, This is it that Jehovah spake, saying, I will be sanctified in them that come nigh me, and before all the people I will be glorified. And Aaron held his peace. (Lev. 10: 1-3.) And when we now see unsanctified people offering instrumental music in his worship and singing foolish songs, we almost shudder.

The above cases are sufficient to convince every reasonable person that God means what he says and that he will bless the obedient and punish the disobedient. And now we come to his perfect law under Christ, who says: "Heaven and earth shall pass away, but my words shall not pass away." Having died and risen from the dead, he commissioned his apostles to go "into all the world, and preach the gospel to the whole creation," adding: "He that believeth and is baptized shall be saved; but he that disbelieveth shall be condemned." And when man shall have run his course and the trumpet shall call to life the nations of the dead, the final decision will be everlasting separation of the children of men.

About one hundred years ago a few great and good men, tired of strife and division, sought to unite all the contending parties into one glorious body, and they adopted the following rule, which is the wisest and most timely rule ever offered by uninspired man: "Where the Bible speaks, we speak; and where the Bible is silent, we are silent." And this rule, followed strictly, will settle every division and difficulty among all the peoples of earth. For about fifty years we succeeded well and united people from all denominations into the one body. But—alas!—disloyal men entered our ranks and began to sow discord, and this they did by reversing the terms in our motto—viz., where the Bible speaks, they are silent; and where the Bible is silent, they speak. And if this almost superhuman rule were followed strictly, what would become of instrumental music in the worship, societies to do the work of the church, female preachers, preachers' meetings, royal feasts, etc.? And will there be any who will stand by the law? Yes, a few; but they will be few. Pray for more.

Six Thousand Years Old.—R. V. Cawthon.

Something like six thousand years ago the Lord gave the world a path that was plain, and commanded Adam and Eve to walk therein, with assurance of ever being blessed; but the devil (in a serpent form) turned them from the old, essential path of duty to an up-to-date one of his own. He then discarded the snake, and from that time has employed men and women to turn the Lord's people from the old path of righteousness, which always brings bad results.

The flood, murder, the building of the tower of Babel, the intermarriage of the sons of God and daughters of men, Egyptian bondage, the death of the Israelites in the wilderness, the selection of a king, and the divided kingdom were all the awful results of departing from the old path, of disregarding the word of God and following after the will of man.

The old oral path led to the Mosaic path as given on Sinai; this led to Christ, who pointed out and led the way that Isaiah called "The way of holiness," over which the redeemed only are to pass. And any departure upon our part will cause us to act the part of the fool in God's sight and cause us to wander from the path that leads to glory. The desire to keep abreast with modern movements of to-day will cause a departure from the old path; and since such is the case, we need badly to return.

Let us begin with the gospel preacher, who needs so badly to leave off modern topics and speculative views and preach only the Jerusalem gospel. Why not say with the pioneers, "Come and take your stand with me upon the word of God," and quit scrapping, and preach "Jesus Christ, and him crucified?" Let the elders and deacons return to the old-time love for the flock, not lording it over God's heritage, but taking time to look after the needs and protection of the flock. Fathers and mothers, let us go back to the old path of modesty and virtue, practicing only what we find in the old record. Older women, why not go back to the old path of teaching the younger women "to love their husbands, to love their children, to be sober-minded, workers at home" (not at the polls)? I cherish the memory of old-time Christians who had time and desire to serve God, who did their own singing, praying, giving, sacrificing. In conclusion, let us put forth a great effort to cause the human family to leave off pleasure seeking and the mad rush for the dollar by presenting to them the word of God. To those in Christ let us say, with Joshua: "We will serve the Lord." Let us be apostolic in practice, with the word of God as a lamp unto our feet and a light unto our pathway.

Avoid the First Step of Departure.—C. A. Buchanan.

The first step in departing from the right paths is to set up human authority in place of the divine.

When the papal authority became established, it claimed the power to change customs and laws. In the climax of its power the pope claimed as much authority as Jesus Christ ever claimed as the head of the church. But it did not develop in one generation. Several hundred years were required for its growth into manhood. As with the papacy, any human governing body in religion may appear innocent and harmless at the early stages of its growth. But the possibilities of accumulating power through a long period of development are the same with all ecclesiastical orders. The delegate convention of the "Disciples" is an infant as yet, but its tendency is not concealed. Who would dare to forecast the limits of its power one hundred years hence? And who knows how soon it may write a creed?

Another avenue for departure is opened up when truth is held to be evolutionary and progressive in the present age. There was a time when revelation was progressive. Not all truth was revealed at once. Revelation has been progressive just as creation was. But as Adam was the climax of creation, Christ is the climax of revelation. The Spirit led the apostles into all the truth. This, of course, would leave nothing to be revealed later in time. God made a perfect man and woman in the beginning; and since the fall, all right-thinking people have been struggling back toward that original purity and innocence. Even so God gave us a model church, as nearly perfect as imperfect human beings could constitute. I refer to the Jerusalem church. Now there has been a great falling away from the original model. What we need to do is to struggle back toward Jerusalem. With the open Bible in hand, let us pray, then read and pray.

He Alone Is Great.

I like the man who faces what he must
With step triumphant and a heart of cheer;
Who fights the daily battle without fear;
Sees his hopes fail, yet keeps unfaltering trust
That God is God: that somehow, true and just,
His plans work out for mortals; not a tear
Is shed when fortune, which the world holds dear,
Falls from his grasp; better, with love, a crust
Than living in dishonor; envies not
Nor loses faith in man; but does his best,
Nor even murmurs at his humbler lot,
But with a smile and words of hope gives zest
To every toiler; he alone is great,
Who by a life heroic conquers fate.

—Sarah K. Bolton.

Where History Speaks.—J. W. Brents.

One beautiful morning in June I stood on top of Tennessee's famous Lookout Mountain, a place where poets have dreamed, novelists have imagined, and warriors have fought. With the aid of the telescope one may see into seven different States. The beautiful State of Tennessee lies out before you in all its beauty and grandeur, bathing her feet in the "father of waters" and pillowing her head upon the loftiest peaks of the Blue Ridge. The Tennessee River, with her silvery links, winding and bending in almost every direction, is finally lost in the foothills of Northern Alabama. Yonder were the historic battle fields of Missionary Ridge and Chickamauga, over which the boys in gray crossed swords with the boys in blue sixty years ago and whose fields and hillsides are dotted with monuments of every description. Old Lookout is standing like a silent sentinel, keeping watch over the lonely city of the dead. Over all this imposing scene was the arched sky, like a bowl of blue overturned, with purple clouds in the east holding the wealth of a sapphire, gold, and crimson sunrise. Amid such scenes, such facts, history, and nature, one could imagine he could see around the world and beyond it. It is so to-day. He who sees and reads and thinks, both retrospectively and prospectively, must certainly be stirred by the world's panoramic vision.

We who wear the name of Christ, members of his church, with no creed, discipline, or confession of faith but the Bible, can stand, as it were, upon the mountain of faith and can look into the memorable past. Yonder is our blessed Savior, the destined Ruler of heaven and earth, cradled in a manger, and "idolatry upon the throne." We see him moving in the mightiest drama of all time. About him the world's greatest events are happening. His hands and feet have been nailed to the cross, and that cumbersome thing is still stained by his blood. The borrowed tomb has given up its dead, and the last scene before the curtain falls is enacted on old Olivet's brow. The ascension looms up before us with as much force as though it had happened yesterday.

Yonder are his apostles, filled with heavenly wisdom and power, telling the story of Jesus and his resurrection, until Jerusalem believes and obeys. Samaria is invaded. In like manner Judea, Asia Minor, Greece, and Rome "fall beneath the sword of the Spirit." Yonder are Polycarp, Papias, and Irenæus witnessing for Jesus, and Tertullian flinging defiance into the face of Rome: "We are of yesterday; yet we have filled your empire, your cities, your islands, your castles, your towns, your assemblies, your very camps, your tribes, your companies, your palaces, your senate. Your forum and your temples alone are left you." And no wonder! Under the inspiring leadership of King Jesus, fighting under his marching orders—"Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved"—they conquered. Strong and aggressive in its unity, "speaking the same things," holding a "common faith," a like precious faith, a "faith once for all delivered," simple in its organization and government, was the church of Christ. Each congregation had its "home rule," with its God-ordained elders and deacons. "In their church capacity alone they moved." Within fifty years the whole world had heard the story of Jesus. Their worship was simple and without worldly display. Meeting upon the first day of the week, or Lord's day, "they continued steadfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers." There was no chasm between the "laity and clergy," and their meetings were marked by a fraternal spirit and equality among all. "The heathen raged," "the people imagined vain things," kings counseled, pagan and Jewish priests incited fierce persecutions, doing their best to drown the new faith in the bloody whirlpool of martyrdom. Still, ever-increasing millions were "marching upward to Zion" and sanctifying the world as they passed through it.

These glorious, halcyon days continued for four hundred years, when Constantine, realizing that God was the ally of the church, and animated by political ambition rather than goodness and love, combined the Christian's cross and the Roman eagle into the new standards of the Roman Empire, from which the church did not recoil, but the "mystery of iniquity" waxed worse and worse. The church could survive poverty, misrepresentation, persecution, but not this load of worldliness. It is the water on the inside, and not the outside, that sinks the ship. History records magnificent cathedrals and the splendor of ritualism in those days; but the spirit of true, humble worship had flown. The Bible was discredited because of its condemnation of the ways of those who held the authority. An awful darkness was deepening. The worship became formal; the preacher became a priest, claiming the power of absolutism; the Lord's day lost its meaning and was swallowed up by the observing of a large number of saints' days. And thus the Dark Ages came on. Old pagan Rome ruled and persecuted for one thousand years. Could the adherents of Rome to-day see the bones of her victims and hear the sad wails of those she put to death, it would strike terror to their inmost souls.

It has been well said that there are two twilights—that of evening passing into darkness and that of morning passing into day. Never in the history of the church has there been a night so dark but that a star has glowed somewhere. One of the first magnitude rose in the sixteenth century. The soul of Luther was shocked at the gross immorality of his ecclesiastical superiors. He was grieved at the shameless sale of indulgences, by which men were licensed to the committal of all sins for the consideration of money. He protested; was excommunicated. Soon there was crystallized about him a following. He urged his followers to wear the name of Christ, and not his name. They refused, and helped to identify his name with a "schism" that has lived till this day.

I believe we owe much to Luther, Calvin, and even old wicked Henry VIII., of England, because each made a successful resistance against Rome and curbed the temporal power of the pope. One of the noblest lives enriching church history is that of John Wesley, who lived and died an Episcopalian. When he came to manhood, English clergymen were giving themselves to the chase and other sports and hiring some one to conduct the cold and formal services. He repudiated party names, and urged his followers to call themselves "Christians" rather than "Wesleyans" and "Methodists." This they refused to do, and a new divisive name, a new creed, and another denomination is this good man's heritage to posterity.

Early in the nineteenth century there were thirteen schools of Baptists, thirty of Methodists, and forty of Presbyterians. More energy was neutralized in combating each other than in opposing Satan himself. It was about this time that morning twilight came and burst into glorious day. Noble men of God, profoundly conscious of the church and its failures to do the work committed to it, threw away their creeds and went back beyond Philadelphia, Westminster, Geneva, Augsburg, Rome, Nice, to old Jerusalem for a creed Heaven-authorized and blood-bought: "Thou art the Christ, the Son of the living God." They asked for the "old paths, and where was the good way, that they might walk therein, and find rest for their souls." Their motto was: "To the law and to the testimony." Under this banner they fought. Denominationalism trembled from center to circumference. It was a complete restoration of the church in government, ordinances, name, authority, ministry, life, and hope as it was committed to the apostles by the God of heaven. "The progress of the Restoration movement is the most romantic in all church history."

Our pioneer fathers did their work well. The name of Campbell will yet come to its own. It remains for some unborn generation to give this man his place in history which he justly deserves. They bequeathed to their sons a rich legacy. How true they have been, we have only to look. Within the last decade or two a generation of crooked preachers has arisen. They have proven untrue to the plea of our fathers and become traitors to the greatest cause ever committed to mortal beings. That this is true, I quote from none other authority than Brother J. B. Briney: "It is difficult to assign exact dates to departures from the truth; but some thirty or forty years ago some brethren began to hanker after titles, and the prefix 'Rev.' made its appearance among us and preachers began to be titled 'D.D.' These innovations, not so important in themselves, constituted the cloud not larger than a man's hand which betokened the downpour that was to follow. Denominational churches, instead of being regarded as belonging to Babylon, out of which the people of God ought to come, as formerly, began to be regarded as 'sister churches,' and it began to be proclaimed from the housetop that people could serve and please God in them as well as anywhere else. . . . It began to be held that one church is as good as another. . . . In the process of time federation came with its deadening effect upon our plea, and the things that differentiated us from 'sister churches' began to be soft-pedaled, and, indeed, some of the most important ones almost fell into utter neglect. About the same time the Endeavor movement was born. . . . It has confirmed young people in their church relations, whatever they may have been." Brother Briney continues to call attention to some very gross departures, such as "receiving applicants of good character, regardless of the matter of baptism." Well does he depose truthfully when he says: "Those who have adopted it are no longer entitled to be regarded as identified with the Restoration movement."

These few conscience-stricken ones may enter their protests now, but it will be of no avail. They should remember that this departure came when in 1867 an organ was introduced in the worship in St. Louis, and step by step have they retreated in the direction of Rome, and in many places, instead of opposing sectarianism, they are heading the procession.

And what should be our attitude? Play "silence along the lines?" No, a thousand times no! Declare eternal war against these traitors to the church of the living God. Quit being so sweet-spirited that when some one is courageous enough to expose them you are ready to remark that it would be better to preach the gospel and say nothing against any one. Down with such puny, sickly sentimentalism! Let such a compromising spirit, which is gaining a foothold in many places among us, perish from the face of the earth. Wherever departures from the word of God are known and digression begins to do its deadly work, attack it as unmercifully as you would a venomous viper and, like a rattlesnake, cut its head off every time it sticks it up.

The clarion call of the church to-day is for men—manly men; brave, courageous men; men who will not be influenced by the greed for gain, the lust for ecclesiastical power, or a desire for worldly prominence and popularity; but men like Daniel and John the Baptist, Sam Davis and Nathan Hale, who will take their stand for Jesus and make their lives tell for him.

Here is my heart and hand for the "old paths!"

Never divorce yourself from the thought that to worry and yield to feelings of depression when adversity comes, is an admission of a lack of faith. Remember, too, that worry is a prolific breeder of ills and often kills. Trust implicity, do your duty, and He will provide.—W. J. Moore, in Exchange.

Regeneration and the New Birth.—John D. Evans.

"Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God." (John 3: 5.)

Plain and unequivocal as is this statement of the Savior in his conversation with Nicodemus, it has been the source of almost endless controversy in the religious world. Wise "theologians" have shrouded it in such mystery that the ordinary Bible student has about concluded that the Savior never intended that we should fully understand the process by which men are "translated out of the kingdom of darkness into the kingdom of God's dear Son." How wonderfully strange that the Savior would announce conditions upon which were suspended the eternal interests of the ones he came to save in language which no one could understand!

It requires no argument to show the Bible reader the necessity of such a change of our relationship to God. No man can be spiritually related to God until by "rebirth" he becomes a member of his family. Unless Christ has made provisions to save those outside of God's family, it follows as a matter of course that there is no hope for the "unregenerate" and "unborn."

If it be true, as many claim, that the subject is so mysterious that we cannot understand it, then no one can ever know whether he is in the kingdom of God or not or whether he is saved or lost. Yet John, in writing to "twice-born" men and women, said: "Beloved, now are we the sons of God." And, again: "Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God!" God's plan to save men is so plain and simple that we can *know* when "we have passed from death unto life."

But suppose we admit that this statement of the Savior is among the "doubtful" passages and among the "things hard to be understood." Love for the truth and respect for the laws of language forbid that we should place any construction upon his words that would violate any other teaching, either of Christ or the apostles, upon this subject. Let us, then, carefully examine the New Testament teaching upon the subject, and let the inspired writers settle the question, regardless of any theories we may have.

This question has to do with two states or relationships, two forms of life—physical and spiritual. Therefore the laws that govern both forms of life must be considered. As far as we can understand the laws of the natural or physical world, they are the same in principle as the laws in operation in the spiritual world. Since God is the author of both, all life has its source in God, and he is the author of the laws that have to do with its propagation and development from the seed germ to the full-grown species. The Bible reveals to us the fact that all life began in miracle, whether material, physical, or spiritual. It was perpetuated by well-defined laws—"first the blade, then the ear, after that the full corn in the ear."

In describing the process by which spiritual life is imparted and developed, the inspired writers use as illustrations the well-known laws that operate in the material and physical world. Thus in the material and physical world God has placed the life germ within the seed, which, when it comes in contact with the proper environment or conditions, germinates and gradually develops into a living form, and is thus made ready to be born into a new state suited to its nature, where conditions necessary to its growth and development are present. This is illustrated in the parable of the sower and other parables. The impartation of life to the material seed is called a "quickening." "That which thou sowest is not quickened, except it die." In the physical world it is called a "begetting" or "generation." In the spiritual realm it is called "regeneration" or a "rebegetting." In each case there must be a deliverance from the old state into a new,

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Lessons From the Portrayal of Israel's Fate.—J. O. Barnes.

"Thus saith Jehovah, Stand ye in the ways and see, and ask for the old paths, where is the good way; and walk therein, and ye shall find rest for your souls: but they said, We will not walk therein." (Jer. 6: 16.)

In reading these words our minds are carried back to the days when Jehovah spoke through the faithful prophet, Jeremiah, concerning his people Israel, whom he had chosen and hedged around with a law to guide them, whose battles he fought and whose victories he won, but who had manifested an alarming degree of ingratitude and rebelled against and broken his sacred law, thus incurring the displeasure of Jehovah. They had wandered so far away from "the old paths" of righteousness into the *new way* of sin that God called to them through the prophet to stop at the parting of the ways and ask for "the old paths," "the good way," and bade them walk therein, with the sweet promise that they should find rest for their souls. But they said: "We will not walk therein." And this stiff-necked and stubborn nation, Israel, was destroyed after God had offered them a law by which they could return to him and be blessed. Their only hope of peace with God and to become a happy nation again was to forsake their wanderings, return unto Jehovah, and accept his terms of peace; but they refused and went farther away from God, "crying, Peace, peace: when there is no peace." Then, as we read in verse 30, they were called by men "refuse silver," "because Jehovah hath rejected them." O, the sad fate of Israel!

This unpleasant portrayal of Israel's fate opens before us the picture of the church of Christ, which was established on Mount Zion, in the city of Jerusalem, on the first Pentecost after the resurrection of Christ. Guided by the Holy Spirit through God's word—law—the early church walked in "the old paths" and was pleasing to God, speaking the same thing and being of the same mind and of the same judgment, there being no divisions, even as Paul exhorted the church at Corinth. (1 Cor. 1: 10.)

But alas! Ungodly men crept into this blood-bought institution, reading between the lines, substituting their opinions for God's law, and thus broke the union and divided the sacred body of Christ; thus they departed from "the old paths"—God's law—and marked out for themselves a new, man-made way, and traveled in this sectarian, unscriptural way thirteen hundred years, while Jehovah was saying, "Stand ye in the ways and see, and ask for the old paths, where is the good way; and walk therein, and ye shall find rest for your souls;" but many continued to say, "We will not walk therein," and went on in the "way that seemeth right unto a man," the end of which is death.

But glory to God! A few faithful men heard the loving call of Jehovah, and stood in the ways, and saw, and asked for the "old paths," and found them, saying: "Where the Bible speaks, we will speak; and where the Bible is silent, we will be silent." Thus they laid aside all denominational names and unscriptural practices and returned to "the old paths," and together with their fellows they "walked therein" for fifty years, and did "speak the same thing," and there was no division among them—the church—the body of Christ.

But again, alas! Some became displeased with "the old paths," and said, "We will not walk therein;" and thus many of the members of the body of Christ departed from "the old paths," introducing instrumental music into the true worship of God, contrary to the word of God, which says: "Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord. And whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by him." (Col. 3: 16, 17.) This, together with other unscriptural practices, keeps the church of Christ divided. I ask all who stand thus to read John 17: 20, 21, where our Lord prayed "that they [we] all may be one," and obey this sacred suggestion of our Lord, and thus return unto "the old paths," and speak a "Thus saith the Lord" in all things pertaining to the true worship of God, and "let love of the brethren continue," thus forsaking man-made ways—"the way that seemeth right unto a man, but the end thereof are the ways of death"—eternal separation from God.

But once more, alas! As we stand in the ways and see, we still hear others who claim to be walking in "the old paths" saying, "We will not walk therein," and saying, "Give us a king, that we may be like the nations [sectarians] around." Thus many who were once faithful children of God are forsaking the assembly of the saints for worship on the Lord's day in violation of the teaching of the Holy Spirit, "Not forsaking the assembling of ourselves together" (Heb. 10: 25), and substituting a "hired man"—a "pastor"—to preach once each month a twenty-minute sermonette and pray a one-minute prayer while all the members listen, standing or sitting, instead of lingering in real worship as Paul and the church did at Troas when Paul "continued his speech until midnight" (Acts 20: 7) and as Christ did when he "continued all night in prayer to God" (Luke 6: 12). Thus we see the gloomy trend of the church of Christ to go back into the unscriptural meshes of denominationalism.

O, thou church of the living God, hear Jehovah! "Stand ye in the ways and see, and ask for the old paths, where is the good way; and walk therein, and ye shall find rest to your souls."

Apostolic Organization.—A. A. Bunner.

"Thus saith the Lord, Stand ye in the ways, and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls. But they said, We will not walk therein." (Jer. 6: 16.)

What I mean by the term, "Apostolic Organization," is the setting in order of the congregations of the disciples of Christ by the apostles and those directly authorized by them to do this work, such as men like Timothy and Titus. If I shall be able in this brief and feeble effort to identify the apostolic organization, I shall have identified the true tabernacle, "which the Lord pitched, and not man;" I shall have identified the institution, and the only institution, "in which Christians are to glorify God." As I understand it, the gospel regards Christianity as a life (John 10: 10), which, like all life, is manifested in and through a body, and this body is the church (Eph. 1: 21, 23; 1 Cor. 12: 13). This brings me to notice

GOSPEL CHURCH OFFICERS.

The term "church" is from the Greek "ekkleesia," meaning "the called out." The "ekkleesia" of the Greeks was an assembly of persons collected by a cryer. The members of the church are called out from the world. (2 Cor. 6: 17.) In the New Testament the term "ekkleesia" is found one hundred and sixteen times and has several meanings. In Acts 19: 32 it refers to an unlawful assembly; in verse 29, to a lawful assembly. In most cases the word "church" in the New Testament means a local band of believers—sometimes in a private house (Rom. 16: 5; Col. 4: 15; Phile. 3) and sometimes a congregation in a town or city (Acts 2: 47; 13: 1; 14: 26, 27; 1 Cor. 1: 2); and as it is with this manifestation of the church we are now concerned, I shall proceed to notice its permanent officers.

Elders, or Bishops.

All scholars are agreed that elders were the same as bishops in the apostolic church. The terms are used interchangeably. (See Acts 20: 17, 28; Tit. 1: 5-7; 1 Pet. 5: 1, 2.) The term is from the title of the rulers of the Jewish synagogue. (See Acts 23: 14; 14: 1; 25: 15.) The Greek of it is "presbuteros"—an old man. The term "bishop" is a Greek term, and literally means an "overseer," and these are said to "have the rule over the church;" but the word "rule" literally means to "lead."

Qualifications of Elders.—Intellectually, the elder must be "apt to teach" (1 Tim. 3: 2), "able to refute the gainsayers" (Tit. 1: 9), and be able to teach "sound doctrine" (Tit. 2: 1). The elder should be able to say: "Be ye imitators of me, even as I also am of Christ." (1 Cor. 11: 1; see also 1 Tim. 4: 12.)

Duties of Elders.—Preaching: The injunction, "Preach the word," implies public preaching, and applies to the elders as a class; and this means that there should at least be one man associated with every board of the elders who is capable to labor in the word and teaching. On this point I shall take the liberty to quote from three versions of the Holy Scriptures: "Let the elders that rule well be counted worthy of double honor, especially they who labor in the word and doctrine. For the scripture saith, Thou shalt not muzzle the ox that treadeth out the corn. And, The laborer is worthy of his reward." (Authorized Version.) "The officers of the church who fill their office well should be held deserving of special consideration, particularly those whose work lies in preaching and teaching. The words of scripture are, Thou shalt not muzzle the ox while treading out the grain. And again, The worker is worth his wages." (Twentieth Century New Testament.) "Let the elders who perform their duties wisely and well be held worthy of double honor, especially those who labor in preaching. For the scripture says, You are not to muzzle the ox while it is treading out the grain (Deut. 25: 4); and, The workman deserves his pay." (Modern Speech New Testament.) Again I repeat that there should be associated with every board of the elders a man who is able and capable of laboring in the great work of teaching and preaching the word, and this is made needful from considerations set forth. (Tit. 1: 10-13; 1 Tim. 6: 3-5.) These men can be found among the faithful evangelists. The elders at Denver, Col., acted both scripturally and wisely when they associated with themselves Brother John D. Evans to labor in the preaching and the teaching, and were only getting back to apostolic organization.

Deacons.

The office of deacon is distinct from that of elder. (1) In 1 Tim. 3: 8 the Greek connective ("hosautos") indicates a separate class; (2) elders are required to be "apt to teach" (1 Tim. 3: 2) and able to refute gainsayers (Tit. 1: 9)—qualifications which are not required of deacons. Elders and deacons are mentioned as distinct classes of officers in the Epistles. (Phil. 1: 1; 1 Tim. 3: 2, 8.) For the qualifications of deacons, see 1 Tim. 3: 8-12. The word "deacon" (Greek, "diakonos") literally means "a servant"—that the deacons should be helpers in all of the temporal affairs of the church.

Deaconesses.

The gospel provides for deaconesses as well as deacons. In Rom. 16: 1, Paul speaks of Phœbe as deaconess (Greek, "diakonon;" translated "servant") "of the church which is at Cenchrea." Indeed, I feel sure that the word "office," when used in connection with Christians in the New Testament, is only used in the sense of work, and not in the sense in which it is applied to the officers of civil government. (See Matt. 20: 25-28; 1 Pet. 5: 3, 4.) The office of deaconess is referred to in 1 Tim. 3: 11. The same connective is used here as in verse 8, and indicates a separate class of persons. The word "woman" does not mean "wives," or the context would reveal the fact, as in verse 12. Deaconesses in the early church were widows and chosen from among the aged. They are referred to under this title in 1 Tim. 5: 9, 10; but for this important office the younger widows were to be rejected for the reasons set forth in verses 11-15. Those aged widows were to be teachers of good things, as set forth in Tit. 2: 3-5. Paul said of aged Phœbe: "For she hath been a succorer of many, and of myself also." In what way, Paul? See 1 Tim. 5: 10, and you have what she has done.

I have now hastily and in as brief a manner as I possibly could tried to identify the divine organization. But there comes rejection of the divine admonition as set forth in Jer. 6: 16: "We will not walk therein." Hence they set about the work of organizing for themselves, thereby setting up their wisdom above the wisdom of God. So in October, 1849, the American Christian Missionary Society was organized, with Alexander Campbell as its first president; the Christian Woman's Board of Missions was organized on October 24, 1874; the Ohio Christian Missionary Society was organized on May 12, 1852. Along with the above has come a great brood of societies of all grades and shades, until the divine society, or organization, has been entirely lost sight of by human society manipulators; and, so far as we can now see, the end is not yet.

Let the cry be: "Back to the apostolic organization—the church!" God is in her, Christ is in her and over her as her head, an innumerable company of angels are in her, all the spirits of the just are in her, and the blood of sprinkling is on her and in her and can be reached by sinners through no other institution. (See Heb. 12: 22-24.) It is a hostile country through which the church is passing; but we should never fear final results, for the God of Jeshurun rides in his excellency on the sky and Judah's Lion guards her way and will lead her to certain victory, and then will all the hosts of heaven rejoice and Jesus will see of the travail of his soul and be satisfied with the work of his church. Again I repeat: "Back to the *church!*"

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

I love thy church, O God;
Her walls before thee stand,
Dear as the apple of thine eye,
And graven on thy hand.

For her my tears shall fall,
For her my prayers ascend;
To her my cares and toils be giv'n
Till toils and cares shall end.

Beyond my highest joy
I prize her heav'nly ways,
Her sweet communion, solemn vows,
Her hymns of love and praise.

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

Sure as thy truth shall last,
To Zion shall be giv'n
The brightest glories earth can yield,
And brighter bliss in heav'n.

To lay a new path through the unknown way,
And leave some heritage e'en though so small
No other hand would love or care to leave.
Rejoicing ever in my brother's craft,
To follow system and the perfect law—
Be what I am, and do my very best
To lead a life which towers above the hills,
And points the way across the plains to God.

—R. H. Wilson, in Sunlit Days.

Regeneration and the New Birth.—John D. Evans.

(Continued from page 889.)

which in the physical world is called a "birth;" in the spiritual, a "rebirth" or "new birth" or a "being born again."

Then, if in the material world there must be a "quickening" into life or "generation" and in the physical life a "begetting" or "generation" as antecedent and essential to "birth" or "deliverance," the law of analogy, as well as the plain scriptural precept, would force us to conclude that in the process of conversion or spiritual transformation there must be first a "begetting" and then a birth, or a "rebegetting" and a "rebirth," or "regeneration" and the "new birth," the theme under consideration in Christ's conversation with Nicodemus. This imparted life, then, comes from a seed which contains the germ or life principle. This seed is the word of God, which, when received into the proper soil or a "good and honest heart," is "quickened" into spiritual life. "The seed is the word of God." The soil is the human heart. In perfect accord with this idea, the apostle Paul says, "Whosoever believeth that Jesus is the Christ is begotten of God;" and, again, "In Christ Jesus I have begotten you through the gospel;" and, "Of his own will begat he us with the word of truth." Peter, in reference to the same matter, says: "Having been begotten again, not of corruptible seed, but of incorruptible, through the word of God, which liveth and abideth." (1 Pet. 1: 23.) By the exercise of faith in the Lord Jesus Christ we are "begotten" by the Spirit. "It is the Spirit that quickeneth," but we are not yet born into the new life thus predicated of the "begotten." "Begotten by the Spirit" is the first part of the process of being "born again." We are not "begotten" into the kingdom, but "born" into it. Thus we find that regeneration and the new birth are not identical, only when viewed as two parts of one whole.

A regenerate man is still unsaved. He must be born again of water after having been begotten by the Spirit before he can enter into the kingdom of God, just as we are "begotten" or "generated" physically before we are born into the world, where conditions suited to our physical being prevail.

But in the material world the seed containing the life germ must come in contact with certain conditions—such as soil, moisture, sunshine, etc.—before it is made alive. Without these it may lie dormant for years and even centuries. That is the law operating in the material world. Just so the "seed of the kingdom, which is the word of God," must fall into the proper soil, which is the human heart. But without faith in the Lord Jesus Christ it may lie dormant forever. Our attention is called in the New Testament to a certain class who heard the word of God, but received no profit from it, because it was "not mixed with faith" upon their part. The Spirit, in exercising his quickening power, respects the law of God which operates in the spiritual realm. God's word is spirit and it is life, but it must be received into a "good and honest heart" before it becomes "the power of God unto salvation." "Without faith it is impossible to please him." "If thou canst believe, all things are possible to him that believeth.'"

But what about the "new birth?" How is it related to the question of regeneration and to our conversion and salvation? The Scriptures clearly settle this question, so that the "wayfaring man," even though a fool, "shall not err therein." In the new birth water is the element appointed by the Spirit. "Except a man be born of water and the Spirit, he cannot enter into the kingdom of God." Hence the "washing in water" referred to by the apostle is the "washing of regeneration," or the washing which follows regeneration. Paul, in Tit. 3: 5, declares that God saves us "by the washing of regeneration, and renewing of the Holy Ghost." When we are "begotten again by the incorruptible seed," we are "renewed" by the Holy Spirit and are then ready for the "washing of regeneration," or being "born of water," which corresponds to our burial and resurrection in the act of baptism in water. In the Ephesian letter Paul says: "Christ also loved the church, and gave himself for it; that he might sanctify and cleanse it with the washing of water by the word." (Eph. 5: 25, 26.) Again, in Heb. 10: 22, the writer says: "Let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water." Peter also, in referring to the salvation of Noah and his family "through water," says: "Which also after a true likeness [in the antitype] doth now save you, even baptism, not the putting away of the filth of the flesh, but the interrogation of a good conscience toward God, through the resurrection of Jesus Christ." (1 Pet. 3: 21.) Neither in this passage of scripture nor in any other is there the slightest ground for the theory of "baptismal regeneration," or "water salvation," which is sometimes charged to those who believe in the essentiality of water baptism in the divine plan to save. It is through the shed blood of the Son of God that remission of sins is possible. But his blood is efficacious in saving only when it is spiritually applied to the human heart. Since his blood was shed when he was suspended upon the cross of Calvary, or in his death, in some way or other we must, in order to appropriate its cleansing power, come into his death when his blood was shed. In the divine arrangement or plan of salvation, God has made water baptism the connecting link or consummating act of obedience by which we reach his blood. To this agrees the statement of the apostle Paul in Rom. 6: 3-5: "Or are ye ignorant that all we who were baptized into Jesus Christ were baptized into his death? We were buried therefore with him through baptism into death: that like as Christ was raised from the dead through the glory of the Father, so we also might walk in newness of life. For if we have become united with him in the likeness of his death, we shall be also by the likeness of his resurrection."

The facts of the gospel, which the apostle Paul declared in 1 Cor. 15: 3, 4 to be the keynote of all his preaching, are the death, burial, and resurrection of the Savior. When we yield obedience "from the heart" to that "form of doctrine," we are then "made free from sin" and become the "servants of righteousness." Neither of these facts of the gospel can be obeyed, but in some way or other these facts must be obeyed in form, and the form must correspond with the facts. In the great commission the Savior announced the commands of the gospel, which can and must be obeyed. They are faith, repentance, and baptism. Upon obedience to these commands is predicated the salvation of every responsible soul in the universe. In their relation to our salvation faith comes first, and its office is to "purify the heart." Repentance comes second, and its office is to change the life. Baptism is the third and last act, which changes the state or relationship and enables us to "put on Christ." When by faith we are spiritually "begotten of God," repentance begins its work of "crucifying" the fleshly nature, which, if carried out, results in our "death to sin" and a fixed determination to "live unto God." We are then ready to be "buried with Christ in baptism," that we also may be "raised with him, through faith in the working of God who raised him from the dead," "to walk in newness of life." Repentance and baptism are acts of faith, without obedience to which no man can be "made free from sin." To fail to comply with these commands of the gospel is to fail to obey the "form" or mold of "doctrine" necessary to set forth the fundamental facts. This accounts for the fact that in apostolic times there were no unbaptized Christians. If there were none under the preaching of the apostles, of course there are none now. Have you complied with Heaven's law and thus been "born again of water and the Spirit?"

Perishing For Lack of Knowledge.—A. B. Lipscomb.

The scholarly George Adam Smith, who had a genius for retranslation, rendered Hos. 4: 6 thus: "My people are perishing for lack of knowledge." Israel, at the time this prophecy was uttered, was very much alive, and without exceeding historic bounds I might say she was exceedingly well pleased with herself as a nation. But the Lord, great Master of Paradox, looked down upon the scene and said: "My people are perishing." Alive, alert, vigorous, and successful from the commercial viewpoint, yet perishing! Paul corroborates this Old Testament conception in 1 Cor. 1: 18: "For the preaching of the cross is to them that perish foolishness." You observe that the perishing process may be going on while people are alive and enjoying themselves to the utmost. People can be spiritually dead while apparently alive. To Sardis the message came: "I know thy works, that thou hast a name that thou livest, and art dead." Dean Farrar, in one of his fertile books, says: "It is an awful thing to think of a disembodied soul, but it is worse to think of a disensouled body." And yet the world is full of bodies that have lost the spirit of life.

But what is the knowledge that is woefully lacking? The Bible has two distinct lines of treatment concerning knowledge. It speaks of two kinds of knowledge. We should keep the distinction clear, else we will become confused and the Bible will appear to contradict itself where it does not.

(1) *The Bible praises true knowledge.* You are bound to love knowledge if you love the Bible. It contains knowledge—all kinds of knowledge. Never was there a blacker lie invented than that which teaches that "ignorance is the mother of devotion." Infidels would have the world believe that only the ignorant are religious and devoted to the Lord's work. One may truly say that devotion is the dispeller of ignorance; for wherever the Bible and the Christian religion have gone, light and learning and civilization have followed. Sentence after sentence will recur wherein the Bible praises knowledge. Take the book of Proverbs, for example. The purpose of the whole collection is to encourage the acquisition of true, saving knowledge. They are written "to give subtlety to the simple, to the young man knowledge and discretion." There is no other book that contains the amount of practical knowledge found in Proverbs. Time and again the heads of great business houses have recommended it to their employees. Its basic principles are always timely.

(2) *The Bible denounces unsanctified knowledge.* Has it ever occurred to you what a terrible instrumentality for evil is unholy knowledge? We hear it said of some people that they are "as smart as the devil." We can say this sometimes and speak the exact truth. They are indeed smart, but it is the smartness of the devil they possess. "Ye are of your father the devil, and the lusts of your father ye will do." Paul denounces science falsely so-called and describes certain wicked people who were "ever learning, but never coming to the knowledge of the truth."

The knowledge that we cannot afford to miss is the knowledge of God. The Hebrew scholars, in translating the passage from Hosea, place the emphasis upon the definite article and make it read: "My people are perished for lack of *the* knowledge." The only knowledge worth while, as they saw the matter, was *the* knowledge of *the true and living God.* This was the knowledge of supreme importance. The nation had gone wrong because they did not know and obey and trust God. Eliphaz said to Job: "Acquaint now thyself with him, and be at peace: thereby good shall come unto thee." There can be no real or lasting peace without a saving knowledge of God. No good can come to him who neglects to learn of God. Paul exhorted the Corinthian church, saying: "Awake to righteousness, and sin not; for some have not the knowledge of God: I speak this to your shame." They had the Scriptures; they had the gospel as preached by the apostles themselves; they had the power of thought; they had the opportunity to learn; but to their shame he must say they "have not the knowledge of God." Is it not true to-day? If I mistake not the signs of the times, with all our boasted enlightenment and civilization, the people still perish for the lack of the knowledge of God.

We need to know the terrible workings of sin. Read the fourth chapter of Hosea and you will note how terribly the people had become entangled in sin, with no acknowledgment or repentance. "The Lord hath a controversy with the inhabitants of the land, because there is no truth, nor mercy, nor knowledge of God in the land." The result of sin is always the same. To eat of the forbidden fruit is to die. When one tells a lie, or cherishes an evil and unforgiving thought, or gives way to passion, it means to perish, unless there is true repentance. And yet what a terrible lack of knowledge there is on this point even among the best of us! When we note the workings of sin, we wonder less and less that the Savior prayed on the cross: "Father, forgive them; for they know not what they do."

To know sin means to know ourselves, for "all have sinned and have come short of the glory of God." We should know our weaknesses, for no chain of character can be any stronger than its weakest link. We should know that weak link and strengthen it. God will give us the power if we only make the proper effort. It may indeed be very embarrassing and humiliating to some of us to discover "the sin that doth so easily beset us," but not to know it and correct it means damnation here and hereafter. An old saint wrote in his diary these words: "I am getting better acquainted with myself every day." Self-examination spells edification if it does not spell destruction.

Multitudes are perishing for the lack of knowledge of the way of salvation. If you will study the fourth chapter of Hosea, you will find that the blame for the fatal lack of knowledge is laid at the door of the priest. "I will also reject thee, that thou shalt be no priest to me: seeing thou hast forgotten the law of thy God, I will also forget thy children." Whom does the priest stand for in modern times? The preacher, the religious leader, the ministry. We blush to say it, but it is true, nevertheless, that the blame for the lack of the knowledge of the gospel to-day belongs at the same door. When we sing the old refrain, "Rescue the perishing," we usually think of the heathen in darkest Africa, in benighted India or China; but we should think, too, of thousands nearer home. Who can pay a visit to any of the fashionable churches and not be impressed with the fact that people are perishing for lack of the knowledge of the gospel? They are being fed up on poetry, philosophy, history, sociology, politics, anything and everything except the very thing they need—the gospel, which is the power of God unto salvation. O the pity of it, if one auditor should say: "I came to church, and I would gladly have learned how I might be saved from my sins, but nothing was said on this subject." But there are thousands who are thus doomed to disappointment.

When Jesus drew near to Jerusalem for the last time before his crucifixion, he wept over the city and said: "If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace! but now they are hid from thine eyes." Brethren, this is our day, and in love and humility I have written of some things that we need to know, for they belong unto our peace. God forbid that they should be hid from our eyes!

Repentance is not merely a change of conduct, but a change of conduct based upon a change of feeling and mind. It is repudiation of what is now felt to be sinful.—A. J. Mason.

A Restoration Instead of a Reformation.—John S. Durst.

As a basis for this article I will give the words of the prophet: "Thus saith the Lord, Stand ye in the ways, and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls." (Jer. 6: 16.)

This suggests a departure *from* and a return *to* something. Upon examination of the history of the Israelites, we read of their captivity and of their being finally brought back to Jerusalem and the rebuilding of the temple which had been torn down. While they were in captivity, they, of course, became inactive in the observance of the law and wandered away from its demands. They were finally brought back and caused to rebuild the temple. The book of the law was read and studied as Ezra led in the work of a restoration of its demands. (See Neh. 8 and 9.) I take this as a type of a restoration of the primitive order of things under the reign of Christ as it now confronts us. Very early in the work of the Lord's inspired apostles we find that one of them foretold that there would come an apostasy, or a falling away from the divine procedure. Only about twenty years after the day of Pentecost, Paul said: "The mystery of iniquity doth already work." (2 Thess. 2: 7.) As much as to say: The seed is now being sown that will bring into existence an apostatized condition of things, or a falling away from the old paths. We find this was consummated or fulfilled in the third century at the Nicene Council of the authorized representatives of the man of sin. What is called the "Dark Ages" in history then followed till what is now called the period of "Reformations," beginning with the sixteenth century. All of these efforts materialized in the formation of the so-called "denominations" of Protestants, resulting in the question: "What denomination of Christians are you a member of?" Note that this question was never asked in the primitive age of the church of Christ, for the reason that none other existed then. We, therefore, ask all to meet us on the divine platform in a restoration of things established by the Lord himself, and to be content with the designations we find in his will representing his body. To distinguish between the denominations, each one has its published creed or articles of faith, by which they are governed and which distinguishes from the others. Nothing of the kind existed primitively. The Lord's will as given in the New Testament was all that was needed then; it is all that is needed now. We ask all to meet us on the New Testament as our rule of faith and practice. It answered the divine requirements before the departures from the old paths. Why should it be otherwise now?

In primitive times all were in the one body—the church we read about in the New Testament. Why should it not be the case now? Aliens were admitted into this body by the law of induction given in the commission to his called-and-sent ambassadors. We ask all to meet us on this divine requirement. What can be the objection? We ask all to meet us on the New Testament plan of the work and worship of the church; and in this we agree that in the event it is found that we are teaching and practicing anything as a religious requirement not found in the New Testament, we will at once cease to continue it. We will go still further. In the event it is found that we are failing to teach and to practice anything that is incumbent on us to teach and practice, we will begin at once to do so. The statement that we are in a work of restoration forces us to act thus; and we can freely do it, because the law of the Lord is our only rule of faith and practice, and where it leads we must follow.

It is a matter of fact that the religious world has departed from the Lord's teaching in many respects, and the forsaken paths are covered up with the rubbish of human devices, till it now requires the sword of the Spirit, which is the word of the Lord, to be faithfully and lovingly handled to cut away the obstructions, so that the honest pilgrim along life's way may go on his way toward the haven of eternal rest.

This, then, is a "restorative" period, in which the people biblically known as disciples of the Lord, children of God, saints, brethren, members of the household of faith, the church of God or of Christ, followers of Christ, or Christians, are engaged in the call to come back to "the old paths" and "walk therein," that we may find rest to our souls in the union of hearts in the coöperative work of the Lord. The Lord prayed for the union of all who would believe on him through the words of his inspired men, and he did not pray for the accomplishment of an impossibility. Hence we earnestly press the invitation to "ask for the old paths" and to "walk therein" and "find rest for your souls." Faith in the Lord is the authorized moving principle in this great work, and it comes by or through his revealed testimony. If all were guided by it, the pruning knife would cut off all unauthorized teaching and practices and would find us agreed and workers together in the Lord. We learn that the Lord's disciples were built together (not separately) for a "habitation of God through the Spirit." The pruning knife would cut off denominationalism; it would cut off man-made creeds; it would cut off all human appendages that supplement the Lord's work. All of these things convey the idea that the Lord's work is imperfect and that men can supply the deficiency. In fact, the principle adhered to—to take the Bible, and the Bible alone, as our rule of faith and practice—will accomplish the work of placing us in the old paths that lead to the sweet home of the soul. We would then be "fitly joined together" (Eph. 4: 16); we would then be laborers together with God (1 Cor. 3: 9); we would then compose the great family of God (Eph. 3: 15); we would be walking by the same rule (Gal. 6: 16); we would be speaking the same things and be "perfectly joined together in the same mind and in the same judgment" (1 Cor. 1: 10). How plain and simple are these potent truths! May the good Lord impress them on our minds and hearts to his honor and glory, is my prayer.

The Old Paths.—D. T. Broadus.

This title may not be a fanciful one for many people, for they are seeking new paths. If the old one had been made by men, we could afford to seek new ones. Inasmuch as Jehovah made the *old*, and he could see the end from the beginning and know the needs of men and was willing to make preparation for their best interest, it behooves us to walk in the *old paths*.

In the days of Jeremiah the Lord spoke through him to the Jews who were in idolatry and admonished them to ask for the old paths, etc. (Jer. 6: 16.) To-day many refuse to walk in them when they are admonished. It is because they want something new. They think they must have a new gospel and a church adapted to the times. They forget that the Lord could establish one that would be sufficient for all time.

Those who think they can improve upon the law of induction into the kingdom are not walking in the old paths. If we decide that we can make a better law of worship or plan of mission work, we are seeking the new and rejecting the old.

The Jews had a law to govern them, and they must observe it. We must comply with the one given to us. The true worship of God has been, and is, the old way. The new is idolatry and apostasy.

Any departure from the law of the Lord is wrong. We can test this by comparing the Bible with modern methods. In the days of the apostles they preached Jesus (Acts 8: 35), preached the word of the Lord (Acts 16: 32), preached the gospel (Acts 2: 22-38; 2 Cor. 15: 1-4). Have any departed from this? Some now preach *isms*,

opinions, higher criticism, spiritism, Russellism, etc. Then there is departure.

Has there been a going away in regard to the commands? Men, guided by the Holy Spirit, commanded inquirers to believe in Christ (Acts 8: 36-38; 16: 31), to repent (Acts 3: 19), to be baptized (Acts 2: 38; 22: 16). These things were to obtain remission of sins. Some follow this to-day, but others have fallen short of it. They admonish their hearers to mourn and pray for pardon, etc. In that day many obeyed those commands, and many do to-day; but some fail. They profess to believe, but their faith is too weak to lead them to obey the command of baptism and they substitute something else.

When walking in the old paths, they had elders over a congregation (Acts 20: 17; 1 Tim. 3: 1, 2); they had deacons (1 Tim. 3: 8). Many are satisfied with this now, but there are many departures. Some have a pope, archbishops, priests, "reverends," district superintendents, "D.D.s," etc.

In the apostolic age they appointed men to look after those in need. (Acts 6: 1-8.) If we follow the Lord's way, we will have the same now. They were taught to bear each other's burdens (Gal. 6: 2), to visit the fatherless and widows (James 1: 27). They were to add the Christian graces, etc. (2 Pet. 1: 5-11.) The church, individually and collectively, must do this. We find that some do, but others have new ways to do it, such as Y. M. C. A., Y. W. C. A., Y. P. S. C. E., B. Y. P. S., etc. The Lord's way is too slow.

The Lord has a plan of mission work. The church sent men into the field to do the work. It sent means by messengers. The preacher reported his work to the church that sent him. (Acts 11: 22; 15: 1-4; 14: 26, 27; Rom. 15: 18-31.) In thirty-one years they sent the gospel to all the nations. What changes we find with some! They have mite societies, ladies' aid societies, C. W. B. M.'s, foreign societies, home societies, conferences, presbyteries, district, State, and national conventions, etc. The societies, instead of the church, get the glory.

The Lord gave a law of worship—(1) song (Matt. 26: 30; Eph. 5: 19); (2) prayer (Acts 2: 42; 1 Thess. 5: 17); (3) teaching (John 13: 14; Acts 2: 42); (4) Lord's-day meeting (Acts 20: 7; 1 Cor. 11: 23-26; 16: 1, 2). Read these scriptures and compare them with what we find in many places now—white surplice, candles, crucifixes, drums, horns, violins, pianos, organs, worldly choirs, pomp, and show. Do these resemble the instruction of the apostles?

Christians were instructed how to give—(1) with willing minds (2 Cor. 8: 17); (2) in proportion (2 Cor. 8: 12-15); (3) regularly (1 Cor. 16: 1, 2). This is plain and simple. Some practice it; others say it will not work (of course they do not work it), and think they have an improvement in fairs, festivals, bazaars, cantatas, charity balls, raffles, etc. How do these things compare with the old paths? But, remember, we must walk not in the new, but the old, paths.

It is time to wake up. The judgment is coming. "Who then shall be able to stand?"

Reverence For God's Word.—Batsell Baxter.

The word "Bible" means "the book." Surely there are not many greater blessings that God has given to us than this holy book. How clear our duty as revealed there! How sweet the promises contained there! How precious the truths gleaming from its holy pages! With what reverence we ought to read it! With what gratitude we ought to possess this priceless gift of God!

For ages past men have differed about its truths and debated over its commands, but with reverence; and the "Thus saith the Lord" was the final word to the multitude who listened. The time was when men who claimed to love God yearned to know his will. They looked upon the Bible as an infallible guide. The great task of the gospel preacher was to show that he was preaching what the Bible taught. This done, the victory was won.

But now—alas!—is the Bible the inspired word of the eternal God? Great (?) and learned religious teachers say that it is not. It has been put on the dissecting table and part of the great body of truth cut away. There is hardly a shred left. All the miracles have been accounted for by natural law or ignorant credulity; the great historical accounts have been ridiculed and declared myths; the divinity of Christ has been denied; the promise of immortality has been declared a mere exercise of imagination. All this by men who claim to be friends of God! And the critics are still at their work! But how foolish their reasoning! How inconsistent their declaration of belief in God! How wild and far-fetched their conclusions! How empty and hollow their statement of faith in the religion they are vainly attempting to destroy! Samsonlike, if they could, they would grasp the pillars and pull down the house to destroy humanity, and themselves perish in the ruins.

The very efforts of men to discredit the word of God have shown how grand and majestic are its truths. The Bible has not been hurt. It has answered every critic; it has stood every test; it has braved every storm; it has come through ages of bitter efforts of might and money and ignorance and prejudice and ingenuity and cunning to destroy it; it has survived the dagger thrusts of professed friends.

Though the Bible has not been hurt, we have been hurt. The noise and smoke of battle has swept many men from their moorings. Let us who still have faith unshaken in every statement of Holy Writ be careful that our every statement and our every act be such as to show groping, doubting, blinded, shaken men that the old-time faith is not dead. Let our work and worship be such that men may know that we still believe what we teach—that God's word is the divine revelation of an all-wise and loving Heavenly Father. Let us show to men that this holy book is our absolute authority and tribunal of final appeal in all matters religious.

Walking With God.—Will J. Cullum.

This subject is one of vital interest to man, who is a responsible being. It is one that must be understood and observed, if we would meet God's approval and live with him in the home of eternal joy. How, then, can we walk with God? Not by doing what we think is right, or according to our own judgment or our own ways.

"O Lord, I know that the way of man is not in himself: it is not in man that walketh to direct his steps." (Jer. 10: 23.) "There is a way which seemeth right unto a man, but the end thereof are the ways of death." (Prov. 14: 12.) "For my thoughts are not your thoughts, neither are your ways my ways, saith the Lord. For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts." (Isa. 55: 8, 9.) From these statements we learn that man is wholly dependent upon the direction of some other than himself, if he would walk with God.

To whom shall he look, or upon whom shall he depend? The key to all work and worship of God that is or can be acceptable to him is found in 2 Tim. 3: 16, 17. Noah walked with God by doing just what God commanded him. (Gen. 6: 22.) God told him what to do. He heard; he believed; he obeyed. Hence, he walked by faith. Nothing else would have pleased God. (Heb. 11: 6.) Faith comes only by hearing the word of God. (Rom. 10: 17.) Nothing else is faith, nor can be, seeing there is only one faith. (Eph. 4: 5.)

If all would walk by faith, all would please God, and all would be one, as our Savior prayed. (John 17.)

AT HOME AND ABROAD

J. S. Dunn baptized thirty-three in his meeting at Fargo, Texas.

Thomas E. Milholland closed in Madill, Okla., with thirty baptized.

E. O. Coffman baptized six persons during a ten-days' meeting at Nolensville, Tenn.

J. M. Childress baptized twenty-two in a meeting at Megargle, Texas. Two restorations.

George W. Farmer reports a good start in the meeting at Verona, Tenn. Three additions to September 6.

J. P. Prevatt is in an interesting meeting at Cherry Sink, Fla. Eight baptisms and two restorations to September 5.

Waller A. McMillian has just closed an interesting meeting in New Mexico, with twenty-six baptized and three reclaimed.

Frank Baker is in a meeting at Woodward's Grove, Ky. His meeting at Hickory Grove, near Lecta, Ky., resulted in three baptisms.

J. Clifford Murphy closed a good meeting near McMinnville, Tenn., on September 4. Eleven were baptized and two were restored.

B. L. Douthitt reports four additions in the meeting at Walnut Ridge, Ark. He is now at Hearn's Chapel, near Cedar Grove, Tenn.

Brother Srygley is in a meeting at Science Hill, Tenn. He reports fourteen additions at Boston, Tenn. This number includes twelve baptisms.

Tice Elkins reports the work with the Southside congregation, Fort Worth, Texas, interesting and aggressive, with the entire congregation alive to every good work.

Alonzo Williams closed the meeting at Cliff Creek, near Brownsville, Tenn. Three were baptized and one was restored. He is now in an arbor meeting at Poplar Springs.

A note from W. S. Long indicates that he is in the eighth day of a good meeting at Jacksonville, Pa., with three baptisms to September 5. He will return to Washington, D. C., September 15.

Married, on September 8, at the Maxwell House, in Nashville, Mr. J. K. Adams, of Columbia, Tenn., and Miss Mary Frances Quinn, of Russellville, Ala., A. B. Lipscomb officiating. Congratulations.

C. R. Nichol (Christian) and C. H. Cayce (Primitive Baptist) will begin a four-days' debate in or near Lebanon, Mo., on September 27. Those who will attend from a distance should write Homer L. King, Lebanon, Mo.

The death of J. M. Joiner at Arkdelphia, Ala., on August 27, removes from this earth a faithful preacher of the gospel who labored for fifty years chiefly in the State of Alabama. A more extended notice will appear later.

C. E. Holt is in a meeting with the Stony Point Church, seven miles north of Florence, Ala. This is the oldest congregation in Lauderdale County. The personnel of this congregation is fine. They have a good Sunday school.

The last report from J. D. Tant indicated tht he was at Palestine, Ark., with six confessions. Brother Tant says he "never met a finer set of women than those who meet there every Lord's day for worship and Bible study."

From R. L. Whiteside, Stevenson, Ala., September 8: "There is an unusual amount of prejudice and indifference at this place. Our crowds are not large, but very attentive. One has been baptized to date. I go next to Kettle Mills, in Maury County, Tenn."

From A. R. Hill, Charleston, Miss., September 5: "The work here is progressing nicely. One came from the Baptists at a recent Sunday-morning service. Good crowds attended both services yesterday. I will be here until school opens at David Lipscomb College."

From M. D. Baumer, Winchester, Ky., September 11: "T. Q. Martin closed a ten-days' meeting at Fairfax, with ten baptisms. Those who know the bitter struggle of the last three years will count this a great meeting. Crowded houses every night proved the great interest shown."

From F. O. Howell, Jackson, Tenn.: "My meeting at Trenton closed with thirteen additions to the congregation; at Nance, four miles west of Alamo, with sixty-four additions, after six days' duration. I began at Maury City on September 4, with a good crowd and fair prospects."

Emmett G. Creacy is in a tent meeting at Echo, Ky. J. M. Isenberg is leading in the song service. This is the home of F. H. Woodward, and he is assisting greatly in the meeting. Five were baptized into Christ during the meeting at Lee's Seminary. Three of this number were baptists and one was a Methodist."

From Mrs. L. V. Mitchell, McGregor, Ga., September 5: "J. Bedford Beck, of Savannah, preached at McGregor on Saturday night, yesterday, and last night. Last night one woman from the Baptists took her stand with us. We feel that so much more good may be done if we can continue having preaching at least once monthly. Jasper Copeland, also of Savannah, has been preaching for us."

F. P. Fonner, Buffalo, W. Va., says: "I have carefully examined 'Life and Sermons of Jesse E. Sewell,' by David Lipscomb. It is certainly a treasure. Any young preacher who does not own a copy of it is missing something. This book should be in every home, and it should be read, too. Jesse L. Sewell was a noble character, and I love to think of his many virtues."

T. B. Thompson writes: "I have closed a good meeting (September 6) at Bradford, Tenn., with the Locust Grove Church. We had good audiences during the entire meeting and two baptisms. I have promised the brethren to return for another meeting sometime. This church is having fellowship in several mission meetings this year, and should constitute a worthy example to others along missionary lines."

J. T. Harris and T. A. Nix assisted the brethren at Charlotte, Tenn., in what proved to be a most interesting and successful meeting. Fourteen precious souls were buried with Christ in baptism, one united from the Methodists, and two were restored. Several of those who were baptized had been Methodists for several years, but, learning 'the way of the Lord more perfectly,' they obeyed the gospel. Brother Harris is now at Stayton, Tenn.

From J. M. Dennis, Sulphur Lick, Ky., September 5: "I am here at Philippi, near Sulphur Lick, in a meeting which starts off well. I held two tent meetings in Sumner County, Tenn., in August. Both were well attended, but no additions. I am to begin a meeting at Jones' Chapel, two miles west of Fountain Head, Sumner County, the third Lord's day in this month. The brethren from Portland and neighboring congregations are invited to attend."

The following note, signed by C. A. Sanders, evangelist, is addressed to "all the readers of the Gospel Advocate:" "The few brethren near Fish Springs, Carter County, Tenn., now have a house of worship under construction, and are needing help, and they would appreciate financial aid. Will the readers of the Gospel Advocate set apart the fourth Lord's day in September for a special freewill offering for this cause? Send all communications and offerings to W. F. Campbell, Fish Springs, Tenn."

From J. G. Malphurs, Clarksville, Tenn., September 5: "The mission meeting under the tent at Modoc, near here, is eight days old, with overflowing audiences. Eight have been baptized; others almost persuaded. Great preparations for the three-days' debate at Legate, near here, are being made. The discussion is to be between myself and E. H. Greenwell (Missionary Baptist), and will start on Wednesday morning September 21, at ten o'clock. Those who attend from a distance will be taken care of."

From A. L. Dixon, Dellrose, Tenn., September 7: "I am glad to say that this has been one of the busiest years of my work as song leader. I have taught some of the best schools it has ever been my pleasure to teach and have led the song service in three or four very interesting meetings in which there were a number of additions to the one body. I am now engaged in a very successful meeting at Oneonta, Ala., with C. T. Cannon, of Rocky, Okla., doing the preaching. Fourteen precious souls have been born into the family of God."

J. C. Comer, an engineer for the Louisville and Nashville Railroad, writes: "I feel so good over it I wish to report a case somewhat like that of Philip and the eunuch. I preached to a large congregation at West Montgomery, Ala., on September 4. A splendid young man and his wife came up and made the good confession, demanding baptism at once. He being a railroad man like myself, and my train leaving at 3 P.M., we turned the water in the pool, went home to dinner, and returned at 1:30 P.M. for the baptism. Then we went to our work rejoicing."

The home is woman's contribution to the world.—George Truett.

The "Old Paths" Number is before you. Give it a careful reading.

We suggest that you preserve the special numbers. You can use them again and again.

Have you sent in that list of trial subscribers? Fifty cents for the remainder of the year.

A. S. Derryberry will preach at Reid Avenue Church, in Nashville, next Sunday, at both services.

Help clothe and feed the orphans by making a liberal contribution on the first Lord's day in October.

C. F. Cannon is now in a meeting at Bankston, Ala. He reports a good meeting at Oneonta, Ala., in which A. L. Dixon led the singing.

David Thompson reports twelve baptisms and five restorations in a meeting at Azotas, in Stewart County, Tenn. He is now at Green Forest, near Poplar Bluff, Mo.

Our readers should bear in mind that the churches are earnestly requested to make a special offering for the Tennessee Orphan Home on the first Lord's day in October.

Flavil Hall, of Trion, Ga., was among our visitors last week. He had closed a meeting for the Petway congregation, near Ashland City, Tenn. Nine were baptized and two responded to the invitation extended to erring Christians.

T. E. Tatum is engaged in a mission meeting at Malvern, the county seat of Hot Springs County, Ark., a town of five thousand population. There are six members at this place. Brother Tatum would appreciate the fellowship of the brethren at other points.

H. M. Phillips, of Tuscumbia, Ala., closed a fine meeting at Silver Springs, Tenn. There were nineteen baptisms, one restoration, and one received from the Presbyterians who stated he had been baptized for remission of sins. Brother Phillips is now in a meeting near McEwen, Tenn.

F. L. Paisley writes from Memphis, Tenn.: "J. L. Holland is being put in condition for an operation. He asks that congregations expecting him for meetings soon cancel present engagements and arrange as best they can. Congregations for which he has so effectively labored should stand by him in these trying days."

From W. M. Oakley, Owens Cross Roads, Ala., September 9: "I am here preaching day and night to large and appreciative audiences under a large tent. I began last Lord's day. There have been eleven baptized since I arrived. I will continue over into next week; then I go to Pond Creek, in Cheatham County, Tenn."

From James E. Laird, Enville, Tenn., September 6: "I closed at Mount Zion, Ark., on September 6, with eight additions. I began at this place last night. Prospects are good here for a good meeting. Enville is about sixteen miles from Henderson. I hope to be present at the opening session of the Freed-Hardeman College."

W. J. Johnson writes from Amite, La., September 8: "Rejoice with us! Many have become obedient to the faith in this portion of the South. Maston Sitman, of New Orleans, is rendering valuable aid by his personal work. He is fine, and is loved much by the brethren where he goes. Pray for our success in the work of our Lord."

J. M. Buckley writes: "The meeting at Palmersville, Tenn., began on August 28 and continued until the first Lord's-day night in September. Lewis T. Farrar, of Florence, Ala., did the preaching. Unusually large crowds and intense interest was manifested throughout, resulting in four additions to the one body—two by baptism and two from another congregation."

From Leland H. Knight: "Since leaving Tennessee late in August I have been engaged in the Master's vineyard in the State of Arkansas. On the last Sunday in August I was at Booneville, which has been my home town for many years, and preached there Saturday night, Sunday, and Sunday night. On Wednesday night we resumed the Bible-study work, and a very instructive service was enjoyed by all. On the first Lord's day in September I visited the Park Hill church of Christ, Fort Smith, and preached for them at the morning service. It was a great pleasure to me to meet my brethren once more. They have employed me for as much of my time as will be consistent with my college work.

Appreciations.

"The Gospel Advocate is just fine. The 'Texas-Oklahoma Department' is a good move." (L. B. Jones, Athens, Ala.)

"Your 'Greater Vision' Number is readable, full of thought, and worthy of thorough assimilation." (T. M. Karnes, Trenton, Tenn.)

"I have read only a few articles in the 'Greater Vision' Number, but that is sufficient to say I am delighted with it." (Charles E. Metcalfe, Lubbock, Texas.)

"I have just finished reading the 'Greater Vision' Number of the Gospel Advocate. It is worth the whole price of a year's subscription." (Frank Baker.)

"I think you have the strongest paper among us, and I pray that you will be able to check much of the sinfulness practiced in the church." (Alfred Ellmore, Gunter, Texas.)

"I am very much pleased with the position I found through your paper. I was elected principal of the Water Valley School, in Maury County, Tenn." (C. H. Harper, Columbia, Tenn.)

"The 'Greater Vision' Number of the Gospel Advocate was excellent. The articles were all so good that I can hardly commend one above the others. Let us pray that the brotherhood may have a greater vision of the work that is before us to do." (Allen Phy, Algood, Tenn.)

"I have read the paper twenty-one years, and do not want to be without it. One copy is worth the price paid for a whole year. I have two girls twelve years of age who obeyed the gospel this summer, and I want to keep good literature before them. I think the Gospel Advocate is the best paper I know that teaches the word of God 'as it is written.'" (Mrs. J. E. Brady, Cottage Grove, Tenn.)

"I am much pleased that the Gospel Advocate has opened up to us the 'Texas-Oklahoma Department.' I am also pleased to have C. R. Nichol as the editor over this department. I believe his experience as a gospel preacher and his extended acquaintance over the two States qualify him in a special way for this work. I am your helper in every way I can to make this both interesting and instructive." (A. O. Colley, Dallas, Texas.)

"I wish to say that the 'Greater Vision' Number of the Gospel Advocate is very fine. We all stand so much in need of 'a greater vision' along all lines of work and worship in the church of the living God. May the day soon come when our vision will be so great in the service of our Heavenly Father and the Christ our Savior that all the 'waste places' will have the gospel preached unto them, and that those who obey the gospel will live, labor, and love just exactly as the Truth of God teaches." (S. E. Templeton, Altus, Okla.)

To Brother F. W. Smith: "How I wish that I could reach out and give you a hearty handshake and a 'God bless you' for your article in this week's issue of the Gospel Advocate and your recent article in regard to debating. My heart grows sick at all this sweet-spiritedness that is filling the papers and the pulpits. While in Nashville at school, I so well recall your meeting at South College Street; and how I wish for such men to-day to stand boldly and declare the word of truth and expose the doctrines of men! The devil is delighted when he can get those who claim to be Christians to refrain from investigation with error. He well remembers his sore defeat when he tried to debate with the Son of God in the wilderness, and since then has never believed in debating. Is it any wonder, then, that the teachers of false doctrine tell us that they do not believe in debating?" (John Hayes, Bradentown, Fla.)

"I have enjoyed beyond measure everything in the 'Greater Vision' Number of the Gospel Advocate. It is tip-top from cover to cover. Just how you are to make the next number any better, I am not Yankee enough to guess. The subject you have selected is a good one. We should not only preach and write and pray earnestly for peace and unity to prevail in all the congregations of the saints, but we should be more than anxious to sacrifice our opinions and everything else, except the word of the Lord, to bring these blessings to the church. This, however, does not signify that I am in sympathy with those brethren who have never learned the difference between a wrangle and a brotherly discussion of some religious topic. An earnest, prayerful investigation of the word of the Lord, with an unfaltering determination 'to speak where the Lord speaks and to be silent where the Lord is silent,' is a sure remedy for much of the strife and division that now disturb the great family of our Father." (J. O. Blaine, Portland, Tenn.)

Preachers, Elders, and Their Work.

BY F. C. SOWELL.

One of the first and important things in a preacher's work is his qualification to be able to accomplish great and lasting good in the vineyard of the Lord.

The Lord qualified the first preachers by giving them the Holy Spirit to guide them into all truth. "Behold, I send you forth as sheep in the midst of wolves: be ye therefore wise as serpents, and harmless as doves. But beware of men: for they will deliver you up to the councils, and they will scourge you in their synagogues; and ye shall be brought before governors and kings for my sake, for a testimony against them and the Gentiles. But when they deliver you up, take no thought how or what ye shall speak: for it shall be given you in that same hour what ye shall speak. For it is not ye that speak, but the Spirit of your Father which speaketh in you." (Matt. 10: 16-20.)

Having the Holy Spirit to guide them in proclaiming the glorious gospel of the Son of God, many souls were brought into the fold and made happy. The prime motive that led these preachers to carry the message to a lost world was to obey God and to win souls to "the Lamb of God that taketh away the sins of the world." They did not make merchandise of the gospel of Christ. Their love and confidence in Jehovah was too great for that. They believed that when they did the Master's will he would make provisions for them. The Lord will now take care of the preacher who will have the same faith, confidence, and labor of love those preachers had then. A preacher may be a winner of souls to Christ and bear in his heart preacher envy and jealousy and be lost himself. Paul said: "But I keep under my body, and bring it into subjection: lest that by any means, when I have preached to others, I myself should be a castaway." (1 Cor. 9: 27.)

It is improper for a preacher to work hard to make many converts to have a "name" among men. When the preacher has such a motive, he needs a "thorn in the flesh." "For though I would desire to glory, I shall not be a fool: for I will say the truth: but now I forbear, lest any man should think of me above that which he seeth me to be, or that he heareth of me. And lest I should be exalted above measure through the abundance of the revelation, there was given to me a thorn in the flesh, the messenger of Satan to buffet me, lest I should be exalted above measure." (2 Cor. 12: 6, 7.)

No man has a greater calling than the man who carries the glad tidings to save the souls of poor sinners. After converting sinners to Christ, the preacher should go over the field occasionally and "see how they do."

In order for a preacher to become qualified for his work, he should take the advice Paul gave to Timothy: "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." (2 Tim. 2: 15.)

Every preacher should feel the deepest sense of duty to preach the gospel of Christ. This was the spirit of the great apostle Paul. "For though I preach the gospel, I have nothing to glory of: for necessity is laid upon me; yea, woe is upon me, if I preach not the gospel! For if I do this thing willingly, I have a reward: but if against my will, a dispensation of the gospel is committed unto me." (1 Cor. 9: 16, 17.) Self must get out of the way and get behind the cross of the crucified Lord. "That no flesh should glory in his presence." "That, according as it is written, He that glorieth, let him glory in the Lord."

Preachers may do the planting; but we need elders to water the church, and God will give the increase. Paul said: "I have planted, Apollos watered; but God gave the increase." (1 Cor. 3: 6.)

The elder must be qualified for his work, as well as the preacher. The qualifications for elders are plainly given in 1 Tim. 3: 1-7; Tit. 1: 6-10. The man who desires these qualifications can have them all; and the Lord means that he should have them, or he would not have given them. And when he desires them, he will qualify himself; and it requires close application and study to be able to feed the flock.

A failure upon the part of the elders is one reason many do not attend the services on the Lord's day—they are not fed. "The elders which are among you I exhort, who am also an elder, and a witness of the sufferings of Christ, and also a partaker of the glory that shall be revealed: Feed the flock of God which is among you, taking the oversight thereof, not by constraint, but willingly; not for filthy lucre, but of a ready mind; neither as being lords over God's heritage, but being ensamples to the flock. And when the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away." (1 Pet. 5: 1-4.) I have fears sometimes when a church employs a preacher to do all the feeding and looking over the flock, the elders will be robbed of their work. We should be careful and not disarrange God's order of doing things. His ways cannot be improved upon.

Paul remained at Ephesus three years, planting the church and developing elders, and at his departure he exhorted them as follows: "Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood." (Acts 20: 28.) When the elder prepares himself and feeds the flock on the good food that will be for the health and prosperity of the church, then there will be a great feast for the members, and they will be glad to go up to the house of God.

In "overseeing" the church, the elders should see to it that every member of the body has something to do; for the Lord never invited an idler into his church. The kingdom is like a man who went out to hire laborers into his vineyard. Indifference, carelessness, and idleness are not recognized as service to God. Every Christian is to be "not slothful in business; fervent in spirit; serving the Lord." (Rom. 12: 11.) "Whatsoever thy hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom, in the grave, whither thou goest." (Eccles. 9: 10.)

Among the Tombs of the Great.

BY H. LEO BOLES.

I believe that it was Dr. Henry Hunter who said: "Every man who sits down to write, whether of ages past or of the present, of characters near or remote, has a bias upon his mind, and this he naturally endeavors to communicate to his readers." I frankly confess that there is a strong bias upon my mind as I write these lines. However, I trust that it is a pardonable bias.

Recently, while in Louisville, Ky., in a meeting, I found time to make a trip to Lexington, Ky. Brother M. C. Kurfees accompanied me, and through his kindness and familiarity with the scenes of this proud and classic little city my trip was made the more pleasurable and profitable.

The chief purpose of the visit to Lexington was to see the tomb of my grandfather, "Raccoon" John Smith. From my earliest recollection I had heard of his wit and ready repartee, his faith and labor of love in preaching the gospel. This noble man of God was early impressed upon my mind as the highest ideal of true manhood. His name in my father's family was revered; one of my brothers bears his name as a testimony of this reverence and admiration. I cannot say just how much the influence of this great man as a preacher of the primitive gospel has had to do with my humble efforts in publicly proclaiming the gospel as God's power to save, but I am sure that it has had much to do with it. In addition to the weight of responsibility which I have felt that I owed

to God, expressed by Paul when he said, "Woe is unto me, if I preach not the gospel," I have also felt some obligation in keeping up the family reputation of preaching. My father, who is very feeble now, has been a preacher of the gospel for nearly fifty years. His labors have been largely among the poor, laboring class of people. I had an uncle who was a Presbyterian preacher, and a cousin is now preaching for the Presbyterians.

The reader must know that a multitude of thoughts, influenced by deep emotions, surged through my mind as I stood, for the first time, at the tomb of John Smith with bared head and reverential heart. As I stood there, I called up in one long review the whole history of the man. I have been very familiar with it from a boy, as it is so interestingly presented in the "Life of Elder John Smith," by John A. Williams, and other family traditions not recorded in that book. There occurred to my mind his own statement, made within a few hours of his death, when he said: "What a great failure, after all, would my long and checkered life have been but for this glorious hope of a hereafter!" Truly, what would any life be worth if not lived in view of eternity? I thought of J. W. McGarvey, Robert Graham, and others who stood on that spot and spoke words of eulogy of the dead and words of encouragement of the living.

A simple shaft of marble about twelve feet high, including the base, marks the resting place of his ashes. I read the impressive epitaph which was inscribed on the shaft. It is as follows: "In memory of John Smith, an elder of the church of Christ. Born, October 15, 1784; died, February 28, 1868. True, genial, and pious, the good loved and all respected him. Strong through affliction and wise by the study of the word, he gave up the creed of his fathers for the sake of that word. By its power he turned many from error, in its light he walked, and in its consolation he triumphantly died." On the same shaft are inscribed the following words in memory of his wife: "In all his sacrifices and service his companion shared. She gave her life to God, and her death was precious in his sight. Nancy Smith was born, November 15, 1792; died, November 4, 1861."

Among the other tombs visited in the Lexington cemetery were those of Robert Milligan, Robert Graham, J. W. McGarvey, I. B. Grubbs, Charles Louis Loos. These were all men of God, with great learning and piety. They were towers of strength for the church, and have made their impress on the hearts of thousands. I doubt if any cemetery can claim the honor of having so great a number of great men for the church as Lexington. Of course, I mean men who were truly great, as God counts greatness. They were great in faith, great in intellectual power, great in labors for God, and triumphant in death.

On this trip I also visited Transylvania University, and had the pleasure of visiting many historic scenes connected with the university. As I stood in the Chapel Hall, I thought of the great men who had championed the claim of the Bible as God's revealed will to man. I stood there and sighed because the present faculty and president were repudiating much of the Bible under the delusive teaching of "the modern viewpoint," or infidelity.

Another interesting point visited while in Lexington was the site of the Reformed Church, where the famous Campbell and Rice debate was held. Possibly no debate has been so consequential as this one. On the morning of November 15, 1843, there assembled "an audience of some two thousand persons" to hear this debate. Henry Clay was chosen as president of the board of moderators. My grandfather, John Smith, with others, were selected by A. Campbell to be present on the part of the Reformation.

What we need is less government in business and more business in government.—Warren G. Harding.

GOSPEL ADVOCATE--FIFTY CENTS

We call attention to the very best offer we have been able to make for several years. We will send the GOSPEL ADVOCATE to new subscribers for the remainder of the year 1921 for the small sum of fifty cents.

This does not pay for the actual cost of production, but we are glad to make the offer that the usefulness of the paper may be extended.

This is a most unusual trial offer, and our readers should take advantage of it to introduce the paper into the homes of their friends. We are depending upon them to help us increase the circulation by several thousand. By all pulling together, we can accomplish much good in the Master's name.

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EDITORIAL

Some of God's Oldest Institutions.

BY J. C. M'Q.

It is not my purpose in writing this article to deal with the fundamentals of salvation, such as faith, repentance, and baptism, but to call attention to some of God's oldest institutions pertaining to the practical walks of life, and which are a part and parcel of our lives.

When God had created man, he saw it was not good for him to be alone, so created woman for a helpmeet for him, and ordained marriage and the home for the elevation of society and the happiness of its members. "And the man [Adam] said, This is now bone of my bones, and flesh of my flesh: she shall be called Woman, because she was taken out of Man. Therefore shall a man leave his father and his mother, and shall cleave unto his wife: and they shall be one flesh." (Gen. 2: 23, 24.) Christ said: "Have ye not read, that he who made them from the beginning made them male and female, and said, For this cause shall a man leave his father and mother, and shall cleave to his wife; and the two shall become one flesh? So that they are no more two, but one flesh. What therefore God hath joined together, let not man put asunder." (Matt. 19: 4-6.) God made one woman for one man and ordained that he should cleave to her. Anything which tends to destroy the marriage relation and break up the home is vicious and should not be tolerated. The most effective way to destroy the church, society, and the State is to pull down the home. As the church is the salt of the earth, so the family is the salt of the church. If we would return to the good old days, we must build anew our homes. Fathers, mothers, and children must live at home. Children should gather around the family hearthstone and spend an enjoyable evening with parents and spend some time in reading the Bible and good books. When the home is gone, our civilization is gone. There is no better way to propagate Bolshevism than to neglect and ignore the home, God's oldest institution.

How different now from the long ago! Children live in picture shows and in automobiles, and fathers and mothers attend some club in the evenings; so that children are not very well acquainted with their parents. A father once said to me that he had to take a trip with his daughter in order to know her and her real worth. I would encourage our people to live more at home. Do not destroy the sanctity of the marriage relation and the purity of the home. I am pleading for our homes because their destruction means the failure of our people and of our nation. The neglect of our homes is neither conducive of good morals nor of happiness.

Our people should read the Scriptures more. A man must know the truth before he can love and obey it. It would be well for every one to carry a small Testament in his pocket. The Bereans were commended because they read the Scriptures daily. "These were more noble than those in Thessalonica, in that they received the word with all readiness of mind, examining the scriptures daily, whether these things were so." (Acts 17: 11.) We need an era of Bible reading. Many people are ignorant of the contents of the Bible. Moses commanded the Jews to keep the statutes and precepts of the Lord in their hearts: "And thou shalt love Jehovah thy God with all thy heart, and with all thy soul, and with all thy might. And these words, which I command thee this day, shall be upon thy heart; and thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thy house, and when thou walkest by the way, and when thou liest down, and when thou risest up. And thou shalt bind them for a sign upon thy hand, and they shall be for frontlets between thine eyes. And thou shalt write them upon the doorposts of thy house, and upon thy gates." (Deut. 6: 5-9.) We cannot bring up our children "in the nurture and admonition of the Lord" without teaching them the Bible. We owe it to them to teach them the truth. They may not wish to read the Bible, but we are under obligations to see that they do. In most modern families there is so much irreverence and restlessness that the whole family scarcely comes to the table together so that the father can offer thanks for the meal with all present. It is dangerous for children to be disrespectful to God. "Children, obey your parents in the Lord: for this is right. Honor thy father and mother (which is the first commandment with promise), that it may be well with thee, and thou mayest live long on the earth." (Eph. 6: 1-3.) A great shortcoming is that children lead their parents instead of their parents leading them. Recently I heard a mother tell her child to go back into the house. The child did not. The mother then told it she would wait only five minutes. She waited nearly thirty minutes, and then let him go to town with her. She taught her child to place a low estimate on her word. It is right for parents to command their children after them, as did Abraham.

Christians should pray more. We are admonished: "Pray without ceasing." (1 Thess. 5: 17.) Family altars should be erected in the homes. If we have no family altar, it is good evidence that we are not in close touch with God. We need the consecration that comes from praying. If we would be saved in heaven, we must live in close communion with God. Preachers should go back to the "old paths" and "preach the word." They should boldly and fearlessly declare "all the counsel of God."

How to Remain in the "Old Paths."

BY M. C. K.

The tendency to depart from the Lord's ways has marked the history of man's conduct from the very earliest period of which we have any record of God's dealings with man. Even in the days of the ancient prophets this tendency was pronounced and prominent, as may be seen from this note of information from the prophet Jeremiah: "Thus saith Jehovah, Stand ye in the ways and see, and ask for the old paths, where is the good way; and walk therein, and ye shall find rest for your souls: but they said, We will not walk therein." (Jer. 6: 16.)

That was Jehovah's solemn call upon man in that ancient period to return to "the old paths," and I quote it here at the very beginning of this article because it contains the great principle to which I now call attention and to which I wish to give special emphasis in this "Old Paths" Number of the Gospel Advocate. There need be no dispute as to what "the old paths" are and where they may be found. Among the multifarious and conflicting ways that lead in different directions in this world, they are the paths blazed out by Jehovah himself in the words of his own inspired servants. In the ancient period these paths were indicated by the words of inspired prophets such as Jeremiah and others who were true to the word of the Lord. In the modern period they are indicated by the word of the Son of God, through whom God now speaks, or the combined words of prophets and apostles whom he called and inspired to speak for him.

Moreover, not only has Jehovah made it plain where and what "the old paths" are, but he has made it equally plain how it is that men depart from them. On this very point, speaking of the reckless and wayward course of his own people, he said: "They have been made to stumble in their ways, in the ancient paths, to walk in by paths." (Jer. 18: 15.) There we have it in a nutshell. They left the paths of Jehovah and walked in "by paths." That is, they listened to the deceitful voice of men and followed their words instead of maintaining fidelity to the word of Jehovah exclusively. This has been the danger line in all the ages, and it is the danger line to-day. Men grow weary and discontented with the simple way of the Lord; and, like "all the Athenians and the strangers sojourning" in Athens (Acts 17: 21), they are ever looking out for "some new thing." In modern times they do this under the guise of "keeping abreast of the times." They often overlook the fact that the only right way to keep abreast of the times is to hold up the way of Jehovah, whenever and wherever we have an opportunity, as the only way in which men should walk.

There have been different efforts at religious reformation put forth at different times since the first great apostasy from the simple pathway of apostolic teaching and practice. According to the history of all such efforts, they proceed on right lines for a while until reactionary influences start them, if not in the opposite direction, at least in some direction away from the simple principle on which they inaugurated their reformatory efforts. Nearly all the religious denominations in existence to-day started in some such reformatory effort. That grand and glorious effort along this line a little more than one hundred years ago is no exception to the rule. How inspiring is the chapter that tells of the efforts of Thomas and Alexander Campbell and the great multitude of noble men and women of all denominations who rallied with them to the clarion call for a return to the primitive order of things—a return to "the old paths;" and yet how sad and disheartening is that other chapter that tells of the radical and swift departure of their successors from the position originally assumed! Long before the movement was a century old it resulted in adding another denomination to the long list instead of remaining true to the principles which would have destroyed all denominations and all denominationalism itself. Their departure from the independence of the local church, so clearly taught in the New Testament, but ignored by the very principle of denominational organization, and their departure from the simple worship of the New Testament churches to the pompous worship more or less recognized in all denominations, constitute two of the most radical apostasies recorded in ecclesiastical history, and the end is not yet!

But how must churches proceed so as to be certain to remain in "the old paths?" An inspired apostle answers the question definitely and tells exactly how they must proceed: "If any man speaketh, speaking as it were oracles of God." (1 Pet. 4: 11.) The reformers of a hundred years ago chose to express the same thought in these words: "Where the Scriptures speak, we speak; and where the Scriptures are silent, we are silent." In substance, these two statements mean the same thing. Any man who "speaks oracles of God" whenever he speaks, nothing more and nothing less, will always "speak where the Scriptures speak, and be silent where the Scriptures are silent;" and churches which remain true to this principle will always remain in "the old paths." But great numbers of the successors of the reformers of a hundred years ago ridicule this idea now and readily conform to the very denominational practices which their illustrious predecessors so strongly condemned. Well may we exclaim in the words of David's immortal dirge over Saul and Jonathan: "How are the mighty fallen!"

Finally, while the present times, considering the condition of the people in general, may not be as ripe for it, yet there is as great a demand for this trumpet call to return to "the old paths" to-day as there was when Thomas Campbell made his immortal "Declaration and Address." Why not sound it anew all along the line? Let the preachers everywhere wake up to the solemn demands of the hour. Let them preach "Christ, and him crucified" for a lost world, with the same vigor and freshness with which the newly converted Saul of Tarsus proclaimed it in the city of Damascus and throughout the remainder of his life. And let them call upon the religious people of every name and creed to return to "the old paths," and thus let the tide of reformation and restoration set in again.

Simply Take God at His Word.

BY T. B. LARIMORE.

With the request to contribute to the "Old Paths" Number of the Gospel Advocate comes the request to go back to "ye olden times" and make the contribution concise and brief.

This reminds me of the thesis of a wise young medical student. One of the professors had assigned to the class of which he was a member "Microbes" as the subject of a thesis from each member of the class, offering a prize for the best paper on the subject, and advising his students to go back as far as possible in their research and be as brief as possible. This wise young student was the last to read his thesis in the presence of the class; and the class—probably the professor also—having listened to various and varied thoughts on the subject assigned, looked with anxious interest at the big roll of paper in his hand as he rose to read the result of his research relative to "Microbes." He slowly unrolled the paper, looked at it thoughtfully, and then read: "Adam had 'em." That was all. Just simply "Adam had 'em." It is needless to say he won the prize, for Adam had 'em.

Though requested to go back as far as possible and be as brief as possible, I cannot go back that far or be that brief. I can do as the countryman and his oxen did, however. This countryman, driving his yoke of oxen, saw, when he reached the city limit, the following notice conspicuously displayed: "Speed Limit Twelve Miles an Hour." He read

it very carefully and thoughtfully, and then said to his patient oxen: "Well, boys, I don't believe we can make it, but we'll do the best we can." Then he popped his whip, and they went through the town in a trot.

So I may not go back as far as some, and may not be as brief as others, but I'll do the best I can.

Some of the old paths are somewhat dim, a natural result of disuse, and some of the new paths are unquestionably questionable; but, as more than half a century has come and gone, I have persistently and hopefully exhorted saints and sinners to just simply take God at his word—that is, believe what he says, do what he commands, become and be what he requires, live as he directs, and trust him for what he promises.

That advice embraces, commends, and recommends all the scripturally authorized old paths, if I understand the subject, while condemning and excluding all the questionable paths, both new and old.

Long ago I formed the habit of sometimes talking to my audiences somewhat after the following fashion: "If you cannot conscientiously and consistently coöperate with me in my work and sincerely wish me to succeed, it must be because of one of two things—you think I either teach something I should not teach or do not teach something I should teach. If the former, tell me what it is, and I will either cease to teach it or make it perfectly plain to you that it is my duty to teach it. If the latter, tell me what it is and prove to me by the Bible that Divinity even permits me to teach it, and I'll teach it all the remnant of my days."

David says: "Thy word is a lamp unto my feet, and a light unto my path." (Ps. 119: 105.) And John says: "But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin." (1 John 1: 7.)

Let us, therefore, walk according to his word. Then, cleansed from all sin, we shall ever be walking in the old paths.

Publisher's Items.

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TEXAS-OKLAHOMA DEPARTMENT

BY C. R. NICHOL.

All articles, reports, orders for Gospel Advocate, and books, from Texas and Oklahoma, should be sent to C. R. Nichol, Clifton, Texas.

The Dedication of Children.

"A very unusual ceremony at a gathering of Disciples was that of the dedication of three children at one of the sessions of the Great Falls Convention. . . . The adherents of the Restoration Movement understand the place of baptism in Christian teaching, and always refuse to baptize infants. To their minds, such a ceremony of dedication has nothing to do with baptism. It is done, not as an ordinance of the church, nor as a requirement of the Scriptures, but as a simple act of consecration. . . . The child Jesus was presented to the Lord in the temple at Jerusalem. (Luke 2: 22.) But with us to-day the dedication of children is altogether a matter of expediency, just as the dedication of a church building. . . . A people who from the beginning have dedicated church buildings, which is not a scriptural requirement, can scarcely do less for the little children who are intrusted to their care and training for the kingdom of God." (Christian Worker, Beseman, Mont.)

The Christian Worker is an exponent of that religious body of people who call themselves "Disciples of Christ," or the "Christian Church," and pride themselves as having within the pale of their membership men who are "higher critics." Among the things which make them distasteful to people who believe the Bible is, their "higher criticism" is of the destructive nature.

To those who have been keeping in touch with their departures from the teaching of the Bible there will be no surprise evinced by the fact that they now "dedicate children"—infants. For some time they have advocated and received into their fellowship people who have not been baptized; and if, indeed, they "understand the place of baptism in Christian teaching," they evidently do not understand what it takes to constitute baptism, for into their fellowship they receive those who have had only a small portion of water sprinkled on them.

It is a matter of regret that the editor of the Christian Worker did not give the method of procedure, in whose name, by what authority, and what the relationship of the children "dedicated" to the church, or to Jehovah, after the "dedication."

The most admirable thing in the article is the frankness of the Christian Worker in admitting that the "dedication of" infants is not required by the Scriptures; that there is neither command nor precedent for such ceremony; but—but—well, why not practice it if it pleases them? What care they for scriptural authority or apostolic example?

The very organization assembled at which the "dedication" was had is unscriptural. A convention of any name or character, any organization larger than a local congregation of Christians, which proposes to do or direct the work of the church, is unwarranted—is unscriptural.

Commenting on "dedicating" infants, the Christian Standard says:

The church-dedication argument falls of its own weight. True, we dedicate church buildings, and true it is that this practice is not a scriptural requirement. However, the practice of dedicating church buildings is not a disturbing factor among us—it is not an issue that divided; it, at least, does no harm. . . .

The Christian Worker editor admits that infant dedication is not a scriptural requirement; he knows that it is an issue which, if encouraged, will further divide brotherhood sentiment and thus do incalculable harm; yet he hopes to see the practice spread throughout Montana. Like "open membership," infant dedication is something in which but few will become interested to the extent of practicing it; nevertheless, a few of the "adequate leaders" are deter-

mined to make it a divisive issue among us. And, surprising as it is, the "adequate leaders" are crying aloud the falsehood: "The conservative brethren are splitting the brotherhood."

In what is called the great "progressive" movement of the Disciples of Christ, the Christian Standard is pleased to speak of those who are allied with it as "conservative." They are opposed to the destructive "higher criticism," "open membership," "delegate convention," and a number of other of what they think to be radical departures from the Bible.

A few years ago—yea, even now, when those in line with the Standard find it impossible, they insist that an organ be placed in the churches where they are not now used. True, such causes division; true, also, to do such is not a "scriptural requirement;" but—but—well, it makes a wonderful difference, of course. The Standard is in favor of the organ and the societies, but neither of them is a scriptural requirement; and the Standard is opposed to "infant dedication," which rests on the same ground as the instrumental music in the church.

The Standard opposes the "infant dedication" and "open membership" on the ground that such things are not scriptural requirements and divide churches, and then laments the fact that those who practice such things accuse them of dividing churches by their opposition to the unscriptural practices.

Too, when brethren this day oppose the introduction into the church of instrumental music, human societies, things not required by the Scriptures, things the Standard contends for, we are accused of "splitting the brotherhood."

Would it not be refreshing to see an article from the Standard in which there is an effort to apply the same logic to the instrumental-music question that it does to the "infant-dedication" question?

"Happy is he that condemneth not himself in that which he alloweth." (Rom. 14: 22.)

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The Holy Spirit and the Blood of Christ.

BY JOHN M. RICE.

The Holy Spirit is a teacher and a leader, but he is not the Savior. No one can be saved unless he is taught and led in every step he takes by the Holy Spirit. It is the Holy Spirit that teaches and leads us to Jesus, the Savior of the world. The Holy Spirit teaches and leads us through the word of God.

God spoke to the fathers by the prophets (Neh. 9: 30); to the people of Nineveh, through Jonah (Jonah 3); to the Jews, through John the Baptist (Matt. 3; Mark 1); to the three thousand on Pentecost, through Peter (Acts 2); to the people of Samaria and to the treasurer from Ethiopia, through Philip (Acts 8); to Cornelius, through Peter Acts 10, 11); to Lydia, the jailer, the people of Corinth, and the Ephesians, through Paul (Acts 16-19). These people were taught and led by the Spirit through the word of God. (See 1 Cor. 1: 21; 15: 1-14; Rom. 1: 16; Eph. 1: 13; 3: 6.)

Though they were led by the Spirit, where did they reach the remission of sins? They reached remission of sins in the blood of Christ. (Matt. 26: 28.) "Without shedding of blood is no remission." (Heb. 9: 22.) We must wash our robes and make them white in the blood of the Lamb. (Rev. 7: 13, 14.) We are cleansed from all sin by the blood of Jesus. (Rev. 1: 7; 1 John 1: 7.)

People who pray for the baptism in the Holy Spirit to come and burn up the sin, or cleanse them from sin, are either ignorant of what the Bible teaches or do not believe what the Bible says.

How does the Holy Spirit teach or lead us into the blood of Christ? The answer to this question is found in the teaching of the New Testament. Therein it is taught: "If any man be in Christ Jesus, he is a new creature" (2 Cor. 5: 17); that we are led into Christ by the gospel (Eph. 3: 6); that redemption is in Christ (Eph. 1: 7).

Those who come to God must believe. (Heb. 11: 6.) It is not only true that, to come, you must be a believer, but it is also true that those in Christ were baptized into him. (Gal. 3: 27; Rom. 6: 3.)

The blood of Christ cleanses from sin (1 John 1: 7); this blood was shed in the death of Jesus (John 19: 33, 34); and we are baptized into his death (Rom. 6: 3), where we come in contact with the blood which cleanses. In doing what the Spirit says we are led by the Spirit into the remission of sins.

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The Orphan's Home at Canadian, Texas.

We desire to make a few definite and positive statements concerning the Orphans' Home located in Canadian, Texas:

1. This Home was started because the conditions in this and adjoining States required it. It is not now, nor has it ever been, a rival of any other Home.

2. The unparalleled success of this Home from its very start is proof sufficient that it was and is one of the needs of the church.

3. There are now nineteen children in the Home, and there are fifteen other children asking admission. We have laid the foundation for a Home that will care for at least one thousand children.

4. This great success can be attained only by the full and hearty coöperation of the faithful people of God throughout this region of country. To that end we most earnestly ask the continuous and generous support of the faithful disciples everywhere.

5. This Home is now and shall always be under the control of the church of Christ in Canadian. We assure our brethren that we are behind this Home with all our hearts and souls and mind and strength. As we love God, we love this work.

We stand behind Brother Swinney in every act and word of his in connection with this Home and give him our unqualified indorsement.

A. O. BUCKNER,
SIDNEY LUTHER,
J. W. A. JACKSON,
Elders First Church of Christ.

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What Jacob Saw in His Vision.

BY J. B. NELSON.

In the twenty-eighth chapter of Genesis we have an account of what Jacob saw in the vision that he had while on his way to Padan-aram to get his wife. While on his way for his wife, night came upon him, and he pillowed his head upon some stones to go to sleep. He was soon in dreamland. In his dream he saw a ladder that reached from earth to heaven, and angels of God ascending and descending upon it. The Lord God stood at the top of the ladder, and Jacob heard him say: "The land whereon thou liest, to thee will I give it, and to thy seed: . . . and in thee and in thy seed shall all the families of the earth be blessed." When Jacob awoke out of sleep, he was afraid, and said: "How dreadful is this place! this is none other but the house of God, and this is the gate of heaven."

In this dream or vision Jacob saw the house of God (the church of God), and all the families of the earth being blessed in it, and that it was the gate that opens into heaven. Paul tells us that the house of God is the church of God. (1 Tim. 3: 15.) In other words, Jacob was shown the church of God, and the church is the gate that opens up into heaven. We can now appreciate the statement of the prophet Isaiah when, speaking of the kingdom that was to be established in Jerusalem in the last days, he refers to it as "the house of the God of Jacob." (Isa. 2: 3.) Jacob's God had shown him this house, and that is why Isaiah

calls it "the house of the God of Jacob." Abraham looked for this city which hath foundations, but died before it was built.

No wonder that Peter said that an abundant entrance would be from the church to the everlasting kingdom. Peter wrote to the church, the house of God. (1 Pet. 4: 17.) The man that is not a member of the church of Christ has no open gate to heaven.

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The Outlook in Texas.

BY LEE P. MANSFIELD.

I have just passed the fiftieth milestone on life's road, and thirty-one of those years have been spent preaching the gospel of Christ. Thirty years have been spent in Texas. When I think of the cause of Christ thirty years ago and compare it with the present, I "thank God and take courage." Then the innovators had discouraged the loyal ones so they were not doing much. Besides, the sects decided to debate us out of Texas. When I first came to the State, I felt like Elijah when he said: "Lord, they have dug down thine altars and killed thy prophets, and I alone am left." But I found more than seven thousand loyal, faithful Christians. Now we are filling the land with the doctrine of Christ. You seldom go to a congregation now where they are not making some effort to teach the young and old in a good Bible school. It is true we have a few—very few—who are fighting Bible study on Lord's day, but about all they do is to stimulate us to greater things. Brethren in Texas are making greater efforts to teach others and inform themselves. I see the Gospel Advocate in more homes than I use to. Our Christian schools are full each year. Many of the congregations are keeping a preacher busy all the year. They are doing much evangelistic work and many people are hearing the truth that never heard before. The field is large, the harvest is ripe, and there is much to do; but the outlook is bright in the Lone Star State.

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To Parents of Oklahoma and Elsewhere.

As the time for the opening of the Oklahoma State University is at hand, many parents will be sending their children to Norman for school purposes. If I had my way about it, every child of the land would be attending a Christian college. That is the safest place for the children, especially those who are just entering university life. Let all parents, who are sending their boys and girls to Oklahoma University write me the names of their children and their Norman address, that I may get in touch with them. I want to look them up, get acquainted with them, and help them in whatever way I can, especially in a religious way. Be sure that you coöperate with me in this. It may be vital to the welfare of your child. My telephone is 508-J; P. O. Box 507. If you visit Norman during the school year to see your children, make me a visit also.

FRANK L. COX.

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A Correction.

BY J. W. CHISM.

In my article in the "Texas-Oklahoma Department" of the Gospel Advocate of August 25 I notice a glaring mistake, making complete nonsense in the concluding part of it. It reads: "But do you say that Peter said it was a covenant in Acts 3: 25? Beg pardon, but the Greek word is 'diatheekee,' 3 pers. sing. aor. 2, indicative Mid. of 'diatithemai,' and means 'to arange, etc.'" I do not know whether I or the printer made the mistake. However, it is a mistake. But to get it right I will put it another way. Peter said: "Ye are the children of the prophets, and of the [diatheekee] covenant which God [dietheto] made with our fathers, saying, etc." Now, the word "dietheto" was the word I had in mind, and is, as stated above, the third person, singular, aor. 2, indicative Mid. of "diatithemai," and it means to "arrange, to pledge," etc. Hence, not the covenant "*made* with our fathers," as in King James Version. But thus: "Ye are the children of the prophets, and of the *covenant* [diatheekee] which God *pledged* [dietheto] to our fathers, saying unto Abraham, and in thy seed shall all the kindreds of the earth be blessed." The point I intended to make was, God did *not make* the covenant with Abraham, but *pledged* it to him, and that this pledge was "fulfilled to us their children" in Christ, and that this *promise* (Gen. 12: 23), pledged with an oath (Gen. 22), *became a covenant in Christ.*

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Personal Notes.

Harvey Scott baptized forty-five in a meeting at Stokes, Ark.

Lee P. Mansfield, in a meeting two miles south of Anson, Texas, baptized thirty-two. Five restorations.

Jesse T. Lashlee reports a good start in the meeting at Pratt, Mo.

Liff Sanders closed at Silverton, Texas, with four baptized. He will continue another year with the church in Lockney, Texas.

J. I. Reagan baptized fourteen in a meeting at Blanco, Texas. Eight were reclaimed. He will be with them again next year.

W. G. Black closed an eight-days' meeting at Sparenberg, Texas, in which ten persons were baptized. Twenty-one members agreed to meet every Lord's day for worship.

W. P. Skaggs baptized five in the meeting at Marysville, Texas. Small congregation there, and they need a house. Can you assist them? Send contributions to J. W. Reynolds.

Lee Starnes, of Bluff City, Ark., preached two inspiring sermons at the church of Christ in Texarkana, Ark.-Texas, on Sunday, September 4, which were greatly enjoyed by all present.

J. A. Hudson reports five additions to the Tenth Street and Francis Avenue congregation, in Oklahoma City, Okla. This congregation is meeting in a new house of worship which has a seating capacity of six hundred.

W. T. Kidwill closed an interesting meeting a few miles from Granbury, Texas, with six baptisms and one restoration. This meeting was in a school building where only two families have been meeting for the regular worship.

The meeting at Lisbon, Texas, under the auspices of the Pearl and Bryan Streets church of Christ, Dallas, Texas, resulted in two baptisms. Interest intense. There were four additions to the Pearl and Bryan congregation last Sunday.

Joe W. White, with the church at Diamond Hill, suburb of Fort Worth, Texas, baptized thirteen, and there were nine other additions to the congregation. Brother White announces that he will work with this congregation the coming year.

E. S. Fitzgerald's meeting at Goldthwaite, Texas, was a success. Large crowds heard the pure gospel of Christ day and night. Thirteen were baptized, four were restored, and the congregation was much encouraged. He will be with them in a meeting next year, the first half of June. He is now in a meeting at Bedford, Texas.

From J. W. Ballard, Geary, Okla., September 7: "The meeting at Flomot, Texas, closed with one young woman obeying her Savior. No additions in the meeting at Gasoline, Texas, but a fine hearing and the church edified. I am now in a meeting at Eden View Church, near Geary, with two additions to date. I go next Colorado, and thence to Fresno, Cal., for October, November, and December."

From F. S. Vance, Montague, Texas, September 9: "I am now in a good meeting at this place, with two baptisms to date and one by membership. Large crowds, good attention, and much interest. This is my second meeting at this place, and our crowds are a great deal larger this year than they were last year. I have done the preaching in six meetings this year, have one more yet to preach in, and then I will do the preaching in a meeting that the forces at home are going to hold, beginning on the second Lord's day in October. The Lord has blessed my labors very much this year in the way of making believers in Christ by the power of his word. About half of my meetings have been with weak congregations and the other half at mission points."

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Is very common. In many cases it is due to impure blood, which cannot give the digestive organs the stimulus necessary for the proper performance of their functions.

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Notes From West Tennessee.

BY JOHN R. WILLIAMS.

Our meeting at Bethel closed last Sunday night (September 4) after continuing for one week. This was the hardest meeting to hold I ever tried. I had to work with all my power to keep it from dying on my hands. Last year at Bethel was our greatest meeting for the year, with thirty-seven baptized and many restored; but from some cause the congregation began a rapid decline in the close of the meeting and has not checked yet.

When leading members of the church begin to talk against the success of the meeting beforehand, the poor preacher will have a job on his hands when he begins. Such was the case at Bethel, and such is the case at another place where I am under promise to hold a meeting. But the preacher must be urgent "out of season" as well as "in season." One great hindrance to the spread of the gospel is the entangling alliance with the things of this world—financially, fraternally, and otherwise. Unequally yoked, unequally allied; placed in such condition as to be afraid to speak out what they believe for fear of loss of trade or criticism from some fraternal alliances. Some old members are influenced by their children and go with them instead of the Lord. "He that is not for me is against me." And when we see so many not for him, it is sad. The reason the gospel does not appeal to the people to-day is because the lives of church members do not appeal to the people. This is also sad indeed. Athletics, picture shows, bobbed hair, short dresses and short hose, bathing and auto riding seem to be the rage. Some women who claim to be followers of Christ appear in public so ridiculously clad—yea, so shamefully clad—as to bring a blush to the cheek of decent people. If a preacher condemns these things, some other preacher is ready to say he is a devil. I am told that these conditions are not so bad in the country as they are in the cities; if so, I am truly glad I do not live in a city.

Brethren, the fight is on. Who will stand by their guns, or will desert to the foe? The Lord is watching over the fight, and he well knows who are for him and who are against him. Where do you stand? Where do I stand?

I will begin a meeting at Cloverdale on the second Sunday in September.

The Work in Sedalia, Mo.

BY E. P. WATSON.

It was my pleasure last year to hold two meetings at Sedalia, Mo. During these meetings I became acquainted with the field and the brethren. Sedalia is a city of about thirty thousand, in the center of a large territory well adapted for farming and stock raising; but better still, I believe, it is a field ready for the harvest, if the truth was only sown. Sedalia is so situated that it could be the center of a large mission work. I believe that we are missing a splendid opportunity when we neglect this open door. If we can once get the cause firmly established in this splendid city, then we can easily send it into the surrounding country. This is the home of Brother S. W. Bell, and I know of no preacher that is making a greater sacrifice or working harder to build up the cause. The untiring efforts of Brother Bell and his faithful wife are worthy of better support than they are getting. There is no support from the work there in the city, and Brother Bell works at the railroad shops to make a living and to support himself and family while he preaches the gospel at nights and on Sundays. I notice in Brother Bell's report that he had to borrow the money to help support a young preacher he had helping in the work. This not only means the borrowing of the money, but those who know Brother Bell know that he has put every dollar he could possibly spare into the work. Furthermore, it means that he and his family have done without, sacrificed, and denied themselves to do this. Brethren, these things ought not to be. The Dickson church has given fifty dollars. Now let some others help Brother Bell by sending a check to him at 1824 South Barrett Avenue.

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Pervade my being with Thy vital force,
That this else inexpressive life of mine
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FIELD REPORTS

Beacon, Tenn., September 4.—We closed the meeting on Crooked Creek on September 2, with six baptized and two restored. I am at home now, preaching to large and attentive crowds.—C. N. Hudson.

Fosterville, Tenn., September 6.—I held a six-days' meeting at Theta, with fine crowds and good interest, but no additions. I went from there to Tottys and began preaching on Lord's day and continued until the following Thursday night, with seven additions. This meeting had to close too soon. I am now at Fosterville in a meeting which starts off well.—E. L. Cambron.

Buncombe, Ill., September 5.—I closed a fourteen-days' meeting at Walnut Grove, in Union County, Ky., on September 1, with six baptisms. In my meeting near Trenton, Tenn. I baptized five young ladies. I am in a meeting here two days old. We are holding the meeting in a garage with no roof on it. Large crowds and good interest. This is a mission point. I will stay ten days.—Joe Ratcliffe.

Alma, Ark., September 5.—Brother Bert Hamm, of Ozark, Ark., has just closed a most interesting meeting at Dean Springs, on Route 5, with thirty additions. Twenty were baptized, five were restored, and five came from the denominations who had received scriptural baptism. A building will be erected immediately for this promising band of worshipers. Brother Hamm, though young in the work, proclaims the word "as it is written."—S. W. Warfield.

Mount Pleasant, Tenn., September 6.—I began here last Sunday. At night the crowds are more than the house will seat. One confession to date. I closed at Gladewater, Texas, on September 1, with nineteen additions—fifteen baptisms. The meeting before that, at Whitewright, Texas, resulted in thirty-nine additions—thirty-three baptisms. The one before Whitewright, at Celeste, Texas, resulted in twenty-one additions—nineteen baptisms.—G. A. Dunn.

Memphis, Tenn., September 6.—I closed a meeting at Rogers' Chapel, near Piggott, Ark., on Sunday night, with a full house and many outside. Three were baptized. I have requests for six meetings in Arkansas for next year. Brother Charley Taylor began with the McKellar Avenue congregation here Sunday, with one confession the first service. House filled at each service. The congregation is in order and ready for the meeting. My next meeting will be with the congregation at Paducah, Ky., beginning on the third Sunday in September.—F. L. Paisley.

Mansfield, Ark., September 2.—The meeting here grows in interest every day. Large hearing at each service. I discussed "The Crime Wave" on Monday night, and think I was successful in showing the people that the great crime of the age is "forgetting God," and this leads to all kinds of sin. The brethren here are a little "slow," but I think I am getting them where they are ready to put a little "push" in the Lord's work. I am to begin at Booneville, Ark., on September 8. I am doing my best.—D. S. Ligon.

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Gadsden, Ala., September 5.—Brother W. C. Graves, of Birmingham, Ala., delivered two very impressive sermons to the congregation at Gadsden last Sunday. One lady made the good confession at the morning service and was baptized at the close of the evening service. Brother Graves also preached to the faithful disciples in Alabama City, who meet in a hall every Sunday afternoon. Much good could be done in this county if we had a good preacher located with us permanently. Many people in this town of fifteen thousand inhabitants have never heard a real gospel sermon.—Gladys Hamilton.

Decherd, Tenn., September 2.—I have just closed an eleven-days' meeting at Bean's Creek, in Coffee County, with nineteen baptisms and one restoration. This was a very interesting meeting. The house would not hold the people at any of the night services, and large crowds attended the day services. This is my old home congregation. My father's home is near there. I had with me through the meeting Brother Charles Dowdey, a traveling salesman, who assisted me very much. I have two more meetings in Tennessee; then I shall go to Ohio; thence to Montgomery, Ala.; thence to Florida for the winter.—R. E. L. Taylor.

Des Moines, N. M., September 2.—I am back home from a two-months' trip in Texas, Oklahoma, and Tennessee. It was a pleasant trip, with some sadness and hairbreadth escapes. I preached at many places and held a meeting at Yorkville, Tenn. Fathers, mothers, brothers, sisters, uncles, aunts, cousins, brethren, and friends did all they could to hold us longer. I would like to men-

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tion all with whom I stopped and worked, but time and space forbid. This trip has certainly strengthened me for the great work in this plains country. I am now at the foot of Sierra Grande (Des Moines) in an interesting meeting. I shall go from here to Thomas, N. M.—T. H. Matheson.

Algood, Tenn., September 6.—Last Sunday night I closed a meeting of eight-days' duration at Hebbertsburg, in Cumberland County. We had good attendance, and the attention was good at all services. Much interest was manifested. Three were baptized. This was my second meeting there. Cumberland is a large county, with only two congregations worshiping "as it is written," so far as I was able to find. There are whole counties in East Tennessee where the true gospel has never been preached. Surely it is time for us to wake up. The Macedonian call is ringing from so many places, but, sad to say, in many instances it is going unheeded. I am to begin a meeting next Sunday at Tyree's Chapel, in Simpson County, Ky.—Allen Phy.

Haleyville, Ala., September 4.—Brother Charley Nichols, of Parrish, Ala., and I closed an eight-days' meeting at Double Springs, in Winston County, on August 21. The interest was good. Only one baptism. The meeting was held in the courthouse. We had large crowds, especially at night. This is a mission point. I am planning to return there and, if possible, establish a congregation. There are only two churches of Christ in Winston County. There are hundreds of people in this county who have not heard the gospel of Christ. I am doing mission work, and my finances are limited. Those that would like to support this work may send their contributions to me or to the elders of the church of Christ at Haleyville, Ala.—Tim Walker.

Columbia, Tenn., September 5.—Last Lord's-day morning I closed my fourth annual meeting at Isom Church, in Maury County, Tenn. To my mind, this was our best meeting at that place and one of the best meetings of my life. The weather was fine, health in the community was good, crowds large, and the interest as fine as I ever saw. We had eleven additions to the congregation—eight baptized and three restored to their "first love." The brethren at Isom know how to serve the Lord. The Lord willing, I shall return next year for another meeting. I came on Sunday night to South Point Church, near Columbia, and began a meeting. We have had four additions so far. I go to Arkland, Tenn., for my next meeting.—I. A. Douthitt.

Livingston, Tenn., Route 1, August 30.—I closed a meeting at Big Bottom last Lord's day, after eight days' duration, with six additions—five baptized and one reclaimed. This was one of the most enjoyable meetings of my life. Our little house was filled at every service both day and night. Brethren Henry Hail and Marion Harris assisted much in this meeting. I went from Big Bottom to Stone to begin their meeting, and preached three discourses. This meeting was set four months ago. Some two or three wanted to put it off, and the rest of the people wanted to have the meet-

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ing; so we preached a while and put it off a while. One was restored. All church members should read Brother J. D. Tant's article in the Gospel Advocate of August 25.—Willie Hunter.

Ashland City, Tenn., September 1.—On July 23 I joined Brother George W. Sharpe in a meeting at Brown's Creek, Ky., which continued nine days. Three were baptized and much prejudice was removed. Brother Sharpe has been working there and had baptized several before; so we left them rejoicing and meeting regularly. I went from there to Shinar, about five miles west of Rockhold, and preached for two weeks, but the church was far more interested in the county election than in the meeting. During the second week the Baptists started up a great revival on one side and the "Holy Rollers" on the other. I will begin a meeting at Greenbrier, near Ashland City, on Saturday night, September 3, and at Sycamore on September 17, the Lord willing.—B. W. Davis.

Columbia, Tenn., September 6.—Our meeting at South Harpeth, in Davidson County, Tenn., was one over which we could and did rejoice greatly. The people came to the meetings like they were hungering and thirsting for righteousness. This gave inspiration to the preacher, and much life was manifest in every service. The meeting continued ten days, and large crowds attended every service. Ten persons were baptized into the Lord. The sick in the neighborhood were visited and everybody "had a mind to work." The church was left with a good feeling to mankind and a determination to serve God better. I have been going to South Harpeth thirty-five years annually in May, and in the meantime holding a number of meetings, but this was one of the best we have ever had in the way of labor and love. May the Lord bless the church there in its good work.—F. C. Sowell.

Nashville, Tenn., September 7.—I began my protracted-meeting work on the first Sunday in July. My first meeting was at Mars' Valley, in Wayne County, Tenn. I held four meetings in Wayne and Lawrence counties. One of these meetings closed too soon, which was demonstrated by my being called back to the place. I went back and preached a few sermons, which resulted in ten more additions. I held one meeting in my home county (Lewis), near Hohenwald. I did my first preaching at this place and have gone there every year since, with the exception of the time I was in the West. My last two meetings were in Maury County—one at Spencer Hill and the other at Sandy Hook. They were very successful. We had fourteen additions at Spencer Hill and eight at Sandy Hook. I promised to go back to both places next year. My next meeting is at Little Mountain, near Winchester. —S. M. Spears.

Fresno, Cal., August 31.—The work continues to move along nicely at the Nevada Avenue Church. As many who have been away on vacation have returned and two or three families have moved into our midst, our crowds were larger last Sunday than usual. We will resume our Sunday-night services again next Sunday evening. During the hot weather in July and August we dispensed with our evening services. It was my pleasure to attend the camp meeting at Santa Rosa two days last week and to preach on Thursday and Friday evenings. Brother G. W. Riggs, of Los Angeles, was in charge of the meeting and did most of the preaching. The meeting closed on Sunday night, after continuing for two weeks. The crowds and interest were good throughout the meeting and good was accomplished. I certainly enjoyed meeting the good people of Santa Rosa, Graton, and Forestville again.—W. Halliday Trice.

Melber, Ky., September 3.—I have just returned from Casey County, Ky., where I spent the month of August in meetings. My first meeting was at Poplar Hill. This was my third summer with the brethren there. Four were baptized and several were restored. Among those who confessed their sins were six brethren who had been out of duty for twelve or fifteen years. The church there is in much better condition than it has been in for some time. My next meeting was at Mintonville. This is a very old congregation and is badly run down, but there are still a few there who desire to worship God after the New Testament plan. We were hindered much the first week by rain, but we had a good meeting. Ten girls were buried with their Lord in baptism. The Lord willing, I shall conduct a meeting at both of the places again next year. I am now making ready to enter the University of Chattanooga. My address while there will be 4707 Florida Avenue, St. Elmo, Tenn.—L. E. Pryor.

Union, S. C., September 5.—The meeting here is one week old. Three confessions last night. The most satisfactory audiences that have greeted us in Union have been coming the past week. It was necessary for us to add thirty more chairs, and they have been used almost every night. We are hoping for much fruit as a result of the sowing. We rejoice to announce that our debt is paid and that we have about forty dollars toward the finishing of our house. Winter is coming, and we are anxious to have a

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place sufficient by that time. I am fully persuaded that if the brotherhood could see with eyes trained at looking upon needy fields, they would immediately send that which is lacking. The people are hungry for the gospel, and in its absence are content to fill up on the husks and other refuse such as ought not to be taught. Many of them, with such encouragement as comes only through the church, would make bright and shining stars in the kingdom above. The work is fine.—G. F. Gibbs.

Imboden, Ark., September 3.—I closed a meeting at Sneed, near Alicia, on Thursday night, after running over two Lord's days. It was one of the best meetings of my life. I have never seen as large audiences at that place. Brethren from many other points visited the meeting and helped with their prayers, encouraging words, and good singing. My brother, J. N. Porterfield, conducted the song services. We had fifty-one additions in this meeting—thirty-six baptized and fifteen reclaimed—and closed out with a fine interest. All those baptized, save two, were adults. The church is very much encouraged with the work there, and plans are being made to build a new house to worship in. We look for this church to do a great work in the future, under the able leadership of Brethren Otto Milner, M. E. Vail, and A. T. Lemmons. The Lord willing, I shall preach for them another year. I go next to Bono, to be with Brother John L. Fry in a four-days' debate with a Seventh-Day Adventist.—A. H. Porterfield.

Altus, Okla., August 30.—On the second Sunday in August the church of Christ of this city began a meeting which continued until last Sunday night. Sixteen precious souls were baptized into Christ, two confessed their sins, and seven were added by relation. Our audiences were large and attentive all the way through the meeting. Some said the audiences were larger than any that had ever attended the meetings of the congregation in the past. Brother Perkins Cooper, of Gould, Okla., led the singing, and his work was fine. I did the preaching, and I think I never held a meeting that I enjoyed more. I have been living in Altus since the first of last February, laboring with this congregation. There is no question but that we have a great field in and around Altus in which to labor for Christ. The Lord willing, I shall begin a meeting out in the country five miles, at Plain View, next Sunday night. The congregation here is very much interested in this point, because it is a mission point in many ways, and we are expecting to do much good out there by a hearty coöperation of all the members of the congregation here.—S. E. Templeton.

Henry, Tenn., September 5.—My last meeting for this year closed last Lord's day, at Macedonia, in Weakley County, Tenn. I have conducted four meetings here, and I believe this was the most interesting and fruitful of them all. Ten were baptized, most of them being married and heads of families. Moreover, I trust that the church was strengthened and encouraged to a greater degree of faithfulness. This is a fine group of brethren, and I shall never forget their loyal and faithful coöperation in the work that I have done there. I returned home just in time to hear Brother A. G. Freed preach the two closing discourses of a most interesting meeting here. I perceived the high pitch of interest as soon as I entered the house. People had come for miles around to hear this venerable man preach God's word. While Brother Freed preaches the word with force and emphasis, yet his preaching is characterized by a certain mildness that overcomes every tendency toward antagonism on the part of his hearers. The influence of his week's work here will be seen and felt for a long time to come. Nine became obedient to the faith. Brother Freed has promised to be with us next year.—Fred W. Chunn.

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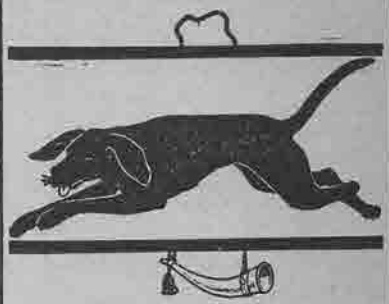

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In answering advertisements, please mention the Gospel Advocate.

Nashville, Tenn., September 2.—After my six-weeks' stay in Nashville, where we had seventeen additions—two reclaimed and fifteen baptized—I went by my old place, Freewill (Emberton, Ky.), and preached on Saturday night before the first Sunday in July. On Sunday morning J. M. Jackson, an old schoolmate of mine, preached, and I preached in the afternoon. On the second Sunday in July I began a meeting at Shady Grove, Ky., and continued it till the fourth Sunday night. Three were baptized and the congregation was greatly strengthened. On Monday night after the fourth Sunday I began a meeting at Pruit's Knob and continued it till the fifth Sunday. One was baptized. Brother J. M. Isenberg assisted me very greatly in these meetings by singing, praying, and reading. He is a splendid yokefellow in the gospel. On the fifth Sunday night we began at Temple Hill, Ky., and continued till Friday night before the third Sunday in August. Seven were baptized. Brother Tollie Phemister assisted me in this meeting. He is another true yokefellow in the gospel. On the third Sunday in August I began a meeting at Eighty-Eight, Ky., and preached ten days. There were no additions. However, the brethren and sisters seemed well pleased with our work and solicited me to hold a two-weeks' meeting for them next year.—N. W. Proffitt.

Hattiesburg, Miss., September 5.—I am now finishing up my trip and work for this time in this State. I have been down here since the last of April. I went to Epley on the last Lord's day in August. That day one of Brother J. W. Deese's daughters obeyed the gospel, being immersed by a preacher who lives in Hattiesburg. I began preaching on Monday night and preached three nights in the meetinghouse at Epley and the rest of the time at Brother Deese's residence. I preached twice there yesterday, and we also had the worship at his house. At one time we had a congregation of some seventy members at Epley, but all but about five have moved away; but I think we are leaving some four or five "almost persuaded." Brother Deese has done a good deal of preaching in the past. He tells me of several congregations farther west in the State, and I hope this trip will lead to some steps being taken to awaken a greater zeal in the work in this part of the State. We need a tent meeting in several places in the southern part of Mississippi. Brother Deese also tells me of scattered members in a number of places. Brother Cayce and the Nashville congregations behind him should look down in this part of the State, as well as that part in which they are doing so much good work. I am ready now to arrange for meetings or Bible readings for the late fall and winter. Address me at home—Route 4, Watseka, Ill.—Andrew Perry.

Duck Hill, Miss., September 7.—The meeting at Crockett closed on Monday night. The attendance and attention were fine. At night the house would not hold all who came. Twenty-five were baptized, ten were restored, and the church was aroused to greater activity. I expected to begin under the tent here last night, but a hard rain and wind storm blew down the tent and ripped a seam in it. We expect to have it up and ready for tonight. So far as can be learned, no one content with New Testament teaching has ever preached at this place, and the people are wondering what new doctrine is to be taught. We do not know what to expect, but will preach "as it is written," get acquainted and make friends as fast as possible, and pray to God for results. We have one brother and his wife and two boys living here, who need to be started to regular meeting. If the people can be induced to come and listen, I hope to be here two weeks. Then I shall go for a brief visit home, and, returning, will bring my family to Jackson; for we must push with vigor the work we have begun, until it can be put on a firm, self-sustaining basis. Mississippi needs more gospel preachers. The calls are numerous, and many of the people have never heard the gospel preached. The Macedonian cry should be heard and answered by those who have the love of souls and a missionary spirit. Letters from Columbus report the church working nicely and developing home leaders.—M. C. Cayce.

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

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Among the Colored Folks

The Power and Influence of God's Word.

BY M. KEEBLE.

When I sent in my last report, I was in a meeting at Henderson, Tenn., and had baptized four. This meeting continued two weeks, and nineteen were baptized. The interest was good throughout the meeting, which was largely attended by the white people. In the spring I went through this section, and fifteen obeyed the gospel, which makes thirty-four added to this church through my preaching this year. I began here about five years ago, and there were only four members, and now there are nearly two hundred. Wherever the white Christians give their presence and fellowship when a colored meeting is in progress, it seems to be more interesting to the colored people, and they will attend and become more interested. This congregation is only five years old, but it is certainly edifying to be in their midst and worship with them. This made my sixth meeting with them, and I have promised to labor with them three weeks next year, the Lord willing.

On the fifth Lord's day in July I began a meeting at Center Star, in Hickman County, Tenn. Interest was good throughout the meeting, and the church seemed much edified. The first meeting I ever held was at this place fourteen years ago, and I was glad to labor with them again. There were no additions. I also visited Centerville one night while in this section and spoke to a packed house. I am to go back in the fall and hold a meeting for them.

I am now (August 9) at Flat Rock, near Fosterville, Tenn., in a tent meeting. This is my third meeting here. Interest is good, with two baptisms to date. It is a pleasure to labor with these people.

I am glad to see the white churches turning their attention toward my race, trying to lift them with the gospel of Jesus Christ. There are thousands of negroes living right around some of our largest white churches who have never heard the gospel of Jesus Christ, and it is a serious condition when we remember that Jesus said: "Go ye into all the world, and preach the gospel to every creature." It does my soul good when I read the Gospel Advocate. The first thing I look for is "At Home and Abroad," because I can see where the brethren are hammering away with the truth and thousands are being brought to Christ; and then I think of how few negroes are given the chance to hear the pure gospel, and I tremble. Jesus said: "Go, . . . teach all nations." We need some more preachers like Joe McPherson, E. G. Sewell, David Lipscomb, and S. W. Womack, who went about preaching "Jesus Christ, and him crucified," to the rich and the poor, black and white. Brother Joe McPherson did more toward teaching me how to preach than any man I ever heard. Brother A. M. Burton supported a meeting once for the Jackson Street church of Christ (colored), in Nashville, and got Brother McPherson to do the preaching. This meeting continued one month, and many souls were brought to Christ. In this meeting I copied every lesson Brother McPherson preached; and though he is dead, I am still preaching his sermons, and these lessons are still bringing men to Christ. Brethren, wherever you go and find an opportunity to preach to my people, please give them God's word, and it will bring forth fruit to the glory and honor of Jesus Christ. M. KEEBLE.

The Cause at Savannah, Ga.

BY J. P. SLAYDEN.

I had the pleasure of spending about three weeks in June with the brethren who are establishing the cause of Christ in Savannah, Ga. The work is having results, and eventually there should be a strong congregation to bless an immense area where the gospel is unknown. There have been the hindrances usually encountered in new fields from those who do not understand the aim of the disciples of Christ; besides, there has been some confusion among themselves over opposition to literature in Bible study. The latter, I believe, is practically done away and a load removed that would cripple their efforts.

The brethren are worshiping in a house which they hope to buy and ought to buy, because the location is most desirable. I urge the congregations which have helped them to continue to do so, and other congregations to enjoy fellowship in building up the church of Christ in this old, neglected city, as the members are working people, rich only in faith, and need help.

J. Bedford Beck, Box 1530; O. W. Rawlins, 916 West Thirty-seventh Street; or J. N. Copeland, 2423 Barnard Street, Savannah, Ga., will receive your contribution, use it right, and make you a satisfactory report.

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

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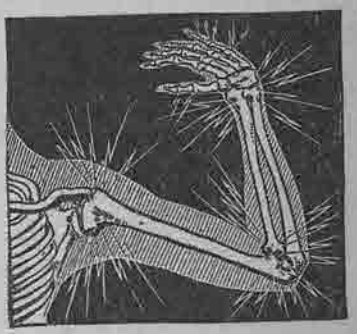

"I had sharp pains like lightning flashes shooting through my joints."

I want every sufferer from any form of muscular and sub-acute (swelling at the joints) rheumatism to try the great value of my improved "Home Treatment" for its remarkable healing power. Don't send a cent. Simply mail your name and address, and I will send it free to try. After you have used it and it has proven itself to be that long-looked-for means of getting rid of such forms of rheumatism, you may send the price of it, One Dollar; but, understand, I do not want your money unless you are perfectly satisfied to send it. Isn't that fair? Why suffer any longer, when relief is thus offered you free? Don't delay. Write to-day.

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Don't Worry. Here's a Remedy!

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Renew your subscription to the Gospel Advocate.

Some Pleasant Visits.

BY JAMES E. SCOBEY.

It has been my pleasure this spring and summer to visit and preach to several congregations in the surrounding counties, where I preached when a much younger man than I am now.

On the fourth Sunday in August I was with the congregation at Beech Grove, some sixteen miles south of Franklin. Something over a year ago I was there and preached in a rickety schoolroom, which had been almost demolished by a hurricane which passed through that part of the country and which absolutely destroyed their church house. It was a frame building. The congregation, though not large in numbers, determined to rebuild. On my recent visit I preached in the new house, which is brick, modern in style, and the auditorium furnished elegantly with seats, carpets, etc. I know of no country church where the appointments for beauty and comfort are better, and few, if any, quite so good. Beech Grove is the mother church of that part of the country. Several congregations have developed from the membership of Beech Grove.

I stayed Saturday night with Dr. Tom Hardison and his good wife, and slept under the roof where I had slept while her father lived there—and that was over fifty years ago. Brother David Lipscomb and I were on a preaching tour through Maury and Williamson counties, mainly for the purpose of giving me an opportunity of learning to preach; for I knew but little then to preach—that is, I had prepared but few sermons, and by practice I improved them. As I have said, we spent the time principally at the home of Brother Alexander, the father of Sister Hardison.

On the first Sunday in this month I preached at Newhope, near Readyville. This congregation has a fine church house, and the furnishings are among the best. But another good thing I saw was that they had a well-attended Sunday school, and zeal in the work was manifest. I passed Saturday night under the hospitable roof of Brother and Sister C. O. Barker, as I had often done before.

My appointment for the second Sunday in September is Antioch, fifteen miles east of Murfreesboro. My effort is to stir up the churches to an increased spirituality.

So live to-day that to-morrow thy heart will not quake with fear when the Angel of Death knocks at thy door.—Selected.

Permanent Muscular Strength cannot exist where there is not blood strength. Young men giving attention to muscular development should bear this in mind. Hood's Sarsaparilla gives blood strength and builds up the whole system.

Notes From West Virginia.

BY E. P. FONNER.

I am somewhat better than I was when I wrote last. I can do a little more mission work than I could then. I am now conducting one or two meetings each Lord's day, but that is about all that I can do at present; but even that is a very dangerous thing for me to do. Upon the whole, there seems to be some hope for me yet, if my friends will help me to pay for the necessary treatment. Those wishing to help me may address me at Buffalo, W. Va., Box 81. One thing in particular worries me, and that is this: our last lumber note is not yet paid, and three poor men, including myself, are responsible for that note. We cannot pay it unless we can get some outside help. Three poor families have sacrificed in building the house of worship until it hurts. Please do send me an offering now, kindly stating what it is for, and the Lord will surely reward you. We are anxious to pay out on the church house, so we can help others. Kindly help us to make a short job of this now. If each one who reads these notes will send some help at once, we will soon pay out on the meetinghouse.

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Do you want more money than you ever possessed? If so, learn to make nut and fruit bonbons. The business will net you $90.00 to $300.00 per month. You can work from your own home. All who sample your bonbons become regular customes. You start by investing less than $10.00 for supplies. Mary Elizabeth started her candy kitchen with $5.00, and has made a fortune. Cannot you do likewise? I will tell you all about the business and help you start, so you can become independent. Now is the psychological time to make big money, as sugar is cheaper and fine bonbons command phenomenal prices. Write to-day. ISABELLE INEZ, 58 Morewood Building, Pittsburgh, Pa.

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To Keep Autumn Leaves.

If you are a minister's daughter or a church worker, you will be glad to know how to make your decorating last; in any case, you will want to use some of the gorgeous autumn foliage in your home. You can take whole branches, as large as you like, and for weeks they will look as if just taken from the woods. Paint the under side of each leaf with linseed oil, then iron at once; next, paint and iron the upper side, making the leaves pliable. The branches can be put over the side lights and chandeliers in the church, and will be like freshly picked ones when it is time to take them down for Christmas greens. When you use leaves alone, you can press them between layers of newspapers instead of ironing them, after painting.—September Good Housekeeping.

Take courage, ye who are in sore distress. Know you not that the world's greatest martyrs were those who were nearest and dearest to our Lord? "It is good for me that I have been in trouble; that I may learn thy statutes."—W. J. Moore.

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"So Much to Do, So Little Done"

—Cecil Rhodes

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BY LAWRENCE FREDERIC DEUTZMAN.

Is there no debt that thou dost owe
To lighten others' care or woe?
Is there no comfort thou canst give
To help another creature live?
Hast thou no peace thou canst bestow
And let a sadder being know?

O, fellow pilgrim, stop awhile
To give a helpful, loving smile!
Thy life is *not* thine own to live;
As thou hast gained, so thou must give.
But give not *only* of thy wealth;
Give, too, a little of thyself.

O, do not answer thus to me:
"I've greater cares that first must be!"
Thou canst not live this way; for, friend,
What will confront thee at the end?
Since there is little comfort stored
For those to live who merely hoard!

O soul, so stultified and mean,
What bit of love canst thou then glean?
With not one voice to intercede
And help thee in thy pressing need!
Look, then, to it—aye, count the cost
Of precious, helpful moments lost!

So much to do! So little done!
It is not strange the world's unwon—
So little done by you and me,
So little love with charity!

—New York Christian Advocate.

CURRENT COMMENT

By A. B. L.

Just across from my home is the Richland Golf Club. On Sunday afternoons I observe that the links are crowded with men and not a few women. Some of these men I recognize as leaders in the fashionable churches. They attend services for an hour or two in the morning and spend the afternoon playing golf. No complaint has been offered, for the assumption is made that the busy business man is tied down to his business all during the week and that Sunday is the only time he has for recreation. It is surprising how many acts sneak into the consecrated time in the disguise of necessity. "Necessity" too often means that it is more convenient to steal some of the Lord's day than to use some of the week-day hours. On the same principle one might plead the necessity for taking another's money because of unwillingness to spare any from one's own purse. The one that tries to rob God always robs himself. More than that, we are mistaken in believing that these men have no time for relaxation except on Sunday. You may observe the same crowd doing other things during the week that appeal to their fancy in the way of pleasure. It all depends on what one wants to do. "For out of the abundance of the heart the mouth speaketh."

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The length of sermons should be largely determined by the use of good judgment upon the part of the preacher. The matter is usually left with him, the audience reserveing the right to offer suggestion or criticism after he has finished. The important thing is to reach the hearts of the people with the saving message of the gospel. If the sermon is too short, it may be classified as a "sermonette," lacking in many points that should have been presented. If the sermon is too long, the hearers may become disgusted or engulfed in weariness. We should not overlook the fact that the audience has a responsibility no less than that of the preacher. We should take heed as to what we hear and as to how we hear. The art of attention is just as important as the art of speaking. If the sermon appears too long on account of our listless, inattentive attitude, then the preacher is not to blame. We should "shun not to declare the whole counsel of God;" but this does not mean that preachers are expected to tell everything that God teaches in one sermon. If that were true, there would be no occasion for a protracted meeting. Scripture examples vary. Paul preached on one occasion until midnight; but there is no means of finding out just when he began his discourse or how often he was interrupted. His sermons on other occasions are models in point of brevity and succinctness. We may well afford to follow the example of the Savior's Sermon on the Mount. The old idea that sermons are to be taken in full doses by the hearer has been subjected to some modification. We are reminded of the beginner who stopped in the middle of his sermon with the statement: "Where I am staying they have a litter of puppies. One of them got hold of the rest of my sermon and chewed it up. I must, therefore, stop at this point. Rise and receive the benediction." After the services a stranger offered the young man a ten-dollar bill, saying: "I want one of those pups for our preacher at home."

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Arthur Brisbane, the well-known journalist, has been recently stirred by the number of lives lost in daredevil exploits. He had the following to say:

Another human being killed amusing the crowd by dropping in a parachute. The other day it was a young woman turning endless somersaults also to amuse and astonish. Human lives, especially those of the skillful and courageous, have value.

Should not the government regulate and control amusements made attractive by the probability of death?

Why not make it a crime to hire or pay anybody for risking life uselessly?

Mr. Brisbane's point is well taken. All pleasures that are costly to human life should be stopped. In the second temptation Satan took Jesus into the holy city and placed him on a pinnacle of the temple, and said unto him: "If thou be the Son of God, cast thyself down: for it is written, He shall give his angels charge concerning thee." Even when he had assurances of divine protection, our Lord would not perform a feat merely to make a show of his powers. It is unbelievable to think that he would have done it for any amount of money.

But what shall we say of those Christians who patronize such performances? If the performer is violating a divine principle, and if, as Mr. Brisbane points out, he is doing a thing that should be positively prohibited by the government, then those who pay to see the performance are equally to blame. They are doing nothing less than being overcome by "the lust of the eyes," and God will not hold them guiltless. This is a good point to be borne in mind at this season of the year when the fairs are in full swing and when the circus comes to town.

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The disposition to tinker with the Scriptures is so widespread and so calamitous in its results that we welcome anything and everything that is calculated to check this tendency. From an exchange we clip the following observation:

The Bible is not "fool-proof." The way to eternal life is plain enough, and even the most ignorant and dull mind need not err from the path to God and to heaven. But the Bible contains a lot of matter that has led fanatics into strange positions. Slavery has been stoutly defended from Scripture. Guzzling intoxicating liquors has been said to be Biblical by our wet enemies. That all people not observing Saturday as the Sabbath are going straight to hell is the belief of an active sect to-day. Polygamy is countenanced by the Latter-Day Saints, who quote Scripture as well as their "Book of Mormon." Infants have been consigned to the pit without mercy on their dying without baptism, or even with baptism, provided they were not of the elect.

The country is full of people to-day who enjoy tinkering with Scripture. They are able to quote proof texts for every vagary. Christian Science, New Thought, Theosophism, Premillennialism, and Holy Rollerism are samples of this "fooling" with the sacred content of the Bible. Religion can be easily shunted off into blind alleys by people obsessed with a peculiar idea which they support with Scriptural passages. "A little learning is a dangerous thing," and a little tinkering with one's religious faith may wreck the same.

It is doubtless true that the Bible suffers more abuse from the educated man than it does from the wayfaring traveler over life's rugged way. Those who wrest the Scriptures are usually those who have some pet theories and hobbies to sustain. There is nothing that can so bolster up a weak, untenable position as to create the impression that the Bible teaches it. A few weeks ago I chanced to be standing outside of a tent where a revival was in progress. I had not been listening to the preacher fifteen minutes before I perceived that it was a "sanctified" meeting. He quoted a great many Scriptures, but did not let them explain themselves. On the other hand, he very ingenuously twisted them so as to make them teach his particular doctrines. The tent was full of the poor and illiterate, who had been worked up into a kind of religious fervor and were shouting their "amens." That is the pity of it! Those who tinker with the Scriptures are always bent on having a following. Paul speaks of some who had made shipwreck of their faith. When a ship goes down at sea, it entails the loss of many lives. When a religious leader goes wrong, there is always a multitude to take up with his foolishness. But can the blind lead the blind? Shall not both fall into the ditch?

OUR CONTRIBUTORS

"Unfeigned Love of the Brethren."

BY H. LEO BOLES.

In these evil days of "bitter jealousy and faction," amidst the strife, hatred, and confusion, and the grievous times that have come upon us, when men have become "lovers of self, rather than lovers of God," we need to return to the primitive love for one another. "Seeing ye have purified your souls in your obedience to the truth unto unfeigned love of the brethren, love one another from the heart fervently." (1 Pet. 1: 22.) I am not pessimistic, but I am often discouraged; my heart is often made to ache as I see the unholy attitude of brethren to each other and hear of the bitter factions that are destroying the church of our Lord. So many of the Lord's people love the world and its pleasures, honors, and fading glory that they have lost sight of the command to love one another.

There is a story told of an old infidel in the early days of Christianity, when the people of God were burned at the stake and cruelly persecuted in all of the ways of torture known to man at that time. This infidel stood off and watched the tender sympathy and genuine love that the Christians had for each other, and was heard to exclaim: "How these Christians love each other!" He expressed a desire to become a member of the church in order that he might have such friends, who would sorrow and suffer, sympathize and love, pray for and help him as these Christians did each other. What a change has come since that time! If he were here now, he might say: "How these Christians hate each other!" Not long ago one man was heard to say that the *only* enemies that he had, or ever had, were members of the church, and members of his own congregation. Another one said that he could get favors from men in the world easier and quicker than he could from his own brethren in the Lord. These men might have been largely to blame for such a condition. I know not. Still such things help us to see the deplorable condition of affairs as they now exist in the brotherhood.

Many churches are so filled with selfishness, contentions, jealousy, and malice that they cannot do the work of the Lord, and are so worldly that they are held together only by a cold "form of godliness" and a lukewarm *habit* of worship. Ungodly quarrels among the churches have destroyed the love, peace, and harmony until many have become discouraged and disgusted with the whole affair and have ceased to attend the public worship. Fraternal strife and discord present an ugly picture. Brethren at variance and in fusses and lawsuits destroy the peace and unity of a church until no good can be done. Thank God, not all the churches are so degenerate!

Many preachers in the church of God are filled with jealousy and faction; and "where jealousy and faction are, there is confusion and every vile deed." (James 3: 16.) Some preachers are more interested in defending their own sullied and tarnished reputation than they are in contending "earnestly for the faith which was once for all delivered unto the saints;" others are trying harder, like politicians, to get and keep popular positions and obtain fat salaries than they are "striving for the faith of the gospel" (Phil. 1: 27); still others are so eager for the plaudits of men and the approbation of the world that they are "walking in craftiness" and "handling the word of God deceitfully" instead of preaching Christ in love; and still others, like "Diotrephes, who loveth to have the preeminence among them," are willing to put themselves forward as self-appointed leaders, even to the rending asunder the body of Christ. Some preachers have become scandalmongers and peddle evil gossip on each other and other members of the church, while at the same time they prate about love for each other and cant beautiful sermonettes and eloquent prayers, all the time playing to the galleries for the frothy praise of the populace. Can the church of God fill its holy mission of redemption and salvation when disturbed by such conditions and led by such unrighteous leaders? Thank God that there are many faithful, consecrated preachers of the gospel, who do not engage in the unholy and wicked conditions as described above!

Some editors and publishers of religious papers have plied, and are plying, their work and craft for personal advantages and selfish gains and lucrative profits. The papers are being used as a channel through which they may pour into the receptive hearts of the readers the unlovely spites, ungodly wrangles, and unholy bickerings of a divided, contentious, and jealous brotherhood. Such perversions of the press are made that good people are asking if religious papers should ever be published, or whether any good is accomplished by distributing such papers. Surely, with papers as well as with preachers, godliness should not be made a way of gain. Is there a need for a return to "unfeigned love of the brethren?"

Many church members have never learned their true relationship to God, Christ, the church, and to each other; and not knowing their true relationship to these, they cannot love each other and the church and Christ and God. This relationship is based on love. The fundamental principle of love can be understood only by a true conception of our relationship to each other. The name of "brother" or "sister" carries with it this true relationship of Christians, and these names are themselves an argument for love and peace. "Brotherly kindness" is always a reason for peace and urges all of God's people to avoid the causes from which discords originate. Strife between those who should be friends is very grievous, but discord between brethren is lamentable and nullifies the law of love. All Christians are to strive "to keep the unity of the Spirit in the bond of peace." They are to endeavor at all times, "with all lowliness and meekness, with long-suffering, forbearing one another in love," "to love the brotherhood." All Christians should abound more and more in "love of the brethren," for they have been "taught of God to love one another."

In returning to "unfeigned love," we must put away "all wickedness, guile, hypocrisies, envies, and all evil speakings," strife, railings, evil surmisings, wranglings, malice, and hatred, and put on, as God's children, "a heart of compassion, kindness, lowliness, meekness, long-suffering; forbearing one another, and forgiving each other, if any man have a complaint against any; even as the Lord forgave you, so also do ye: and above all these things put on love, which is the bond of perfectness." (Col. 3: 12-14.) We have been told that "love is that principle which causes one to seek the greatest ultimate good of the object loved. In view of this, each should be seeking the greatest ultimate good of every brother and sister in the Lord.

Our close relationship to each other, based on this principle of love, emphasizes the oneness of all who love the Lord. We have one faith, one baptism, one hope, one Lord, one Father, one Spirit, in one body, and one future home—heaven; we are one family in Christ Jesus, and must love each other as Christ loved us. If we love each other as we are taught, we can become a truly united people and "all speak the same thing, and that there be no divisions among you; but that ye be perfected together in the same mind and in the same judgment." (1 Cor. 1: 10.) We must all learn to think of each other as brethren, and speak of each other as the house of God, and act toward each other as the Lord himself acts toward us. Our love

for each other becomes the test of our love for the Lord. *We cannot hate each other and at the same time love the Lord.* It has been said that the way we receive good treatment or evil shows our moral and spiritual standard; to return good for evil is Godlike, good for good is manlike, evil for evil is beastlike, and evil for good is devil-like. "Finally, be ye all like-minded, compassionate, loving as brethren, tender-hearted, humble-minded; not rendering evil for evil, or reviling for reviling; but contrariwise blessing; for hereunto were ye called, that ye should inherit a blessing." (1 Pet. 3: 8, 9.) "Beloved, let us love one another: for love is of God." (1 John 4: 7.) Back to "unfeigned love of the brethren!"

Communing With the Sects.

BY J. R. BRADLEY.

In closing my article, "Who Are Sectarians?" in the Gospel Advocate of August 4, I stated that I might write another, headed, "Communing With the Sects," making other quotations from the language of the lamented David Lipscomb. Now see "Questions Answered," by Lipscomb and Sewell, page 592. This is either Lipscomb's or Sewell's answer, we cannot tell which, as no name is signed. Note both the questions and the answer:

"Is it right to take the Lord's Supper with the sects? Should those of the Christian Church commune, or take the bread and wine, with the denominations (so called)? Do we not receive members into the Christian Church from the sectarians who have been immersed by those who were *only sprinkled*, and yet we regard their baptism valid—that is, those whom we receive? Then, if those who immersed them had the right to baptize, have they not the right to set the Lord's table? And if they have the right to set the table, or break bread, have they not the right to commune with us? Or should the Christian Church take the bread and wine only with those that are of the Christian Church?"

These troubles about baptism and communion have all arisen since sects arose. There were no such sects in the days of the apostles; and therefore no directions are given as to how we ought to fraternize with them. There ought to be no sects, and then we would have no trouble on these matters. But then they are here among us, and it is sometimes difficult to determine what ought to be done in reference to them. One thing is evident, and that is that the validity of an ordinance, either baptism or the Lord's Supper, does not depend upon the administrator. If the subject is all right when immersed, his baptism is valid to him, whether the administrator is or not. The same, we think, is true of the Lord's Supper. But there are no instructions as to open or close communion in the Bible, and we cannot undertake to give any.

While on the subject of communion, allow me to quote also from the pen of our much-beloved and venerable T. B. Larimore. On the subject of eating and drinking "unworthily" (1 Cor. 11: 20-34) he says:

Would it not be strange conduct for a servant to stand at the door of the dining room and say to one of his master's guests, "Come in! I think you and I agree in our hobbies and fancies;" and say to another: "Stand back! You and I differ in our opinions?" That would be fearful. No servant would do that. God forbid that his servants should do anything remotely resembling that! So he says: "Let a man examine himself, and so let him eat." But some one says: "There is a very serious difficulty here. Some one might be mistaken; some earnest, honest man might believe himself entitled to the communion, not being entitled to it—might believe himself a child of God, and not be a child of God; and not being entitled to the communion, but believing himself to be, might commune, and thus eat and drink damnation to himself." Well, what made you think that? "In such a case, would not a man be eating and drinking damnation to himself?" Well, no, not that I know of. If the Bible teaches that, I have not studied it as carefully as I ought to have studied it, and I ought to have studied it more before I tried to teach; and certainly when I have been preaching for one-third of a century, I ought to have known it, if the Bible teaches it. "But didn't you read a little while ago: 'He that eateth and drinketh unworthily, eateth and drinketh damnation to himself?'" Yes sir, I read that; but you would not be willing, I am sure, for any one to occupy the position of teacher for your children, after they have left the nursery and passed through the kindergarten—and I rather think you would not be willing for any one to be a teacher in the nursery or kindergarten—who did not know that "unworthily" is an adverb, and modifies, restricts, and qualifies the "manner" of doing a thing instead of the condition of the one who does it. It is not an adjective, but an adverb. "He that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body." ("Larimore's Letters and Sermons," Volume I., pages 295, 296.)

Then Brother Larimore illustrates by two couples entering the place of worship—one couple not children of God at all, but taking the Supper in a reverential manner, while the other couple, though members of the congregation, take it in a flippant sort of way. Then Brother Larimore says of the second couple, "They would be eating and drinking damnation to their souls," because of the *manner* in which they eat and drink it. Of the first couple our brother says: "They are not eating and drinking damnation to themselves; they are not cursing themselves or anybody else, and not acting badly in doing that." Please read Brother Larimore's sermon on the communion. I think I never read nor heard a better thing by an uninspired man.

In closing this article, I wish to quote some language used by our dear brother, F. D. Srygley, who was my classmate at Mars' Hill, in 1878.

In the very days of the inspired writers of the New Testament, Christians were continually getting into all sorts of things which the inspired men of God were eternally pulling them out of, and warning them not to go into any more; and if there had been such a thing as a denomination for them to get into then, some of them would have gone into it occasionally, or it would have been the only thing they kept out of, which they had no business to enter. And besides all this, a denomination is the easiest thing to fall into, and the hardest thing to climb out of, that I ever came in contact with, anyhow. In the midst of all the denominations that beset this age and country, it would be absolutely miraculous if some Christians did not get into some of them occasionally. If there are no Christians in any denomination, it is the only place except hell they have kept out of.—"The New Testament Church," pages 67, 68.)

I ask those who read this to get Brother Srygley's book, "The New Testament Church," and read his article on pages 65-68, headed, "Are Christians in All Denominations?" There is no more pointed and ready writer than F. D. Srygley was in his day.

Now, I quote from these able men of God, for the reason that our own "church of Christ" folks, both brethren and sisters, can, and do, at some places, "outstrip" the denominational churches in acting the sect and creating factions among us. Note the "rebaptism" craze; objections to Sunday-school literature; women teachers; fighting the colleges and schools; etc. I know of brethren, and sisters, too, who are creating factions among us by pushing the "rebaptism" hobby. This, I think, is as bad as the society and organ craze. Like the Irishman who found the turtle in the road, kicking and wriggling around, though with its head cut completely off. After studying for a time how the turtle could possibly show signs of life, he exclaimed: "Well, poor thing! Him dead and don't know it!" Just so, we of the church of Christ have strong sectarians among us, and they "don't know it."

Well, I will close and leave this question of sectarianism among "us as a people" with more able writers. You see, Brethren Kurfees, Holt, Paisley, and others have had this job on their hands of late, in their articles in the Gospel Advocate, in a "tilt" with Brother John T. Lewis. If we *must know* that our baptism is "for the remission of sins" or *God will not* grant us remission, where was the church

on earth during the "Dark Ages?" Who preached "baptism for remission of sins," between the death of the apostles and Campbell? Christ says: "The gates of hell shall not prevail against it." (Matt. 16: 18.) Daniel says: "It shall stand forever." (Dan. 2: 44.) Now, if "baptism for the remission of sins" was neither preached nor practiced then, there was no kingdom nor church then, and, therefore, Daniel and Christ are wrong.

Barton W. Stone on "Reformation."

[Almost one hundred years ago there appeared in the Christian Messenger, of Georgetown, Ky., an article on "Reformation" from the pen of Barton W. Stone. It will be remembered that Stone was one of the pioneer leaders and preachers of the restoration of the "ancient order of things." The article, which follows, is worthy of a careful reading.—B. C. Goodpasture.]

Reformation may be justly defined a turning from error to truth in heart and practice. It is a poor reformation to turn from errors in doctrine, and not embrace the truth in the love and practice of it; it is a poor reformation to profess the truth, and hold it in unrighteousness. My heart is pained, my soul is distressed, to see so little piety among professors of religion. I mean, professors of religion of every name, ourselves not excepted. O for a real reformation! It appears that the generality of professors have turned their eyes from inspecting their own hearts and conduct, and fixed them on their neighbor to watch for evil, and not for good. Evils imaginary or real they easily and abundantly find, and they seem to take pleasure in publishing them to the injury of their neighbor, and of the society of which he may be a member. Unhallowed practice, proceeding from an unhallowed heart! No one, not willfully blind and deaf, but knows this; and if a Christian, he heartily grieves and deplores the fact.

I wish to deal faithfully with my brethren. Yet none think that when they have publicly confessed the Savior, and have been immersed in his name, they have done all their duty. If there be such, they are miserably mistaken. Our opposers impute this to us all. We do not believe it correct; yet from enemies we should learn wisdom, and correct every error which they may discover in our life; and who are more eagle-eyed than they? By confessing Jesus before men, and by being baptized, we begin a religious course—we enter into the kingdom. Now, says the Savior to the apostles, teach the baptized to observe all things whatsoever I have commanded you. True religion consists in heart, word, and deed, and according to the commands of the gospel all these are regulated.

1. "In word." Out of the abundance of the heart the mouth speaketh. Evil speaking, bitterness and clamor, are forbidden. In meekness we are to instruct them that oppose, not rendering railing for railing, nor reviling for reviling; our speech must be seasoned with grace—a soft answer turneth away strife. How full the oracles of God of such wholesome precepts! And if observed by the church of Christ, how glorious would she appear! In other words, a great reformation is needed. In vain can this be expected, till the heart be reformed. Did we love our Lord and Savior supremely, we would think of him often and affectionately; we would delight to walk with him, and enjoy constant communion with him. We could not forget him, nor live without his presence; often would we speak of him, and of all his goodness to the children of men. Did we love his people fervently, could we rashly reproach them, and unnecessarily wound them with unkind words? No; our charity would rather throw a mantle over their sins and cover them from the view of others; yet the same charity would lead us to convince and save them, plucking them out of the fire. Unhappily tempered is that poor young woman, who in order to raise herself in esteem, detracts from the virtues of all the other young women, and labors to expose their imperfections; she but ruins herself with the intelligent. So, unhappily tempered is that religious man or sect, who, to exalt their own superior piety, detract from others' well-deserved virtues, and denounce them as bad men. This, in the view of the intelligent, is the precursor of their fall. Speak evil of no man is the Christian's motto. Did we tenderly love poor sinners, like our Lord, we should weep over them, and endeavor to direct them to the way of life. We would labor to warn, exhort, and reprove the unruly, in our families and among our neighbors; and this exercise flowing from love, must, and does, produce the best effects. All the saints in this respect should be preachers, and would be if the heart were right.

2. In life or practice. If the heart be reformed, it is an easy matter to rule the tongue, and govern our life by the holy precepts of infinite wisdom. If we love God, how easy, how delightful, to keep his commandments! They are not grievous, but pleasant; we delight in his ways, nor is any sacrifice too great to make, in order to please him. How pleasant the work of prayer in secret, in our families, in the congregation of his people! It is esteemed a high privilege, as well as a duty of profit to us. How pleasant the command of thanksgiving! A pure heart, sensibly affected with the goodness, grace, and, mercy of God, naturally vents its affections in those holy exercises; it is heaven within—a paradise on earth—thus to feel, and thus to live. Our love to our brethren leads us to be kind to them, to supply their need, and to relieve their distress. Our love for the ungodly leads us to pray for them, and urge them to obedience.

Alas! where is that weeping, that tender concern for poor sinners? Where is that holy zeal for their salvation? Where is that deep groaning of spirit for Zion's restoration? Are they fled from us? Do we expect to see the world reform in deed and truth, while professors of Christianity are so far from the spirit of truth? To hold the truth in unrighteousness will profit nothing to us or to the world. Men are never so fearful of enthusiasm as when there is no danger of it—when they are cold, dead, worldly-minded; and when they are in most danger, they have least fear of it.

It is now asked, What shall we do? I answer: Reform in heart, word, and deed. Be reformed yourselves before you urge reformation on others. Cease to scrutinize the faults of others, and search out your own. Be more zealous to make Christians than proselytes. Be more careful to live in the truth than to boast of being in it. Converse more on the subject of religion and less on politics and the affairs of this world. Read often the word of God to learn his will that ye may do it. Cease to do evil, learn to do well, relieve the oppressed, and break every yoke condemned by the word. Do justice as well as mercy. Time is short, and eternity—eternity is just ahead. In time the work of eternity must be done, or never. Better to make sacrifices here than to lose the rewards of glory, honor, immortality, and eternal life.

Prosperity.

They tell me thou art rich, my country: gold
In glittering flood has poured into thy chest;
Thy flocks and herds increase, thy barns are pressed
With harvest, and thy stores can hardly hold
Their merchandise; unending trains are rolled
Along thy network rails East and West;
Thy factories and forges never rest;
Thou art rich in all things bought and sold.

But dost thou prosper? Better news I crave.
O dearest country, is it well with thee
Indeed, and is thy soul in health?
A nobler people, hearts more wisely brave,
And thoughts that lift men up and make them free—
These are prosperity and vital wealth.

—Henry Van Dyke.

The "Dead" File.

BY JAMES E. CHESSOR.

I shall never forget the "dead" file in the Bureau of War Risk Insurance. I was a government clerk in the insurance department of the bureau for several months during the war, and worked with a division that had charge of the premium and record cards. There were four million cards on file in our unit, and it was our business to keep the paid-up premiums properly posted on the cards. If a soldier died, his card was placed in the "dead" file. His card was no longer "active," but "dead;" his insurance had not merely "lapsed," but the soldier himself had ceased to be. The poor fellow had died and could not pay other premiums.

I remember that when the cards were first made there was no dead file. There were rows of cabinets extending the length of the Arlington Building, in which the bureau was housed, and not a "dead" file to be seen. Presumably every soldier represented by a card was "active" in his country's service in training camp or in France. And, going forth as they did in the buoyancy of the American spirit and trusting to good fortune, not one expected to meet death, but each hoped to get through the war. Yet the risk was such that they took out insurance with the government. Then came the epidemic of influenza and the active participation of the Americans in the struggle in Northern France. It was at that time that the "dead" file sprang into existence overnight. A black, crapelike steel cabinet was wheeled to a position at the head of an avenue of active files. It reminded me of a coffin set on end; and, indeed, it represented the dead. I see it yet as it stood there facing the Washington Monument.

At first only a handful of "dead" cards were thrust into the empty drawers. But this was just an ominous small beginning. The cabinet filled quickly. Clerks came from every quarter of the section bearing the cards that represented the awful toll that death was exacting of the military host. Sometimes they would gather in little knots about the cabinet, each waiting her turn to file her "death" record. The rather monotonous remark could be heard among the premium-accounting clerks: "Well, the poor fellow died; his card goes to the 'dead' file." They were merely keeping record of the grim business of war; and if death triumphed over life, it was theirs to record the fact. Out on the battle field and in the hospitals it was a grimmer job with which the boys had to do. These clerks in Washington, far removed from the unhappy and ghastly scenes of war, were like recording angels whose duty it was to write death records, but not to shed tears for the dead. I saw no tears in the bureau; but if these clerks had been nurses, or could they have witnessed hospital scenes, they were human enough to have wept. Most of them were quite young, and they were availing themselves of an opportunity to spend a giddy vacation in the nation's capital, and were too frivolous to think seriously of life or of war.

This solitary death cabinet could not long contain the fast-accumulating records, and others were added with surprising rapidity. When I left the service, there were several thousand of these cards and scores of cabinets. The war has passed, but not its results. Grass and wheat are now growing on the battle fields of France, but Europe and mankind in general must reap the harvest of war for centuries to come. It was Mars, the enemy of society, who sowed the tares. But since the war has passed, disease, accident, crime, and suicide are constantly adding to the "dead" files at Washington. Perhaps not an hour passes but one of the four million drops out of the ranks forever. I was never more solemnly impressed with the mortality of man—the brevity, insignificance, and uncertainty of human life, the imminence of death—than when watching the steady increase of the "dead" files. I was reminded in my reflections that before a hundred years have elapsed not one of these four million youths will be living, but each will be but a memory and a record on earth. Every one of this vast military host will have taken his "chamber in the silent halls of death." And what is true of the four million is equally true of the other hundred million Americans living to-day. They are all passing to the grave. Death has reigned thus from Adam. Generation after generation has come tripping upon the stage of action, played its little part, and tottered off to give place to succeeding generations. How the files of the death angel of all the earth must have grown through the ages! The earth is, indeed, one vast cemetery; and, as Bryant expresses it,

> "All that tread
> The globe are but a handful to the tribes
> That slumber in its bosom."

I could not help meditating upon the spiritual condition of these soldiers—how few were actually prepared for the sudden taking off that came to many of them. Sanguine, confident, youthful, robust, eager to do battle for their country, they hoped to turn the tide of war and bring the struggle to a speedy termination. Not one could bring himself to believe that he was going forth from home and native land never to return. When summoned to arms, a large per cent were irreligious. Not many had ever thought seriously of death. But war, while it appealed to the adventurous spirit of youth, was calculated to enforce some sober thinking. With war the drafted man had never had to do. War! Was it not the art of destroying human life systematically—a business in which, as individuals, one man is pitted against another to slay or be slain? There was, then, the contingency of death to be reckoned with or ignored. The boys in camp and trench were thus forced to think seriously of death and then of religion and eternity. Millions of them took government insurance. Numbers accepted Christ in the camps, and thousands of letters were written home avowing reformation of life if the writers were spared. It looked then as though much good would eventually come out of war experiences on the part of the boys. The drafted men, as a whole, were certainly more religious than an equal number of other young men taken indiscriminately and bodily from the youth of America. They had something to think about, and religious teachers were hopeful for a great revival of religious interest when the war was over.

It was predicted that the soldiers would come home demanding a practical Christianity that would disregard denominational dogmas and creeds and tend to unite Christians upon the broad principles of charity and service. The service men, just out of the focal fire of war, would insist upon the religion of service, a deeper piety, a more genuine spirituality. They would no longer tolerate empty forms and outgrown rituals, but would insist that the keynote of religious activity be the Fatherhood of God and the brotherhood of man. Hence, the Interchurch World Movement was designed to satisfy this divine discontent on the part of the soldiers and an awakened religious world. But the boys came home demanding none of these things. The effect of the war upon the soldier youth was deleterious. As a whole, they are a worse lot than they were when drafted. On returning home, they have lapsed into indifference, and their latter state is worse than the first. Hundreds of thousands have allowed their war-risk insurance to lapse, now that the "risk" is over; but a still greater number have allowed heaven's "insurance" to "lapse"—that is to say, have ceased to walk in the fear of God and to trust his promises. There is nothing refining and ennobling in soldier life, but much to brutalize and to debase. No, the boys have not demanded any great thing of the church. Religious interest since the war has been at low ebb. It is the period of

reaction, a time of almost dead calm, when the Ship of Zion drifts listlessly in the doldrums. The church is none the better for the war.

No, I cannot forget the "dead" file. There are as many graves as there are cards in those crapelike cabinets in Washington, largely the direct result of war. This alone convinced me of the horror and terrible sacrifice of war. What a cemetery those files represent! And I hope we may never have another war. The nations cannot afford such sacrifice. There is a way out of it. If the great powers will not enter into a mutual disarmament agreement, then America, who stands in no just fear of molestation from any quarter, should set the world an example by reducing her navy and army. Be that as it may, let us, as Christians, bestir ourselves as never before in preaching the gospel of peace, that the peoples of earth shall "beat their swords into plowshares, and their spears into pruning hooks," that "nation shall not lift up sword against nation, neither shall they learn war any more." This is a consummation devoutly to be wished, and let us pray for it.

Old Paths.

BY J. W. CHISM.

I desire to call attention to what, to my way of thinking, is a departure from the old paths that should be corrected by all who have made the mistake. Jer. 6: 16 says: "Thus saith the Lord, Stand ye in the ways, and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls. But they said, We will not walk therein." This sets forth, to me, a condition of the present time, especially when we consider the last remark in it.

To get the matter before the readers properly, I will suggest that there are *three ways* made known in the Bible, yet but one of them is the right way.

1. *The Broad Way.* The Master says this is the way "that leadeth to destruction, and many there be which go in thereat." (Matt. 7: 13.) We find some of its conduct revealed in Gal. 5: 14-21: "Works of the flesh; . . . adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revelings, and such like: of the which I tell you before, as I have also told you in time past, that they which do such things shall not inherit the kingdom of God." This is enough to put the everlasting ban on any and all of these evil acts. Brother, be careful. (See also Rom. 1: 20-23; 2: 4-20.)

2. *The Narrow Way.* This way "leadeth unto life." (Matt. 7: 14.) Christ says: "I am the way." (John 14: 6.) Then the way that he commanded is the "right way," "the good way," that we should inquire for, "and walk therein." What, then, did he command? *The old paths.* Word of "so great salvation; which at the first began to be spoken by the Lord." (See Heb. 2: 1-4.) But when? "After the baptism which John preached." It began, then, after the resurrection. But where? It "began from Galilee." (See Acts 10: 36, 37.) But what was it in its beginning? Remember, please, it was "first spoken by the Lord," and "began from Galilee, after the baptism which John preached." Now turn to Matt. 28: 16: "Then the *eleven* disciples went away into Galilee, into a mountain where Jesus had appointed them." Note, here are the eleven disciples in Galilee, the right place, and after the resurrection, the right time. "And Jesus came and spake unto them saying, All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost." (Verses 18, 19.) But as given by Mark (16: 15, 16): "Go ye into all the world and preach the gospel to every creature. He that believeth and is baptized shall be saved: but he that believeth not shall be damned." But Luke gives it: "And that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem." (See Luke 24: 45-49.)

Now, to sum this up, we have this: Matthew says teach and baptize; Mark says preach the gospel, and "he that believeth and is baptized," etc.; while Luke says preach repentance and remission of sins "in his name." I would mark it, then, this way:

Matthew: Teach, baptize in name, etc.
Mark: Preach, believe, be baptized, shall be saved.
Luke: Preach, repentance, remission in his name.
Summed up: Preach, believe, repent, be baptized in name, saved, remission.

This is the way Jesus gave it to the eleven in Galilee, and they were to "confirm it to us," and this confirmation was to begin at Jerusalem. So (Acts 2) we have it. Peter preached, commanded them to "know assuredly"—that is, believe. Then, when they gave evidence that they did believe, he commanded: "Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins." In this we note the commission carried out perfectly in every item and in order, and the record says: "They that gladly received his word were baptized, and the same day were added," etc. Now this is the good way, the right way, the old paths.

3. I see a tendency on the part of many of our preachers to leave this off. Some in protracted meetings will fail to preach it thus, and so preach that you cannot tell them from the denominational preachers—and this, too, to be popular with the denominations. I am sure that this soft way of preaching seems right to them, or they would not so avoid the preaching of this good old way. But in so doing they are walking in the *third way.* Hear: "There is a way which seemeth right unto a man, but the end thereof are the ways of death." (Prov. 14: 12; 16: 25.) I am sure the easy way of preaching "seemeth right unto" them; for they say it will not offend the sects, and so they will come and hear. But what good will it do them to hear, when the things they hear are not the commands and teaching of Christ, but the soft admonitions originated by man? Jesus says: "Why call ye me, Lord, Lord, and do not the things which I say?" (Luke 6: 46.) Again: "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven." (Matt. 7: 21.) And again: "In vain do they worship me, teaching for doctrines the commandments of men." (Matt. 15: 9.)

But the good way given by Jesus as set forth above in the commission as it began in Galilee, and the confirmation of it to us, beginning at Jerusalem, Jesus said should go among all nations, and Paul commands us to "preach the word." Then, brother, repent of your digression from the truth, inquire for the good way, the "old paths," and walk in them. If you will not, as the prophet said some would not, then you will be lost; so also those who follow you. But if you will come back to the "old paths," you will both "save yourself and them that hear you."

Ruskin says: "We are not sent into this world to do anything into which we cannot put our hearts." God's true service is never achieved through a dull, contented routine, which knows nothing of enthusiasm and feels no inspiration. That service demands that the whole nature shall be brought into unity of action—heart, mind, will, and all consenting to the same end. There is a vast deal that calls itself service which is not the outflow of the heart; much that calls itself sacrifice that lacks fire. Let us not rest in less than the best gift to God, even though for the time we be spiritually too poor to give more than the "pair of turtle doves or the two young pigeons."

The Perfect Heart.

BY JAMES E. SCOBEY.

The religion of Jesus Christ understandingly embraced and fully lived out by any one will insure to him the glories of immortality and eternal life. Faithful service of God is the true standard of Christian manhood. No one can render such service if his heart is not perfect with God; and no one can have a perfect heart if he closes his eyes, stops his ears, and hardens his heart against the reception of the truth. He would be in that class of men of whom Jesus said: "This people's heart is waxed gross, and their ears are dull of hearing, and their eyes they have closed; lest at any time they should see with their eyes, and hear with their ears, and should understand with their heart, and should be converted, and I should heal them." (Matt. 13: 15.) Man must hear the sayings of Jesus and receive them into his heart, obey them in his life, if he would find rest to his soul.

It is wonderfully significant, as well as surprisingly beautiful, how much the Master makes of simple acceptance and obedience to his teaching. "Why call ye me, Lord, Lord, and do not the things which I say?" (Luke 6: 46.) If we acknowledge him Lord, we are under the most solemn obligations to serve him. The man with a perfect heart will not fail to do his Master's sayings. He will accept all of God's word without addition or subtraction. He will not scrap the Scriptures to support some preconceived theory with reference to what is essential to become a Christian or what is necessary to his continuing to be one.

A minister recently holding a revival meeting was requested to preach on the subject, "What Shall I Do to Be Saved?" In the course of his sermon he said various answers had been given by various preachers, but he preferred to take the answer of the apostle Paul when the jailer at Philippi said to him: "What must I do to be saved?" Paul said: "Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house." "Now," said he, "this is plain, explicit, and full." "True," said he, "there are other things which may be done, but they are not essential to salvation, save repentance." Now, this man's heart may be right with God—that is, he may desire to honor God and serve him; but his heart is not perfect with God, because he has not an understanding heart; he has not learned of Jesus the essential conditions of salvation he laid down when he gave the apostles the commission to go into all the world and preach the gospel.

Cornelius, the Gentile, was a worshiper of God and desired to serve him. His heart was right with God, but he did not know the way, the truth, and the life; so God sent Peter, who, by his instructions, gave him an understanding heart, thus making his heart perfect with God.

The man of God, whose heart is right, will seek to know the whole counsel of God that pertains to life and godliness; for the apostle Peter says that God by "his divine power hath given unto us all things that pertain unto life and godliness, through the knowledge of him that hath called us to glory and virtue." (2 Pet. 1: 3.) He will not be like the Pharisee, who went up to the temple to pray, thanking God that he was not like other men, and telling God what a good man he was, how he gave alms and paid tithes, etc., and closing by thanking God that he was not like the publican, who would not so much as raise his eyes to heaven, but "smote upon his breast, saying, God be merciful to me a sinner." Jesus said to his disciples: "This man went down to his house justified rather than the other." The man of God will search the Scriptures; for in them, and in them alone, can he find the way to immortality and the honor and glories of the world to come.

The man who learns of Jesus will know the truth; for he is "the way, the truth, and the life." The words he spoke were God's words, and his word is truth; and outside of that word there is no spiritual truth. "Then said Jesus to those Jews which believed on him, If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free." (John 8: 31, 32.) Free from what? The bondage of sin. "Whosoever committeth sin is the servant of sin." (Verse 34.) Paul emphasizes this statement, saying: "Know ye not that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness?" (Rom. 6: 16.) The man of God, the soldier of the cross, knowing these things, having a perfect heart, will not be led into the paths of sin. He will scarcely become subject to the sins arising from the lust of the flesh, the lust of the eyes, and the vainglory of the world.

True, many know the fearful consequences of sin, and yet they continue in sin. They love the world and worldly pleasures more than they love God. Their hearts are not right with God, much less are they perfect. When Christians, professing to be followers of Christ, run with the world, the flesh, and the devil, they are simply walking in the broad way that leads to destruction. Without a genuine repentance they can have no hope of entering the portals of heaven. Hope is the rainbow that lights up the pathway to the tomb. But to him who dies without hope, death draws down the curtain over a scene full enough of woes in this life, only to raise it upon another, to which the trials, misfortunes, and sorrows of this life are as nothing in comparison to those worse ones whose appalling magnitude were sufficient to crush out all desire for an existence which promises nothing but eternal woe and misery.

The Christian, while he maintains a pure and perfect heart, will not debase and degrade himself and dishonor God and Christ by getting in line with the devil to do his diabolical works of the flesh. (Read Gal. 5: 19-21.) But I wish to emphasize this fact: There are many men and more women who day by day are striving with full purpose of heart to follow their Lord and Master, walking in his way, keeping his commandments, doing his will, to the honor and glory of his name. What all of us need to a greater or less degree to lead us in the perfect way is the love of God shed abroad in our hearts, giving us a longing desire to honor and glorify his name; so that by a faithful continuance in well-doing we may attain at last the honors and glories of eternal life. Paul said: "Forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus." (Phil. 3: 13, 14.) And this high calling is a glorious resurrection from the grave and an entrance into eternal life.

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An Appeal From Shelbyville, Ky.

On behalf of the church at Shelbyville, Ky., this appeal is made in the hope that it will not be lightly considered, but that churches everywhere will rally to the support of this most worthy cause for which we have so earnestly labored and prayed.

Several months ago we began worship in a theater. Since that time our number has steadily increased until we now have about thirty faithful members. Realizing that we could make much more marked advancement with a regular house of worship, we accordingly purchased a lot in the most desirable part of the town preparatory to building a neat, commodious house. Since, without assistance, we cannot finance the building, we appeal to the churches for a liberal contribution. We think that the building will cost approximately eight thousand dollars; but, with the help of the churches everywhere, we hope to raise that amount. The deed has been made sure with a clause that prohibits innovations of any kind.

Shelbyville, a town of about six thousand inhabitants, is the seat of Shelby County. This is one of the richest counties in the State, known as the "Jersey Isle of America." There are only two churches worshiping according to the New Testament in this county, and they are very weak numerically and financially. We consider Shelbyville the one open door of the State for the cause of Christ. With the church on a solid basis here, we can take the county for Christ.

We trust that brethren everywhere will consider this most worthy appeal and set a day to make a liberal contribution. We earnestly pray that we can begin the building by April 1, 1922. Send all contributions to R. A. Craig, Shelbyville, Ky.

J. M. CRAIG, Elder.
P. C. CRAIG, Deacon.
R. A. CRAIG, Minister.

[Personally I know the foregoing appeal to be worthy that which should encourage churches to come to their assistance is the bright prospect, not only for establishing the New Testament order in Shelbyville, but the equally bright prospect of its becoming a radiating center of gospel influence over other parts of the State. It is a most worthy Macedonian call, and I devoutly hope such churches as may become acquainted with the facts will respond with a liberal contribution. Brother R. A. Craig is a faithful preacher of the gospel, and he and his associates will see to it that contributions are properly applied. Here is a wide-open door for missionary work, and I hope the churches will enter it.—M. C. Kurfees, Editor.]

The Secret of Peace.

The world is a vast field of conflict. Man is divided against man. The face of life is like one of those deeply fissured rocks which speak of the work of underground fires. The gospel meets the need involved. It reconciles men to each other. Just so far as men are reconciled to God in Christ, so they find that the barriers which divide them from each other begin to disappear. A great- spirit has come into being, which makes them one. Christ is the great destroyer of barriers. He breaks down the middle walls of partition. In him is neither race, nor sex, nor class. He unifies both the inward and the outward life. He makes peace everywhere. This is his unique work. There is no one else who can do it. By winning the heart to God, he brings the power of victory in the inward conflict, and the spirit of unity in outward relationship. "He is our Peace."—S. M. Berry.

"There are some men who can live up to their ideals and still drag the ground."

GOSPEL ADVOCATE--FIFTY CENTS

We call attention to the very best offer we have been able to make for several years. We will send the GOSPEL ADVOCATE to new subscribers for the remainder of the year 1921 for the small sum of fifty cents.

This does not pay for the actual cost of production, but we are glad to make the offer that the usefulness of the paper may be extended.

This is a most unusual trial offer, and our readers should take advantage of it to introduce the paper into the homes of their friends. We are depending upon them to help us increase the circulation by several thousand. By all pulling together, we can accomplish much good in the Master's name.

For your convenience we are printing a coupon to be used in sending in the names of new subscribers.

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DON'T MISS THE SPECIAL NUMBERS —It is very important that immediate advantage be taken of this offer, in order that subscribers may receive the big special numbers. The "Greater Vision" Number appeared September 1, and our readers were delighted with it, words of praise and commendation coming from all parts of the country. The "Old Paths" Number will appear September 15, and the "Peace and Unity" Number is scheduled for September 29. One hundred of the best writers in the brotherhood are contributing to these numbers, and WE GUARANTEE THAT A SINGLE ONE OF THEM WILL BE WORTH A YEAR'S SUBSCRIPTION. They are sure to make a favorable impression, and you will be proud to hand them out to your friends.

Many will be able to send more than one name. In that event, use your own stationery.

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HOME READING

The Land of Storybooks.

At evening when the lamp is lit,
Around the fire my parents sit;
They sit at home and talk and sing,
And do not play at anything.

Now, with my little gun, I crawl,
All in the dark along the wall,
And follow round the forest rack
Away behind the sofa back.

There, in the night, where none can spy,
All in my hunter's camp I lie,
And play at books that I have read
Till it is time to go to bed.

These are the hills, these are the woods,
These are my starry solitudes;
And there the river by whose brink
The roaring lions come to drink.

I see the others far away
As if in the firelit camp they lay,
And I, like to an Indian scout,
Around their party prowled about.

So, when my nurse comes in for me,
Home I return across the sea,
And go to bed with backward looks
At my dear land of Storybooks.

—Robert Louis Stevenson.

☼ ☼ ☼

Impersonation.

Nature commands the normal child to be ceaselessly occupied during waking life in using all the things at his command to reproduce what he sees going on around him. The child who gallops off on his broomstick, imitating his father on a horse, is getting valuable experience of a simple sort in doing what he may need to do later in life. In this simple action, he is using his senses to get information; and then, most important of all, he is making this information his own by actually doing the act. This is the only way he can learn it. He cannot even perceive accurately until he is under the necessity of reproducing the thing he is perceiving, or adapting himself to it in some way. Nature will not develop any faculty unless there is need for it. If the child could get all he wants without becoming sharp in sight, hearing, taste, touch, and smell, he never would acquire any keenness through any of his senses.

The child who has a large sand pile in which he may make pies, build houses, and so on, has a better chance to develop his intelligence than a child who is not so favored. As a rule, the better the child's opportunities for imitation and the wider the range of his imitations, the more rapid and normal progress he will make in the development of his mind.

Often parents think that doll play is simply amusement, but it may be the means of developing intelligence in a high degree. The child of four or five who cares for her doll, watchful of its needs, nursing it when in trouble, dressing it, putting it to bed, instructing it, is getting forward faster than she ever could without such experience. These activities all require keen observation and intelligence in execution. Doll play brings in most of the factors of intellect which are required in caring for a little child in real life. Of course, the more the child has to do for her doll, the better it will be for her intellectual development. A doll which the child does nothing but look at, rock to sleep, or carry in her arms, is of slight value compared with one that must be dressed and undressed, have her hair combed, her nails polished, for whom clothes must be made, and so on.

As the child's range of observation increases, doll play ought to become more varied and educative. A child who is given a suggestion now and again will readily develop a high degree of imaginative feeling with regard to dolls, all of which may be vastly important for intellectual development. Suppose a child has five or six dolls of different sizes and appearance. Each one may be made to personify a member of the family or some person in the neighborhood, or a character in history or in some story which she has heard. Then these characters may be made to act their parts in a little drama. There is no experience in human life which is more absorbing than these play dramatics in early childhood, and it must be impressed that in this play the child is simply taking mental possession of the world around him. If he did not dramatize life, he would not learn it.

An observing parent must have noted his child's passion to play a part. Every living thing he sees furnishes a model for personification. Now he is a cat, now a dog, now one of his playmates, and so on *ad libitum*. Do you see what this means for development? Suppose, for instance, that a child five years old visits a blacksmith. When he comes home, you may find him shoeing horses all the time. Anything will answer for the horse. All the child is concerned with is the shoeing. In performing this activity he is really learning about it.

What an advantage it would be to your child if he could utilize the objects in his home so far as possible to carry on his imitations! Perhaps you have looked upon these play activities only as an annoyance, and have felt that they should be suppressed. But greater harm could scarcely be done a child than to prevent him from imitating and personifying the people and things about him.—Prof. M. V. O'Shea, University of Wisconsin.

☼ ☼ ☼

Friendship.

Does the thought come to you at times that you have a few real friends?

You wish that you had more that you could go to in a confidential manner and bare your heart freely.

Then a feeling of loneliness engulfs you, as you see acquaintances around you who might make good friends, but who have hown no desire on their part to take you inside the circle of their friendships.

Then, again, have you thought how really few persons could regard you as more than a mere acquaintance?

Have you ever shown that you might be a true friend to many persons?

Perhaps several persons have shown that they would be glad to come nearer if you so desired, but you have not encouraged them to make advances.

Most of us would like to have different ones profess a strong friendship for us, but back up when it comes to assuming the position of a warm and generous friend.

If you want a friend, you must be a friend.

If you feel that you are alone, you are to blame in nine cases out of ten.

Yet one true and loyal friend is worth waiting a lifetime to find.

Adversity discovers the real friend we have least considered in that light.—J. J. Mundy.

☼ ☼ ☼

Visions are frequently affected by character. A story is told by Helvetius of two individuals who believed the moon to be inhabited, and, telescope in hand, were attempting to discover its inhabitants. One was a parson, and the other was a fine lady. The lady, of course, looked first, and she said: "I see two shadows, and they bend toward each other; they are evidently two happy lovers." The parson looked next, and said: "Fie, madam! for shame! The shadows you saw are the two steeples of a cathedral."—W. Hamilton.

QUERY DEPARTMENT

B. L. Canida wishes to know what sins are to be confessed. He quotes 1 John 1: 9, 10: "If we confess our sins, he is faithful and righteous to forgive us our sins, and to cleanse us from all unrighteousness. If we say that we have not sinned, we make him a liar, and his word is not in us." We cannot confess public sins. Evidently the sins to be confessed are secret sins. Instead of affirming that we are perfect, we should confess our sins. Some sins it is better not to confess to the whole church. The confession should be made to those concerned and to those who have been sinned against. While we are to confess our sins to one another, yet it would be difficult to lay down any exact rule as to whom confession should be made further than as stated above.

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Brother McQuiddy: Does the Bible anywhere forbid Christians conducting or taking part in ice-cream suppers or anything of that nature, decently conducted, for the purpose of raising money to apply on a public-school building and walks to same? X.

Christians may engage in the ice-cream business to make a living. In this business, as well as in all others, Christians should deal honorably and uprightly. They should not resort to ice-cream festivals in order to raise money for the Lord. The Lord does not need such help. The thought of appealing to the flesh to raise money for the Lord is grossly violative of his law and insulting to God. Giving should be a deliberate purpose to give. "But this I say, He that soweth sparingly shall reap also sparingly; and he that soweth bountifully shall reap also bountifully. Let each man do according as he hath purposed in his heart; not grudgingly, or of necessity: for God loveth a cheerful giver." (2 Cor. 9: 6, 7.)

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Brother McQuiddy: We have had some discussion in our Bible class of Rom. 9: 17-23. Some take the position that Pharaoh was helpless in the matter and could not have done otherwise if he had wanted to. Please give your idea of it in the Query Department. W. R. Cox.

Rom. 9: 17-23 reads as follows: "For the scripture saith unto Pharaoh, For this very purpose did I raise thee up, that I might show in thee my power, and that my name might be published abroad in all the earth. So then he hath mercy on whom he will, and whom he will he hardeneth. Thou wilt say then unto me, Why doth he still find fault? For who withstandeth his will? Nay but, O man, who art thou that repliest against God? Shall the thing formed say to him that formed it, Why didst thou make me thus? Or hath not the potter a right over the clay, from the same lump to make one part a vessel unto honor, and another unto dishonor? What if God, willing to show his wrath, and to make his power known, endured with much long-suffering vessels of wrath fitted unto destruction: and that he might make known the riches of his glory upon vessels of mercy, which he afore prepared unto glory?" It is not said that Pharaoh was born for that purpose, but God raised him up to be king on the throne for that purpose, because that by resisting God he had fitted himself for a vessel of destruction. "But when Pharaoh saw that there was respite, he hardened his heart, and hearkened not unto them; as Jehovah had spoken." (Ex. 8: 15.) God hardened his heart in that he sent the plagues upon him. If, instead of resisting God, he had bowed in submission to God's will, his heart would have been softened. The gospel either hardens or softens the heart of sinners. "For we are a sweet savor of Christ unto God, in them that are saved, and in them that perish; to the one a savor from death unto death; to the other a savor from life unto life." (2 Cor. 2: 15, 16.) God hardens the heart of the disobedient now just as he did the heart of Pharaoh. "Now in a great house there are not only vessels of gold and of silver, but also of wood and of earth; and some unto honor, and some unto dishonor. If a man therefore purge himself from these, he shall be a vessel unto honor, sanctified, meet for the master's use, prepared unto every good work." (2 Tim. 2: 20, 21.) Five times it is said of him that he himself hardened or made heavy his heart (Ex. 7: 13, 22; 8: 15, 32; 9: 7) before it is ever said that God hardened him (Ex. 9: 12). Even after that it is said that he hardened himself. (Ex. 9: 34.) Thus he at first closed his own heart to God's appeals, grew harder by stubborn resistance under God's judgments, until at last, as a punishment for his stubborn rejection of right, God gave him over to his mad folly. God will have mercy on all who love him and keep his commandments.

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Brother McQuiddy: Please explain Isa. 65: 23, 24; Mark 9: 43-48; Rev. 14: 10. X.

The passages in Isaiah read: "They shall not labor in vain, nor bring forth for calamity; for they are the seed of the blessed of Jehovah, and their offspring with them. And it shall come to pass that, before they call, I will answer; and while they are yet speaking, I will hear." This refers to God's chosen people and what would come to them under a perfect reign of faith and obedience.

The passages in Mark are: "And if thy hand cause thee to stumble, cut it off: it is good for thee to enter into life maimed, rather than having thy two hands to go into hell, into the unquenchable fire. And if thy foot cause thee to stumble, cut it off: it is good for thee to enter into life halt, rather than having thy two feet to be cast into hell. And if thine eye cause thee to stumble, cast it out: it is good for thee to enter into the kingdom of God with one eye, rather than having two eyes to be cast into hell; where their worm dieth not, and the fire is not quenched." Anything that leads any one to sin, though it be as precious as an eye or as useful as a foot or hand, should be rejected. The state of the righteous is eternal life, while the state of the wicked is eternal death. "*Worm dieth not, . . . fire is not quenched.*" This was taken from the last verse of Isaiah, and was probably in current use among the Jews of our Savior's time, as applied to the state of future punishment. It is indicative of the awful and everlasting retribution of the wicked.

The passage in Revelation says: "He also shall drink of the wine of the wrath of God, which is prepared unmixed in the cup of his anger; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb." Those who worshiped the beast shall be tormented with fire and brimstone. I take it the passage means just what it says—"fire and brimstone."

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Brother McQuiddy: Do the Scriptures teach that a person, in order to confess his sins to the church, must itemize the sins committed? J. L. Newman.

I do not understand that the Bible teaches that a man must go into the shocking details of every sin committed, but, to my mind, the following scripture teaches very clearly that a man should specify the sin committed. If he has been guilty of lying, he should say so; if he has been guilty of adultery, he should say so; if he has been guilty of stealing, he should not hesitate to say that he has been guilty of this sin. If our brother will read the following scripture, he will see that this is true: "If we say that we have no sin, we deceive ourselves, and the truth is not in us. If we confess our sins, he is faithful and righteous to forgive us our sins, and to cleanse us from all unrighteousness." (1 John 1: 8, 9.) We cannot confess a sin without naming the sin; neither can we confess a fault without specifying the fault. For a man to get up and say, "I have sinned," in a general way, is not a confession of a specific sin.

AT HOME AND ABROAD

G. C. Brewer is in a meeting at Pikeville, Tenn.

The "Peace and Unity" Number will appear next week.

Charles F. Hardin is in a promising meeting at Cureall, Mo.

M. C. Cayce reports a good attendance in a tent meeting at Duck Hill, Miss. One baptism.

M. D. Baumer reports two additions at a regular service at Fairfax Avenue, Winchester, Ky.

W. Derryberry, of Lebanon, Tenn., is available for song leader in meetings until December 1.

D. D. Woody reports three baptisms in a meeting at Alberton, in Henderson County, Tenn. He is now at Kenton.

J. Leonard Jackson closed a good meeting at Rothchild Avenue, this city, with two baptisms and two restorations.

M. H. Northcross is engaged in a good meeting near Goodlettsville, Tenn. Five baptisms and five restorations are reported.

C. E. Holt reports twelve additions in a meeting at Stony Point. This congregation is one of the best in Northern Alabama.

D. F. Draper, of Fort Worth, Texas, is in a good meeting at Smith Springs, ten miles from Nashville. Large crowds are in attendance.

H. W. Wrye is in a meeting at Hebron, in Wilson County, Tenn. Four baptisms are reported. He baptized six at Scene's Corner, in the same county.

S. P. Pittman closed a two-weeks' meeting at Tuscumbia, Ala. Sister W. H. Gambill states that there were several conversions and that the results were very gratifying.

H. M. Phillips conducted a brief but successful meeting at Shiloh, in Humphreys County, Tenn. Three young ladies were baptized. J. D. Derryberry led the singing.

X. W. Morgan, of Belton, Texas, suffered the loss of his crop during the recent disastrous flood. He has had much sickness in his family, and needs the help and prayers of God's people.

From Charles P. Poole, Harvard University, 5 Dana Street, Cambridge, Mass.: "Please announce in the Gospel Advocate that the tentative place of worship, church of Christ, is 5 Dana Street."

From W. T. Gunter, Route 1, Centerville, Tenn., September 16: "I would like to hold three or four meetings during the months of October and November at schoolhouses or church houses in the country."

From W. Claude Hall, Mayfield, Ky., September 14: "We are in the midst of an excellent meeting here, with large crowds and eleven additions to the congregation from all sources. Alvin Reavis is leading the singing."

George W. Farmer closed his third meeting with the church at Verona, Tenn. Twelve were baptized and two were restored. One decided to be a Christian only. Brother Farmer is now in a meeting at Calhoun, Tenn.

From John Hayes, Tarpon Springs, Fla., September 12: "I am in the second week of a meeting here. Three who had wandered from duty have confessed their wrongs. The audiences have been small, but the interest is good."

Married, at the Russell Street Church, in Nashville, Wednesday, September 14, at 8 P.M., Mr. M. Cameron Cayce and Miss M. Louise Hester, A. B. Lipscomb officiating. The ceremony was witnessed by a large concourse of relatives and friends. The bride and groom are both earnest Christians.

From J. G. Malphurs, Clarksville, Tenn., September 15: "I preached fifteen sermons at Modoc, a mission near Clarksville, and had twenty additions—sixteen baptized, four from the Freewill Baptist Church. I closed to get ready for the debate between myself and a Baptist preacher, to be held at Legate."

From J. V. Armstrong Traylor: "Alvin Landis and I held a very good meeting at Vesta, Tenn., closing on the second Sunday in September, resulting in three additions. Interest continued through the meeting. I am now conducting a meeting near Unionville, Tenn., with the best of interest, having had two additions to date."

W. M. Oakley closed a good meeting of eleven days' duration at Owen's Cross Roads, Ala. Eighteen persons were baptized and one was restored. Three of the conversions resulted from his recent meeting near Gurley, Ala., when a Methodist family sent for him to come back and baptize them. Brother Oakley is now at Pond Creek, near Ashland City, Tenn.

From Samuel E. Witty, Ontario, Cal., September 13: "One baptism here recently. One of our best workers was laid to rest yesterday. Plans are being drawn for our new building, and we want to begin building soon. We had the two largest crowds last Sunday since our revival the first of the year. The congregation recently presented me with a new Underwood typewriter."

G. A. Dunn writes: "I closed the meeting at Mount Pleasant, Tenn., on September 16, with thirty-eight additions, including twenty-two baptisms. The congregation seemed happy over the meeting, as the crowds were the largest and the number of additions the greatest of any meeting there. I began a meeting in Sparta, Tenn., on September 18. My home address is Houston, Texas."

There will be an eight-days' debate at New Liberty Church, on Green River, near Asphalt, Ky., beginning on October 3, at 10 A.M., between Jesse F. Love, of the church of Christ, and T. A. H. Laslie, of the General Baptist Church. All are invited to come. This place is seven miles from Brownsville, Ky. The nearest railroad point is Glasgow Junction, on the Louisville and Nashville Railroad.

William P. Walker writes: "Our meeting at Tharpe was finished last night. I was preaching there when I received the sad announcement of Sister Walker's death. There were eleven additions—seven baptisms, two restorations, and two from the Methodists. The latter had been immersed and understood the design of their baptism. I wish to thank the brethren for many encouraging messages of sympathy."

The little band of disciples at Brunswick, Ga., has secured the use of the city hall for a meeting to begin the first Lord's day in October, with G. E. Claus doing the preaching. There are only four members in this town of fifteen thousand people. They would like for some energetic young man of good report to locate with them and help in mission work. For further information, address Sister R. L. Crowell.

From U. G. Wilkinson, Shell Knob, Mo., September 14: "I am at Shell Knob, in the Ozark Mountains, resting and drinking water for my health. I am still slowly improving, and hope to be better yet. I have been doing some preaching along the route as I am able. I preached at Seminole and Atwood, Okla.; at Garfield, Ark.; and at Cato, Mo. I baptized one at Cato. I preached here at Shell Knob last night, and will preach again to-night. I am not yet able to be active in the field, and will not be for some time to come. I hope the brethren will still remember me. Always address me at Comanche, Okla. Pray for me."

We are glad to learn of Brother Wilkinson's improvement. He deserves the prayers and support of the brethren.

From J. Pettey Ezell: "On November 15, at the end of seven years of peaceful labors with the church at Albany, Ala., I will sever my connection with the same. The church extended me a unanimous invitation to remain with them during 1922. The church at Albany is second to none of my knowledge. Their work for the past eleven years speaks for itself. We have worked together harmoniously and peacefully, and so do we part. They regret to see me go, and I regret to go. I shall ever have an abiding interest in the people here with whom and for whom I have given the best labors of my life. My plans as yet are not perfected, but will be announced later."

From I. B. Bradley, Hurricane Mills, Tenn., September 16: "I am in a good meeting at Pruett's Chapel, near here. The meeting is five days old, with eleven confessions to date. There will be baptizing this afternoon, and the meeting will close to-night. I will begin a meeting at Spruce Pine, Ala., next Tuesday night, the Lord willing; next at Phil Campbell, Ala.; then back to Tennessee, and begin with Charlotte Avenue Church, in Nashville, on the second or third Lord's day in October, depending on the finishing of their new house of worship. The work is showing greater results everywhere in my field of labor than last year. Much yet needs to be done. My time is about all engaged for another year and some for 1923. 'Work while it is called to-day.'"

F. W. Smith has returned from an interesting meeting at Bismarck, Ill.

The brethren at Grant, in Smith County, Tenn., are planning to build a house of worship.

J. T. Harris, of Lawrenceburg, Tenn., is in a good meeting at Stayton, Tenn. Twelve baptisms reported.

L. B. Jones is in a good meeting with the Bluff Springs congregation, near Lewisburg, Tenn. He reports five baptisms at Rock Hill, near Murfreesboro.

Charles T. Powell commends the "Greater Vision" Number of the Gospel Advocate, September 1. He says it is worth the price of the paper for a full year.

J. R. Stockard closed a meeting at Pleasant Hill, three miles south of Trenton, Tenn., with four additions. The little band there is growing rapidly. He is now at McKenzie, Tenn.

The meeting conducted by E. H. Hoover at South Pryor Street, Atlanta, Ga., closed on Wednesday night, September 14. Eight were baptized and one came from the Baptists. Two were baptized at West End Avenue last Sunday night, and one confessed her sins.

S. M. Jones, of Beamsville, Ontario, Canada, will begin a series of meetings with the Twelfth Avenue Church, this city, next Sunday, to continue indefinitely. All former members are cordially invited to be present at the "home-coming" at the first service.

The meeting conducted by S. E. Templeton at Altus, Okla., continued fifteen days, with sixteen baptized into Christ, two reclaimed, and seven by relation. Perkins Cooper, of Gould, Okla., did good work in leading the singing. Much interest was manifested.

From R. A. Craig, Shelbyville, Ky.: "I take this occasion to announce to the brethren who answered my recent advertisement in the Gospel Advocate that we are in touch with two brethren, one of whom may locate here. If we cannot make satisfactory arrangements, I shall take the matter up with other brethren who responded."

From D. P. Craig, Walnut, Miss.: "I would like to correspond with brethren in the State of Washington with reference to locating there. I would like to know something generally about the country—farming, climate, lands, and opportunity, including prices of lands and homes; also prospects for preachers in the gospel field. Address D. P. Craig, Walnut, Miss."

From Emmett G. Creacy, Horse Cave, Ky.: "This is to say that H. F. Mustain, of Horse Cave, is dead. He was seventy-three years old, and was one of the best men I ever knew. He was strong in the faith. He was well known to the brotherhood."

Brother Mustain was one of God's most loyal servants. The Gospel Advocate shares the grief occasioned by his death.

From L. S. White, Blytheville, Ark., September 13: "I am in a tent meeting at this place, to continue fifteen days. The meeting is starting well. The few members are working for its success, and were ready for it. I see that D. F. Draper, of Fort Worth, Texas, is to hold some meetings in Tennessee. He is a good man and a good preacher, and others in need of meetings would do well to secure his services while there."

From R. E. L. Taylor, Decherd, Tenn., September 16: "I have just closed a ten-days' meeting at Pleasant Knoll, in Warren County. I preached at night only. The crowds were so large we could not seat more than half of the people. I baptized sixty-two, and seven confessed their wrongs. The Morrison and Viola congregations helped very much in the meeting. Our beloved brother, J. R. Stubblefield, who has almost given his life for the cause, was with me a great deal of the time. I made my home with Tom Ramsey and family—a Christian family."

From Dr. W. Boyd, Donelson, Tenn., September 19: "C. M. Gleaves closed a very interesting and successful meeting here last Friday night. His preaching was earnest, plain, and pointed, with no shunning to declare 'all the counsel of God.' There were sixteen baptisms, one from the Methodists (who had been baptized), and one restoration. Fourteen more who had recently moved into our neighborhood from other sections cast their lots with us yesterday, making a total of thirty-two added to our number this month. The young men are purposing and starting to organize a Bible class to meet on Friday evenings. We feel much encouraged and strengthened by these results."

From John H. Arms, Hermitage Springs, Tenn., September 15: "More than a year ago I began to visit Eminence, Clay County, Tenn., then a mission point, once a month. Last April a few of the faithful were encouraged to begin keeping house for the Lord, and they have been meeting and studying the Scriptures with their children and their neighbors' children, and attending to the worship. I began a meeting there on the first Lord's day in September and continued it eight days. One was baptized and two restored to fellowship. The meeting was well attended at all services, with as good order and attention as one could wish. I am persuaded that his faithful little band is indeed like leaven hid in meal, and the future will prove it."

From R. L. Colley, Waldo, Ark., September 16: "I closed my seventh meeting last Lord's day at Hambrice Schoolhouse. My meetings this year have resulted in forty-nine baptisms and two restorations. Two of those baptized were the oldest that have ever confessed Christ under my preaching. One was seventy-three years of age; the other, seventy-six. The latter had been a steward in the Methodist Church thirty years. I have been laboring in this part of Arkansas for the past two years, and the work has been pleasant. The churches are trying to do the service of God according to their strength. Waldo and other places near by want some one to take the work in this part. Any one desiring to write me should address me at Henderson, Tenn."

From H. C. Harris, Tupelo, Miss., September 15: "I have just closed an eight-days' meeting ten miles west of Houston, Miss. Only one Christian family live there. We had fine attendance. One addition. More were convinced, but wanted a little time to study and be sure they were right. I am to go back there soon for another short meeting. The people are taught and almost persuaded, and the work must be kept up. Mississippi is a great mission field, and the work has to be done at a sacrifice. I have done more mission work this year than ever before. When I am not busy preaching, I work with my hands that I may be able to do more mission work. This part of the country has been neglected. H. D. Jeffcoat and I have worked together for three years. During the summer we have been together in several meetings. We have worked for weak congregations and where there was no congregation. We have gone almost at our own charges most of the time. Can we induce others to come over and share this work with us?"

Freed-Hardeman College Opening.

BY N. B. HARDEMAN.

The fourteenth session of Freed-Hardeman College began on September 14. The faculty and friends of the school were highly pleased with the number of students present. We have known for quite a while that this was the most critical year in the history of the school. Financial conditions have been so unfavorable that many who would have come have not been able to do so; and besides, other influences have contributed to keep some away. But in spite of these things the number of students present is up to every reasonable expectation, and we know of quite a number that will enter within a few days. It now appears that the attendance this year will exceed that of last year.

Our new girls' dormitory is not quite finished, but it is near enough so that the girls are occupying it and are delighted with their situation. This is a magnificent building. Those who have seen the dormitories of some of the most famous schools of the South say that this building is the best and most convenient of any they have ever seen. The furnishings and equipment in every way are in keeping with the building. There is no better nor safer place for parents to place their girls than here. There are two teachers on the first floor and one on each of the others to look after their wants and care for them in every way.

The organization of the classes and the beginning of the work has been done with less trouble and delay than ever before; and while only two days have passed, everything is running smoothly and every one seems to be happy.

We are highly pleased with our faculty this year, believing it to be one of the best we have ever had. Each member is enthusiastic in his work and determined to render the best service of which he is capable.

We are expecting many more students to enter within the next few weeks.

GOSPEL ADVOCATE

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

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EDITORIAL

Caring For Orphans.

BY J. C. M'Q.

I have never heard any one question the goodness of feeding and clothing the fatherless. James tells us: "Pure religion and undefiled before our God and Father is this, to visit the fatherless and widows in their affliction, and to keep oneself unspotted from the world." (James 1: 27.)

Those who visit the orphans, who hear their merry laugh and look into their bright and happy faces, appreciate the fact that sympathetic and helping hands have lifted them out of places of suffering and poverty and put them in the Home where they are content and on the road that leads to a useful manhood and noble womanhood. To see and engage in the work of educating orphans stimulates one to greater efforts in their behalf and brings an inexpressible joy to the heart of him whose help is enlisted. It is remarkably strange that, when all that is worth gaining is acquired by the devotion of the whole man to the work of God, all Christians do not enter heartily upon the work of feeding fatherless children.

Our gifts to the poor should not be withheld on account of financial depression. The appetite is as keen on a stringent money market as on a flush one, and may be keener. The way to lose all we have is to hoard it. A good cow half milked will dry up. Milk her dry each time, and she will give more and more milk. Give to noble causes until you feel it, then God will prosper you more. Some hearts are so narrow and contracted that God will not pour treasures into them. "There is that scattereth, and increaseth yet more; and there is that withholdeth more than is meet, but it tendeth only to want." (Prov. 11: 24.) If you would prosper during financial depression, then give more liberally than ever before. Will Christians deny orphans bread because of a stringent money market? Nay, verily; and perish the thought! "Lay not up for yourselves treasures upon the earth, where moth and rust consume, and where thieves break through and steal: but lay up for yourselves treasures in heaven, where neither moth nor rust doth consume, and where thieves do not break through nor steal: for where thy treasure is, there will thy heart be also." (Matt. 6: 19-21.) "But this I say, He that soweth sparingly shall reap also sparingly; and he that soweth bountifully shall reap also bountifully." (2 Cor. 9: 6.) The Holy Spirit is here speaking of temporal and not spiritual things. I asked a wealthy, Christian brother if he believed the more a Christian gave to the Lord, the more would the Lord give back to him. He did not think so. But to doubt this is infidelity. The Lord selects servants who use his means wisely and efficiently as instruments through whom he works. He did not use the man who buried his talent. He wants us to use our gifts that they may increase a hundredfold. God cannot use the penurious, stingy soul! He is a stench in his nostrils. The way to wither and die is to be forever criticizing those who are active in the work of the Lord, while you grip with a death grip every dollar which comes into your hands. God hates as only he can a covetous, stingy man! May God in mercy deliver us all from the "holier-than-thou" preacher who teaches much truth, but never practices it himself!

I must not fail to call attention to the blessedness of giving. We cannot give as God intends we shall without our hearts being filled with new and inexpressibly sweet joys. The Shunammite woman was hospitable to Elisha. Elisha in turn blessed her life with a child. The one great earthly longing of her soul was satisfied. She enjoyed more the perfume of the roses, the singing birds and the rippling brooks, than she did before this new joy came into her life. God does far more for us than we can do for others. We would do well to remember "the words of the Lord Jesus, that he himself said, It is more blessed to give than to receive." (Acts 20: 35.) As pleasant as it is to receive a gift, it is far sweeter to give joy and sunshine to another. How dead the heart that does not overflow with joy when its gifts have made life useful and happy for fatherless children! Is there a heart so depraved and so debased that it does not find joy through the heavenly joys of others? If we live selfish lives, if we close our pocketbooks and turn a deaf ear to the cries of the hungry for food, we will settle down to misery and despair. But if we would have well-rounded lives patterned after the divine, then we must give of our time, our talents, and our means whenever an opportunity presents itself. We should put ourselves in the position of the fatherless and suffering and then do to them as we would have others do to us. "All things therefore whatsoever ye would that men should do unto you, even so do ye also unto them: for this is the law and the prophets." (Matt. 7: 12.)

Let us pass to life's close and thence up to the judgment. Regardless of our theories and differences, we will want it to be well with us then. If we have done the will of Christ, our destiny will be peaceful beyond understanding. If we have fed or given to drink one of Christ's "little ones," our destiny will be all that could be desired. Christ will say to us: "Inasmuch as ye did it unto one of these my brethren, even these least, ye did it unto me." (Matt. 25: 40.) If we have cared for the orphan, if we have been active in good works, how indescribably precious it will be also to have the Lord say to us: "Well done, thou good and faithful servant!" If this is to be the happy consummation after life's failures and victories are over, we must devote ourselves unreservedly to the service of the Lord. We should hate sin—*all sin*—and loathe it with all the strength of our being. We should be forever reaching out after a life of purity and godliness. We should not be content until we rise to where the snows of purity forever gleam in the glow of heaven.

On the first Lord's day in October the churches are requested to make a specially liberal contribution for the Tennessee Orphans' Home. If any cannot contribute at this time, we would be glad to have them contribute at some other time. We commend the zeal and liberality of the churches. Send your contribution direct to the Tennessee Orphans' Home, Columbia, Tenn.

TEXAS-OKLAHOMA DEPARTMENT

BY C. R. NICHOL.

All articles, reports, orders for Gospel Advocate, and books, from Texas and Oklahoma, should be sent to C. R. Nichol, Clifton, Texas.

Refuses to Pay—May I Sue?

BY C. R. N.

I have been requested to give an answer to the following question through the Gospel Advocate: "If a man who is a member of the church owes me a debt, acknowledges that he is able to pay me, but positively refuses to do so, declaring that he never expects to pay the debt, what am I to do? Is there no course open for me by which I may collect the debt?"

The New Testament outlines the ideal life—the life for those who would live on the highest plane, those who seek the highest course.

The religion of Christ is designed to take complete control of men in every avenue of life. Though it does not reveal the detail of conducting your business, it does reveal the principle on which it should be conducted. It does not reveal the particular enactments of what we call our civil and criminal law; it does reveal our attitude toward the law and those who execute the law.

In the case mentioned in the foregoing you should ask brethren to assist you in teaching the man and in persuading him to do the right thing. If he positively refuses to pay the debt—being able to discharge the indebtedness—the church should withdraw from him. "Now we command you, brethren, in the name of our Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly." (2 Thess. 3: 6.) If the church is lax in the matter of discipline, if they do not withdraw from the man, or if they do, it matters not, so far as your course may be determined; I think you are at liberty to enter suit against the man in the civil courts, the courts of the land.

Does some one suggest that such a course and such advice are contrary to the teaching of the New Testament? The sixth chapter of First Corinthians is possibly in the mind of the one who questions the righteousness of the advice given above. Certainly the matter should be brought to the attention of the church—brethren; but when the man persistently refuses to discharge the debt, the church cannot make him do the right in heart or in act. To teach him and as the final act withdraw from him severs him from the congregation. There is nothing more that you can do, save give exhortations to him. I insist that you have done your full duty when you bring this to the attention of the brethren and the man refuses to pay.

Is it possible that any one has the idea that Jesus has given to the world—humanity—a system of action, a code of ethics, a religion which will enable a man to claim protection beneath the wing of the church in his dishonesty; and not only to claim such protection, but to actually find it—protection in dishonesty through the religion of Jesus Christ? Nay, nay, my brother. If the man can say: "True, I owe you, and true it is that I can and will not pay you; and more, you cannot sue me, for I am a 'brother,' and you dare not go to law with the brother—you dare not sue me"—if all this is true, then the protection he seeks and secures, if you cannot sue him, is furnished him by the teaching of the Bible. Are you prepared to go forth with such a message to the world as the teaching of the Bible?

Am I told that one should suffer loss rather than do wrong? Certainly. But is it wrong to sue the man?

Punishment, if not corrective in its nature, is vicious, and does not exist on the right principle.

"Know ye not, that to whom ye present yourselves as servants unto obedience, his servants ye are whom ye obey." (Rom. 6: 16.) Surely the man mentioned in the foregoing is a servant of Satan, and should be unto you as "the Gentile and the publican." You are to "admonish him as a brother." (2 Thess. 3: 16.)

Who is a brother in the strict sense as declared by Jesus? "Whosoever shall do the will of God, the same is my brother, and sister, and mother." (Mark 3: 35.)

The man who is able to discharge his debts and refuses to do so is not a brother in the scriptural sense of the word, and the civil law is God's agency for the punishment of the man.

I know a number of instances where brethren have been imposed on, as well as defrauded, on the claim of some one claiming to be a brother. Too many have made their profession of religion and church relationship the cloak for sin. The church has suffered and continues to suffer from those who attempt to cover their evil designs and corrupt characters with the livery of heaven.

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Walking by Faith.

BY C. W. SEWELL.

The apostle says to the Corinthians: "For we walk by faith, not by sight." (2 Cor. 5: 7.) We all understand that "walk" here does not mean locomotion; does not have reference to literal walking, but to our manner of living and acting. We live, order our lives, by faith. "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God." (Gal. 2: 20.)

We walk or live by faith where faith controls, shapes our lives. But the apostle tells us that "faith cometh by hearing . . . the word of God." (Rom. 10: 17.) We walk by faith when the thing believed controls our actions. When we do what God's word teaches us to do, we walk by faith. But the apostle says we walk "not by sight." This statement amounts practically to a prohibition against walking by sight. The apostle pleased God, and he says he walked "not by sight." Then, if we are to please God, we must not walk by sight; if we do, we evidently will not be well-pleasing to God, "for without faith it is impossible to please him." What is it, then, to walk by sight? The Revised Version places the word "appearance" in the margin. "For we walk by faith, not by appearance." The Greek word from which we have "sight" is defined: "External appearance; mien, look, aspect." (Donigan.) "A view, *i. e.* form (lit. or fig.), appearance, fashion, shape, sight." (Strong's Concordance.) It seems to be anything as it appears to be as we look at it with physical or mental vision. "Abstain from all appearance of evil." (1 Thess. 5: 22.) "Appearance" here is from the same word. "The fashion of his countenance was changed." (Luke 9: 29.) "Fashion" in this quotation is from the same word. We are to walk, then, or live, in a certain way, or do things because we believe it to be right, and not because it appears to be right.

We use the word "faith" or "belief" wrongly. We say we believe a thing when it is only an opinion. Nothing but a clear statement of God's word can give us faith. (Rom. 10: 17.) What we do if we walk by faith must rest on the word of God. (2 Pet. 1: 3.) Let me illustrate what I mean. In eating the Lord's Supper, if we are to walk by faith, we must eat bread, for the Word says do that. If I substitute meat for the loaf, I might walk by appearance. And as far as human reason goes, the appearance is better than the faith. Was not Christ's death kept before the world for thousands of years by the slaying of animals instead of the breaking of bread? And did not the priests (typical of Christians) eat the flesh of animals thus offered? Would not meat more strikingly portray the flesh of Christ than does bread? Judging by ap-

pearance, should we not rather eat meat than bread? Or might we not eat both? Why not? You respond that we would not be walking by faith, but by appearance, and the apostle tells us not to so walk.

Again, when I come into the assembly of the saints, I can sing, and in this walk by faith. But maybe our little congregation has not been trained to sing and the singing is not good. It appears to me that an instrument would assist materially. We could keep the key of the music and the time better, and thus it appears it would be better to use the instrument. But if we do so, we will be walking by "appearance;" and does not the apostle forbid us to do that? Shall we walk by faith, or shall we walk by appearance?

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Rejecting God.

BY THOMAS E. MILHOLLAND.

The antediluvians rejected God; Israel rejected God; Saul rejected God; Nebuchadnezzar rejected God; Belshazzar rejected God. The result: They were drowned, destroyed by serpents and swords, slain by their enemies, "weighed and found wanting." Their kingdoms were taken from them; they were driven in hopeless desperation to consult witches; and finally they fell, to rise no more.

How awful to reject God and to be rejected by him!

"He that despised Moses' law died without mercy under two or three witnesses: of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and hath done despite unto the Spirit of grace? For we know him that hath said, Vengeance belongeth unto me, I will recompense, saith the Lord. And again, The Lord shall judge his people. It is a fearful thing to fall into the hands of the living God." (Heb. 10: 28-31.)

"Vengeance is mine." "I will recompense." "It is a fearful thing [a thing to be feared] to fall into the hands of the living [not a dead, lifeless, heathen] God."

Note carefully and weigh well the foregoing words. Notwithstanding all these things, men went on rejecting God and his counsel. Even "the Pharisees and lawyers rejected the counsel of God against themselves, being not baptized of him." (Luke 7: 30.)

After all the warnings of the Old Testament times, the testimony of John the Baptist, came Jesus to warn and save the people. "He was despised and rejected of men." He was treated as the heir, and they declared: "We will kill him, and receive the inheritance as our own." A murderer they demanded to be released to them, and Jesus was killed. Men continued in their sins, rejecting Jesus.

Then came the last warning, the warning of the Holy Spirit in "reproving the world of sin, and of righteousness, and of judgment." Still men grieve him and turn him away. "Ye stiff-necked and uncircumcised in heart and ears, ye do always resist the Holy Ghost: as your fathers did, so do ye." (Acts 7: 51.)

Called by the blessed Savior and inspired by the Holy Spirit, the apostles left their homes and loved ones, as well as their business, and followed Jesus even unto death. During their labors the Bible was completed—the Bible, God's message to man, the one book which teaches you how to live to be happy here and hereafter.

Think what it cost to bring the blessed Bible to us! Think what it cost heaven and earth to set us free from sin; to open the way to glory for man, who was lost in sin! How can men reject the Master? How can they resist the Holy Spirit? The history is ever the same with people. When they start in this course of opposition to Jehovah, rejecting him, they are soon "past feeling" (Eph. 4: 19), have their conscience seared (1 Tim. 4: 1, 2), sin willfully (Heb. 10: 26), sin unto death (1 John 5: 16), and come to believe a lie (2 Thess. 2: 11). Such people are lost, forever lost. How sad! It is the result of rejecting God.

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Personal Notes.

J. M. Childress closed a meeting at Alex, Okla., with twenty-nine additions—nineteen by confession and baptism, nine by restoration, and one by identification. The interest and attention were good.

John W. Hedge closed a good meeting at Danville, near Kilgore, Texas, the second Lord's-day night in September, with thirteen additions—twelve baptisms. He is now in his sixth meeting with the church at Rush Springs, Okla.

From Mrs. Fletcher White, Megargel, Texas: "J. M. Childress, of Bowie, Texas, recently held a meeting resulting in twenty-four additions—twenty-two by baptism. He preached some splendid sermons and earnestly endeavored to instill in us a desire for greater service to God and his cause."

From Ira Wommack, Sulphur, Okla., September 12: "Last Lord's day I filled my regular appointment at Byars, Okla. We had a fine crowd. One was restored and nine were baptized, three of whom were from the denominations. I am glad people are beginning to learn that they can be saved at other times than during protracted meetings. The church at Byars is doing well."

From W. T. Hines, Braman, Okla., September 12: "My summer's work has been enjoyable. I baptized three at Wynn Chapel and nine at Blackwell, Okla.; also set the work in order at Blackwell, with thirty-one workers. Then I conducted four meetings in Southern Texas, near Palacios. At Bayview there were eight baptisms, and twenty-seven were set to keeping house for the Lord; at Cranquah, no additions; at Oliva, three were added; at Blessing, a good meeting, but no additions. My next meeting was at Mount Hope, Okla.; no additions, but some church strife settled. My next meeting will be at Ripley, Okla."

Appreciations.

"Your 'Greater Vision' Number is a great success." (M. D. Baumer, Winchester, Ky.)

"The special issues are worth the price of the paper." (Walter L. Brummett, Route 1, Brownsville, Tenn.)

"I hope the Gospel Advocate will continue as sound and good as it is, for I do not think it could be improved upon." (N. W. Deacon, Henderson, Tenn.)

"Find two dollars and fifty cents for my renewal. The issue of September 1 alone is worth it. You may consider me a lifetime subscriber." (M. E. Burnett, Sunset, Texas.)

"I love the people who publish the Gospel Advocate, because they stand by the truth taught in the Book of books. The special number is excellent." (Mrs. Sarah Parrish, Garrison, Mo.)

"The special numbers are welcomed by a very large number of readers here; and it seems to me that I have never read more edifying, comforting, and beautiful thoughts than have appeared in the Gospel Advocate during the past four months." (Mrs. I. C. Hoskins, Martin, Tenn.)

"The 'Greater Vision' Number of the Gospel Advocate is on my desk. It is truly inspiring. So many excellent writers with such a scope of vision is sure to be fruitful of good to a very great extent. They have spoken concerning a 'greater vision.' Let us go forward. May it be expressive of our sentiment to sing: 'Lord, plant my feet on higher ground.'" (Fred M. Little, Montgomery, Ala.)

"I am always glad to get every Gospel Advocate that comes, and have often wished that it could come daily, or twice a week, anyway; but the 'Greater Vision' Number, September 1, is food for the week. Why can we not have a special number each week, and each subscriber loan his paper and talk it for the good of the people and the increase of the subscription list, too? I would love to send you a dozen new subscribers; yes, I would be glad for it to come to every home around me, for we grow so little and selfish when our thoughts rise no higher than the things of this world." (Mattie Hill.)

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Yearly Meeting at Naish Springs, West Virginia.

BY A. A. BUNNER.

One of the best and most interesting old-time yearly meetings of disciples of Christ began on Thursday night, September 1, and continued over the following Lord's day, with the church of Christ at Naish Springs, near Willow, W. Va. So far as I could see, unity, love, and peace prevailed throughout the entire meeting. There were two sessions each week day and three sessions on Lord's day. Several congregations from Ohio, Pennsylvania, and West Virginia were represented in this meeting. It was not a meeting for legislation for King Jesus in ways and means to carry on the work and worship of the church, but it consisted of preaching, teaching, prayers, exhortations, and songs, in order to stir up the pure minds of disciples of Christ to greater activities in the great work of building up the church and saving lost souls, and the brethren and preachers who were in attendance went away feeling that it was good for them to be there. While the congregation there is young in the work of the Lord, their hospitality was unbounded and unstinted. The church at Naish Springs contemplates having a meeting of this kind each year. The next one is to begin on Thursday night before the last Lord's day in August, 1922, to continue over the following Lord's day. The following preachers were in attendance during a part or all of the meeting: Fred L. Rowe, C. E. Fogle, J. F. Ice, A. M. Fellows, J. N. Stevens, Fred E. Dennis, C. W. Edwards, J. M. Rine, E. E. Joynes, S. R. Cassius (colored), and A. A. Bunner. The following were some of the subjects handled: Address of welcome by C. E. Fogle; "What Is the Faith?" Fred L. Rowe; "The Church as a Holy Institution," J. F. Ice; "Our Love to God and Our Duty toward Each Other," E. E. Joynes; "Building Up the Church," Fred E. Dennis; "The Plan of Salvation," J. M. Rine; "The Lord's-day Worship—Its Object and Importance," A. A. Bunner; "The Scriptural Way of Supporting the Cause," S. R. Cassius; "The Power and Importance of the Word of God," by J. F. Ice. I would like to see and hear of more meetings of this kind throughout the brotherhood; and if conducted in the same spirit that this one was, they will do good. O, may the love, zeal, and liberality of the disciples of Christ continue to abound more and more!

It is good to have money and the things money can buy, but the practical Christian checks up once in a while to make sure he has not lost the things money cannot buy.—Selected.

The Textile Industrial Institute.

The Textile Industrial Institute of Spartanburg, S. C., is probably the only school of its kind in the world. It has for its purpose the training and education of cotton-mill operatives, who otherwise would remain illiterate. The school is owned and controlled by the Methodist Episcopal Church, South, and is their only mission school for some three-quarters of a million Anglo-Saxon cotton-mill operatives. Although the school is owned by the Methodist Church, the student body is made up from all the denominations, no distinction being made when an application for entrance is received. There are no stockholders, and no person or persons share in any of the profits (should there be any).

Cotton-mill boys and girls are allowed to attend the Textile Industrial Institute and continue to perform the work with which they are familiar. They work a week in the Model Mill, a part of the school plant, and go to school a week. They receive the regular wages for their labor, which is more than sufficient to pay for their schooling and living expenses. The school offers a regular high-school course, and its graduates may enter any of the colleges unconditionally. Many of the graduates go on through college.

It is not the purpose of the school to educate the boys and girls away from the cotton mill, but the aim is to send them back to the mill villages better equipped and trained to become leaders, and to-day many mill villages are blessed with godly men and women who have been educated at the Textile Industrial Institute.

The product of the Model Mill is known as "Character Cloth." It is made by the students from the choicest Pima Cotton of Arizona and California. Experts who have examined and tested Character Cloth pronounce it "incomparable." The writer could quote from hundreds of testimonials from customers who have used it. Never has a customer been disappointed.

At present, Dr. D. E. Camak, the founder and president of the institution, is striving to put the school on a self-supporting basis. To this end he is putting on a large mail-order campaign to sell Character Cloth to as many people as possible. He realizes that a person once a customer will always be a customer.

Aside from the bargain of purchasing Character Cloth, every buyer will aid in the education and training of some poor mill boy or girl. The school is a civic proposition, and no one should fail to take part in the progress of such a wonderful educational program. It is for the betterment of a splendid people that we appeal.

You may address the Textile Industrial Institute, Spartanburg, S. C., for more samples in shirting and ginghams.

We all seek happiness so eagerly that in the pursuit we often lose that joyous sense of existence and those quiet daily pleasures, the value of which our pride alone prevents us from acknowledging.—Exchange.

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OBITUARIES

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

Parker.

Our beloved brother, W. M. Parker, of Gilmer, Texas, was born on September 22, 1852, and died on April 20, 1921, at his home, surrounded by his loved ones and friends. Brother Parker had long been a Christian, and served as elder with efficiency for more than twenty-five years in Gilmer. He loved the Gospel Advocate, and his home was always the preacher's home. He leaves a dear wife and one son to mourn his departure, besides a host of friends and kinsfolk. I was called to conduct the funeral, and the whole town and country attended the services. The burden is hard for Sister Parker and Will to bear; but if they will be brave and faithful until the time of their departure, Brother Parker will be among the angelic host to meet them at the beautiful gate where the angels wait "to conduct us there."

T. W. PHILLIPS.

Thompson.

Florence N. Stephenson was born in Kaufman County, Texas, on March 4, 1858, and died at her home at Rockwall, Texas, on August 20, 1921. She was married to John Thompson on February 7, 1875. In the fall of that year both husband and wife obeyed the gospel and started to raising a Christian family. Two children were born to this union, Annie and Etta, both of whom were taught the Bible in early girlhood and became Christians. Sister Thompson was one of those good, plain mothers we love to think of; and when this is read by those who knew her they will say, "I never knew a better woman." The Thompson family knew the Bible well, and when (about twenty-five years ago) the wave of departure from the Bible and Christian worship came to Sister Thompson's home congregation, she opposed it bitterly, and did so until the day of her death. I firmly believe Sister Thompson held the church in higher esteem than anything else in this world. She had been a great sufferer for many years, but kept going to church all the time when she was able. I am glad I knew her, and I think she was, like Abraham, a "blessing to others." Those whom she left behind have nothing to grieve over only the separation and the thoughts of her suffering; for she was truly a Christian, and is far better off than while vexed with suffering and pain of this life.

J. S. DUNN.

Butler.

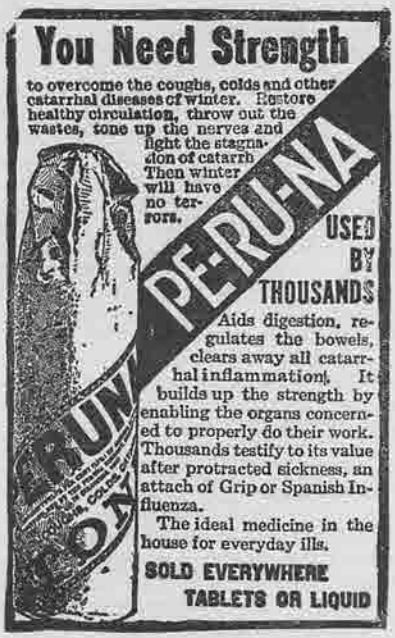
Mrs. Libbie Butler (née Carden) was born in Henderson County, Tenn., on April 28, 1901. She never knew a mother's love, but did not lack for parental care and guidance. When eighteen years of age she was baptized into the one body by Brother J. L. Holland, of Greenfield, Tenn., and was enrolled as a member of the church at Williams Chapel. On September 26, 1920, she was married to Mr. Albert Butler, and shortly afterwards moved to Bemis, Tenn., where fortune seemed to smile upon their new home and happiness took up its abode. On the morning of June 30, 1921, a dull headache and an unnatural cast of the eye warned the husband that a physician should be called. Despite the efforts of a skilled nurse and the untiring labors of relatives and friends, early on the morning of July 1 her spirit took its flight to Him who gave it. Her body was brought back to the home burying ground and, with her newborn babe lying in her arms, laid to rest in the presence of a large crowd of sympathizing friends. The writer, assisted by a personal friend of the family, tried to speak words of comfort to the bereaved. Libbie had a cheerful disposition and was a dispenser of happiness to those with whom she associated. She was industrious and painstaking. Her influence was for good, and the family, the community, and the church have sustained a sad loss in her departure.

HER UNCLE.

Walker.

On Monday, August 29, 1921, at 7:30 P.M., while I was conducting a meeting at Tharpe, Tenn., the angel of death silently visited the home of Brother and Sister Young, near Burns, Tenn., and took from their presence my beloved companion. They found her prepared, waiting and willing to accompany them to that eternal habitation of God where the redeemed rest from all their labors. Sister Walker was a devoted Christian woman, and indeed a coworker with me in my ministry for the Lord. She was ever ready to sacrifice the pleasures of this life that I might "preach the word." She was twenty-eight years, ten months, and six days of age. She was baptized on the fourth Sunday in August, 1915, by Brother Oscar Parham. On the second Sunday in May, 1917, Brother W. N. Ferguson pronounced the ceremony that united us in marriage. Funeral services were conducted by Brethren F. P. Taylor and E. P. Watson at Jackson's Temple, her home congregation, near Burns. Their fervent prayers and sympathetic words cheered our weary hearts and confirmed our faith in Christ and his word. After the services her physical body was carried to the Stuart Cemetery, near the church, and there committed to the dust, but the spiritual body of Sister Walker is sweetly resting in the arms of Jesus. She leaves two sisters to weep with me. Our loss is heaven's gain.

WILLIAM P. WALKER.



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FIELD REPORTS

Big Sandy, Tenn., September 12.—Brother S. Kelley, of Lawrenceburg, Tenn., recently closed a two-weeks' meeting for the Cedar Grove congregation, with thirteen baptized and one restored. Brother Kelley was brought up in the Methodist Church, and knows how to help bring our Methodist friends to the gospel light.—Elvira Dobson.

Fosterville, Tenn., September 15.—On September 4 Brother E. L. Cambron, of Wartrace, Tenn., began a series of meetings for the Fosterville congregation, which continued until the evening of September 14. One erring brother was restored to his "first love," and his wife, who was a Baptist, gave up a man-made church and a man-given name and wanted to be a Christian only. The church is greatly strengthened. "Let brotherly love continue." Brother W. B. Smotherman, of Oakville, Ky., led the song service.—Jessie Stone Brothers.

Gadberry, Ky., September 14.—Brother Porter Norris, whose home is near Memphis, Tenn., closed a week's meeting at Smith's Chapel on the first Sunday night in September, which resulted in two baptisms, with others almost persuaded. This is the third annual meeting Brother Norris has held for us, and we hope to have him come again. The few faithful ones who meet at this place each Lord's day feel greatly strengthened. Brethren, pray for us that we may become a shining light to the world—a city set on a hill, that cannot be hid.—R. W. Hurt.

Moss Bluff, Fla., September 12.—The disciples of Christ of Marion County, seeing the great need of mission work in this and adjoining counties, decided to put forth greater effort in the Lord's cause, and at a rally meeting on the fifth Sunday in May, with the church at Oxford, they selected Brother S. W. Colson to start on this work, and we believe much good will be accomplished; but we need more good, zealous preachers. Brother Colson has temporarily had to give up his regular monthly appointments with some weak churches, but these will continue their weekly Lord's-day meetings to break bread and study the word. Brother Colson has held interesting meetings at three mission points, with nine additions—one from the Baptists and eight baptisms—and the people are calling for more gospel preaching. On the fifth Sunday in July the congregations engaged in this work had another meeting at Lacota. Brother J. O. Barnes, of Lake City, preached a fine sermon in the forenoon, and after a bountiful dinner talks were given by brethren from the different congregations, and Brother Colson gave his report, after which the people listened to another good sermon by Brother McMullen, of Largo. The fifth-Sunday meeting in October will be held with the little church at Moss Bluff. Brother Colson will continue this mission work until then, and we are hoping for greater things, and that the weak churches may be edified and new congregations established.—Mrs. M. N. Waters.

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Shelbyville, Ky., September 13.—Our meeting at Parksville, Ky., closed last Sunday morning after continuing a week. I was called home on account of the illness of my wife, who has typhoid fever. I am to begin a meeting at Parkland Church, in Louisville, next Sunday.—R. A. Craig.

Arkland, Tenn., September 13.—On the first Sunday in September I began a meeting at South Point Church, in Maury County, Tenn., and continued it till the following Sunday. This meeting was well attended by the people of that community, and we had several visitors during the meeting. Brother B. C. Cathey led the singing, and I believe we had the best singing there of any place I have ever been. We had eighteen additions to the church—twelve by baptism and six restored. I am now at Arkland, with large crowds and good interest. My next meeting will be at Scott's Hill, Tenn.—I. A. Douthitt.

Red Boiling Springs, Tenn., September 12.—Brother T. B. Clark, of Childress, Texas, last night, at the water's edge, closed one of the most interesting meetings of the church's history. The meeting began on August 28. The attendance was good and the best of order prevailed throughout the meeting. There were at least eight hundred people at the closing services. This is the place where Brother Clark met Elder C. B. Massey (Missionary Baptist) in a four-days' debate some four years ago. There were two restorations and six baptisms, and four of this number were baptized "the same hour of the night."—R. R. Clark.

Athens, Ala., September 11.—I am just home from Hollywood, Mo., where I closed my fifth meeting with these faithful brethren. There were twelve baptisms. During these five meetings more than one hundred people have obeyed the gospel. During the last year Hollywood has started two other congregations, with the assistance of Brother J. S. Jones and the church at Senath, Mo. Southeast Missouri is one of the most fertile fields for the gospel I know anywhere. Brother Jones has devoted the entire summer to mission work and has had one hundred and twenty-seven additions. The work in Athens is encouraging. Brother J. D. Derryberry recently closed a good meeting at Culleoka, Tenn. There was one restored. This church has recently bought splendid property from the Presbyterians, and has a bright future before it.—J. W. Brents.

Cleveland, Tenn., September 13.—I closed out our meeting at Nelson, in Blount County, Sunday afternoon, after preaching day and night for three weeks, with the exception of four sermons preached at Fogsville, in the same county. Three men, heads of families, were baptized into the body. The brethren have agreed to keep house for the Lord "as it is written." Eleven months ago this congregation had about gone sectarian, but now we have this one loyal congregation in Blount County, and through our efforts one other place is willing to speak with the word, except three men. We are expecting great results soon in Blount County. Brethren, coöperate with us in this work with your prayers, if in no other way. I begin next at Harris' Creek, in Bradley County, a mission point. Pray that much good may be done.—Vernon Rozar.

Albany, Ala., September 14.—On September 1 I closed a good meeting with the church at Diana, Tenn., which resulted in twelve baptisms. The interest was good throughout the meeting. The cause is new at Diana, but is in a prosperous condition. The work at Albany is in a healthful condition, and plans are being made for 1922 activities. M. Keeble (colored) was supported by the church in a recent meeting among his people which resulted in eight baptisms, six of whom were originally Holiness preachers. James H. Strong, who is an excellent man and one of M. Keeble's converts, conducted services at the colored church of Christ the next Sunday and baptized two more. The whole colored population was stirred by Keeble's preaching, and many of his people are calling for him to come back at once. I am now in my third consecutive meeting at Mount Pleasant, Franklin County, Ala.—J. Pettey Ezell.

Mulat, Fla., September 10.—On the return trip from Avon Park, I stopped over with a faithful little band of brethren at Palatka. Brother P. G. Millen is untiring in laboring for the upbuilding of the cause in Palatka and surrounding community. He is now being aided by Brother Taimes, who, though young in the cause, is rapidly developing useful talents in the Lord's work. I have never been more impressed with faithfulness in the Lord's cause than at Palatka. Every member and even little children contributed to the Lord's treasury. We began a meeting there on August 31 and continued it over September 6. There were no baptisms, but I left them strong in faith and rejoicing in hope. They use a rented hall. It is by coöperation of the Jacksonville church and the services of Brother Willis H. Allen that Brother Millen has been enabled to do so much in the face of opposition and other hindrances, but we may look to see a strong congregation of disciples at that place.—A. T. Hamiter.

Esteven, Saskatchewan, Canada, September 6.—Since last annual report I have established a new church at Harptree, with thirty-six members, and one has been added by baptism since. We are now establishing a new church here in Estevan. Brother Orr and his family and Sister Peterson, whom I baptized this spring, have been meeting privately. This is the first meeting held here publicly. I began here on August 21 and closed last night until Sunday night. One was baptized, and three who had united with the Baptist Church have returned to embrace the Lord with simple faith and trust. The one baptized came from the "Brethren," and there has been a fighting prejudice thrown against our efforts since the first. While our religious neighbors have been saying mean and spiteful things about me, I have been inviting them to come and take the platform and show the people anything that I have incorrectly taught. They have not yet appeared. Many are seriously impressed, and we look for more additions soon. Will some one give me the street and number of the meeting place of the Minneapolis Church for a sister that is going there?—H. A. Rogers.

Nashville, Tenn., September 13.—I began a meeting at Vesta, in Wilson County, on Sunday, September 4, and closed at the water on Monday, September 12. There were four baptized and one restored. Of those baptized, one had been a Methodist; one, a Presbyterian; and one had been an infidel. J. Armstrong Traylor had charge of the song service, but left me on Saturday to begin a meeting near Shelbyville. All those baptized were past middle age, except one young lady.—A. S. Landis.

Washington, D. C., September 12.—I have just returned from Jacksonville, Pa., where I conducted a series of meetings and Bible studies for fifteen days. Nine were baptized, and others who had been neglecting their duty promised to be faithful to God's commands. The church was strengthened, and each heart has set to work to do more for Christ. Some of the best people I ever met live at Jacksonville. I had a delightful home with Brother W. L. Eyster and family.—W. S. Long.

Belleview, Tenn., September 14.—Brother F. C. Sowell's meeting with the congregation at South Harpeth closed on August 24, with ten baptisms. The last service was held at the water, where two men, one aged fifty-two and the other about seventy-five, were baptized. Brother Sowell did some most excellent preaching, which was highly appreciated, and we trust much and lasting good was done. May he be spared yet many years for such usefulness and commendable work.—D. E. McPherson.

Gallatin, Tenn., September 13.—I recently held a meeting at Amory, Miss., at which place six were added to the one body. From there I went to Fairfield, Ala., where eleven were baptized. From there I went to Gallatin, Tenn., preached one night, and then to Old Union, where I heard Brother G. C. Brewer, and met many of God's noble men that I knew more than thirty years ago. It was there I was taught my first lesson in the Bible. I am now in a meeting at Center Chapel, in Wilson County.—A. D. Dies.

Peweee Valley, Ky., September 12.—On last Friday night we closed a short meeting with the Fairfax Street congregation, Winchester, Ky. The meeting, though of short duration, was pronounced by the brethren one of the best in the history of the congregation. We commenced on August 31 and closed on September 9, with two services each day. These services were well attended, the house being almost filled at some of the afternoon services, and at night we sometimes had more than the house would seat. There were ten baptisms and one to take membership with the congregation as visible results.—T. Q. Martin.

Watseka, Ill., September 12.—I arrived home last Wednesday morning, and found all well. On Saturday I went to Bismarck and was with Brother F. W. Smith Saturday night, Sunday and Sunday night. Brother Smith preached three fine sermons. As the New Light Christian Church saw fit to start a meeting at the time we had announced for over six months we were to hold our meeting, our audiences are not quite as large as they ought to be; but Brother Smith is doing good, and we have hopes of some additions. The meeting will go on all this week. A fine audience was out last night. I will now be at home for some days.—Andrew Perry.

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Des Moines, N. M., September 12.—Brother T. H. Matheson began a meeting here on August 28 and closed it on September 9. The interest was very good. Both Lord's days we had all-day services, and the Methodist people dismissed their meetings to attend. Brother Matheson proclaimed the gospel in a fearless manner; and while at times it seemed that he spoke so boldly that if any of them were prone to take offense they would certainly quit attending, yet they came right along. There were no additions, but the brethren were very much strengthened. Brother Matheson is a strong preacher, and does not shun to declare "the whole counsel of God."—C. A. Trevillion.

Nashville, Tenn., September 15.—A few weeks past Brother George W. Farmer wrote me, asking that I hold a mission meeting at Rockwood, Tenn., a town with a population of six thousand, and only twenty loyal disciples in the entire county (Roane). I began this meeting (under a tent) on the fourth Lord's day in August. The first services were held in a schoolhouse, due to the tent being one day late in arriving. The meeting continued seventeen nights, with an average attendance of three hundred. Fourteen were baptized, two were restored, and four came from the "digressives." Of those baptized, five were Baptists and one was a Methodist. The brethren will start building at once. All of this is the result of the untiring zeal and interest of Brother George W. Farmer, of Cleveland, Tenn., who is making a strong effort in having the gospel preached in East Tennessee.—Will J. Cullum.

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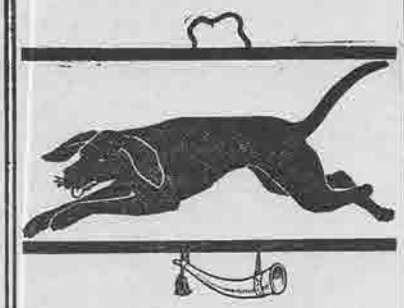

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Nunnelly, Tenn., September 12.—The meeting at this place is continuing with unabating interest. Seven confessions last night. Thirteen added to date. The meeting will continue till the third Sunday. Then I go to Swan Creek, near Ætna.—N. W. Proffitt.

Utica, Miss., September 12.—The Utica meeting closed last night, with two additions. I will preach for the church at Minneapolis, Minn., on the fourth Lord's day, and will go from there to Mona, Montana, to meet a Mormon in debate the first week in October.—W. F. Lemmons.

Texarkana, Ark., September 12.—Twenty-two additions—nineteen baptized and three redeemed—at Haworth, Okla. Three baptisms at Texarkana yesterday; two baptisms at Boyd mission point. I shall begin regular work with the congregation at Sinton, Texas, next Lord's day.—J. E. Wainwright.

Ackerman, Miss., September 8.—I closed a meeting near Cleveland, at the water, yesterday, with twelve added to the one body. This is Brother David O. Griffith's home congregation; but he was away in some meetings in East Mississippi and Alabama. The church is planning greater things for the future. They have planned a twenty-days' singing school next summer and to build a house of worship. There is more work in Mississippi than we Mississippi preachers can do.—H. D. Jeffcoat.

Memphis, Tenn., September 13.—I closed a good meeting at Jacksonburg, Ala., on August 29. We had only three additions to the congregation, but we feel like much good was accomplished. I closed a meeting at Romine, near Rogersville, Ala., on August 10. We had ten additions. I am now on my way to Oklahoma, where I will visit a number of relatives and friends and do some preaching. I will take up my regular work at Rogersville, Ala., about the middle of October.—Thornton Crews.

Fort Smith, Ark., September 5.—The interest continues to grow at Tahlequah, Okla. This is a sample of what can be done by a church with a vision like that of the church at Dodson Avenue, Fort Smith. They have secured James F. Hardin, of Springfield, Mo., for work in Tahlequah. The church of Alma, Ark., is having fellowship in the work with them, and Brother Hardin will go to Alma for a meeting. We need additional aid in order to answer the call to Warren. Who will help?—R. L. Ludlam, Jr.

Kirbyville, Texas, September 12.—I closed a great and victorious meeting for the truth at Cravens, La., last night. The 'Postolics had taken the town some time before I came, and decided to do battle against the truth to maintain their hold. They gave in fifteen written questions at different times, the answers to which gave us a large, attentive hearing, and the cause of Christ a great victory. Four ladies were baptized, the membership was strengthened, and many people are reading their Bibles more than they had been.—J. S. Daugherty.

Booneville, Ark., September 8.—The Mansfield meeting closed with seven additions to the one body—seven baptisms. We have only a few brethren and sisters at Mansfield, but they do all they can to have the gospel

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preached in the town. They have a good, large house of worship, and it is well seated. Many times during the meeting we could not seat near all the people. Brother Evans, who works in a store, and Brother Johnson, who runs a shoe shop, both good men, preach at some place almost every Lord's day. I am now at Booneville to begin a meeting.—D. S. Ligon.

Livingston, Tenn., September 14.—I began a mission meeting in Andrews Cove on Saturday night before the fourth Sunday in August and closed it on the first Sunday in this month. There were two baptisms, and much good was done otherwise. I promised to visit them again the first of next month, at which time I expect to baptize others and start a congregation. Many of the people there had never heard a Christian preacher. We had large crowds and good interest. I am now in one mile of this place in another mission meeting ten days old. One baptism and a fine interest. I have calls for other mission meetings. I am now in my fifth mission meeting this year.—J. C. Pendergrass.

Union, S. C., September 12.—The past week proved one of much joy for us all. Four have been baptized, one of whom is Brother Burton's eldest daughter, and our crowds have been exceptional. We were hindered some by the rain, but consider to have done well. Then two of our girls left for the Fanning Orphan School, and we are hoping great things of them. Our morning services yesterday were well attended, and we had some new faces. We rejoice, too, that we are free of debt, and little by little we are being assisted so that we can finish. I believe that if every one could see with our eyes, then the full amount would be forthcoming. It is certainly a needy field, and it is our part to give them the good news whether they receive it or not. We expect to continue the present meeting to the middle of this week.—G. F. Gibbs.

Sedalia, Mo., September 14.—Since our summer's campaign against sin and having gotten a few new names together, we have rented a hall in the central part of the city—Woodmen's Hall, 508½ South Ohio Avenue—in which we are meeting for worship. We had a very good-sized crowd, considering the bad weather, last Sunday. I visited the Berea church last Sunday. We had a very hard rain early Sunday morning; so our audience was very small, but those who came seemed interested. These few good people, like all of the rest of us, become very much discouraged because so few seem to be willing to help to carry on the Lord's work. But I am more encouraged these days at the prospects in Sedalia and Central Missouri than I have ever been. I am now trying to secure enough money to carry on the work next year—buy a new tent top and support the work. The Lord's people did well this summer in aiding us.—S. W. Bell.

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Elk City, Okla., September 12.—Brother J. C. Rigney and I closed the meeting at Irving, Texas, last Friday night. The crowds were large and interest fine, although a Baptist meeting was in progress all the time. There were thirty-eight additions—twenty-six by baptism, several from various denominations, and one from the Catholic persuasion. I have lived and labored with these people ever since I left the Central Church in Fort Worth. They are fine people, and our labors together have been most pleasant. After November 1 I will be located at Dyersburg, Tenn. Eight years back I left my field of labor in West Tennessee, where I had lived and labored nine years. During these eight years which I have lived in the West for health advantages I have looked to the time when I could return to my old field of labor with anxiety. We think we can live in Tennessee without fears now. I am much averse to roaming and aim to be settled to fight it out now. I am now in a meeting at Taylors, Okla. After my labors here I shall go to Hallsville and Marshall, Texas. My first meeting in Tennessee will be at Memphis, my old home. I went there in 1904, when there were less than two dozen Christians in that city worshiping "as it is written;" now there are six congregations. I have assisted in starting several new congregations in Texas, New Mexico, and one in California during my stay in the West. Western people are aggressive and thoroughgoing in the main; but I think I see one thing badly needed among the churches—more interest in the destitute fields. They generally do things at home, but do not go abroad enough; in fact, we all fall far short here.—J. W. Dunn.

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Colorado Tent Season Ended.

BY E. C. FUQUA.

The unusual cold of September this year announces the approach of winter one month earlier than we generally expect it. This compelled us to take down our tent and pack it away till next season. We closed the last meeting last Thursday night (September 8), and I am now looking for schoolhouses and other buildings in which we shall try to continue the work through the winter.

The tent work in this city resulted in some twenty-five souls being added to the "one body" in Fort Collins. We closed in the midst of a good interest, but the cold was unbearable. However, the good seed sown will continue to grow. Last week I baptized a fine man, a husband and a father. Tonight (September 12) I was called by telephone and asked if I would baptize his wife "the same hour of the night." I was at work in the tract department, but went immediately and arranged for the baptizing, calling together a few brethren, and at half past eight o'clock the earnest woman was buried with the Lord in baptism and raised to walk in newness of life. Both husband and wife are now "rejoicing in the Lord" with the rest of us. They have two fine children who will doubtless follow the noble example of their parents. Thus, in a manner, the meeting which closed last week continues, and I have good cause to believe it will yet continue in this manner.

Recently I baptized a fine lady who was an Episcopalian and the mother of two excellent young ladies. Sunday I baptized the older of the young ladies, and the father is so interested that we expect his obedience at any time. Twice recently, while visiting the afflicted in different parts of the city, I found this sister already administering as best she could. She is making another "Dorcas." (Acts 9: 36-40.)

"Diamonds in the rough" are constantly being found in mission work, and when polished and shaped by a little teaching of the Master they begin to shine with wonderful luster. Such are several of those found this summer. These, too, had all been lost or wasted in the bogs of sectarianism; but when found by the pure gospel of the Savior of man, they readily responded to his touch, and I know he is justly proud of them.

Full many a gem of purest ray serene
The dark, unfathomed caves of ocean bear;
Full many a flower is born to blush unseen
And waste its sweetness on the desert air.

If the barren wastes of sectarianism could be made to give up the "flowers" and "gems" securely hidden within their vain confines, this world would be far more like paradise than it is. Through my humble labors this summer the Savior has successfully robbed sectarianism and the world of a number of most brilliant gems, which now shine, unhindered, to the honor of him alone, and, fixed in his priceless diadem, are being pressed tenderly upon his brow. How thankful I am that he could thus use me! Though unworthy of his use, I am all the more amazed at his wonderful mercy toward me, which uses me in spite of my unworthiness. Truly, the missionary is a "fisher of men." Christian missionary work is the most soul-invigorating, heart-enrapturing, satisfying, consoling, and joy-giving of all the labors possible to men. I can readily see why the early Christians were so willing to die for the cause for which they lived. To the true missionary there is no sting in death; there is no death to him, save that consciousness of dying daily, but with each ebb of the life that now is there is a corresponding flow of the life that is to come. Thus both the sting of death and the victory of the grave are annulled in the life of God's true missionary. Men have manifested strong love in various directions, toward various objects, but the love of missionary work in Jesus' name claims the greatest exhibition of human love ever seen. Men may have bravely died for other loves, but for this they have gladly died, "having the desire to depart and be with Christ." The former was accomplished through blind hope; the latter, in the intelligent embrace of hope divine. Taste and see, my brother. You will certainly find it thus.

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SPECIAL "PEACE AND UNITY" NUMBER OF

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CAUSES OF DISCORD

Straight From the Shoulder Articles

A. B. Lipscomb Scores the He-Gossip.

I note a disposition among the contributors to this Special Number to write plainly concerning the underlying causes of unrest and to decry those influences which mar the peace and happiness of the churches. This is just as it should be. Nothing is gained by "beating around the bush." Why indulge in platitudes and generalities, when we can write plainly and leave nothing to guess at? I propose to discuss frankly in this article one of the most disturbing factors with which we have to deal—the he-gossip. He is really more than a disturbing factor; he is a menace, a pest, a barnacle in the way of peace and progress. Recently I have been the victim of this insidious mischief worker, and I know whereof I write. Some things have occurred which lead me to question Kipling's theory that "the female is the more deadly of the species."

It is not difficult to discover the he-gossip's trail. He frequents the barber shop, the restaurant, and hangs around the doors of the house of worship. If he cannot find a listener at his usual haunts, he will buttonhole one on the streets and will often pour scandal into unwilling ears. He never takes the trouble to investigate or authenticate the truth or falsity of what he hears. On the other hand, he makes the matter worse than it really is, reminding us of the lines:

"And all who told it added something new;
And all who heard it made enlargements, too."

"They say" is the source from which most of his reputation-destroying rumors flow. It is pretty safe to assume that when an assertion reflecting upon any one is begun by the phrase, "They say," it is not true. No other source is so prolific of the poison that blasts character, undermines good names, and sows the seeds of evil and ruin. It furnishes the food upon which these moral vultures thrive and fatten. Its supply is unlimited and never-failing, and the variety is complete.

The pity of it is that there are those who are always ready to listen. Knowing the wickedness of propagating and promoting scandalous tales, it is strange that many who are otherwise thoughtful and respectable allow themselves to be the depositories of libelous stories. They do not seem to realize that they are promoting the very thing which they would denounce. No doubt the listener to a scandalous rumor is as guilty in God's eyes as he who repeats it, for we are told that "a liar giveth ear to a naughty tongue."

A favorite method the gossiper and scandalmonger uses, and a very effective one, is suggestion or imputation. By intimations, imputations, hints, grimaces, and gestures, he sometimes succeeds in his work, and then swears when cornered that he never thought of such a thing. Another writing on this subject says: "The meanest of slanderers are those shoulder-shrugging envious adders of humanity who curse by insinuation and 'but,' 'but' their neighbor's reputation into the ditch." In the presence of one of these reptiles whose venom is always ready for instant use, the best course is always silence, and he may even try to convert this into assent on the part of the innocent to what he is saying.

Notwithstanding the activity of the scandalmonger, it is comforting to know that his efforts to destroy the good names of others will sooner or later come back like boomerangs to destroy himself. Recently a preacher sent out an unsigned circular that was calculated to misrepresent and injure a brother-preacher at the very time the latter needed encouragement. The sender thought it was a smooth piece of business, for he did not expect to be known in the matter; but his reputation for doing little things clandestinely was too well known for him to escape suspicion. When the secret leaked out, his infamy was rewarded by hearing himself called "skunk," "contemptible cur," and other inevitable epithets. The sensible public is often imposed upon; but when the truth comes to light, it has little or no sympathy for the sneak, whether he be preacher or layman. The wise man wrote: "The lips of a fool will swallow up himself, . . . and the end of his talk is mischieveous madness."

The main duty is for each one of us to get right with God. The good man stands above and will outlive anything of ill that may be said of him. The traducer will see his poison-tipped shafts of envy and malice and jealousy flatten themselves against the wall of love and truth which surrounds the man who has acknowledged his error and has turned to the Lord for strength and refuge. His batteries will ultimately recoil upon himself. Abbott says: "You cannot dispose of a great man by traducing him; you cannot get rid of a great question by ignoring it; you cannot thwart a great cause by misrepresenting it. The man, the question, the cause, persistently recur, and will not down." But who is the great man in the sight of God? Let Jesus Christ, his Son, answer: "Ye know that the princes of the Gentiles exercise dominion over them, and they that are great exercise authority upon them. But it shall not be so among you: but whosoever will be great among you, let him be your minister; and whosoever will be chief among you, let him be your servant."

What, then, are the means by which peace and unity may be secured in the brotherhood? I have not attempted in this brief article to discuss the question from all angles or to mention all the remedies, but, for my part, I say to one and all, including preachers, with special emphasis: *Quit talebearing!*

"Where no wood is, there the fire goeth out; so where there is no talebearer, the strife ceaseth."

S. H. Hall Calls For Lowliness and Forbearance.

Paul, in writing the Ephesian brethren, says: "Giving diligence to keep the unity of the Spirit in the bond of peace." (Eph. 4: 3.) To give diligence to a thing means to be industriously active to accomplish its end. It means the greatest promptitude in grasping those things that have a tendency to promote peace and unity. And we are not left in the dark as to the things we are to grasp and industriously exercise ourselves in. If you will read verse 2 of the chapter cited above, you will find lowliness and meekness, long-suffering, and forbearing one another in love enjoined before we are commanded to give "diligence to keep the unity of the Spirit in the bond of peace." There is a good reason for this, for the latter can never be done without our first doing the former. Only those among us who have and exercise lowliness and meekness, who are long-suffering and forbear others in love, are helping to bring about that unity for which Christ prayed.

And, in connection with verses 2 and 3, it would be well to see what there is in verse 1: "I therefore, the prisoner in the Lord, beseech you to walk worthily of the calling wherewith ye were called." Verses 2 and 3 tell how this is done. There is not a soul in the church that is walk-

ing worthily of the calling wherewith he was called, save those who feel their nothingness before God, who have the meek spirit that ever adorned our Lord, and who are long-suffering as he was and forbear in love.

May I not ask here if it is not too true that the meekness of many of us, our long-suffering and forbearance toward others, is not a whit better than that the people of the world possess and exercise one toward the other? How can we "adorn the doctrine" of our Lord and Savior when such is the case? How is it possible for us to walk worthily of our calling when our manner of living is no better than the people of the world? We are commanded to be lights in the world; but how are we to be such when we have no more light in our way of treating each other than the world has? Here is where our weakness is manifest. We make great claims, and we have a right to; for we have the greatest message, the greatest church, the sweetest promises, the most soul-stirring hope to lay before the people that has ever existed. But the trouble is seen in the fact that the people who preach these things treat each other no better than those who make no claims like the ones we present to the people. Hence the people of the world simply cannot see it and feel it as they would if we lived it before them.

My mind has slipped away to one of the most beautiful and true poems that I have ever read, and it will not go further unless I give it. Here it is:

"I'd rather see a sermon than hear one any day;
I'd rather one would walk with me than merely tell the way.
The eye is a better pupil and more willing than the ear;
Fine counsel is confusing, but example's always clear;
And the best of all the preachers are the men who live their creeds,
For to see good put in action is what everybody needs.

"I can learn how to do it if you let me see it done;
I can watch your hands in action, but your tongues too fast may run;
And the lectures you deliver may be very wise and true,
But I had rather get my lesson by observing what you do;
For I may misunderstand you and the high advice you give,
But there's no misunderstanding how you act and how you live.

"When I see an act of kindness, I am eager to be kind;
When a weaker brother stumbles and a stronger man stays behind
Just to see if he can help him, then the wish grows strong in me
To become as big and thoughtful as I know that friend to be.
And all travelers can witness that the best of guides to-day
Is not the one that tells them, but the one that shows the way.

"One good man teaches many, men believe what they behold;
One deed of kindness noticed is worth forty that are told.
Who stands with men of honor learns to hold his honor dear,
For right living speaks a language that to every one is clear.
Though an able speaker charms me with his eloquence, I say:
I'd rather see a sermon than hear one any day."

I wish every reader would commit this poem to memory and learn to sing it as he goes along life's way. It is the language of reason and common sense to those of us who profess to be followers of Christ. The world is going blindly down the road to death and ruin, not because the gospel, God's power to save, is not here and is not preached, but because it is not lived by those of us who claim to be Christians before the eyes of the world.

The plea of the church of Christ for the oneness of the church is as invulnerable as the rock of Gibraltar. But the way the preachers and congregations who make this plea live it makes it in their hands as fragile as straw. Webster well said, in speaking of American institutions: "Our government can stand trial, it can stand assault, it can stand adversity, it can stand persecution; it can stand everything but the weakness of our own strength; it can stand everything but disorganization, disunion, and nullification." The same can be said of the church of Christ. Take it as an organization, take it as to the power and perfection of the teaching of its Builder, and it is as enduring as the ages, and more so, for it is to stand forever. The heaven and earth will pass away, but the church of our Lord and his teaching continue after this and will be the test of endless eternity itself. But the world sees and feels not its enduring power because of the weakness of those who represent it to the people—our weakness.

May God help us to take his teaching and live it. This done, and no body of people can be stronger; this done, and we will not see so clearly how to forgive and teach others to forgive this brother that sins just because we love him, and be as blind as death to real forgiveness when another commits the same kind of sin just because we do not love him. No, we will treat all alike, just as Christ did. Nor will we allow ourselves to hinder a movement for greater things for the cause of our Lord just because we are afraid the movement will take a bit of praise from ourselves and have a tendency to obscure us. No, that spirit of lowliness and meekness will make us glad to be forgotten for Christ's sake. We will gladly forgive and forget, lead or follow, survive or perish, just so the glorious cause we represent goes onward and upward.

May all who write on this question of unity and peace give themselves a heart searching to see if they are promoting or hindering unity and peace, and this I have done for myself while writing this.

F. W. Smith Says, "Better to Begin at Home."

Since this is to be a "peace" number—that is, to "keep the unity of the Spirit in the bond of peace"—I know of no better text to begin with than the following: "And be at peace among yourselves." (1 Thess. 5: 13.) I wish, however, to apply the text to only *one class* in the church—viz., preachers. Not that the text does not have a broader application, for it does; but since it evidently *includes* preachers, I think when preachers write and preach on such a theme, it is both appropriate and consistent to begin the practice of this virtue among themselves. There is more division among the so-called "preachers" of the church of Christ in this country than among any other class known to me. Furthermore, it exists among the old and the young, the learned and the unlearned. Not since I have been a member of the church have I ever known such alienation among preachers; such bickerings, spite, and assigning each other false positions. I verily believe that if the churches knew the true situation they would rise up and demand that all of this *unholy, ungodly,* and *wicked* demeanor among the preachers cease, or else close their doors against us.

Now, some one will, perhaps, ask: "About whom is F. W. Smith writing?" That question is easy to answer: Nearly all the preachers in this country, including myself. O, it is true that what many of them say and do does not find its way into print, but they are saying and doing just the same. There are partisans among preachers, some for Paul and some for Apollos, and they do much talking and writing each for his man, and play politics when it becomes necessary. I have been in wrangles with preachers through the press and privately until I am tired and sick of the whole business—ready to quit if they will quit. Some will have articles in this issue on the most beautiful and essential topic in the Bible that should *practice* what they *preach*, but what they will have to say on the subject of peace will not weigh *one feather's weight* with me without a confession on their part and a promise of reformation. Now, if there should be one appearing in this issue not guilty as charged, I have no reference to

him and he need not kick. I think the churches are gradually getting on to the situation among preachers, and I do wish from the bottom of my heart they would round us all up and demand that this shameful situation cease.

As a sample of this lovely (?) business, one editor publishes that a brother editor is "a petty boss," refusing to publish anything that does not accord with his ideas. The fact is, the writer has been writing for this "petty boss'" paper for thirty years or more, and the "petty boss" does not see one article out of fifty until it appears in the paper. Again, this sweet-spirited editor refers to a brother who is his equal in every respect and his superior in very many as "a hireling" of the "petty boss."

I do not know what some preachers are going to say on peace, but I do know that it will have little weight with me. Now, I stand ready to meet all of these preachers face to face, and whatever can be pointed out in my writings or conversations not in harmony with facts and Scripture, to correct and make amends for it. Who will be the first?

T. W. Phillips Goes After the Hobby Riders.

"United, we stand; divided, we fall," is a true adage. God wants his people to strive together and to stand together in that sweet unity and agreement of Christian love and fellowship in the great work "ordained of God." The burden of the Savior's prayer in the seventeenth chapter of John was for the unity of his people, and the great reason assigned to his Father was that the world might know that he had sent Jesus into the world. Factions and unholy strife have a breeding, not from the Holy Spirit, but from Satan. Hobby riders and the sowers of the seed of discord among brethren make an unholy and unwelcome condition among the people who above all other people ought to be ashamed of such conditions. We are not our own, but have been "bought with a price," and the Master's voice should restrain us more effectively than the dog's master, whose word restrains him and he stops. In a home where there was a pet goat and a shepherd dog, when the master started out for a walk with his guest, he observed the goat starting to follow them as they passed out at the front along where the goat was lariated with a rope. The goat followed until he was restrained by the outward pull of the rope; but the dog was restrained by the word of the master, who said to him, "Go back!" The one was restrained from without and the other from within. Why cannot Christians be more submissive to the Lord and Master than was the dog to his master? Why cannot we feel the restraint from within when Jesus speaks? Are we, indeed, more like goats, and not as good as dogs? Jesus said, "Follow thou me;" and he also said, "Go." But we poor worms of the dust get frightened at so many things all along the way. We scare at Sunday schools, at women teachers, at different classes, at the receptacle when passed around for the contribution on the first day of the week, and—O, that terrible thing!—the individual communion set. We run off frantically, and scream at the top of our voices, and say: "The Lord blessed the cup—the Lord blessed the cup—and these 'digressives' have a hundred little cups!" "There is a preacher who uses tobacco, and we cannot have him to preach for us!" "There is a preacher who favors Bible colleges, and we cannot have any fellowship with him!" And, "There is a 'rebaptizer,' and we cannot fellowship him!" Then along comes an advocate of the "unfulfilled-prophecy" theory, and we form a faction and go off after him; and there is the "Gospel Advocate crowd," and the "Firm Foundation gang," and the "Herald of Truth bunch," and the "Christian Leader crowd;" and we will start us a paper of our own, and we will all get into the whirlpool of jealousy and hate and envy and strife! All the while the devil is laughing in his sleeve, and says he: "I'll give them a match and let them start a hell of their own." Then out we go; and of all the bickering and backbiting that you ever heard, you will find it among the people who claim to be the church of Christ.

God's people have been "quickened together," and made to "sit together," and are commanded to "stand together" and to "strive together" and to "walk together;" and the Lord has promised that we shall be "heirs together," and last, but not least, "carried up together," to occupy that place prepared in the mansions above. No wonder the prophet Amos inquired: "Can two walk together, except they be agreed?"

Let us humble ourselves, brethren, under the mighty hand of God, and know no standard bearer but Jesus, and be restrained by no spirit except the Holy Spirit, and seek "first the kingdom of heaven, and his righteousness," walking in the glorious light of the gospel and rendering ourselves as instruments of righteousness unto God. Have a bit of at least horse sense; and if we cannot be as submissive as the dog in the picture above, let us at least be as good as the goat. But in the event that any of us strive to be as good as that goat, let us be sure and not become an old, unruly "billy." Get out the good old Book, that "Book of books," and read it carefully and very prayerfully; repeat this day after day and week after week for a whole year, and let us see if we may not observe Paul's statement to that wonderful church at Philippi when he said: "Only let your conversation be as it becometh the gospel of Christ; that whether I come and see you, or else be absent, I may hear of your affairs, that ye stand fast in one spirit, with one mind striving together for the faith of the gospel." Thus we can "rejoice in the Lord always," and as a happy band of humble disciples we can march along in the beauty of holiness; and the onlookers will be made to exclaim: "Who is she that looketh forth as the morning, fair as the moon, clear as the sun, and terrible as an army with banners?" Then we can reply with glad hearts and say: "We are a band of Christians keeping house for the Lord, and contented and happy, doing the 'all things' commanded by Jesus." Then we can talk about the church of Christ as a church "without spot or wrinkle or any such thing;" then the "churches of Christ in Texas" can send greetings to the "churches of Christ in Tennessee," and the churches of Christ in any section of the land can boast of the unique likeness that makes the individual Christian feel at home anywhere and everywhere he or she may chance to go for worship on the first day of the week. "Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind and in the same judgment." (1 Cor. 1: 10.) Paul told the Corinthians to follow him as he followed Christ; and in this way we can today follow any preacher or any paper, and in no other way can we afford to follow anything or anybody. Let Christ be the great Standard Bearer!

If we find in our rank and file a bunch of slackers or I. W. W.'s ("I Won't Work"), whose constant effort seems to be just to hinder the work, let us not be alarmed, but let us go on with the work as long as we find ourselves in keeping with the great and last commission. True, there is an hour (on the Lord's day) for specially ordained worship, exhortation, fellowship, and prayer, at which time we all want to come together—in the oneness of the Spirit—to attend to the things ordained of God for that occasion, and at which time there should be just one speaker, except as we sing and make melody in our hearts to the Lord. On this occasion the work must be under the oversight of the eldership; and the apostles' doctrine should be our doctrine. Then, aside from this specially ordained work and worship, we should every one of us be as busy as the little ant, and as true to our great

Leader, and as zealous as the word of truth and the Spirit would require. Just as easily as we preachers can preach the same things to sinners, telling them what to do to be saved, even so we can speak the same things on all other subjects, if we will observe the instruction given in his word, which says: "If any man speak, let him speak as the oracles of God." Just "preach the word;" that is all that God requires of us—"preach the word." The harvest fields were never whiter for the harvest than now; and if we would just say, "Get thee behind me, Satan," and ground our war of jealous rebellion one against the other, we could go forth and possess the land for the Master. As it is, it seems that Satan has got in his work and has caught many of us in his snare. "Resist the devil, and he will flee from you." Turn to the Lord, and pray for strength to fight on in the good fight of faith until the battle is over. "Thanks be to God, who giveth us the victory through our Lord Jesus Christ. Therefore, my beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord."

S. P. Pittman Declares "Silence Is Golden."

It is the knave that creates strife. It is a depraved heart that craves it. It is abnormal to prefer a life of discord to one of concord. It were foolish to remain voluntarily in the midst of turmoil when peace is near by. It is most unfortunate when one is forced to dwell, unavoidably, in constant confusion and contention. As the child grows it is entitled to a pleasant home—congenial parents and harmonious family relations. The citizen is entitled to a peaceful pursuit of health and happiness. The child of God is entitled, while tabernacling here, to a united brotherhood, a spiritual home of peace, harmony, love.

War between two races is barbarous; international war is more repugnant; civil war is most horrible and absurd. Are we willing to pay the price for international, interracial, and civil amity? The price is *silence*. There is "a time to keep silence, and a time to speak." "A soft answer turneth away wrath; but a grievous word stirreth up anger." "Whoso keepeth his mouth and his tongue keepeth his soul from troubles." When will we ever learn that silence tends to allay strife? Brethren would do a humane, sensible, and Christian act to let our mooted questions rest—at least for a while—rest in the pulpit, rest in private conversation, and rest in the religious press. There are old sores on the physical body that cannot be cured by constant irritation. There are old sores on the body politic that cannot be healed by constant agitation. By continuous agitation of the slavery question by both antagonists and protagonists, the War between the States was precipitated. Had the North and the South agreed to be silent upon that vital question till the body of American citizens was strong and healthy and harmonious, the sore spot would have been healed, and slavery could peacefully have been abolished from the shores of America forever.

What is true of the physical body and of the federal body is equally true of the spiritual body. Under the hallucination that they must declare "the whole counsel of God," many agitate questions that are nonessential and immaterial, thus irritating the body of Christ. Under the guise of contending earnestly for the faith, they harp upon certain matters to the disrupting of the harmony of the church. If there are old sores on the spiritual body, they must not be irritated. Anoint with the salve of love and sympathy.

During the War between the States two contending armies were encamped on opposite banks of a river in Virginia. As evening came on, and quiet reigned once more, the band on the one side began to play "Yankee Doodle," and the band on the other side played "Dixie." By and by one band changed the tune and began to play "Home, Sweet Home." The sweet strains were soon caught up by the other band, and together they played, and for the time being they were united in sentiment, and each thought of his own sweet home. Let us, brethren, break away from the "Yankee Doodles" and "Dixies" of partisanism and hobbyism, and in their stead let us sing together the sweet strains of "Home, Sweet Home."

The Only Cure For War.

Force as a means of promoting peace has been weighed in the balance and found wanting. Reliance upon armaments gives to diplomacy a threatening tone, breeds conspiracies and intrigues, and inspires hatreds instead of friendships. The age-long attempt of powerful nations, sometimes acting alone and sometimes in groups, to terrorize the world into peace has failed, and failed miserably.

Is it not time to abandon the philosophy of Pilate? The militarists and manufacturers of munitions have been permitted to set up false standards of honor, which increase the reputations of the former and the fortunes of the latter, by the slaughter of masses of men who have no grievance against each other and know not why they are ordered to kill one another. When a war fails to bring peace, the remedy they propose is another war.

The fundamental error lies in the fact that armaments cultivate and breed the spirit of war. Men used to think it was necessary to carry weapons in order to make their neighbors afraid of them, but neighborhood peace has been established by the abandonment of this practice. Men now cultivate friendship instead of trying to excite fear.

Why not test the friendship plan among nations? The world has tried rivalry in battleship building, rivalry in the raising and equipment of battalions, rivalry in the use of bursting shells and suffocating gases. Nations have tried to terrorize other nations by drowning women and children at sea and by starving women and children on land, and with what result? War has grown more expensive and more bloody, and enmities have become more implacable. Alternative retaliations and competitive cruelties have only added fuel to the flame until the world is maddened by misery and blinded by hate.

And to-day we see plans on foot in our own nation to imitate European nations in the multiplying of armaments. We are building more battleships in the United States right now than any other nation on the earth. We are planning to spend more money this year on our navy than even Great Britain. Where do we expect to land? Are we not adopting the logic of the convivial man who, when a boon companion in the gutter appealed to him for assistance, replied: "I can't help you, but I will lie down with you?" Mars is a jealous god; he insists upon an undivided allegiance.

Is not our religion involved? However belligerent one may become in hours of excitement, he cannot, in his calmer moments, fail to understand the difference in the teachings of Christ and the threatenings of a system of armaments whose vital principle is force. When appeals are made for the application of Christian principles to government, the usual answer is that we cannot afford to adjust our governmental methods to the teachings of the New Testament until other nations are ready to do so; but this rejoinder entirely overlooks the basic principle of Christianity—namely, that its truths are to be propagated by example. Nations have not hesitated to make war alone. Why should they hesitate to act alone in putting God's truth to the test?—W. J. Bryan.

This World.

This world that we're a-livin' in
Is mighty hard to beat;
You git a thorn with every rose,
But ain't the roses sweet?

—Frank L. Stanton.

The Unity of the Spirit in the Bond of Peace

A Round Table Discussion

Flavil Hall Shows How Peace Must Come.

"Peace" in the "Peace and Unity" special number of the Gospel Advocate means freedom from factions, strife, and contention. Disciples may have minor differences, but no factious contention should grow out of it.

"Unity" is defined: "The state of being one; oneness; concord." Bancroft wrote: "A spiritual *unity* binds together every member of the human family." How much more true should be the following: "A spiritual *unity* binds together every member" of "the house [family] of God, which is the church of the living God." (1 Tim. 3: 14, 15.) Such "unity" is "the unity of the Spirit in the bond of peace" (Eph. 4: 3), and is, therefore, truly a "spiritual unity."

Isaiah prophesied: "They shall see eye to eye, when the Lord shall bring again Zion." (Isa. 52: 8.) This was the happy state of Zion (the church) until she was corrupted by the "mystery of lawlessness" and many of the communicants ceased to love the truth, "but had pleasure in unrighteousness"—ways not divinely appointed.

The prayer of Christ for the oneness of believers was answered when the glorious light of the message of redemption burst forth in all its brightness in the first century of the Christian era. Had Christians then gone to pieces, dividing into multitudes of denominations, with party names and various distinctions, such as we now have, Christianity could never have commanded the respect of the world, have grown in power over the nations, and marched triumphantly through the ages as she has done.

Only love for the Lord and his word above everything else, an earnest endeavor to obey and honor him in all things, hearts beating with anxious solicitude for the salvation of dying men and women, and unceasing work and prayer for the conversion of the world can effect and promote "the unity of the Spirit in the bond of peace." The truth must be received by all in the love of the truth, and they must be deeply interested in the eternal well-being of each other, else the anthithesis of peace and unity will prevail.

But with all the earnest efforts possible to be faithful to the truth and to the interests of others, Christians will make mistakes and be inconsistent in some things; and when these mistakes and inconsistencies are seen, Christians should be "compassionate, loving as brethren, tender-hearted, humble-minded." Humans, all must admit, cannot steer clear of all mistakes in their efforts; and if Christians permit their relations to be strained because of almost every error they see in one another, there can be no peace and but little fellowship among them.

It is right for Christians to point out one another's errors for their mutual help and that they may come as near as possible to the full measure of truth and duty; but when they oppose one another in a factious and partisan spirit and disfellowship one another because of their differences about matters on which they must admit nobody's salvation and eternal happiness depend and which could not destroy anybody's soul—when they do this, the admonition to "keep the unity of the Spirit in the bond of peace" is a stranger to them, Zion's onward march is retarded, and the demons exult.

Some hold the untenable position that the kingdom of Christ has not yet been established. I can see no excuse for such an idea, and it should be avoided by every lover of the truth. But I cannot see that any one's soul could be lost by falling into this error, if he did not contend for it to the neglect of obedience to the gospel and of Christian duty. Others have advocated that Christians should hold civil offices at all times and should bear the sword when their country is at war, doing their part in spreading death and desolation. In this I believe the loss of souls is involved; and should war come again, those who once taught this error and have not corrected it would teach it again and would reproach those who uncompromisingly opposed it. Such should be taught better, borne with with long-suffering, and should be fellowshiped. But must they be thus dealt with, kept in the limelight, and upheld as brilliant stars in the kingdom, but those holding the former error (and opposing the latter) be ostracized, avoided, and set forth as heretics? Can such lines of demarcation against a people holding one error and such full fellowship for others holding a worse error be productive of peace and unity?

If these things had to do only with the present life, I would feel very little concern about them; but they reach beyond the confines of mortal vision and will come up for judicial consideration in the great day of accounts. "How careful, then, ought we to be!"

An aged brother writes me as follows: "You and I have made our mistakes and done wrong; others have done the same; and the only way that I see to bridge the cavern is through the pardoning power that is vested in Jesus Christ, our Lord." The "pardoning power" is not promised unless men seek to know and obey the truth, but we are not to be the judge of other men's hearts when they do not come to the full measure of the truth as we understand it; and if their desire is to obey the truth instead of error, do not the words of Heb. 5: 3 apply in their mistakes: "Who can have compassion on the ignorant, and on them that are out of the way?"

Lee Jackson on the "Bond of Unity."

"For in Christ Jesus neither circumcision availeth anything, nor uncircumcision; but faith working through love." (Gal. 5: 6.)

No treatise on the subject of that unity for which Jesus prayed can consistently ignore the fundamental principle set forth in the passage which is quoted above. Jesus prayed for the oneness of all those who believe on him through the word of testimony concerning him which his apostles have given. This message of testimony not only establishes the facts of his life, death, burial, resurrection, and coronation, but it also establishes the truth as to what he taught. He says: "If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments, and abide in his love." Again he says: "Ye are my friends, if ye do the things which I command you." And again: "These things I command you, that ye may love one another." (John 15: 10-17.) The same apostle (John) has again repeated the same testimony, which we are to believe, if our faith is so rooted and grounded in Christ that we are partakers of his promises: "We know that we have passed out of death into life, because we love the brethren. He that loveth not abideth in death." (1 John 3: 14.) Again: "That which we had from the beginning, that we love one another. And this is love, that we should walk after his commandments." (2 John 5, 6.)

The bond of oneness in Christ is not love as the world knows love, or as the world thinks of love as emotional

sentiment or enthusiasm in behalf of those who are in partisan or family affiliation one with another, but it is the faith in Christ that works through love. For the true believer this faith working through love is such a potent law of the heart that when the will of the Master is known it never willingly deviates from that will. This is the meaning of the apostle's expressed prayer when he beseeches that the Father may grant "according to the riches of his glory, that ye may be strengthened with power through his Spirit in the inward man; that Christ may dwell in your hearts through faith; to the end that ye, being rooted and grounded in love, may be strong to apprehend with all the saints what is the breadth and length and height and depth, and to know the love of Christ which passeth knowledge, that ye may be filled unto all the fullness of God." (Eph. 3: 16-19.) Without this rule of the Christ in the heart, whereby he becomes manifest in the outward and visible conduct of his people, there can be no completeness in that unity that leads the world to believe that the Father hath sent his Son into the world to save the world, and that the Father's saving power for the world is made manifest in this Christ whom he hath ordained as man's only Savior.

Some three hundred years ago Sir Frances Bacon wrote an essay on "Unity in Religion." His essay was in keeping with the time in which he lived and in keeping with the manner in which men were trained to think under the long reign of ignorance which prevailed under the domination of the Roman Catholic Church; and during this long period of ignorance, superstition, and intolerance this was the only sort of church that men were trained to think about. The dominant notion was that religious unity could be secured by bringing men and women into a world-embracing church, with authority to legally bind its ritualism upon religious worshipers everywhere alike. And the Roman Catholicism of the age of darkness is the true mother of the "church" notions which so generally prevail at this present time. Sometimes when I go into a congregation of Christians and find them wrangling over such questions as to which should have the precedence, the breaking of the loaf or the giving of thanks, or over the question as to whether the wine should be contained in one cup or distributed into several individual cups, or whether or not the contribution should be placed in baskets that are passed through the congregation while a song is being sung instead of having each one go forward and place the money upon a table in front of the stand for the speaker, I am caused to think of Lord Bacon's misconceived ideas of unity in religion and of Rome's puerile notions about unity and her miserable failure to bind the consciences of men to her ritualistic worship by means of legal authority. Unity in the form of a universal church, with authority to bind upon men a formal compliance with a uniform procedure in the order of worship, however desirable such a uniform order may be thought to be, is not the unity for which Jesus prayed. Whether enforced by the legal authority of a written creed or enforced through sentiment or customs, no formal obedience, or obedience simply in an outward observance, can ever result in bringing to pass the "unity of the Spirit in the bond of peace." (Eph. 4: 3.) In all congregations where a uniformity in procedure is looked upon as meeting the demands of unity, and where faith working through love does not rule in the hearts of the worshipers, contentions, strifes, ungodly rivalries, and divisions are certain to come.

There is a sense in which essential oneness in Christ is the boon of all Christians—for all those who are in Christ Jesus as his people. This essential unity is oneness in fellowship with the Father, oneness in fellowship with Christ, oneness in fellowship in the Spirit, and oneness in fellowship with one another. But to maintain this essential unity, it is necessary that the faith that works through love be made the supreme law of the heart, that the heart be directed into the love of God and into the patience of Christ, that we let the peace of Christ rule in the heart, and that, above all things, we put on love as the bond of perfectness. In the words of Robert Richardson, "peace is here very beautifully represented as 'the bond' or ligature by which this sacred unity is to be preserved, and so essential is it to this end that it is frequently and earnestly enjoined in the Scriptures." (Millennial Harbinger, May, 1959.) To the Corinthians, Paul says: "Be perfected; be comforted; be of the same mind; live in peace: and the God of love and peace shall be with you." (2 Cor. 13: 11.) To the Thessalonians he says: "Now the Lord of peace himself give you peace at all times in all ways." (2 Thess. 3: 16.)

Finally, my word of exhortation is that if unity is not maintained in the local congregations it is useless to expect to find it in the existence of something as a general "church." Christ is the ark of safety, into which we enter when we are baptized into him; he is the true tabernacle, in whom we can offer to God an acceptable worship, and this worship must be maintained in the local assemblies of Christians. "Christ in you [as individual members of his body], the hope of glory." (Col. 1: 27.)

John T. Hinds Discusses Vitals and Incidentals.

The absolute necessity for peace and unity among the Lord's people is touchingly expressed in the Savior's farewell prayer. The great purpose of this unity, as declared in this prayer, is "that the world may believe that thou didst send me." A matter so momentous in its consequences cannot be ignored or lightly considered by those who seriously regard the Lord's words. Whatever may be necessary on our part to help bring about and maintain this condition should be cheerfully done.

"Peace at any price," however, is neither scriptural nor desirable. Paul said he heard there were divisions in the Corinthian congregation. This led him to say: "There must be also factions among you, that they that are approved may be made manifest among you." (1 Cor. 11: 19.) When divisions come because of the distinction between truth and error, then divisions are not only right, but scriptural. This feature of the case is presented by the Lord in these words: "I came not to send peace, but a sword. For I came to set a man at variance against his father, and the daughter against her mother, and the daughter-in-law against her mother-in-law: and a man's foes shall be they of his own household." (Matt. 10: 34-36.)

Notwithstanding the division that must exist between those who accept the truth and those who do not, it is imperatively necessary that those who have the truth be of "the same mind and the same judgment" and that "there be no divisions among you." Of the many things involved in this question, there is none, I think, that will contribute more to this desired end than a clear understanding of the difference between vitals and incidentals. Anything the Lord requires as necessary to becoming a Christian or living the Christian life is clearly vital. No change can be made in the acts of obedience upon which our salvation depends. The incidentals are indifferent things used in enabling us to obey the commands. The changing of incidentals does not affect the commands. If the command be baptism, it cannot be obeyed without "much water"—enough, at least, to allow burying the person. Where this water may be found is purely incidental. Whether in a river, pond, tank, or baptistery, cannot by any kind of logic be made to invalidate the act. To worry about where the water is found is a useless waste of energy. The vital thing is to be scripturally baptized when you get to the water. That means to be a proper subject, perform a proper act, and have a proper design. I am sure there have been many who were very particular about

being baptized in running water who were never of much account to the church after being baptized.

It is of vital consequence to the success of the church that "each one" lay by in store upon the first day of the week. The reasons need not be given here why this is vital. But how we "take up the collection" is another matter entirely. If it suits every one to lay the offering on the table, there is no law or principle violated in doing so. But it will be just as well to pass a basket or plate. Even the hat, though an antiquated plan, could be used in emergencies. The particular place you drop your penny, dollar, or check when it leaves your hand cannot affect the vital matter of giving. The money is immediately taken by some one and deposited, as a rule, till needed. Hence the place you lay or drop it can be only a very insignificant incidental.

Meeting together at some place for worship is one of the vital things in church life. Where or what that place is depends on circumstances and is purely incidental. If congregations could meet as well and more cheaply without owning a house, then it would be foolish to own one. The worship is the vital thing, not the place where we worship. Since the house, lights, seats, and stoves are only for bodily comfort and convenience while we worship God, to change them cannot change the worship. They have nothing whatever to do with the worship. To change the worship by adding to it or taking from it is to change God's own appointments. To change from oil lamps to electric lights is only incidental, and God has not legislated on these things. They are left for our choice. We can afford to yield on anything not vital to our worship of God.

We must sing. This is a demand from God. We must sing psalms, hymns, and spiritual songs—sing them with the Spirit and the understanding; for all this is required by the divine record. We must not change it. But we cannot sing unless we have the songs. We must either have them written or printed or in our mind. Whether we sing from memory or the printed page is only incidental. We may do either or both. No difference which way we sing, we fulfill all that is vital in singing if we sing the right songs in the proper spirit. To change to other kinds of songs or add some other music to the song service is changing vital things, but putting the proper kind of songs in books or singing from memory does not change the song service.

File your strongest objection to any changing of the vital things in the law of pardon or the worship of the church, but be ready, if best, to yield on anything that is only an incidental. Such things do not have any effect on vital things.

Dr. J. J. Horton Defines the Text.

"Endeavoring to keep the unity of the Spirit in the bond of peace." (Eph. 4: 3.) What does the "unity of the Spirit" mean? (See Webster.) "Unity" means (1) oneness, (2) agreement, (3) harmony. "Unity," from "unite," to make one. Also see "union." Webster defines: (1) A uniting; (2) that which is made one. Hence, we can have no union without the unity of the Spirit; and both are clearly taught and required of all of God's children as set forth in the gospel.

Hear the apostle Paul to the Corinthians: "Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind and in the same judgment." Many men say this cannot literally be done—that we cannot all see alike. It all depends on our being willing to be led by the Holy Spirit's teachings. Our Savior certainly has not required an impossibility of his followers. See his prayer for our oneness. (John 17: 20-23.) Can any one, in the face of this prayer and all the teaching of our Savior in his revealed will to us, still say "impossible?" God forbid.

Let us have our Savior's solution to the question: "If any man speak, let him speak as the oracles of God." (1 Pet. 4: 11.) So we find we are to speak God's word and not be led by the wisdom of men. Now hear Paul to the Colossians: "And let the peace of God rule in your hearts, to the which also ye are called in one body; and be ye thankful. Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord. And whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by him." (Col. 3: 15-17.)

Again, in order to keep the unity of the Spirit, every one must obey the gospel in order to come into this unity in the one body over which Christ is head, which is his church. (See Eph. 4: 4; Rom. 12: 4, 5; 1 Cor. 10: 17; Col. 1: 18; Eph. 1: 22.) How keep the unity of the Spirit in this "one body?" By taking the Holy Spirit's teachings through Paul, the apostle to the Gentiles: "Now I beseech you, brethren, mark them which cause divisions and offenses contrary to the doctrine which ye have learned; and avoid them." (Rom. 16: 17, 18.) Hear Paul again: "I marvel that ye are so soon removed from him that called you into the grace of Christ unto another gospel: which is not another; but there be some that trouble you, and would pervert the gospel of Christ. But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed." (Gal. 1: 6-8.) Hence, if we would turn away from teachers and teachings of men who fail to teach the whole counsel of God and those who pervert the gospel of Christ, we can keep the Spirit's unity. Paul says in Rom. 8: 14: "For as many as are led by the Spirit of God, they are the sons of God." But suppose we turn away from the Spirit's teachings unto the precepts and teachings of men, then what? "For while one saith, I am of Paul; and another, I am of Apollos; are ye not carnal?" (1 Cor. 3: 5.) The answer, of course, is, "Yes;" and such characters are walking after men and not the Spirit of unity.

Then, to conclude the subject of "unity and peace," we will affirm that, to please God and Christ Jesus our Lord we must, as individuals and as churches collectively, lay aside all man-made names and creeds and take the word of God as our infallible guide in all things that pertain unto life and godliness. Then we can help bring to pass the answer to our Savior's prayer for oneness through the words of the apostles. (See John 17: 21.) Then we can see eye to eye and be of the same mind, if we are sons of God and led by the Spirit. "Therefore, my beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord."

The Sepulcher in the Garden.

What though the flowers in Joseph's garden grew,
Of rarest perfume and of fairest hue,
That morn when Magdalene hastened through
Its fragrant, silent paths.

She caught no scent of budding almond tree;
Her eyes, tear-blinded still from Calvary,
Saw neither lily nor anemone—
Naught save the sepulcher.

But when the Master whispered, "Mary"—lo!—
The tomb was hid, the garden all ablow,
And burst in bloom the rose of Jericho—
From that day "Mary's flower."

—John Finley.

The Spirit of the Reign of Christ.

BY GEORGE W. FARMER.

Isaiah, the noblest prophet in Israel, looking down through the vista of ages seven hundred and fifty years, describes the reign of Christ thus: "For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counselor, The mighty God, The everlasting Father, The Prince of Peace. Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even forever. The zeal of the Lord of hosts will perform this." (Isa. 9: 6, 7; see, also, Luke 1: 31-33.)

Let us note the expressions, "Prince of Peace," and, "Of the increase of his government and peace there shall be no end."

What a wonderful prophetic utterance! What a precious word is the little word "peace!" It means so much to us all, and we should be in position to appreciate it more today because of the furious storms of war that have been raging in recent years, and that have caused hearts to throb and ache, homes to be made sad and lonely, and squalor, starvation, nakedness, and death, because of them, to fall like a pall over what were once prosperous, peaceful, and happy homes.

But hear me, all ye humankind! Let us lift up our eyes and look and listen. A glad message comes. It is borne from the courts of glory, upon angels' tongues, to the sons and daughters of earth. Shepherds are herding their flocks in the still hours of "silent night." "And, lo, the angel of the Lord came upon them, and the glory of the Lord shone round about them: and they were sore afraid. And the angel said unto them, Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Savior, which is Christ the Lord." A multitude of the heavenly host take up this joyous acclaim: "Glory to God in the highest, and on earth peace, good will toward men." (Luke 2: 10-14.) This is heaven's announcement of the birth of the Savior and "Prince of Peace."

Note that it is to be "to all people," and "on earth peace, good will to men." A discordant world, out of harmony with God and with warring and contending factions, out of harmony with each other and clashing with each other! To be at peace, there must be harmony. To be at peace with each other, harmony must prevail among us. To be at peace with God, harmony must prevail between us and God. Let us note this also: there is no harmony nor peace with God without we do God's will. "Therefore being justified by faith, we have peace with God through our Lord Jesus Christ." (Rom. 5: 1.) The faith by which we are justified is the faith that works, and it works by love. "For in Christ Jesus neither circumcision availeth anything, nor uncircumcision; but faith which worketh by love." (Gal. 5: 6.)

In all the realms of the physical and material world, leaving man out, there is harmony, unity, and peace. God causes it to be that way. It must be that way, for these things are all subject to law. We call these laws "laws of nature;" but they are God's laws, put in force by him to control the material universe. How necessary they are! Without these laws there would be a crush of worlds and a wreck of ages. Let us study the beauty and harmony of these things, and we will get a wonderful lesson. "The heavens declare the glory of God; and the firmament showeth his handiwork." (Ps. 19: 1.)

In order that there be peace and harmony, there must be unity. It is an utter impossibility to have peace and harmony without unity. There must be unity of purpose, unity of plan, and unity of effort. We are taught that in this God and Christ are one—one in purpose, one in plan, and one in effort.

Jesus teaches us what will be the awful results of division. "Every kingdom divided against itself is brought to desolation: and every city or house divided against itself shall not stand." (Matt. 12: 25.)

David, the sweet psalmist of Israel, is led to say by the Spirit of God: "Behold, how good and how pleasant it is for brethren to dwell together in unity!" (Ps. 133: 1.)

Jesus, looking adown the ages and knowing so well the blighting, withering, and deadly effects of division among his followers, prayed so earnestly and fervently that his disciples might all be one, as he and the Father were one, and assigned as the reason for this oneness, "that the world may believe that thou hast sent me." (John 17: 21.) And we note that his prayer was not in vain. It was not an impossibility that there be the oneness for which Jesus prayed, for there was a time when this prayer was literally answered. Let us read Acts 4: 32: "And the multitude of them that believed were of one heart and of one soul: neither said any of them that aught of the things which he possessed was his own; but they had all things common." In and under these conditions there was perfect oneness.

But how is it now, dear reader? We look out upon the religious world and see professed believers in Christ divided into denominations, sects, parties, teaching and practicing different things in the name of the religion of Christ, and these teachers and preachers, both from the pulpit and also from the public press, teaching and encouraging the people that these things are all right. Instead of trying to bring the people to a oneness in Christ, they are doing all they can to prevent this oneness, to hinder the prayers of our blessed Savior, and to thwart the purpose and plan of God to save the world. Such is a travesty upon the holy religion of Christ; and these teachers and preachers, and all others that encourage such a state of things, are the emissaries of the devil, if they but knew it.

But let us come closer home. The people who claim so stoutly to be the exponents of the doctrine, "Speak where the Bible speaks, and be silent where it is silent," and to be Christians only, and members of the New Testament church only—no nobler plea committed to mortal man—how is it at home? Have we all done all we could at all times and in all places to foster the spirit of Christ's kingdom—"peace and unity?" If I am not very much mistaken, shameful and ungodly breaches have been made upon it at times and in places, and the cause has been made to bleed and suffer immeasurably because of them.

To my mind, the conditions have been so grave and so serious in some instances that it would have justly demanded a clothing in sackcloth and a sitting in ashes and a "crying mightily unto God." Let us love God supremely, and love one another as ourselves and pray and work to promote "peace and unity" among the children of God by "endeavoring to keep the unity of the Spirit in the bond of peace." (Eph. 4: 3.)

A Home Song.

I turned an ancient poet's book,
And found upon the page;
"Stone walls do not a prison make,
Nor iron bars a cage."

Yes, that is true, and something more,
You'll find wher'er you roam—
That marble doors and gilded walls
Can never make a home.

But every home where love abides,
And friendship is a guest,
Is surely home, and home, sweet home,
For there the heart can rest.

—Henry Van Dyke.

"How Good and How Pleasant . . . to Dwell Together in Unity." (Ps. 133: 1.)

James E. Scobey Pleads For Harmony.

"How good and how pleasant it is for brethren to dwell together in unity!" (Ps. 133: 1.)

Unity consists in harmony. When our thoughts, sentiments, feelings, words, and actions harmonize, that may be called "unity." Persons who hold the same views upon any subject will be agreed, whether it be social, civil, political, or religious. In such a circumstance there will be no discussion, no controversy. They are at peace.

Where differences arise and controversy ensues, it is possible that amicable feelings upon the part of the disputants may be weakened or destroyed. In religious controversies this sometimes happens. And those who have interested themselves in the matters of difference become partisans, supporting either the one or the other of the parties engaged in the controversy. As the discussion proceeds, it sometimes becomes more heated, personalities are resorted to, alienation results, friendship is destroyed, and trouble instead of peace and good will is the heritage. Religiously, such discussions are a source of discord in the churches, resulting in the formation of parties in the church who are envious of each other.

This was the condition of the church at Corinth when Paul sent them his first letter. There was strife, envying, and divisions among them. Their course of conduct was much like that of the man of the world, the average politician. Paul, in his letter, in view of what he had learned about them, said: "Are ye not carnal, and walk as men?" (1 Cor. 3: 3.) They were contending with one another about preachers. "Every one of you saith, I am of Paul; and I of Apollos; and I of Cephas; and I of Christ." (1 Cor. 1: 12.)

Now, I might make a suggestion or offer an opinion in reference to the cause of these preferences; but should I do so, it might happen that some brother would call in question my opinion and substitute his own. Some members of the church would agree with him and others would agree with me, and still others would not agree with either of us. And for the want of spiritual-mindedness we would all magnify our opinions to the degree of a vital matter of faith, and one or both of us say to all others, "If you do not agree with me, you are heretical and are not worthy of being recognized as a Christian;" and thus a schism is produced in the church, unity is destroyed, and peace has been rendered impossible without a return to the plain teaching of the word.

It may be profitable for the Bible student to study some things hard to be understood which we all find in the Scriptures, and he may thus imbibe some ideas and thoughts that he had not had before, but he should be somewhat chary of setting them forth as sound doctrine unless he can demonstrate their truth so clearly that ordinary minds would be satisfied as to their value and truthfulness.

There is much in the Scriptures that most of us have never learned, and perhaps we shall never be able fully to understand. We may have our opinions about them, and may be fully satisfied ourselves, but at the same time they may have little or no bearing in reference to our present or eternal well-being.

The want of unity in what is regarded as the Christian world may be referred to the theories, speculations, and opinions of theologians and ecclesiastics, who have undertaken to formulate doctrines in harmony with their philosophies, which they believe fully express the principles according to which God would, or will, save and bless man. Now we know that they differ widely in their teaching. They do not speak or teach the same things either with reference to what is necessary to become a Christian or the duty of Christians in their work and worship. Their whole course of teaching is destructive of unity, and there is no peace among the would-be worshipers of God and the followers of the Christ. Peter says: "Let him eschew evil, and do good; let him seek peace, and ensue it." (1 Pet. 3: 11.) Peace is most desirable in every relationship of life—in the family, in society, in the world. Jesus said: "Suppose ye that I am come to give peace on earth? I tell you, Nay: but rather division." (Luke 12: 51.)

If Christians will be led of the Spirit, they will be of the same mind, they will keep, or endeavor to keep, "the unity of the Spirit in the bond of peace." (Eph. 4: 3.) They are exhorted to be at peace among themselves. But, on the other hand, they are not to be at peace with the world, the flesh, and the devil. The Christian should know he must contend for the truth and oppose error. The teaching of Jesus has caused the great spiritual battle of the ages. He did not send peace on the earth. But he says: "I came not to send peace, but a sword." (Matt. 10: 34.) His word is that sword, and it is "mighty through God to the pulling down of strongholds; casting down imaginations, and every high thing that exalteth itself against the knowledge of God." (2 Cor. 10: 4, 5.)

Christians are soldiers of the cross; and while they are exhorted to be at peace among themselves, they must put on the whole armor of God, that they may be able to stand against the wiles of the devil. Let the Christian fight the good fight, let him keep the faith, then at his departure he can say with the apostle Paul: "Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day; and not to me only, but unto all them also that have loved his appearing."

Lee Garrett Says, "In Unity There Is Strength."

In the announcement of this special number, "Peace and Unity," I am reminded of travelers who travel among the mountains of Switzerland, where difficulties and dangers are great. They have a way of binding a group of travelers together. Before they commence the slippery and perilous ascent, a strong cord is bound around the waist of each, and all are then bound together; so that every one helps the other; and if a brother slips, they help him again.

Among that group of travelers there existed a spirit of peace and unity. There were the strong, the stronger, and the strongest, each doing his part in their upward climb. No one had any desire to impede the progress, for to hinder oneself was to hinder all; and if perchance one fell on that perilous ascent, he was rescued by the cord which bound all together. The difficulty of the ascent emphasized the importance of peace and harmony.

From the city of Jerusalem a group of travelers began their journey to the upper and better land. In number they were few; in equipment they were strong and well supplied. Their message was a message of peace, and in unity of purpose they traveled in the faith and hope of the gospel. They well knew their progress would be checked and some traveler lost if they failed to possess

peace and unity, which their Leader had labored so abundantly to implant within them.

It is fitting to remark that when the Savior was born his advent was announced by an angel, with a multitude of the heavenly host praising God and saying: "Glory to God in the highest, and on earth peace, good will toward men." And near the close of his work among men he prayed: "Neither pray I for these alone, but for them also which shall believe on me through their word; that they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me." And so the Savior's life began with a message of peace and closed with a prayer for unity. "He is our peace, who hath made both one." The prophet Isaiah saw in him the "Prince of Peace." His was a message of peace, and burst from his soul easier and with more freedom than the spring bursts from the mountain side. And, too, he had no cause for regret for anything ever said or done. Man simply stands in amazement at his character and his message, and is dissatisfied with any attempt to describe the moral effect such have had upon the world. Who, may we ask with Lavater, "can paint the glory of the rising sun with a charcoal?"

The church of Christ has to-day her influential papers, strongly edited by God-fearing and sacrificing men; her schools, where the Bible is taught in its fullness and simplicity; her array of Christian men, giving their time and using their talents in preaching the gospel to the lost; and many Christian mothers, who are keepers at home—these all conspiring together in enunciating to her religious neighbors and every one everywhere "the peace which passeth all understanding;" and "in unity there is strength." With these agents and agencies at her command, there can be an onward movement in the work of the Lord which will bind us all together in a more consecrated and loving service to God.

O. C. Lambert Emphasizes Scriptural Teaching.

Is peace commanded? Here are a few scriptures bearing on that subject:

"But the meek shall inherit the earth; and shall delight themselves in the abundance of peace." (Ps. 37: 11.)

"Mark the perfect man, and behold the upright: for the end of that man is peace." (Ps. 37: 37.)

"Her [wisdom's] ways are ways of pleasantness, and all her paths are peace." (Prov. 3: 17.)

"As it is written, There is none righteous, no, not one: there is none that understandeth, there is none that seeketh after God. They are all gone out of the way, they are together become unprofitable; there is none that doeth good, no, not one. Their throat is an open sepulcher; with their tongues they have used deceit; the poison of asps is under their lips: whose mouth is full of cursing and bitterness: their feet are swift to shed blood: destruction and misery are in their ways: and the way of peace have they not known: there is no fear of God before their eyes." (Rom. 3: 10-18.)

"Salt is good: but if salt have lost his saltness, wherewith will ye season it? Have salt in yourselves, and have peace one with another." (Mark 9: 50.)

"For to be carnally minded is death; but to be spiritually minded is life and peace." (Rom. 8: 6.)

"And I, brethren, could not speak unto you as unto spiritual, but as unto carnal, even as unto babes in Christ. I have fed you with milk, and not with meat: for hitherto ye were not able to bear it, neither yet now are ye able. For ye are yet carnal: for whereas there is among you envyings, and strife, and divisions, are ye not carnal, and walk as men?" (1 Cor. 3: 1-3.)

"For the kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Ghost. For he that in these things serveth Christ is acceptable to God, and approved of men. Let us therefore follow after the things which make for peace, and things wherewith one may edify another." (Rom. 14: 17-19.)

"For God is not the author of confusion, but of peace, as in all churches of the saints." (1 Cor. 14: 33.)

"I therefore, the prisoner of the Lord, beseech you that ye walk worthy of the vocation wherewith ye are called, with all lowliness and meekness, with long-suffering, forbearing one another in love; endeavoring to keep the unity of the Spirit in the bond of peace." (Eph. 4: 1-3.)

"Let all bitterness, and wrath, and anger, and clamor, and evil speaking, be put away from you, with all malice: and be ye kind one to another, tender-hearted, forgiving one another, even as God for Christ's sake hath forgiven you." (Eph. 4: 31, 32.)

"And be at peace among yourselves." (1 Thess. 5: 13.)

"Finally, brethren, farewell. Be perfect, be of good comfort, be of one mind, live in peace: and the God of love and peace shall be with you." (2 Cor. 13: 11.)

"Who is a wise man and endued with knowledge among you? let him show out of a good conversation his works with meekness of wisdom. But if you have bitter envying and strife in your hearts, glory not, and lie not against the truth. This wisdom descendeth not from above, but is earthly, sensual, devilish. For where envying and strife is, there is confusion and every evil work. But the wisdom that is from above is first pure, then peaceable, gentle, and easy to be intreated, full of mercy and good fruits, without partiality, and without hypocrisy. And the fruit of righteousness is sown in peace of them that make peace." (James 3: 13-18.)

"If it be possible, as much as lieth in you, live peaceably with all men." (Rom. 12: 18.)

"Blessed are the peacemakers: for they shall be called the children of God." (Matt. 5: 9.)

"Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you, but that ye be perfectly joined together in the same mind and in the same judgment." (1 Cor. 1: 10.)

Fulfill ye my joy, that ye be like-minded, having the same love, being of one accord, of one mind." (Phil. 2: 2.)

"That there should be no schism in the body; but that the members should have the same care one for another. And whether one member suffer, all the members suffer with it; or one member be honored, all the members rejoice with it." (1 Cor. 12: 25, 26.)

"And let the peace of God rule in your hearts, to the which also ye are called in one body." (Col. 3: 15.)

"Behold, how good and how pleasant it is for brethren to dwell together in unity!" (Ps. 133: 1.)

"Can two walk together, except they be agreed?" (Amos 3: 3.)

"Be ye all of one mind, having compassion one of another, love as brethren." (1 Pet. 3: 8.)

"Only let your conversation be as it becometh the gospel of Christ: that whether I come and see you, or else be absent, I may hear of your affairs, that ye stand fast in one spirit, with one mind striving together for the faith of the gospel." (Phil. 1: 27.)

We are almost bewildered with the number of times which this command is repeated. God never does anything without a purpose. Judging from the emphasis laid upon this in the Bible, I conclude that this is one of the most essential things in the world. Is there any other evidence besides the repetition as to its importance in God's eye?

On the other hand, sowing discord is one of the greatest of sins, as shown by numerous passages of scripture.

"But avoid foolish questions, and genealogies, and contentions, and strivings about the law; for they are unprofitable and vain. A man that is an heretic after the

first and second admonition reject; knowing that he that is such is subverted, and sinneth, being condemned of himself." (Tit. 3: 9-11.)

"Now I beseech you, brethren, mark them which cause divisions and offenses contrary to the doctrine which ye have learned; and avoid them." (Rom. 16: 17.)

Had you ever thought that sowing discord is worse than pride, or lying, or murder? "These six things doth the Lord hate: yea, seven are an abomination unto him: a proud look, a lying tongue, and hands that shed innocent blood, a heart that deviseth wicked imaginations, feet that be swift in running to mischief, a false witness that speaketh lies, and he that soweth discord among the brethren." (Prov. 6: 16-19.)

Had it ever occurred to you that God must have had a design when he used as many synonymous terms to describe this sin as he used in describing all other sins put together? Notice this particularly in the following passage: "Now the works of the flesh are manifest, which are these: Adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revelings, and such like." (Gal. 5: 19-21.)

Also, when summing up the virtues of a Christian, we find that there were more synonyms of the word "peace" than all other virtues combined. "But the fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance: against such there is no law." (Gal. 5: 22, 23.)

Does it not give it an added importance when we realize that the Son of God, during his last hours, in his last prayer, toward the end of that prayer, uttered the following language? "Neither pray I for these [apostles] alone, but for them also which shall believe on me through their word; that they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me." (John 17: 20, 21.)

Do we desire the same things the Savior desired? Are we trying to bring about an answer to that prayer? As great a sin as it is in God's sight, I know some brethren who would divide the body of Christ, the congregation of the Lord, if they did not get the song book they wanted, or if the church house was not built according to their plan or on the side of the road they desired. I know of one community where there was at one time three locks on the church house, these having been put there by the different factions in the church in an endeavor to keep the other factions out. All this came about, primarily, over the question, "Who made the devil?" I held a meeting for one congregation once which was torn to pieces over the way they should clean up the cemetery, and several of the members had gone to law with each other over it.

"If any man teach otherwise, and consent not to wholesome words, even the words of our Lord Jesus Christ, and to the doctrine which is according to godliness; he is proud, knowing nothing, but doting about questions and strife of words, whereof cometh envy, strife, railings, evil surmisings, perverse disputings of men of corrupt minds, and destitute of the truth, supposing that gain is godliness: from such withdraw thyself." (1 Tim. 6: 3-5.)

"Of these things put them in remembrance, charging them before the Lord that they strive not about words to no profit, but to the subverting of the hearers. Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth. But shun profane and vain babblings: for they will increase unto more ungodliness. And their word will eat as doth a canker: of whom is Hymenæus and Philetus; who concerning the truth have erred, saying that the resurrection is passed already; and overthrow the faith of some." (2 Tim. 2: 14-18.)

"But foolish and unlearned questions avoid, knowing that they do gender strifes. And the servant of the Lord must not strive; but be gentle unto all men, apt to teach, patient, in meekness instructing those that oppose themselves; if God peradventure will give them repentance to the acknowledging of the truth; and that they may recover themselves out of the snare of the devil, who are taken captive by him at his will." (2 Tim. 2: 23-26.)

It is very noticeable that more wrangling will result over questions that should not concern us, questions that can be of no value to us whether true or untrue, than over some question absolutely vital to our salvation. We get more easily wrought up over "Will we know each other there?" than over "What must I do to be saved?" and can provoke more people to read their dusty Bibles over "What killed Methuselah?" or "Will the heathen be given a chance after death?" or "What kind of a body will we have?" than over "Bear ye one another's burdens." More churches and individuals are disturbed over God's part than their own. Some discouse loud and long upon the highly poetic figures concerning heaven, the millennium, the second coming of Christ, the state of the dead, when this is God's part and should not worry us in any way. Let us not worry our time away about the stars in our crown and forget to have a crown. If Jesus could weep over the thought of his people being divided, should it not make us weep also? Should we not do all in our power to keep the body of Christ from being torn to pieces?

I have observed that it is impossible to keep a congregation peaceable and harmonious unless it is busy. Let us become busy with the things worth while. So many millions need a kindly word, so many orphans and widows to be helped, so many are dying without the gospel, let us be about our Father's business. Let us cease to be children.

Salvation Based on Uniform Conditions Throughout the Christian Era.

BY R. P. CUFF.

Dating the Christian era as beginning at the time when Jesus, as the testator of the new covenant, had sealed and confirmed this new will with the blood of his death and had taken the old will out of the way, "nailing it to his cross," and remembering that people began to enter directly into the church of Christ on the first Pentecost after Jesus had ascended on high and had been enthroned in the universal metropolis as "King of kings," it is perfectly safe to say that "throughout the Christian era" the conditions that must be met in order to obtain salvation are uniform to every responsible human being—to every one to whom the gospel messages were designed to appeal and apply.

But what is the meaning of "salvation" as here used? Defining "salvation," Webster says: "Theol. Deliverance from sin and its consequences." It goes without saying that one is delivered from the consequences of his sin—delivered from punishment or retribution at the hands of God—when he is delivered from that sin. When Jehovah delivers from sin, he forgives that sin—blots it out forever. "Salvation" has this same signification when it appears in the great commission, the final commission, which Jesus gave just before he went away from earth with the clouds, when he committed to the apostles the preaching of the gospel to every creature in all the world. Does not "saved" as found in Mark 16: 16 correspond to "remission of sins" in Luke 24: 47? That means, then, that when Peter was preaching to the Jews on Pentecost by the authority of that final commission, when he was setting forth to those guilty people the terms which that commission had imposed, he was telling them what to do to be *saved*—saved in the sense of having the sins of

which they were guilty remitted. (Acts 2: 38.) In the same sense evidently "saved" appears in Acts 16: 30, 31. The jailer desired to know what to do that he might be "delivered from sin and its consequences," that he might have what Mark records as salvation, what Luke records as remission of sins. The jailer was not asking immediately what he might do to enter the portals of glory. Jesus did not give in the last commission all the terms that must be met for entrance into heaven—that is, there must be other conditions complied with, provided the man continues to live in this world after he has been baptized. There is no premium placed upon "deadhead" Christianity (?). People should quit playing at this matter of serving God.

Now that we have before us definitions of "salvation" as used in the caption of this article and of the phrase "throughout the Christian era," let us see if the Scriptures validate the thought that that salvation is based on uniform conditions for the period of time suggested. What are the conditions of salvation set forth in the last commission? Matt. 28: 19, 20; Mark 16: 15, 16; and Luke 24: 47 bear corroborative and supplementary evidences. When one inspired man goes to record as saying that Jesus taught that a man *must* do one thing to be saved, and another records that Jesus taught that some other thing is necessary to salvation, it can be depended upon that the one thing does not displace the other, but that the man must do both these things. This reasoning in regard to two things will apply to whatever be the number of things pertaining to which Jesus may specify that they are essential to salvation. As with the different records of the commission, so it is with the various cases of conversion that are carried out under that commission. There is in each case a uniform compliance with terms. When in one record of the commission faith is represented as essential to salvation, it cannot but be regarded as essential in the other two records. So it is of the other conditions. When in one case of conversion the person had to comply with some condition in order to be saved, it can be depended upon that in any other case that same condition is either expressed or implied.

From Matthew we learn that in discipling the nations those who are discipled must be baptized. From Mark we learn that when the gospel is preached it must be believed and the believer must be baptized. From Luke it may be gathered that repentance is necessary. Letting the accounts supplement each other, the complete list of conditions appears—(1) faith, (2) repentance, (3) baptism.

To illustrate with cases of conversion:

1. The Pentecostians. They were told to "know assuredly," "repent," and "be baptized." The term "faith" is not used in this connection, but the Pentecostians could not know assuredly that God had made Jesus Lord and Christ except by believing it. So the evidence shows they believed. Therefore it appears that they believed, repented, and were baptized.

2. The jailer. (Acts 16.) The jailer was told to believe and he should be saved. True enough. It was well that he received that answer to his question, but the answer did not exhaust the conditions. The record continues, adding that the word of the Lord was preached to him and that he was baptized. It is not stated that he repented, but the evidence shows that he did. His attitude toward Paul and Silas had changed. After he inquired what to do to be saved, he washed their stripes. Who would dare say that the jailer did not repent? Now, God commands all men everywhere to repent. (Acts 17: 30, 31.) So it appears that the jailer believed, repented, and was baptized.

3. Saul of Tarsus. (Acts 9, 22, 26.) Ananias told Saul to arise and be baptized and wash away his sins, calling on the name of the Lord. It is not specifically stated that he believed or repented. The evidence, however, shows he did both. He had been a persecutor of Jesus. After he saw Jesus and heard his words, he had faith enough to go on to Damascus and not bind the Christians there to commit them to prison. He was penitent enough to spend his time in prayer and not to eat nor drink for the space of three days. Who would doubt that Saul believed and repented? (See Heb. 11: 6; Acts 17: 30.) So it appears that Saul believed, repented, and was baptized.

This examination might be extended to cover every case of conversion under the great commission relative to which the record gives details, and it would be found that in each instance there was faith, repentance, and baptism. Uniform conditions—conditions essential to salvation—were met. The same uniform conditions must be met to-day and to the end of the Christian era. God has not promised to make any other covenant. Man is not authorized to preach any other conditions.

The Lord's Legacy.

BY B. C. GOODPASTURE.

"Peace I leave with you; my peace I give unto you: not as the world giveth, give I unto you." (John 14: 27.)

The "last supper" had been eaten, the traitor had been pointed out, the betrayal was at hand, and the cross was approaching, when Jesus left to his heart-troubled disciples the priceless bequest of his abiding peace. It has been singularly suggested that when Jesus was about to leave the world he made his will. His soul he committed to his Father; his body he bequeathed to Joseph, to be decently interred; his clothes fell to the soldiers who crucified him; his mother he left to the care of John; but what should he leave to his poor disciples, who had left all to follow him? Homes and lands, silver and gold, he had none; but he left them that which was infinitely better—his peace. In this instance Christ was the executor of his own testament; and what he left, he gave. It is secure.

This peace which the Lord gives to his disciples is not a mere salutation or benediction after the manner of Oriental customs and formalities. It has been the practice of the Orientals from times almost immemorial (Judg. 18: 6; 1 Sam. 1: 17) to express their conventional wish for peace to be with those from whom they were taking leave, and the disciples themselves, doubtless, conformed to the practice (Matt. 10: 13); but this saying of Jesus was much more than the expression of a farewell greeting. "Not as the world giveth, give I unto you," said he. The world gives from interested and selfish motives, because it has received or hopes to receive as much again; it gives to friends and withholds from enemies; it gives what costs it nothing or that which it cannot keep, as houses, land, and gold; it pretends to give that which is not its own, especially when it cries: "Peace, peace; when there is no peace." (Jer. 6: 14.) The manner of Christ's giving is the very opposite of this. He gives what is his own, what he might have kept, what costs him a life of suffering and a cruel death to bestow, what is open to friend and foe alike, who have nothing of their own to give in return. He gives in reality rather than in formality. He gives his people a peace of such a nature that the smiles of the world cannot give it, nor the frowns of the world take it away. It is an internal peace of spirit rather than an external freedom from hostility and suffering. This peace lies deeper than all trials and sufferings, for it comes through reconciliation to God and agreement in thought and heart and life with his will. Some one has said that it is a peace like that of a water lily—tossed to and fro by the surface waves of the lake, but unshaken from its place, because its roots are buried deep in the soil beneath. It gives calm in the midst of storm—a peace "which passeth all understanding." (Phil. 4: 7.) Wonderful legacy of the Lord!

David Lipscomb, Jr., Makes a Plea For Peace.

"Still in thy right hand carry gentle peace to silence envious tongues. Be just, and fear not. Let all the ends thou aim'st at be thy country's, God's, and truth's." This quotation occurs not in our Bible, but in the writings of the greatest English poet.

To a casual reader some contradictory statements about peace appear in the Gospels. The angelic host sang at the Savior's birth: "Peace on earth, good will toward men." Thirty years later the Savior said: "I came not to send peace, but a sword." He even went into details about the dissension and strife that would arise in nations and in families. His utterance—which was a sad prophecy, not a threat—has had bitter fulfillment in wars over differences in religion and in persecutions since the time "it pleased Herod to vex certain of the church" to the branding of Quakers in New England. Yet the Prince of Peace earnestly prayed that his disciples might be one, even as he and his Father were one. But it was not a peace at any price. They were to fight mightily against sin, against iniquity, against spiritual wickedness in high places.

But with each other we should put forth our best efforts to live in peace. Poor, uncontrolled human nature pulls us apart or sets us to quarreling, and very frequently over most trivial matters. Just a little rift in the lute leads to the greatest discord. It is said the first great split in the church arose as to which was the correct expression, "Father, Son, and Holy Ghost," or, "Father and Son." And later there arose a mighty dissension over the proper time to observe Easter, a festivity that appertaineth not to our religion at all. Even at this day we hear of heated words over fermented and unfermented wine, over the correct hour at which to celebrate the Lord's Supper; and other matters less weighty become bones over which to contend. Brethren, such things ought not so to be. Where no word or example is given, why fuss? Let us seek peace, for the things that make for peace in the congregations and in the country. Let us work and pray for disarmament, not preparedness. Let us sink our pet theories and private opinions, but not one "Thus saith the Lord"—sink them "where fathom line will ne'er touch the ground." Work and pray and fight (ourselves) for peace under "one Lord, one faith, one baptism, one God and Father of all."

John R. Williams Calls It An Irresistable Influence.

Peace and unity, when combined, set before the world an irresistible influence, an influence without which no one can be saved. "Follow after peace with all men, and the sanctification without which no man shall see the Lord." (Heb. 12: 14.) "These things have I spoken unto you, that in me ye may have peace." (John 16: 33.) As long, therefore, as we are not in him, we do not have the peace. "Being therefore justified by faith, we have peace with God through our Lord Jesus Christ." (Rom. 5: 1.) The faith that justifies is the faith that brings peace—peace with God, unity with God.

Paul certainly understood the doctrine of justification by faith and when the faith brings peace. When on his way to Damascus, Christ appeared to him, and Paul believed on him and asked: "What shall I do, Lord?" For three days and nights he had no peace—"without sight, and did neither eat nor drink." Then Ananias came to him and said: "And now why tarriest thou? arise, and be baptized, and wash away thy sins, calling on his name." After he was baptized, "he took food, and was strengthened." Paul's obedience is his interpretation of justification by faith—the faith that brings peace.

Paul also furnishes us with a divine interpretation of unity. "Giving diligence to keep the unity of the Spirit in the bond of peace. There is one body, and one Spirit, even as also ye were called in one hope of your calling; one Lord, one faith, one baptism, one God and Father of all, who is over all, and through all, and in all." (Eph. 4: 3-6.) In apostolic days all of God's people were one. "And the multitude of them that believed were of one heart and one soul." So it should be to-day.

"Peace I leave with you; my peace I give unto you: not as the world giveth, give I unto you." (John 14: 27.) The gospel of Christ is a gospel of peace, a gospel of unity. "And let the peace [gospel] of Christ rule in your hearts, to the which also ye were called in one body [church]; and be ye thankful." (Col. 3: 15.) When this peace of Christ rules in the heart, there can be nothing but unity. "And he gave some to be apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, unto the work of ministering, unto the building up of the body [church] of Christ: till we all attain unto the unity of the faith, and of the knowledge of the Son of God, unto a full-grown man, unto the measure of the stature of the fullness of Christ." (Eph. 4: 11-13.)

Peace and unity make happy homes and loving, working congregations, all striving for the same object, the same purpose—the salvation of the lost. "Behold, how good and how pleasant it is for brethren to dwell together in unity!" (Ps. 133: 1.) In heaven peace and unity prevail, and all who desire to dwell in heaven forever, after death, should dwell together here in peace and unity. "If it be possible, as much as in you lieth, be at peace with all men." (Rom. 12: 18.)

What the religious world calls "peace" and "unity" can be obtained only at the sacrifice of truth—God's word. Then let us cleave to his word, and his word only. "And the peace of God, which passeth all understanding, shall guard your hearts and your thoughts in Christ Jesus." (Phil. 4: 7.)

D. F. Draper Calls It the "Angelic Melody."

Words and melody make song. That angelic choir that came singing to this old earth started a theme for thousands of our most beautiful expressions in song. We have the words of that celestial hymn, but lost forever is the melody.

Who can search the records of the past and bring to us again that angelic melody? No echoes, no reverberations. That song is lost—lost; but in the hearts of the sons and daughters of Jehovah there springs forth in fitting tribute this sweet and ever-living sentiment: Peace and good will. This is only another way of saying "peace and unity."

Had the nations of earth only known and observed this sentiment, what a change, what a difference! All this bloodshed, all this sorrow, all this misery, all this grief, all this vast expenditure of money would have been averted. Had this money been expended in the cause of the Master, who could measure, who could tell, the result?

"Peace and unity" is the motto in each and every heart which has been touched by the gospel; also in every home, community, State, and nation. Failure to recognize this divine principle has estranged brothers, friends, neighbors, nations. The Savior's prayer in John 17 is but an enlargement, an amplification, of this heaven-born expression.

"Seek peace, and pursue it," was the advice of Solomon. This leaves the matter open to us to do something, an effort on our part. "Peace and unity" should be the motto of our lives; and when this is lived out day by day, then, and not until then, can we measure our full efficiency.

If Christ is the wisdom of God and the power of God, in the experience of those who trust and love him, there needs no further argument of his deity.—Henry Ward Beecher.

A. O. Colley Describes the Peace We Need.

The subject of "peace and unity" is very dear to all Christians. We may or may not have passed through unpleasant experiences, some of which cause continued regrets; but on this subject we have some fond hope that "some sweet day" we shall see a God-loving people who shall see eye to eye and all speak the same thing.

Nations are now, and should ever be, agitated over peace—that is, to reach a state in national affairs where the great vessels of destruction may be used for something that will protect and promote happiness, instead of being deadlily armed, with awful dread in our hearts lest we shall live to see the time when our sons, husbands, and brothers shall be taken from the home to face the awful engines of destruction that we are now being taxed to the limit, it seems, to build and maintain. We long to see our great nation become a champion of "peace on earth, and good will toward men." When this is done, then, aside from the awful waste in human life and power, there will be bread enough, and to spare, where many, under our "preparedness," with our heavy expenditures to keep up these vessels of destruction, are now begging for bread.

Peace and unity in the home is truly the great power that God ordained for the purifying of society, the building of a nation, and the carrying forward the moral principles of his word. We love the home that is united, each working to the best interest of the others, each considering "other better than themselves." "Peace"—"freedom from war," "calm." The home or state or church, in war, will soon be helpless. No one knows how to help, for the very one you may decide to help may turn against you and help others destroy you. The husband that "rules well" his own house—not he who is a good boss, but one who puts himself before his family as a leader, having the interest of every child in that home at heart, and having so conducted himself as father and husband that all are willing to listen to him and to express confidence in his leadership—is promoting "peace and unity" in that home and making a great contribution to society in that he is sending children into the world prepared to carry ideals into the lives of others.

The peace and unity that I am most interested in is "the peace of God, which passeth all understanding," the kind that Paul says "shall keep your hearts and minds through Christ Jesus." (Phil. 4: 7.) We can be at peace with the world and not have this peace, and we would be great losers in that great day. We must have "the peace of God" with us or all is lost. This peace can only come through the Lord. Since we cannot now see him in person and hear him speak and see him work, how can we know just how to keep ourselves in this peace? It must be upon the principle of faith. No humanly devised scheme or agreement will bring lasting peace. "Therefore being justified by faith, we have peace with God through our Lord Jesus Christ." (Rom. 5: 1.) "For ye are all the children of God by faith in Christ Jesus. For as many of you as have been baptized into Christ have put on Christ." (Gal. 3: 26, 27.) No one was ever said to be justified by faith until that faith had led him to obey Christ; then, keeping that faith, he is at peace with all such believers in the world. He should "endeavor to keep the unity of the Spirit in the bond of peace."

Mrs. I. C. Hoskins Says, "Our Savior Knew."

Christ knew the yearning of the human heart for peace when he said in his last talk with his disciples: "Peace I leave with you; my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be fearful." His little band of disciples were troubled at the thought of his leaving them, disturbed at the hatred of their enemies, and anxious as to the future, which they must face without his personal presence. Tenderly and lovingly he comforts them, promising them that tranquillity of soul which comes through communion with him and obedience to his commands.

The Savior, in his matchless words about peace, expresses a thought which Paul reëchoes in his letter to the Philippians: "In nothing be anxious; but in everything by prayer and supplication with thanksgiving let your requests be made known unto God. And the peace of God, which passeth all understanding, shall guard your hearts and your thoughts in Christ Jesus. (Phil. 4: 6, 7.) This peace, which is the "gift of God's love," is not only a safe refuge in which the Christian can rest, but it reacts upon the spirits of those about him, inspiring them with a desire for this peace which the world cannot give. It is important not only for the individual Christian, but it helps him to maintain that peace so essential in the church, where his brethren in Christ meet and associate with him.

No sadder sight can be witnessed than a congregation where strife and hatred prevail. That congregation where the golden tie that binds is love—love for God and love from every member to every other member—will manifest in a high degree that peace so essential to the happiness and spiritual growth of any congregation. Like the soft radiance of the silver harvest moon, which sheds its benign light down upon the sad, dark world, so will the peace which emanates from a congregation rest in its influence upon a darker world of sin.

The only sure way to bring peace to any individual or congregation is through implicit obedience to the commands of the great Head of the church.

"If ye love me, ye will keep my commandments," is as true to-day as when it was spoken on the eventful and momentous occasion just preceding Christ's great atonement. If we keep his commandments, we will introduce nothing into the worship unauthorized by the Scriptures. We will refrain from "going beyond what is written." Surrendering the truth for a so-called "peace" can only bring confusion, desolation, and finally eternal death.

That congregation which adheres most closely to the teaching of the Scriptures is following most nearly the divine model. It will not only receive the approbation of God and manifest that peace which comes only through obedience to God, but it will convert the world.

Incomprehensible the love of our divine, yet human, Savior, who poured out his heart in intercession for his disciples: "Neither for these only do I pray, but for them also that believe on me through their word; that they may all be one; even as thou, Father, art in me, and I in thee, that they also may be in us: that the world may believe that thou didst send me." (John 17: 20, 21.)

"Come Unto Me."

We labor and are heavy laden. Where
Shall we find rest unto our souls? We bleed
On thorn and flint, and rove in pilgrim weed
From shrine to shrine, but comfort is not there.

What went we out into thy desert bare,
O human life, to see? Thy greenest reed
Is love, unmighty for our utmost need,
And shaken with the wind of our despair.

A voice from heaven like dew on Hermon falleth,
That Voice whose passion paled the olive leaf
In the dusky aisles, Gethsemane, thou blest
Of gardens. 'Tis the Man of Sorrows calleth,
The Man of Sorrows and acquainted with grief:
"Come unto me, and I will give you rest."

—Katherine Lee Bates.

Service.

All cannot climb to heights of fame,
And write upon the sky their name;
All cannot speak in tones so loud
That they shall sway the passing crowd;
All cannot sing with angel voice
And bid the broken heart rejoice.
All can faithful be; all can love,
And all can serve the One above;
And he who loves will serve the King—
Rich jewels for his crown will bring.

—Mary Holden Willingham.

Regeneration and the New Birth. No. 2.

BY JOHN D. EVANS.

Man is regarded by the inspired writers of the Old and New Testaments as a threefold being, composed of body, soul, and spirit. The apostle Paul, in 1 Thess. 5: 23, recognizes that trinity in the make-up of man in these words: "And may your spirit and soul and body be preserved entire, without blame at the coming of our Lord Jesus Christ." Each of these units is involved in the Savior's redemptive scheme. Each must be acted upon in the conversion of every human being. There is no such thing as becoming a child of God out of the body. In Christ's resurrection and the general resurrection there is the pledge of personal immortality. In the resurrection God shall give us a "body as it pleases him." The inhabitants of the "land beyond" will not be disembodied spirits.

But the body, or fleshly man, here is not subject to spiritual impressions. The soul and spirit are. Thus two agencies, differing in nature, but coöperating toward one end, are necessary in the process of "regeneration" and the "new birth." The great purifying agent in the spiritual world is the Holy Spirit. It must, therefore, operate upon our soul and spirit and change and purify them. The Spirit does not operate upon the body. "That which is born of the flesh is flesh; and that which is born of the Spirit is spirit."

The great purifying agency in the material world is water. When applied to the body, or the body is "buried" in it according to the divine plan, it affects, not literally, but symbolically, the soul and spirit. In baptism our bodies are said to be "washed with pure water;" yet it is "not the putting away of the filth of the flesh." When the Savior instituted the memorial feast, he selected a loaf of bread as a fit emblem, doubtless, because it was universally regarded as the "staff of life." Likewise the wine, or "fruit of the vine," the emblem of blood, which was regarded as the very essence of life. In the use of water, in which in Christian baptism the body is bathed, there is, doubtless, a looking forward to the cleansing power of the blood of Christ, of which water is a fit symbol or emblem.

I am aware of the fact that most of our brethren maintain that water baptism has no significance aside from the fact that it is a command of God; but in view of the part water has played in every age of the world as a cleansing agency, I do not think such a conclusion is warranted. But a word more on this thought. John says: "For there are three who bear witness, the Spirit, and the water, and the blood: and the three agree in one." In the salvation of every human being there must be perfect agreement as to the essentials upon the part of these three witnesses. At the Savior's crucifixion there "came forth from his side blood and water"—one, the symbol of atonement; the other, of cleansing. At the Jordan, when the Savior emerged from the waters of baptism, the Spirit testified that Jesus was the Son of God, and, therefore, the Messiah of promise. So John, in his first Epistle, declares: "This is he that came by water and blood, even Jesus Christ; not with the water only, but with the water and with the blood." (1 John 5: 6.) He came by the water of baptism at the beginning of his public ministry and by the blood of the cross at its close, by which "he entered into the holy place" to make atonement for our sins. These two witnesses continue with us by virtue of their atoning and cleansing power. The Spirit, the water, and the blood unite as the threefold witnesses to the Messiahship of Jesus and the guarantee of salvation through faith in his name. If it were possible to impeach or discredit the testimony of either of these witnesses, one of the very foundation stones of the temple of God would be removed; but as long as there remains in the world one soul to save, there will remain the testimony of these three witnesses that Jesus has met all the demands of heaven necessary to make him the world's Savior.

We could, therefore, no more get into the kingdom without water than we could without blood; for God has joined the two together in one birth. It is the blood that gives baptism its real significance, because it is the blood that actually cleanses. But we reach that blood when we are "baptized into his death." It is dangerous to separate what "God has joined together." Let us not forget that the Spirit, the water, and the blood are so related that no birth into the kingdom of God can be possibly effected without the joint agency of these three. Then there is not one child in God's family that has not been "born of water and the Spirit."

But a word here as to the Spirit's agency in bringing about this changed condition and spiritual relationship. The Spirit of God, John declares, "breatheth where it will." (John 3: 8—marginal reading.) He goes wherever the gospel is preached. The New Testament itself, "the law of the Spirit of life in Christ Jesus," is the result of the Spirit's breathing, or speaking. Those who hear his voice (the preaching of the word) and obey his instructions are "begotten of the Spirit" and "born of water." When the Savior sent the apostles forth during his personal ministry, he said to them: "It is not ye that speak, but the Spirit of your Father that speaketh in you." (Matt. 10: 20.) After the great commission had been given and, according to the Savior's instructions, the apostles had tarried "at Jerusalem" until they were "endued with power from on high," Luke says: "And began to speak with other tongues, as the Spirit gave them utterance." (Acts 2: 4.) Peter declares that the announcement of the gospel itself was the result of the work of the "Holy Spirit sent forth from heaven." Since, then, the gospel was originally preached by the Holy Spirit through the Spirit-guided apostles and evangelists, it follows that the New Testament, which contains the gospel, was written by the Spirit and is the "law of the Spirit of life." This accords with the statement of the Savior, who said: "It is the Spirit that giveth life; the flesh profiteth nothing: the words that I have spoken unto you are spirit, and are life." The apostle also adds this testimony: "The word of God is living, and active, and sharper than any two-edged sword, and piercing even to the dividing of soul and spirit, of both joints and marrow, and quick to discern the thoughts and intents of the heart." All, therefore, who are influenced, moved, or changed by the gospel of Christ contained in the New Testament are operated upon by the Holy Spirit; and since the gospel is "the power of God unto salvation to every one that believeth" (Rom. 1: 16), it follows that all the power the Spirit has in convicting or converting men is limited to the gospel of Christ. We are not disposed for one moment to place any limitation upon the power of God; but if he sees proper to do so himself, we have no right to question the exercise of such a prerogative.

With this view of the matter, we can readily understand why the Savior commanded the apostles to go into "all the world, and preach the gospel to every creature," and why in every case of New Testament conversion the gos-

pel was first preached. Without its proclamation there could be no faith, for "faith cometh by hearing, and hearing by the word of God." Thus it "pleased God by the foolishness of preaching to save them that believe." Since "without faith it is impossible to please God," we can understand the apostle Paul's statement when he said: "For if I preach the gospel, I have nothing to glory of; for necessity is laid upon me; for woe is me, if I preach not the gospel." (1 Cor. 9: 16.)

The scriptures to which our attention has been directed in these two articles unquestionably warrant the following conclusions: In every case of conversion one must hear the gospel, believe the gospel, earnestly and sincerely repent of his sins, be baptized into the name of the Father, the Son, and the Holy Spirit, and thus receive the remission of sins. The gospel is the "seed of the kingdom;" and when it falls into the proper soil, which is a "good and honest heart," and is appropriated by faith, we are then "begotten by the Spirit;" for "he that believeth that Jesus is the Christ is begotten of God." As Paul puts it: "In Christ Jesus I have begotten you through the gospel." Having been "quickened" or "begotten by the Spirit," we must then be "born of water" in order to enter into the kingdom of God and become members of his family. This completes the process of regeneration and the new birth as set forth in the New Testament. Each step taken by the sinner in his approach to Christ is prompted by the Spirit of God, and is, therefore, a spiritual act. This is just as true of baptism as any other item. In New Testament times every convert was led into the waters of baptism at the Spirit's behest. Then, as now, "as many as were led by the Spirit of God became the sons of God." In the cases of conversion recorded by the writer of Acts of Apostles faith and repentance are not always specifically mentioned, though implied; but baptism is mentioned in every case. There is no record of any apostolic preacher's leaving a convert unbaptized. No gospel preacher will do it to-day. The gospel which falls short of that now is "another gospel," concerning which Paul says: "Though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed." (Gal. 1: 8.) A fearful responsibility rests upon the man who would "pervert the gospel of Christ," as well as upon the one who refuses to obey it. To be "pure from the blood of all men," the man of God must "shun not to declare the whole counsel of God." To enter the kingdom of God, or the family of God, the sinner must be "born anew"—"born of water and of the Spirit." Having thus obeyed from the heart the form of teaching delivered unto him, he is then made free from sin and becomes the servant of righteousness; and if faithful until death, he shall receive the crown of righteousness which the Lord, the righteous Judge, shall give. "Will there be any stars in your crown?"

The Menace of Skepticism.

BY E. H. SMITH.

Beware of the leaven of the skeptic! In Matt. 16: 6 Jesus warns his disciples against the leaven of the Pharisees and of the Sadducees, referring to the teachings of these people. The dictionary defines "leaven" as "any influence working silently and strongly that changes things or opinions." Jesus gives the word that meaning in Matt. 13: 33. By "skeptic" we mean "one who doubts or denies the truth of revelation."

The doctrine of skepticism has worked so silently among us that it has crept into thousands of hearts unsuspected. It has worked so strongly that it has almost secured control of our educational system.

I am a public-school teacher, principal of a large high school, and a firm believer in public education; but the public, and not a few self-appointed bigots, should decide what education is to be. The curriculum should consist of the organized body of knowledge, ideals, and traditions worthy of perpetuation. Surely the Bible has a place in that body.

For several years I have been seeing young people finish high school and enter college strong in their faith in the Bible as the inspired word of God, only to return in a few years critics, doubters, skeptics. Some of these have come to me sad because, in spite of their struggle, their faith had been shaken. One young man boasted that three of his professors were infidels, and expressed a wish that some of his young preacher friends might be under the instruction of these men long enough to have the "fanaticism knocked out of them."

I have before me several popular college textbooks that abound in such statements as: "Man is not the work of a supernatural Creator;" "Man is the descendant of a variety of apes." A college professor recently told his class that the Bible is not an inspired book and that its writers are not in harmony. He said Paul preaches salvation by faith and James salvation by works. These colleges cannot exist without the support of the church people. The only reason the church people support and patronize such schools is that they do not understand the danger. The people must be warned. The preachers and religious papers must warn them. This is a common ground on which all the churches can unite without sacrificing any principle.

It seems to me that those who hold the Bible as God's word might appoint a censor committee to pass on the work and faculty of the colleges and recommend only those that are absolutely safe. Let some of these high and mighty institutions seek recognition at the hands of the public.

I believe in higher education, and I know that we can give such education to our children without undermining their faith in the Bible and in God as its author. But immediate, intelligent, concerted action is necessary.

Parents, do you know the school into which you are about to send your boy or girl?

The Lesson of the Palm Tree.

The Arabs have a saying about the palm tree, that it stands with its feet in salt water and its head in the sun. They often cannot drink of the brackish water found in the oasis where the palm grows; but they tap the tree and drink the sweet palm wine. The palm tree, by the magic of its inner life, can so change the elements found in the unkindly soil around it that they minister to its growth and strength and fruit bearing. So you and I, in our earthly life, must often have our feet in the mire and bitterness of sin around us; and upon our heads will often beat the fierce heat of temptation. But in spite of these things we shall be able to grow and grow strong, rejecting the evil and assimilating the good, if within us there is the making of a new life through Jesus Christ.—Christian Work.

His Mistake.

He longed to find the road to fame,
But not a highway bore that name.
He thought to glory there must be
A level path that he should see,
But every road to which he came
Possessed a terrifying name.
He never thought that fame might lurk
Along the dreary path called "Work."
He never thought to go and see
What marked the road called "Industry."
Because it seemed so rough and high
He passed the road to Service by;
Yet had he taken either way,
He might have come to fame some day.

—Detroit Free Press.

Apropos of America's Disarmament Conference

War.

They tremble, the sustaining crags;
The spires of ice are toppled down,
And molten up, and roar in flood;
The fortress crashes from on high,
The brute earth lightens to the sky,
And the great Æon sinks in blood,
And compassed by the fires of hell.

—Tennyson.

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Dr. G. N. Murphey Says Eliminate "White Mule."

The following news dispatch from Washington, D. C., appeared in a recent issue of the Paducah (Ky.) Evening Sun:

Adoption of a passive attitude toward the possible arrival in Washington of beverages of rare vintage along with the delegates to the disarmament conference in November was indicated recently by treasury officials. Delegates to the conference, officials asserted, would probably be accorded the same diplomatic privileges extended duly accredited foreign representatives, and in such case there would be no question of their right to import intoxicants.

Many delicate prohibition questions may arise during the conference, it was said, such as the service of wines at functions at places other than on the properties of embassies and legations. But the government, it was added, could be expected to refrain from embarrassing the conference on this question.

Will it be impossible for the Peace Conference to function without "booze?" We are informed by the Associated Press that Washington will wink at the violations of the Eighteenth Amendment during the Peace Conference to be held in that city in November. This open door to booze is said to be meant as a courtesy to the foreign delegates to the convention. If it is necessary to disregard the enforcement of the prohibition laws of this government to be courteous, it would be better for all concerned not to place so much stress on good manners. If there ever was a time and an occasion when men will need clear heads and sober minds and when they should invoke the aid and blessing of Almighty God, this world-wide effort to secure peace and good will among all men is one. You cannot serve God and mammon at the same time. Does any one believe that God would not aid and bless a conference whose goal is to secure such a boon to all humanity as this one is intended to be? The trouble with all the warring nations of the earth at this time is because they have ceased to look to God for divine guidance. Nebuchadnezzar, the proudest and most powerful king that ever reigned on this earth, thought that he could defy the living God and still have things his own way, but God debased him to the level of the beasts of the fields until he was made to know that the Most High rules in the kingdom of men. Let not the great Peace Conference be made a drunken revel. God's ways and booze do not harmonize; there is nothing in common between them. Think of England coming to the conference with a full cargo of whisky, rum, and wine; France, Italy, and Spain, with well-filled baskets of Mum's Extra Dry and Piper Sec; Germany, with kegs of Budweiser; Mexico, with bottles made of animal skins filled with Mexican mescal; China, with his pipe loaded with opium; Japan, with the joker up his sleeve; soviet Russia, if allowed representation, with plenty of his vile vodka; Uncle Sam, with a five-ton truck and a trailer loaded to the guards with "white mule!" What a carnival of dissipation might and probably would follow! Just think what a stigma and disgrace all this would be on this great American government! It is the moral duty of every loyal citizen of this country to raise his voice in protest at all times against any violations of prohibition laws, but more especially during the great world Peace Conference in November.

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Disarmament—The People's Fight.

It would seem that we have really reached a crisis in our economic affairs. When one contemplates the public debt of the United States, commencing with the twenty-three billions of national indebtedness and tracing it down through the State, county, and municipal indebtedness, the escape from our burden seems almost impossible. And yet if human energy can be devoted to productive enterprises and the world can be left in peace, we may hope to achieve our release at no very distant date. If we are to continue, however, to expend millions each year for war purposes in the maintenance of a big army and navy, I challenge any man to show how we can ever escape economic ruin. In other words, disarmament is essential, not only to the peace of the world, but it is essential to the economic sanity and stability of the world.

A step has now been taken looking to the calling of a conference relative to disarmament. That step has been taken because of the tremendous public sentiment, not only throughout this country, but throughout the world. Public opinion has achieved one of its greatest triumphs. If the movement now initiated is to be successful, it will be so by reason of the exertion of the same force of public opinion exerted upon every phase and feature of the movement. It is the people's fight. The diplomats and the so-called "leaders" of the world will never disarm. They have trifled and halted and fumbled with it for two hundred and fifty years, and instead of disarming they have armed. They have led the world practically to bankruptcy and to the greatest war of all history. If the cause is to succeed, therefore, it must be through the well-organized, well-sustained, and well-directed public opinion of the country.

Secret diplomacy and naval competition were the great contributing causes to the World War. Secret diplomacy and naval competition will accomplish again what they accomplished from 1898 to 1914. The people dare not turn away from this issue to leave it to be solved by their leaders. The driving power must still be found in the homes, among those upon whom the terrific burden will fall in case the great cause fails.—William E. Borah, United States Senator from Idaho.

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"A Little Child Shall Lead Them."

"A little child shall lead them." Long ago
An ancient seer, on whom Thy spirit fell,
Foretold this gracious truth. And yet how slow
We've been to let Thee lead, Thou knowest well.

But now, at last, with wounded hearts and sore,
With spirits riven as with blades of steel,
We pray Thee, in our need, to go before
And lead—to where our grievous wounds may heal.

Be then our Captain, Child of Bethlehem;
Grant us Thy meekness, clothe us with Thy grace;
May strife and greed, or aught Thine eyes condemn,
No longer in our being find a place.

—Philip I. Roberts.

The Unity of the Spirit.

BY C. A. NORRED.

The first thing to do in studying the unity of the Spirit is to get the exact meaning of the phrase. The word translated "unity" is defined as meaning "unanimity, agreement." The word does not convey the idea of organic oneness, but refers to the inner sentiment of agreement. The English equivalent is also so defined. Hence, the unity spoken of is simply agreement, harmony, concord. But it must be observed that this unity is "of the Spirit." The phrase, "of the Spirit," is expressed in the original in one word which is used as the genitive of source, the exact thought being that the unity spoken of is one of which the Spirit is the source. The unity of the Spirit is simply that agreement and harmony of which the Holy Spirit is the source. This careful study of the expression, "unity of the Spirit," makes the meaning clear. The unity of the Spirit is not the oneness of the body. Many understand the expression to mean that all God's people should compose one body. That is not the meaning. All God's people do compose one body. (Eph. 4: 4.) Paul's meaning is that all those who compose the "one body" should be in agreement. But it must be observed that this agreement is not just any agreement desired or convenient. The unity authorized is that of which the Spirit can truly be called the source. The unity of the Spirit is that agreement and harmony among God's people of which the Spirit is the source.

I shall now mention four necessary elements of the unity of the Spirit.

1. The supreme Lordship of Jesus. The first element in the unity of the Spirit is agreement upon the supreme Lordship of Jesus. Paul says: "There is one Lord." (Eph. 4: 5.) That the Lord here referred to is Jesus is clear from Matt. 28: 18; Phil. 2: 5-11. The vital truth which comes to me as I read and meditate upon these passages is that Jesus is Lord of my own heart. The rule of Jesus is not merely theoretical, but is actual and real. That which should govern me is not my will, but the will of Jesus, who is my rightful ruler. The people of God are not left to be the victims of that confusion and discord which would necessarily result from a multiplicity of rulers. "There is one Lord." The first element in the unity of the Spirit is the supreme Lordship of Jesus.

2. The authority of the New Testament Scriptures. The Lordship of Jesus makes necessary a knowledge of the will of Jesus. Now, this will of Jesus is set forth in the New Testament Scriptures. (Jer. 31: 31-34; Heb. 8: 6-12; 2 Tim. 3: 16, 17; 2 Pet. 1: 3.) The people of God must go as far as the New Testament Scriptures go. God's people must go no further than the New Testament Scriptures. (1 Cor. 4: 6; 2 John 9.) The authority of the New Testament Scriptures must be accepted by the people of God if unity is to prevail. If the New Testament Scriptures are not accepted in their entirety, the unity of the Spirit is impossible; if the doctrines and commandments of men are exalted to a place of authority, the unity of the Spirit is impossible. Agreement upon the authority of the New Testament as a full and sufficient revelation of the will of the Lord is absolutely essential to the unity of the Spirit.

3. The constitution of the church of the New Testament. The church, as the term is used in the New Testament, is composed of all the Christians in the territory to which reference is made. This constitution of the church must be constantly kept in mind. Taking a part of the church and considering it the church, to the exclusion of any other part of the church, makes the unity of the Spirit an impossibility.

4. Union of God's people upon Christ and his church as they are set forth in the New Testament Scriptures.

I wish now to speak as to the practical means for attaining the unity of the Spirit. Careful thought upon the word of God will show that the means of attaining the unity of the Spirit is a strict conformity with the New Testament Scriptures as the authoritative standard of faith and practice among Christians. When the people of God strictly adhere to the New Testament in all their work and worship, the unity of the Spirit will necessarily follow. Here is a place, probably, for particular warning. A strict conformity to the New Testament Scriptures will mean that some persons involved will dissent. When some object to strict adherence to the New Testament, some may fear that a strict adherence to the New Testament will make unity impossible. How subtle are the designs of Satan! Any unity coming from any source other than the Spirit is a unity of the flesh, and not the unity of the Spirit. Further, this unity of the flesh is the deadly enemy of the unity of the Spirit. The practical means for attaining the unity of the Spirit is a strict conformity to the New Testament Scriptures.

The unity of the Spirit is simply that agreement and harmony among Christians of which the Spirit is the source. The practical means of attaining that unity is a strict conformity with the New Testament through which the Spirit speaks. How necessary, then, that God's people, in all their work and worship, adhere to the New Testament Scriptures! When Christians earnestly endeavor to follow the New Testament Scriptures in all things, they are "giving diligence to keep the unity of the Spirit in the bond of peace."

Born in the Objective Case.

BY E. E. JOYNES.

"Behold, how good and how pleasant it is for brethren to dwell together in unity!" (Ps. 133: 1.)

There are some things that are good that are not pleasant and some that are pleasant that are not good, but unity among brethren is both good and pleasant. Hence it should be the earnest desire of every Christian to do all in his power to retain this happy condition. This is in harmony with the exhortation to endeavor to "keep the unity of the Spirit in the bond of peace." (Eph. 4: 3.) Here is something that every Christian, both young and old, should pledge himself to do. The greatest hindrance to the building up of the church is in division and strife; and, on the other hand, the greatest good can be accomplished when all are working together for the advancement of the cause. But there are some people who seem to have been born in the objective case—of the kind the apostle had in mind when he prayed to be delivered from unreasonable men. (2 Thess. 3: 2.) The Savior stated that offenses are bound to come; but woe unto the man by whom they come! (Matt. 18: 7.) Therefore, let the reader live so as not to be the one through whom the offense arises.

We can help considerably in maintaining peace and unity by not being oversensitive, and this would be in harmony with Paul's teaching in Rom. 12: 18—that if it is at all possible we should live peaceably with all men. As God is not the author of confusion, this implies that it is his will that unity and peace should abound. Inasmuch as the burden of the Savior's prayer was for unity (John 17: 21), let us pray and work for it, too. Then the inspired writer commanded that we should with one mind glorify or worship God. (Rom. 15: 5.) Let us strive to be of the same mind and judgment, so that there will be no divisions among us. (1 Cor. 1: 10.)

The Challenge.

Wert capable of war—its tugs and trials?
Be capable of peace—its trials;
For the tug and moral strain of nations
Come at last in peace—not war.

—Walt Whitman.

TEXAS-OKLAHOMA DEPARTMENT

BY C. R. NICHOL.

All articles, reports, orders for Gospel Advocate, and books, from Texas and Oklahoma, should be sent to C. R. Nichol, Clifton, Texas.

The Relation of Faith and Obedience. No. 1.

BY R. C. MOSER.

That there is any kind of relation between faith and obedience, many seem never to have learned. Those who teach that salvation is by faith alone, and not by obedience, imply, if they do not also plainly assert, that there is no connection between faith and obedience. Since salvation is by faith, many incorrectly conclude that works are not necessary to salvation. Now, I am sure that salvation is by faith, but without the least inconsistency I also believe that works are essential to salvation. I shall try to explain.

I think I can conceive of three ways by which God could have attempted the salvation of the world. First, God could have saved the world unconditionally. I do not believe, however, that this is his method of salvation, but shall not here stop to give my reasons for not so believing. Second, man could have been subjected to law that would have called for perfection. At least we know that this is not now God's plan to save the world. Third, the only remaining method is "by grace through faith." All are now saved by the "law [principle] of faith."

Whatever might be the merits of good works as such, man is not thereby counted righteous. "For what saith the scripture? And Abraham believed God, and it was reckoned unto him for righteousness. Now to him that worketh, the reward is not reckoned as of grace, but as of debt. But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is reckoned for righteousness." (Rom. 4: 3-6.) Of course the works here spoken of are works of law, and must not be confused with works of faith. There is a vast difference between works that would merit salvation and works which are the fruits of faith. But that faith, and not works as such, is counted for righteousness is a present truth. "Now it was not written for his sake alone, that it was reckoned unto him; but for our sake also, unto whom it shall be reckoned, who believe on him that raised Jesus our Lord from the dead." (Rom. 4: 23, 24.)

Abraham's case rightly understood would relieve the world of much theological error. While Paul asserts that Abraham was saved by faith, James says that he was justified by works. Now, if there be no necessary connection between faith and works, Paul and James are not agreed. But they are agreed. Therefore, there is a necessary connection between faith and works. Indeed, faith that saves must "work by love." (Gal. 5: 6.) Paul said that he was made an apostle "unto obedience of faith." (Rom. 1: 5.) Certainly the Holy Spirit would not have directed James to give so much value to works and at the same time inspired Paul to speak disparagingly of the same kind of works. "Is Christ divided?"

Works stand in the same relation to faith as the spirit to the body. (James 2: 26.) This is true whether works of saint or sinner are contemplated. The spirit quickens the body; works quicken (make valid) faith. Saving faith must manifest itself. James denies the right of one to the claim of faith apart from its manifestations. "Yea, a man will say, Thou hast faith, and I have works: show me thy faith apart from thy works, and I by my works will show thee my faith." (James 2: 17, 18.) Put in the form of a syllogism, it stands thus: Faith saves, but faith apart from works does not save; therefore faith apart from works is not faith.

Scriptural faith includes both faith and its manifestations. Indeed, the manifestations of faith are a part of faith. A barren tree is worthless. Christ cursed the barren fig tree. On the same hypothesis, he would curse the barren faith. Saving faith is not barren. "In your faith supply virtue; and in your virtue knowledge; and in your knowledge self-control; and in your self-control patience; and in your patience godliness; and in your godliness brotherly kindness; and in your brotherly kindness love. For if these things are yours and abound, they make you to be not idle nor unfruitful unto the knowledge of our Lord Jesus Christ." (2 Pet. 1: 5-9.) Whatever is said in a commendable way of a fruit tree is said not of a barren tree, but of one that bears fruit. The wise husbandman cuts down the barren tree. So does the divine husbandman. "Every branch in me that beareth not fruit, he taketh it away." (John 15: 2.)

There are but two classes, so far as reward and punishment are concerned—namely, the believer and the unbeliever; and just as unbelief comprehends every sin, so does faith include every virtue.

Later I hope to give several examples from the Bible to prove that faith, to save, must include its fruits—works. I give only one example here. Commending the church at Rome, Paul says: "Your faith is proclaimed throughout the whole world." (Rom. 1: 8.) In concluding the book, Paul, again commending the church, says: "Your obedience is come abroad unto all men." (Rom. 16: 19.) In the last passage the word "obedience" is used instead of faith in the first passage. Paul could not separate faith and obedience. "What therefore God hath joined together, let not man put asunder." (Mark 10: 9.) But man puts asunder what God has joined when he separates faith from its manifestations.

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Baptists and Miracles.

BY C. R. N.

Some weeks ago while in a meeting in Houston, Texas, I saw, in the Houston Post, a daily paper of that city, the following:

MAN IS HEALED BY MIRACLE, BAPTIST PREACHER REPORTS.

One of the most remarkable cases of present-day miracles was reported by Rev. D. L. Griffith, pastor of the Trinity Baptist Church, Wednesday night. The story as told by Rev. Mr. Griffith is that a Mr. Feary, residing at 2218 Whitty Street, who had been bedridden for more than four weeks, called him over the telephone Monday and asked him to come and see him.

Mr. Griffith reports that he visited the sick man Monday and Tuesday, talked with and prayed for him. On Wednesday the sick man called for the minister again, and on his arrival was asked if he believed James 5: 14, 15. On being assured that he did, and that the ministers were the elders reference was had to in the passage, it was requested that he have the elders come and carry out the directions of the passage, which reads: "Is any among you sick? let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord: and the prayer of faith shall save him that is sick, and the Lord shall raise him up; and if he have committed sins, it shall be forgiven him."

Mr. Griffith says: "I called Dr. Leavell, of the First Baptist Church, and Rev. W. M. Harrell, of the Calvary Baptist Church, and asked them to accompany me to see Mr. Feary. We went to his home and prayed together and separately, and then we anointed the afflicted man with oil. We left him shortly afterwards and went to our homes."

The report continues, and relates that the man was cured and attended prayer meeting at the church that night.

The doctors reported that Mr. Feary, who was suffering from tuberculosis, would not live more than thirty days.

I thought I understood the doctrine of the Southern Baptists, and I still think I do; but I called Mr. Griffith and was assured by him that Baptists believe the people are

cured by the anointing with oil and prayer. They used olive oil.

Some days later the following appeared in the Houston Post: "C. T. Feary, aged forty-five, who was reported to have been miraculously healed on June 1, died at his home, 2218 Whitty Street, at 12:10 Saturday morning."

Many of our readers will be surprised to learn that the Southern Baptists believe in and practice the foregoing, but the account as given can leave no doubt as touching the matter of the three city pastors named. Fact: The anointing and prayers of the three Baptist preachers no more cured the tubercular patient than Baptist doctrine will save a soul! There is not one thing taught by Baptists, peculiar to them, that is true—not one!

From time to time there arises some fanatic who announces that he can cure. Uusually such people are ignorant, and the unlearned are the ones who flock to them. In these latter days there has not been one cure where there was an organic lesion. I was not prepared to find the Southern Baptists in line with the Mormons, "Holy Rollers," Apostolics, and such folk, in the effort to make believe that they were working miracles; and it would not be right to make this charge against the Baptists as a whole. Many of them know better. How often do you find some man who is anxious to get in the "limelight!"

Is James 5: 14, 15 applicable to-day? Was it ever possible for those possessing miraculous power to cure any and all kinds of sickness—to cure all who were sick? If yes, why did any one die in the apostolic age? If they could cure every one, no matter why he was sick, why not the sick man in the days of the apostles call for the elders, let them anoint him, pray, and the prayer of faith "shall save the sick?" If later he has a recurrence, or is sick from some other disease, let the elders again be called, anoint, and pray, and again he will be made well; and on and on *ad infinitum*.

Paul left Trophimus at Miletus sick (2 Tim. 4: 20), though he had the power to work miracles. Why did he leave Trophimus sick? Why did he not cure him? Why were not the elders called for and the sick brother cured? It is a fact that members of the church sickened and died then. Why were they not cured in keeping with the interpretation placed on this passage in James, if, indeed, every one who was sick could have been cured?

Suppose I should enter some country where they do not believe the Bible and announce to them that I have power to work miracles, to cure the sick, etc. With me is a companion. One morning I tell the folk that my companion is sick abed, and invite them to come with me and see me cure him. They follow, and I anoint the sick brother with oil, and pray, and immediately he arises and announces himself cured. What would be the verdict of the people? Should you see such, what would you say? When you remember that miracles were for the purpose of confirming the word (Mark 16: 16-20; Heb. 2: 1-4), you will know that for Paul to have cured Trophimus would have militated against him and his work, rather than have confirmed his word among the people.

Relative to the man who was born blind, Jesus was asked: "Who did sin, this man, or his parents, that he was born blind? Jesus answered, Neither hath this man sinned, nor his parents: but that the works of God should be made manifest in him." The inability of the man to appropriate light was not due to anything the man or his parents had done. Jesus declared that his blindness was that the power of God might be manifested. Jehovah caused the blindness. Then, as now, there were those who were blind from disease or accident. Why not their eyes opened? Only when the miracle could be a means of confirming the word was it wrought; and the miracle was never intended to cure the oft-repeated cases of sickness which flesh is heir to in this lapsed state.

We must believe the apostles; and the ones having power to work miracles in the days of the apostles were as solicitous for the physical welfare of the people as we of this day. Surely there are not those now who would be so destitute of the milk of human kindness that they would let a person suffer and die, if they could cure them from any and all sickness from which they suffered. But the fact stands forth that in the days of the apostles and the days of miracles people did sicken and die, even when the elders were to be found. So to-day. Why? Why not saved in keeping with James 5: 14, 15? Miracles were to confirm the word. The sick cured were only those who were sick by, or as a result of, the necessity of opportunity to confirm the word—that the power of God might be manifested.

The word having been confirmed, miracles passed away with the other things which are "in part"—speaking with tongues, apostles, etc. Read carefully 1 Cor. 12, 13.

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Personal Notes.

C. R. Nichol baptized eleven in Vernon, Texas.

J. B. Nelson baptized five in Fort Towson, Okla.

T. W. Phillips baptized fifteen in a meeting in Justin, Texas. Two were restored.

K. C. Moser baptized one in Atwood, Okla., at his regular appointment on September 18.

A. M. Lemmons baptized nine in a meeting at Hubble Creek, Ark. Three restorations.

C. E. Wooldridge is in a good meeting in Kirkland, Texas. Four baptized when last heard from.

John E. Dunn, in a meeting in Hollis, Okla., and Lacy Chapel, near Hollis, had thirty-nine additions.

There is an excellent opportunity for a Christian physician to locate at Sinton, Texas. If interested, write C. M. Brown.

E. L. Cochran closed a meeting in Iowa Park, Texas, with five added—three restorations. Interest was greater than expected.

Frank Cox has recently closed a most interesting meeting with the church in Norman, Okla., where he labors with the congregation.

J. G. Allen, Muskogee, Okla., reports that they will soon be in their new house. The work is progressing, with the brightest outlook.

Foy E. Wallace, Jr., baptized eight in Wewoka, Okla. One of the number was a man seventy years of age, who had been a Baptist preacher.

Charles J. Robinson baptized nine at Forestburg, near Quanah, Texas. Two reclaimed. The congregation will build a house in which to worship.

Bynum Black baptized two at Fairy, Texas, and nineteen in Vandervoort, Ark. He will engage Mr. A. M. Baker in debate in Henryetta, Okla., beginning on October 4.

Ira Wommack preached for his home brethren at Sulphur, Okla., on September 18. One came forward for baptism and one was restored. He visited a mission point west of Wynnewood last Lord's day.

J. E. Wainwright, Sinton, Texas, reports: "Six additions at the first service with the local congregation. A great future before us. The zeal of this membership will certainly be crowned with success."

Tice Elkins reports satisfactory work being done by the Southside congregation, Fort Worth, Texas. Till cold weather drives them in they expect to do evangelistic work under a tent in different sections of the city.

M. C. Cuthbertson changes his address from Corsicana, Texas, to Denison, Texas, where he has located to labor with the congregation. The saints in Corsicana regretted to have him leave them. Brother Cuthbertson reports two hundred and ninety-three in the Bible classes at Denison on September 18, the largest number in the history of the work there. One baptism, one by relation, and two restored from the Christian Church.

From J. A. Cullum, Elk City, Okla.: "I have finished my protracted meetings for this year and am at home again doing regular work for the church. I have already arranged to remain here next year. We have a splendid congregation, and they have a mind to work. Forty-one have been added to our number since I moved here nine months ago. I have held the following meetings this year, with the results mentioned: Elk City, Okla., seventeen days, with six additions; Roff, Okla., fourteen additions; Jester, Okla., thirty-four additions; North Burns, Okla., fifteen additions."

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EDITORIAL

A Righteous Peace.

BY J. C. M'Q.

We have had so many and terrible wars that it should take no argument to induce the nations to disarm. There has been and is so much strife and division in the religious world, and so much evil has been the result of this strife and division, that all Christians should devote their talents to the ushering in of the peace and unity that would please God. All will readily concede that the peace and unity enjoyed in him are to be coveted, but there is danger of concluding that all peace is desirable. This is not so. Peace in sin is wicked and vicious. The unity and peace of murderers, thieves, and adulterers should be condemned. The sinless, spotless Babe of Bethlehem never came to this world to bring such a peace. It was not an unholy peace that caused a multitude of the heavenly host to praise God and say, "Glory to God in the highest, and on earth peace among men in whom he is well pleased," when Christ was cradled in a manger. Christ came to bring "peace on earth" by leading his subjects to deny themselves for harmony and to live "soberly, righteously, and godly." He came to bring his disciples peace by influencing them "in honor" to prefer "one another" and to love not "in word, neither with the tongue; but in deed and truth."

The peace that Christ brings teaches us to present our bodies living sacrifices, to lead lives of self-denial, to correct the erring, and to help the fallen to rise. In seeking and pursuing this peace, a conflict between truth and error, right and wrong, virtue and vice, will arise. If we are not cowards, we must fight. We cannot enjoy the peace that is from above and tamely submit to sin. Christ triumphed over sin in all its forms. He tells us: "Think not that I came to send peace on the earth: I came not to send peace, but a sword. For I am come to set a man at variance against his father, and the daughter against her mother, and the daughter-in-law against her mother-in-law: and a man's foes shall be they of his own household." (Matt. 10: 34-36.) The father may love the truth, the son may hate it. There can be no real peace between them. The daughter may love and obey the truth, the mother may be dishonest and worldly. There can be no real fellowship between them. One preacher is full of humility, loves the truth, and teaches it to the very best of his ability. Another preacher knows the truth and presents it in the "holier-than-thou" fashion; he sees much to criticize and little to commend in his brother preachers, and leads his audiences to believe that he thinks no one is really preaching the word but himself. All preachers should lose sight of themselves in the delivery of their messages and should know nothing but Christ, and him crucified. We cannot bring to the church, weary and tired of division and strife, that peace Christ intends until we are willing to deny ourselves the gratification of our personal ambition in order to promote peace among God's children. He that humbleth himself shall be exalted."

The peace of the world and the peace of God are very different. In the world there is no perfect peace. In this world no man enjoys perfect rest. Christ says: "Peace I leave with you; my peace I give unto you: not as the world giveth, give I unto you." (John 14: 27.) Again, Christ says to his disciples: "These things have I spoken unto you, that in me ye may have peace. In the world ye have tribulation: but be of good cheer: I have overcome the world." (John 16: 33.) God's children have tribulations in this world as do other people. There is change and unrest on every hand. The boy sighs to be a man, and the man sighs to be a boy again. Like David, we long for the wings of a dove, that we may fly away to God and be at rest. Knocks, slander, and persecution come to the innocent. Joseph's virtue did not save him from slander and cruel treatment. "In the world ye have tribulation." It is God's way, and there is no escape from it. When we are called on to suffer, when the clouds hang heavily over us, we should not rebel against God. It is the common lot of man. "Man, that is born of a woman, is of few days, and full of trouble." (Job 14: 1.) This world is the school in which we are trained for perfect peace and rest. It is the scene of our conflict, in which, if we conquer, we inherit, when the victory is won, eternal life. In the fight that we must make to overcome sin and selfishness, we should be encouraged by the thought that we may have "the peace of God" to abide with us. I have been impressed with the fact how Paul would have "peace from God" to abide with all Christians. Without it, there is not a possibility of victory. In writing to the Romans, the Corinthians, the Galatians, the Ephesians, the Philippians, the Colossians, and the Thessalonians, the Holy Spirit, through Paul, says: "Grace to you and peace from God our Father and the Lord Jesus Christ." What a wonderful prayer for these churches! Living in close union and communion with God and enjoying his peace, they must expect tribulations and not peace in the world. Still, abiding in the peace of God, there would come to them a joy and satisfaction that is unknown to the man of the world. These churches could not abide in the "peace of God" by lusting for power and money or by compromising with the world to gain its popularity. They were not expected to live in peace with all manner of sin. Paul would have them so live "that Christ may dwell in your

hearts through faith; to the end that ye, being rooted and grounded in love, may be strong to apprehend with all the saints what is the breadth and length and height and depth, and to know the love of Christ which passeth knowledge, that ye may be filled unto all the fullness of God." (Eph. 3: 17-19.)

Peace at the expense of truth would be unrighteous. Men must so love the truth as to teach it, but to them Paul says: "Let your forbearance ["gentleness"—margin] be known unto all men." (Phil. 4: 6.) Severity, roughness, and harshness are no parts of the truth. We should seek to lead the world to a righteous peace, then God will bless our efforts. "And the peace of God, which passeth all understanding, shall guard your hearts and your thoughts in Christ Jesus." (Phil. 4: 7.)

How Peace and Unity May Be Preserved in a Church of God.

BY M. C. K.

When we consider the surpassing spirit of self-sacrifice, love, gentleness, meekness, long-suffering, and forbearance so eminently characteristic of the Lord Jesus Christ, and hence what a Christian—a follower of him—may also be justly supposed to be, it seems strange in the extreme that there would ever be any question at all about preserving peace and unity among such persons; and yet this has been one of the most difficult and vexatious problems throughout the whole history of the church. Such a fact, however, only gives solemn emphasis to the awful reality of sin in this world and the havoc it works wherever it is allowed to flourish.

Sin from the very beginning has been no respecter of persons. It aims at any one and every one whom it can devour. It invades the most sacred places and sows the seeds of anarchy and ruin wherever it is permitted to have a hand. It disturbed the primitive peace and quiet of Eden; sowed the seed of death in all mankind, filling a happy world with grief, sorrow, and sadness; and turned the earth into a vast charnel house of the dead. It can and often does fill the friends of the Lord with jealousy and arrays them in the most deadly conflict against each other. It entered the sacred precincts of the chosen twelve and turned one of them into a demon, led him to betray his Master for sordid gain, and sent his soul to perdition. It even sought to destroy the Babe of Bethlehem as soon as he was born into the world. It introduced strife, alienation, and division into the church of God before the apostles were dead who established it, and from that day to this it has been diligently and unceasingly carrying on its deadly work of dividing churches and sowing discord among brethren.

So widespread and relentless is sin's grip upon men and so destructive is it to all peace and harmony even among Christians that the management of the Gospel Advocate has specially set apart the present issue of the paper as the "Peace and Unity" number, and it is the purpose of the present article to try to indicate how peace and unity may be preserved in a church of God. Let it be carefully noted, first of all, that the only radical and successful way to cure a disease is to remove its cause. But departures from the word of the Lord and walking in the "bypaths" of men instead of remaining in "the old paths" is, as we clearly saw in the "Old Paths" number, the primary and radical cause of division and disunity among the people of God; and hence it must follow most logically and conclusively that the cessation of all such departures and preaching and practicing simply the word of the Lord will restore and preserve peace and unity in any church of God on earth. This is the one great and crying need to-day. Even when Jesus was here on earth he said of the people: "In vain do they worship me, teaching as their doctrines the precepts of men." (Matt. 15: 9.) There the whole story of how to preserve peace and unity and worship God acceptably is told in a nutshell; and that is, to turn away from "the doctrines and precepts of men" and preach and practice nothing but the doctrines and precepts of God. It may be possible that *all* men will never be brought to do this most desirable thing, but surely all thoughtful persons can see that this is the only divine way to preserve peace and unity in a church of Christ. Let it be further observed also that even peace and unity themselves on any other basis, dear as they are, would not be acceptable to God.

But let us here ask the solemn question: Since the way to preserve peace and unity seems so simple, why is it so difficult ordinarily to get churches to adopt and follow that way? Possibly no one but God himself could answer this question accurately and in all its details; but any intelligent student of the word of God can know that, in general terms, the reason is found in man's perverseness and stubborn persistence in foisting his own opinions or the opinions of others upon men instead of faithfully and reverently pointing them to the word and will of the Lord. Why should any man, when occupying the function of trying to lead men to obey the Lord, ever preach or teach his opinions to them at all or on any subject? He cannot possibly know that his opinion is right, but he ought to know, as all well-informed persons know, that his opinions and the opinions of all other men on such matters *may* be wrong. Hence, let man's opinions in teaching religion be forever withheld. "I charge thee in the sight of God, and of Christ Jesus, who shall judge the living and the dead, and by his appearing and his kingdom: preach the word." (2 Tim. 4: 1, 2.) Not our *opinions* about "the word," but "the word" itself. "Preach the word." Say what God says; say all that God says; and stop where God stops. That is the infallibly safe way, and it will preserve peace and unity in the church of God over all the earth. Yea, where strife and division now hold sway it will stop them and restore peace and unity, establish the members of the body of Christ in harmonious coöperation, and start them anew upon a career of success and prosperity. No wonder the inspired apostle said: "I therefore, the prisoner in the Lord, beseech you to walk worthily of the calling wherewith ye were called, with all lowliness and meekness, with long-suffering, forbearing one another in love; giving diligence to keep the unity of the Spirit in the bond of peace." (Eph. 4: 1-3.) Surely such a high end is worthy of the adoption of such a beautiful and praiseworthy course. May the Lord lead the churches everywhere to adopt it, and thus may peace and unity be preserved and prevail.

The Woman Who Learned at Jesus' Feet.

BY F. E. EXUM.

Her light is shining always,
'Tis seen in every place;
The light of love is in her eyes,
A smile is on her face.

Her affections are set on things above;
She is laying up treasures there;
Things that are good are the things she loves,
Things that are noble and fair.

The footprints of Jesus she follows;
Her life she is losing to save;
And saving, she helps to save others,
Ere they go down to the grave.

As she higher goes toward God's throne,
She beckons to those behind,
And reaches down to help them up
To planes that are more sublime.

When she passes through the portals of pearl
Into the heavenly fold,
Bright jewels will forever shine
There in her crown of gold.

AT HOME AND ABROAD

The "Peace and Unity" Number makes its prettiest bow.

Brother McQuiddy has returned from a month's stay in Petoskey, Mich.

James A. Allen is in a meeting with the Pilcher Avenue congregation, in West Nashville.

C. M. Pullias will begin the annual protracted meeting for the church at Franklin, Tenn., next Sunday.

David Thompson closed a meeting at Green Forest, near Poplar Bluff, Mo., on September 20. There were six baptisms.

An extract from the Times-Journal, of Bowling Green, Ky., tells of a good meeting being conducted by E. E. Shoulders.

G. A. Dunn is in a fine meeting with the church at Sparta, Tenn. Eighteen persons had been baptized up to September 24.

T. B. Thompson will be located for a year at Huntsville, Ala. He is now in a meeting with the West Huntsville congregation.

J. T. Harris closed the meeting at Friendship, Tenn., on September 20, at the water's edge. There were eighteen baptisms, and two were restored to fellowship.

R. P. Cuff closed a meeting near Silver Point, Tenn., with eleven additions. He is now back at Macon, Ga., for another year's work with the congregation there.

M. D. Baumer reports one baptism at Fairfax Avenue, Winchester, Ky., at a prayer-meeting service. He also reports two baptisms by M. P. Lowrey in Estill County.

William P. Walker writes: "I wish to thank my brethren and friends for the many comforting letters that I have received. They are being answered as opportunity affords."

J. C. Mosley reports a good meeting in progress at Dongola, Ill. Among others, he had baptized a Baptist preacher's wife. She had been a member of that denomination for forty-four years.

A note from R. W. Officer, of Turkey, Texas, informs us of the death of his estimable wife on September 21. The Gospel Advocate extends a message of sympathy to Brother Officer on account of his great sorrow.

From Mitchell Pullias, Dallas, Texas, September 19: "I began work with the Oak Cliff congregation yesterday. Large audiences attended both services. Two were baptized and four placed their membership with the congregation."

From R. L. Whiteside, Hampshire, Tenn., September 22: "I began a series of meetings at Kettle Mills last Sunday. Three have been baptized to date. I have some time in October for meetings. Address me at Ætna, Tenn., care of A. J. Sisco."

From C. B. Thomas, Flint, Mich., 1337 Richfield Road, September 20: "Our meeting at this place lasted over three Lord's days. Six members that have moved into our city took membership with us, and one young lady obeyed her Lord and Master and was baptized the same hour."

From R. L. Colley, Braxton, Tenn., September 24: "I began a meeting here last Lord's day and will close it tonight. There have been six added to the one body—two baptized and two restored to their 'first love.' I will hold two other meetings here, then return to school at Henderson."

Recommendation.—"We, the undersigned, members of the church of Christ, do hereby certify that G. W. Jarrett came to New Smyrna, Fla., last spring well recommended, and has preached for us, and we can recommend him to be a sound gospel preacher in good standing in the church of Christ. [Signed] D. W. Clifton, J. S. Roberts; T. H. Roberts, Elder."

Farms for Sale.—Near Tyner, Tenn., on the best of roads out from Chattanooga, there are some splendid farms for sale, and the "faithful few" at Tyner are exceedingly anxious for those farms to be secured by wide-awake and true disciples of Christ. A beautiful house of worship just finished. Good schools. If interested, write to Mrs. Daisy Chambers Major, Tyner, Tenn.

From E. L. Whitaker, Corinth, Miss., September 22: "I began a tent meeting in Vardaman, Miss., the first Lord's day in this month and continued it for twelve days, with seven additions. We have only a few brethren here, but they are as loyal and true as any I have ever met. They are struggling hard to build. It can truly be said that the harvest in Mississippi is ripe, but laborers are few."

From I. A. Douthitt, Scott's Hill, Tenn., September 22: "I have just closed a meeting at Arkland, in Maury County, Tenn. This is a new congregation and is made up mostly of women, but they are trying to do things for the Lord. We had large crowds at night and reasonably good crowds in the day. The interest grew to the end. There were three additions to the church—two by baptism. I will begin a meeting at Scott's Hill on Saturday night."

From J. V. Armstrong Traylor: "I held a mission meeting at the Moultrie Schoolhouse, several miles from Shelbyville, Tenn., beginning on the second Sunday in September and closing on the third Sunday. There are only two families of loyal disciples there; but the people as a whole are very attentive, and I had the best of interest. The meeting continued eight days and resulted in four additions. They have asked me to come back next year for two weeks."

From C. A. Norred, Memphis, Tenn.: "Recently a Baptist gentleman with extensive interests at the village of Olyphant, Ark., invited me to visit him and preach some to the people of his community. I spent eight days visiting and preaching there. The Baptist gentleman was baptized along with four other mature people. Twelve Christians were found who promised to meet regularly. Conditions there are exceedingly favorable. I am expecting good work to be done there."

Morgan H. Carter writes: "The meeting recently held in West New York was blessed by our Father. We deeply appreciate the prayers and coöperation of all who have given time or money that Christ might be preached and men saved. Further prayer and financial coöperation are urgently needed. Please also send the names and addresses of all members and friends whom you know to be living in New York City or the Jerseys to the treasurer, Brother G. M. McKee, 105 West Sixty-fourth Street, New York, N. Y."

From W. S. Long, Washington, D. C., September 21. "A. G. Freed and his daughter, of Henderson, Tenn., made the church in Washington a pleasant visit last week, which was highly appreciated by every one who met them. His excellent sermon on the Twenty-third Psalm was as a refreshing shower to all his appreciative hearers. Professor Freed has been a teacher for forty years and has former students in all parts of the nation. His old students here rallied to him with a warm grasp of the hand of love and with words of appreciation of what he had done for them. We hope he may come back to be with us longer sometime. May God give him many years to preach the 'unsearchable riches of Christ.'"

From J. G. Malphurs, Clarksville, Tenn., September 26: "The cause of Christ at this place is picking up. Efforts are now being put forth to build a modest church house, unless we can buy one at a bargain. One lady was baptized without waiting on the big meeting. Large crowds attended the debate at Legate. Mr. Greenwell, the Baptist preacher, seemed anxious to debate the questions at other places before we had the discussion, but now his brethren refuse to let him discuss further with me, saying that I was unfair. I and my brethren are willing for the audience to say who was fair. We feel that the young church at Legate has profited by the debate, and the work there will soon be one of the most interesting in the county. We shall be glad to get Mr. Greenwell another man."

From J. F. Boyd, Shelbyville, Tenn., September 20: "At our Lord's-day services on August 28, J. H. McBroom handed in his resignation, to take effect on December 25. It was very unexpected to most of us, and many regrets were expressed by a large number of those present. He has been located with us and preaching regularly for the Main Street congregation about eighteen months. During this time his life among us has been that of a consecrated Christian, and he has been a faithful worker in the Master's vineyard. His preaching has been systematic and constructive to an unusual degree, and he has at all times been loyal to what is written, not shunning to declare 'the whole counsel of God' whether preaching to the world or the church. We have greatly admired and heartily commend his bold and uncompromising defense of the truth as it is given to us by the inspired writers, and the high standard of Christian living he has continuously held up before the church—unusually high, we admit, but no higher than that given us by Paul and Peter and James and John."

D. S. Ligon baptized seven in Mansfield, Ark.

The far country is forgetfulness of God.—Augustine.

David Livingstone said: "Fear God and work hard."

In self-denial we will find happiness.—F. C. McConnell.

Henry Ford is the greatest business man of the generation.—Thomas Edison.

War is not a solution; it is an aggravation.—Benjamin Disraeli.

The brain is an organ of filtration for spiritual life.—William James.

"The Gospel Advocate gets better all the time. Why not make more special numbers?" (Harvey Scott, Floresville, Texas.)

I wish men had not been taught to dam up natural currents, to the overflowing and damage of their neighbor's grounds.—Franklin.

W. W. Freeman requests that any disciples who may be at New Haven, Conn., communicate with him. He resides at Yale Divinity Hall.

"The Gospel Advocate seems to be getting better all the time. The last two issues are wonderful." (Mrs. M. N. Waters, Oklawaha, Fla.)

Great preaching calls for great thinking—not for big words, but for big ideas that touch the depths of the human soul and rise to the throne of God.—A. T. Robertson.

H. A. Rogers, who is doing the work of an evangelist in Canada, has baptized fifty-two persons during the past year. In addition, four came over from the Baptists.

M. H. Northcross closed his meeting near Goodlettsville, Tenn., with fifteen confessions. He also closed a meeting of eight days' duration last Sunday, with five baptized.

"The Gospel Advocate is better now than for a long time. I believe most of the writers feel the importance of constructive work." (W. W. Freeman, New Haven, Conn.)

J. L. Daniel, 616 Georgia Avenue, Chattanooga, Tenn., commends the special numbers of the Gospel Advocate. He recently renewed his subscription for the thirty-seventh year.

From H. M. Phillips, Tuscumbia, Ala., September 20: "Two splendid services at Tuscumbia on Sunday. Two baptisms. I begin a meeting at Brush Creek, Tenn., tonight."

From N. W. Proffitt, Etna, Tenn., Route 1, September 21: "The Nunnelly meeting closed with twenty-two additions. We are now at Sunrise in an oak grove, preaching to good crowds, with a growing interest."

From W. B. London, Cornersville, Tenn., September 24: "Price Billingsley began our meeting on September 4 and closed it at the water on September 19. Thirty-nine were baptized and thirteen were reclaimed."

The meeting at the Twelfth Avenue Church, in Nashville, starts off with the vim and energy that are characteristic of the congregation. S. M. Jones is doing some very effective preaching, and good results are anticipated.

In the report of G. A. Dunn's recent meeting at Mount Pleasant, Tenn., in our last issue, the number of additions by baptism should have been "thirty-two," as stated by Brother Dunn, instead of "twenty-two," as printed.

From A. R. Hill, Charleston, Miss., September 20: "I was at Oakland last Sunday. Large crowds attended both services. One was baptized. We have a very good congregation at Oakland, and the outlook for the future is encouraging."

From Emmett G. Creacy, Echo, Ky., September 19: "The meeting here continues, with good interest. Five have been baptized, and others are almost persuaded to obey the gospel. The Lord willing, I will begin a meeting at Willow Shade on the first Lord's day in October."

The Gospel Advocate is the recipient of the following wedding announcement: "Mr. and Mrs. Thacker Quisenberry Martin announce the marriage of their daughter, Nancy Sue, to Dr. Russell Wilson Lavengood, on Saturday, the seventeenth of September, one thousand nine hundred and twenty-one, Louisville, Ky. At home, 3020 Cherokee Drive."

From Mrs. A. C. Walker, Huntsville, Ala.: "The members of the Randolph Street church of Christ, of Huntsville, feel very fortunate indeed in having T. B. Thompson and family reunited with us again. During their three-months' stay with us in the spring much spiritual interest and enthusiasm were aroused, and we feel sure that much and lasting good will be accomplished at this place."

From I. B. Bradley, Spruce Pine, Ala., September 24: "On the fourth day of a good meeting here. Five baptized to date. Interest fine. Three sermons to-morrow. Next at Phil Campbell. Then to Charlotte Avenue, Nashville, Tenn., which closes my engagements for 1921. I am open now for work for 1922 as local evangelist for some church needing a preacher. Who wants a preacher for 1922? Write me at Dickson, Tenn."

From Emmett G. Creacy, Horse Cave, Ky.: "Herbert E. Winkler will meet Thomas Joyner (Cumberland Presbyterian) in debate at Reid's Chapel, four miles north of Glasgow, Ky. The debate will begin at ten o'clock Tuesday, October 18, and continue for two days. Proposition: 'An alien sinner can become saved in answer to his own prayer before and without submitting to the ordinance of water baptism.' Joyner will affirm; Winkler will deny. Brethren from a distance will be taken care of during the discussion. Write Luther McGuire, Glasgow, Ky., Route 6."

From Fred M. Little, Montgomery, Ala., September 26: "Our services at Catoma Street are improving in attendance since vacation time for so many of those who attend church there. One man who said he had been scripturally baptized placed his membership with us last night. I am preaching each evening this week at Strata, Ala., twenty-five miles from Montgomery. The attendance and interest are good, which causes us to expect immediate visible results. I shall spend a few days preaching at Selma, Ala., the first week of October. I have no time to attend picture shows and lodges. The church needs all my time."

From W. C. Philips, Cleveland, Tenn.: "I began a meeting at Liberty, in McMinn County, on August 8 and closed it on August 15. The church was revived and two were restored. I began at Georgetown on August 17 and closed on August 31. Good interest and good crowds, but no additions. This was the first preaching ever done there by a Christian minister. The prospects are fine for a good congregation to be established there in the near future, if the work is kept up. I began in Dalton, Ga., on the night of September 2 and ran over the second Lord's day. Nine were added by statement and thirteen by confession and baptism. Three came from the Baptists. After I left, the meeting was continued for about two more weeks, Brethren McCampbell and Wright doing the preaching."

From J. R. Stubblefield, Route 6, Morrison, Tenn., September 21: "The ten-days' meeting at Pleasant Knoll resulted in sixty-two baptisms and seven restorations, and the meeting at Morrison a short time before resulted in thirty-three baptisms and ten restorations. Morrison and Pleasant Knoll are about three miles apart, and Pleasant Knoll is about three miles from Viola, so the Morrison and Viola people helped in the Pleasant Knoll meeting. This is the greatest ingathering in the history of the church at these two places. R. E. L. Taylor did the preaching. Brother Taylor is a plain, humble, untiring worker. With a meager education, without going to college, he has devoted himself to the study of the Word, and knows nothing but the simple truth, for which the people are hungering. Brother Taylor was to have begun a meeting at Hillsboro last Lord's day, but is now at home sick. I understand that William Willis has begun the meeting. T. B. Thompson did a good work at Chestnut Grove, closing with six baptized and one restored."

From Will J. Cullum, Rockwood, Tenn., September 22: "On the fourth Lord's day in August I began a mission meeting at this place, closing, after continuing seventeen nights, to go to Hallsville, Mo., to begin a meeting on the third Lord's day of this month. I returned to my home in Nashville and was ready to make this trip. While at the office of the Gospel Advocate, I met Hugh H. Miller, who kindly consented to go to Hallsville for me, that I might return to Rockwood and resume the meeting, which, after two nights' rest, we did. The crowds are large and interest good, with two more additions from the 'digressives,' who are about the strongest to oppose our work of any of the sects. One Leland Cooke (pastor) preached on last Lord's day condemning debates, as he had refused to hear me at all. The Missionary Baptists have sent for one Mr. Bogart, of Arkansas, to represent them in a discussion of our differences with any of our brethren whom we may select. The brethren have left it to me to arrange things for them. I begin at Reid Avenue, in Nashville, my next meeting, on the second Lord's day in October."

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FIELD REPORTS

Columbus, Ohio, September 19.—On leaving Naish Springs, W. Va., I spoke on Lord's day, September 11, morning and evening, for the brethren at Pursley, W. Va., where we have a splendid congregation of faithful Christians. Leaving Williamstown on Friday morning, I came directly to this city. I spoke yesterday morning for the brethren at Reynoldsburg, and in the evening for the brethren in Columbus. I expect to continue in Columbus over next Lord's day at least.—A. A. Bunner.

Ashland City, Tenn., September 19.—The meeting at Greenbrier (Route 5) closed at the water last Saturday morning. Four were baptized, and the members were greatly strengthened and renewed in their determination to do more work for the Lord. I will preach for them monthly, beginning on the third Lord's day in November. I began a series of meetings at Sycamore on Saturday night. We had two fine services yesterday, with large crowds and good interest. One confession last night and one restored to the fellowship. My next meeting will be at Scottsville, Ky., to begin on the first Lord's day in October. I have time for one or two meetings in November.—B. W. Davis.

Union, S. C., September 19.—Last night was the first since I have been in this State that I have preached in a church house; the other nights I have been in a tent. We have given each part of town an opportunity to hear the gospel, and have tried to make the best of the opportunity. The last meeting closed on Wednesday night with a fair crowd, but no more confessions. We would rejoice were it possible to finish the house free of debt, which can be done if the Lord so wills. Brethren everywhere should wake up to such fields as we have here, and there are a number of them in the United States. Brother Fuqua helps us here by sending tracts, but he himself needs help. The Lord grant that we may all see the great importance in spreading the gospel in every right way.—G. F. Gibbs.

Wetumpka, Ala., September 19.—I was in a meeting with the church at Providence (Fort Deposit, Ala.) eight days, beginning on July 24, and baptized five; and with the church at Industry (Georgiana, Ala.) eight days, beginning on August 6. I was called back to Industry on September 4, and was with them nine days more. This meeting resulted in twenty-seven baptisms. One was a man sixty-eight years old. Eight of the number were Baptists. There were also fourteen restorations. There had been a division in the congregation for several years. They were happily reunited in love, and I left them all rejoicing. I preached on Lord's day afternoon and night at Wild Fork (Chapman, Ala.), September 11. I am to return to Wild Fork to begin a meeting on the third Lord's day in November. I was with my old home congregation at New Zion (Christiana, Tenn.) three days, beginning on August 28, and have agreed to work with them at Link, Tenn., in a tent meeting, beginning on October 9.—L. L. Jones.

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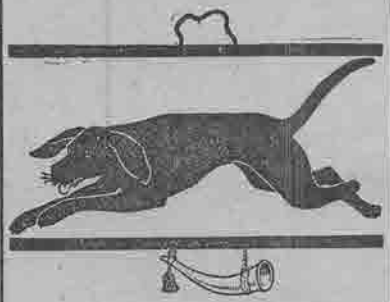

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Kilmichael, Miss., September 19.—I closed a meeting at Holly Ridge on Sunday night. Eight were added and the brethren promised to go to work. We have no preacher for that part of Mississippi. We need a man that knows the truth and how to live and teach it. Will not some congregation send a man to help us? He can get almost enough to support him. But we want a man who can come recommended and backed up by his home church. Brethren, the harvest is ready and the laborers are few. I also closed a meeting at the water, near Cleveland, on September 7, with twelve added to the one body.—H. D. Jeffcoat.

Thomas, N. M., September 16.—The meeting at Des Moines, N. M., was a good one. Though I was nearly blind while there, I was well cared for in the home of Dr. Ivie. Sister Clementine Ivie was my nurse, and I never shall forget her. Perhaps to Sister Clemmie more than any one else the promising congregation at Des Moines is due. Too, they are fortunate in having one of the "livest wires" as a young preacher that I have ever met—Brother C. A. Trevillion. He is agent for the Santa Fé Railroad there now, as he has been for several years. I predict that interesting reports will be heard from him in the evangelistic field before many years. Those interested in a change of location, one especially adapted to "tuberculars," would do well to consider Des Moines. There is some of the best mountain scenery about there. The city blacksmith and poet, Brother Hicks, piloted me over Sierra Grande's heights. I am now at Thomas, holding forth in the Baptist meetinghouse, which I hope the brethren will arrange to buy before I leave. —T. H. Matheson.

Chicago, Ill., September 18.—I worshiped to-day with our mission congregation at 5491 Blackstone Avenue. I met a number of brethren that I had met before at Kendall Street. It seems good to know that we have now two points where we have New Testament work and worship in this large and wicked city. These two points are working together as one congregation, although quite a number of miles apart. All disciples who may be in Chicago over Lord's day or may locate here will have a warm welcome and the privilege of New Testament worship. If you have friends in Chicago who are members of the one body, write to them and get them in touch with one of these points. There have been four baptisms since I was here last winter. Two were added by letter to-day. There were thirty-two out to-day for worship. We think this is doing well, as the work at this mission point was begun on August 14. Brother R. S. Walker, who was in the Nashville Bible School in 1907 and 1908, now lives in this city, and he and Brother E. E. Beck are doing good work in building up this mission point. We hope to have more mission points opened up in the not far distant future.—Andrew Perry.

Oakland, Miss., September 15.—At the morning service on September 11 I closed an eight-days' meeting with the Maud congregation, near Bishop, in Colbert County, Ala., with four confessions and baptisms. The meetinghouse in which the brethren of Maud worship is situated in a beautiful grove of poplar, pine, oak, and gum, which line the banks of a stream of sparkling spring water that flows out from under the surrounding hills—a splendid place to spend time between services studying nature's work and in enjoying the scenery while resting. Just prior to my Alabama visit I held an eight-days' meeting for the brethren at Sardis, Tenn. During this meeting three persons made the good confession and was baptized. The brethren of Sardis are earnest and zealous, but prejudice against our plea there is said to have been strong in the past, and the complaint has been that it was difficult for our preachers to get the people to hear. I have no complaint to make, for my audiences were all that one could reasonably desire. The people of Sardis treated me royally, and the brethren there have requested me to hold another meeting for them. This last was my second meeting at Sardis. From the third Sunday in October to the end of the month I will have time for a meeting somewhere, and would like to engage this time for a meeting at some point in Mississippi, my home State. I can be addressed at Oakland, Miss. I am now getting ready for my next meeting at Enid.—Lee Jackson.

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Formosa, Ark., September 19.—I am now at Formosa in my fourth meeting with these brethren. Since last report I have assisted the brethren at Center Ridge and at Star Schoolhouse, near Greenwood, in meetings. Eighteen additions at Center Ridge and seven at Star Schoolhouse. My next meeting will be at a destitute place—Okay, Ark.—R. H. Johnson.

Englewood, Tenn., Route 1, September 20.—Brother Charles Holder is in a meeting at Etowah, Tenn. The meeting began on September 6 and will continue till next Sunday, the Lord willing. He is having good attendance. One confession to date. Brother Holder is a good preacher, and we are trusting that he will preach for us at Liberty Hill in the near future.—Mrs. G. H. Dye.

Nashville, Tenn., September 20.—I closed a good meeting with the Antioch congregation, in Jackson County, Tenn., on September 11. The meeting continued eight days, with two services each day. Three were baptized and two were restored to fellowship. I began a meeting the same night with the New Salem congregation and closed it on the following Sunday. Three were baptized. I am sure much good was accomplished during this meeting. I will begin a meeting at Forks of Creek, in Jackson County, next Sunday.—T. C. Fox.

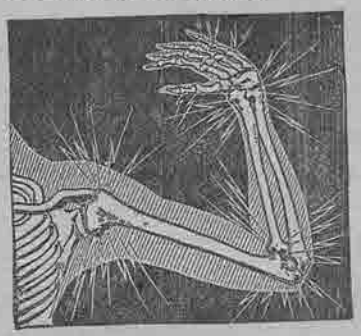
Palatka, Fla., September 20.—We enjoyed a short visit from Brother A. T. Hamiter on September 1. He came to us by surprise, and it was a very pleasant one indeed. We like his preaching, because he does not fail to declare "the whole counsel of God." We are glad that he is making plans to move closer to us. Our meeting that was planned for the middle of August was postponed on account of the condition of health of Brother W. A. Cameron, who was to have done the preaching. We are now looking forward to November 1, the time set by Brother Cameron for this meeting. This is a new field, and this meeting will be the first effort (in Palatka proper) to present the gospel in its purity and simplicity to this people. We ask the prayers of all interested in the Master's cause.—Paul G. Millen.

Newton, Ala., September 15.—I was in a meeting at Esto, Fla., embracing the second and third Lord's days in July, with Brother Hamiter. No additions. We went from there to Samson, Ala., and began on Thursday night before the fourth Lord's day. Brother Hamiter left me on the following Thursday for Florida. I continued the meeting over the first Lord's day in September. Six were baptized. We had the best attendance we have ever had there. Brother Cottle, of Texas, and I then went to Jellico, in Houston County, and held a two-weeks' meeting. Eight were baptized there. I have received but little remuneration for my work here in this field. The people are in bad shape financially. There are only a few scattered brethren here, and they do not seem concerned about those in darkness. I wish the brethren knew the great needs of this country. I will stay with the work if I can live. Any church or churches needing my services for 1922 can address me at Newton, Ala., Route 1. I want to keep busy in the Master's work.—A. S. Reynolds.

Rheumatism

A REMARKABLE HOME TREATMENT GIVEN BY ONE WHO HAD IT

In the year of 1893 I was attacked by Muscular and Sub-Acute Rheumatism. I suffered as only those who are thus afflicted know for over three years. I tried remedy after remedy, but such relief as I obtained was only temporary. Finally I found a treatment that cured me completely, and such a pitiful condition has never returned. I have given it to a number who were terribly afflicted, even bedridden, some of them seventy to eighty years old, and the results were the same as in my own case.



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Nunnelly, Tenn., September 19.—The Nunnelly meeting closed last night, with twenty-two additions—sixteen baptized and six restored to the fellowship. I go to Swan Creek tonight to begin a week's meeting.—N. W. Proffitt.

Texarkana, Ark.-Texas, September 18.—Work with the Central congregation continues encouragingly. Good attendance of the membership and several visitors at every service. We have no regular minister now, but exhortations are made by one of the elders or by some member of the congregation.—S. C. Cox.

Menlo, Ga., Route 2, September 20.—Brother R. N. Moody, of Albertville, Ala., has just closed a two-weeks' meeting with the Berea congregation, near Jamestown, Ala. The preaching was of the highest order. There were four baptisms, and the few members were greatly encouraged. We hope to have him again soon in a Bible reading.—Mrs. W. J. Hogg.

Livingston, Tenn., September 16.—Our meeting began at Baxter on September 4 and continued till September 15. Large crowds and good interest. Ten were added—eight baptized and two reclaimed. During this meeting I was called to Bethlehem, six miles from Baxter, and baptized a very old lady. I go next to Big Branch, in Jackson County.—Willie Hunter.

McMinnville, Tenn., September 19.—I closed a seven-days' meeting at St. Marys on Saturday night, with twelve additions and four reclaimed. I have conducted seven protracted meetings in this part of the State since I arrived from Florida in June, and have other appointments yet to meet. The interest has been encouraging throughout. I realize as never before that "the harvest is plenteous and the laborers are few." I am determined to devote my life to God and my fellow man.—E. D. Martin.

Nashville, Tenn., September 12.—We had a big day at Tennessee City yesterday. There were three confessions at the morning service, making five recently added to the small band at that point. The Lord willing, I am to be with them in a meeting, beginning next Lord's-day night. I recently closed a meeting in Cherokee County, Ala., with twelve restorations and five baptisms; also a meeting in Cleburne County, Ala., with three restorations. I am to be with the brethren at Greenbrier, Tenn., in a meeting, beginning the first Lord's day in October. The interest seems to be getting back to a prewar basis.—J. Porter Sanders.

Corinth, Miss., September 17.—I began a meeting near Wheeler, Miss., on the fourth Lord's day in August and continued it until the following Friday night. There were no additions. This place is a Primitive Baptist stronghold. They refused us the use of their building, so we had to preach in the grove; and it rained almost every day that week. We have three brethren there who are striving to build up the cause. If they had a house, they would have a better show. The congregations at Booneville, Baldwyn, and Marietta, all in this same county, are able to make it possible for these brethren to build. I held this meeting at my own expense.—E. L. Whitaker.

Dalton, Ga., September 19.—On reaching here Saturday to begin a meeting on Sunday, I found everything going well. Brother Philips, of Cleveland, Tenn., closed a good meeting a week ago, with thirteen baptized and some reclaimed. Brother C. C. McCampbell, of Rome, Ga., took up the meeting and kept it going until I reached here, and there were three more confessions during the week. So I am here now, and will be here this week and most of next. The interest is good. Since I was here last, the fourth Sunday in June, twenty-nine have been added to the congregation. My next meeting will be at Griffin, Ga., and I hear good news from the church there.—R. E. Wright.

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There are rich fishing banks of huge extent around Iceland, but the greatest are around Newfoundland, and are so rich that fishing vessels congregate there from America and France, as well as Great Britain.

These banks are very interesting, for they are shallows which overhang the abysmal depths which fall quite close by to as much as four thousand fathoms, or more than four miles sheer depth.

There are fine banks all along the Greenland coast, and plenty of fish on them. But here trawling is impossible, for the icebergs have covered the bottom with enormous boulders.—Exchange.

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Roxbury, Mass.—"I suffered continually with backache and was often despondent, had dizzy spells and at my monthly periods it was almost impossible to keep around at my work. Since my last baby came two years ago my back has been worse and no position I could get in would relieve it, and doctor's medicine did not help me. A friend recommended Lydia E. Pinkham's Vegetable Compound and I have found great relief since using it. My back is much better and I can sleep well. I keep house and have the care of five children so my work is very trying and I am very thankful I have found the Compound such a help. I recommend it to my friends and if you wish to use this letter I am very glad to help any woman suffering as I was until I used Lydia E. Pinkham's Vegetable Compound."—Mrs. MAUDE E. TAYLOR, 5 St. James Place, Roxbury, Mass.

Backache is one of the most common symptoms of a displacement or derangement of the female system. No woman should make the mistake of trying to overcome it by heroic endurance, but profit by Mrs. Taylor's experience and try Lydia E. Pinkham's Vegetable Compound

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In answering advertisements, please mention the Gospel Advocate.

The Way of Escape.

BY G. H. O'NEAL.

Having read so many good articles from different ones who contribute to the Gospel Advocate, I desire to write a brief article on the above subject. The reports from different preachers in various sections of the country prove to our minds that people have a great zeal to escape the punishment that is to come. I am confident of one thing—that if the whole human race had an intrinsic love for Jehovah, they would be more alert as to their duty while they exist in this present world in order to escape the eternal destruction that awaits those "that know not God, and that obey not the gospel of our Lord Jesus Christ."

Jesus said: "I am the way, the truth, and the life: no man cometh unto the Father, but by me." (John 14: 6.) The Scriptures emphatically assert that, if after the escape from the pollutions of the world has been made through the knowledge of the Lord and Savior Jesus Christ, they are again entangled therein and overcome, the latter end is worse with them than the beginning. (2 Pet. 2: 20, 21.)

It is an evident fact that Christ has prepared a way of escape from temptation (1 Cor. 10: 13), sin (2 Tim. 4: 18), the defilement of the word (2 Pet. 2: 20), error (2 Pet. 2: 18), and eternal destruction (Matt. 23: 33).

Since Christ has done his part in the salvation of souls, there are yet many things on our part to be done before we can ever enjoy the freedom from the things I have mentioned. We can make a way of escape by having knowledge, by obeying the Lord, by using the means at hand, by watching, and by prayer. Now that these things come to us by obtaining a knowledge of God's word, no one should hesitate to search and rightly divide his blessed truths, that we may have access to all the blessings of this life and enjoy the comforts of that heavenly home being prepared for the elect of God and those that continue in well-doing.

I have been teaching school for the past five years and preaching with about all the power that was in me during the past three years, but have concluded to give my entire time to the ministry. I shall be pleased to have letters from some of the churches who have not employed a preacher to hold their protracted meetings next year, and who really desire to make some definite arrangements for the meetings. Address me at Kelso, Tenn.

Loss of Appetite is commonly gradual; one dish after another is set aside. It is one of the first indications that the system is running down, and there is nothing else so good for it as Hood's Sarsaparilla—the best of all tonics.

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Cuticura Soap Complexions Are Healthy
Soap, Ointment, Talcum, 25c. everywhere. For samples address: Cuticura Laboratories, Dept. V, Malden, Mass.

OBITUARIES

Young.

On August 1, 1921, Brother W. P. Young departed to go hence. In his death the church of Christ at Horse Cave, Ky., lost one of its best members. He was faithful in attendance, and on Lord's day before his death he officiated at the Lord's table. He was one of my best friends, one who stood by me in my humble efforts at preaching the word of God. Brother Young was past sixty-two years of age. He is survived by his wife, one daughter, and many relatives and friends. Our sympathy goes out to the bereaved in the loss of a devoted husband, a kind father, and a true Christian.

EMMETT G. CREACY.

Brummett.

One by one we are crossing over to the other side. On September 2, 1921, the gentle spirit of Mrs. Jennie Brummett winged its way to realms unknown. Mrs. Brummett, whose maiden name was Reeves, was born near Gadsden, Tenn., on April 8, 1864; was baptized into Christ by Brother E. A. Elam, in 1880; was married to W. A. Brummett, who survives her, on October 22, 1889. She had since made her home in and near Brownsville, Tenn. Funeral services were held by Brother L. L. Brigance. To her credit is the rearing of four stepchildren and four daughters of her own. All except one are members of the one body. She was always self-sacrificing, devoting her life to her family and to the church. The sacred influence of such a life of service will be felt for many years to come.

ANNIE R. CASEY.

Swor.

Brother D. D. Swor, of Hazel, Ky., departed this life in August, 1921. Brother Swor was a gospel preacher and was loyal to the old Book. He and I spent three years in the Freed-Hardeman College, during which time we roomed together. I think I have never seen any one who tried to do the will of God better than Brother Swor; and if I am not deceived in the life he lived, he will have an entrance into that home where no pain or sorrow ever comes. He leaves a young wife, father, mother, one brother, and one sister, together with many friends and brethren and sisters in Christ, to mourn his death. He will be missed at home and abroad, especially in the pulpits where he declared the love of God to a ruined world. May the Lord help us to live in such a way that we can meet him again, never to say good-by.

R. L. COLLEY.

Smith.

On June 26, 1921, the town of Fayetteville, Tenn., lost an enterprising and honorable citizen in the death of Brother Hugh D. Smith. He had the confidence of those with whom he associated. When he spoke, his words were the exact reflection of himself; there was no doubt of their sincerity. For years he had been an active member of the church of Christ at this place, and, as an elder, he supplied financial and spiritual strength without measure. His death leaves an aching void in many hearts. In his going away, we realize that the way in this world is labor and sorrow, but all the journey of the life to come is reward and joy. This is the sowing time, painful and barren; that is the reaping time, joyful and rich in reward. Let this fact be remembered daily and wait for God's harvest home. Brother Smith leaves a widow and son, to whom he has entailed the inestimable legacy of Christianity, an inheritance that is not defiled and that fadeth not away. An impressive prayer service was held at the home by Brethren Little and Gainer. The city, with closed doors and suspended business, did reverence to this noble Christian.

M.

Jones.

The church at Lewisburg, Tenn., has lost a valiant soldier of the cross and heaven has gained a precious soul in the death of Brother James Henry Jones. He was born on January 26, 1864; was married in 1884; and obeyed the gospel at the age of eighteen under the preaching of Brother F. C. Sowell. For a number of years he was a member and an elder of the church at Lynchburg. He came to Lewisburg six or eight years ago, was selected as an elder here, and was such when he died. He died at his home in Lewisburg on May 11, 1921, after a lingering illness of four months. His life was a sample for one to follow. He had the full love of his family and the complete confidence of all his brethren. He knew for some time that he could not get well, and said he was just waiting for the time to come. He hated to die and leave his family, but was ready to answer the summons. With an abiding faith and confident hope, he quietly passed away. He left a wife and four children and a host of friends to mourn their loss.

J. S. BATEY.

Hogan.

On the morning of July 13, 1921, the death angel visited the home of my brother-in-law, Eddie Hogan, and claimed his dear and devoted wife. Willie Mae Tankersley was baptized at the age of fourteen or fifteen years, and was always a sweet and kind girl. She was marrried to Eddie Hogan on December 23, 1917, and was a true helpmate, devoted to home and home duties. She was truly a mother to four children who had been made orphans by the death of her father and mother in 1918, and was kind to all who came into her home. She had a lovable disposition and a smile for every one. Brother John R. Williams spoke words of comfort to the sorrowing ones at the Hornbeak cemetery. Willie Mae leaves her husband, six brothers, and one sister, besides a host of relatives and friends, to mourn her departure. But we should not weep as those that have no hope; for we can all go and live with her again in heaven, if we live a faithful and devoted Christian life such as she lived. May the Lord help us all to live faithfully unto the end.

ONIA MAE HOGAN.

What will our insufficiency matter when we are yoked to His all-sufficiency?—J. East Harrison.

Light.

BY S. WHITFIELD.

"And God said, Let there be light: and there was light." (Gen. 1: 3.)

The first thing that God created was light, and this fact should show us the importance of this subject. God spoke light into existence.

"Thy word is a lamp unto my feet, and a light unto my path." (Ps. 119: 105.) "The entrance of thy words giveth light; it giveth understanding unto the simple." (Verse 130.)

God's word is our spiritual light, and it is all the spiritual light we have. It is a perfect and complete light from earth to heaven. Just as the sun is a perfect light by day to this world, so the Bible is a perfect light for our spiritual needs; and just as it would be foolishness for a person to light a lamp to assist the sun in giving light on a clear day, so it is foolishness for men to think that they can assist the Bible in giving light to this dark world of sin. The doctrines, commandments, traditions, and speculations of men hinder the light of God's truth instead of helping it. All we have to do is to walk in the light of God's truth; and if we walk in the light as it shines before us, the way will always be clear and safe. We will always see a step ahead.

Where the Bible has gone, there is light; but where it has not gone, there is darkness. Civilization, advancement, and improvement always follow the light of God's word. Darkness, uncivilization, and superstition are found where the Bible has not gone. The word of God has had a wonderful and marvelous influence over the nations where it is read, studied, and obeyed the most; but what would it do for a nation where it was read, studied, and obeyed as it should be! Just to the extent that a people or nation study and obey the Bible, just to that extent they have spiritual light; and just to the extent that the word of God is neglected, darkness and sin are found. The Dark Ages were days when the Roman Catholic Church held the simplicity and light of God's truth from the minds of men.

"In him was life; and the life was the light of men." (John 1: 4.)

In Jesus Christ was life, and that life was the light of the world. Without that life the world would be in darkness and sin. Light comes through the life of Jesus, because he gave up his life that we might live. All men had sinned, and the law taught that the soul that sinned would die. The blood of animals could not blot out or atone for sin. Jesus came into this world of sin, suffered and died for the sins of the world that the world might be saved through his blood, by faith and obedience to his will. Jesus said that he came that we might have life, and that we might have it more abundantly; hence the light of men through the life of Jesus, given for man.

Jesus came into the world as the light of the world; and we, as Christians, are to declare or make known that light by preaching the gospel, and also by our lives. In our lives we should reflect the life of Jesus. Each child of God should be an epistle of Christ to the world.

"Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning." (James 1: 17.)

God is a God of light, and all light comes from him. He is the fountain or great source of all light. There is no darkness in God. Jesus, coming from the Father, came into this world as the light of the world. "This then is the message which we have heard of him, and declare unto you, that God is light, and in him is no darkness at all." (1 John 1: 5.)

"To open their eyes, and to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in me." (Acts 26: 18.)

Just as the sinner receives the truth of God and allows it to have the effect on him that it should have, are his eyes opened, or, as the prodigal, he comes to himself, or out of darkness into light. Those that are living in darkness are living under the power of Satan, but those that are living and walking in the light are living under the power of God; and as we walk in the light of God's word we have the remission of our sins; and continuing to walk in the light of the truth to the end, we receive everlasting life.

"And the city had no need of the sun, neither of the moon, to shine in it: for the glory of God did lighten it, and the Lamb is the light thereof." (Rev. 21: 23.)

The heavenly Jerusalem, or the city of God, will be lighted by the glory of God and of the Lamb.

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

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GOSPEL ADVOCATE

Volume LXIII. No. 40. NASHVILLE, TENN., OCTOBER 6, 1921. $2.50 PER YEAR, IN ADVANCE.

"WE SHALL BE LIKE HIM"

She was a little, bent woman, stooping low over her washtub; and she was always singing. Her life seemed barren of everything pleasant or desirable. She had no income except the poor wage she received for her daily grind of toil. Her husband was a hopeless invalid and a constant care. She never took a vacation. She was getting old. She had no one to care for her when she could no longer toil. And yet she was always singing! And such a song! It was "Count Your Blessings!"

People, passing by the humble home, would pause and listen to the lone singer, and then walk, thoughtfully and softly, away. And in some way the good cheer of the poor washerwoman spread as a beautiful contagion throughout the neighborhood. They were ashamed to murmur.

"But, auntie," said one who was rich in the things of this world, "what blessings have you to count? I see no pleasant thing in your life. Where are your blessings?"

"Well, you know, most of them are on the inside. Maybe I don't get much out of life; but I try to put all that I can into it, and this makes me happy. I am going into the presence of my Taskmaster, and I do not want to go with empty hands. These things that are on the outside are just rough places in the road, and soon they will be behind me. Every feature of my life which resembles the life of Jesus, I regard as a blessing. I am poor; so was he. I am humble; he was 'meek and lowly in heart.' I work; he said, 'I must work.' I am a washerwoman; he was a carpenter. I bear a cross; he was crucified on a cross. These are my blessings. I am trying to be like him here, because I hope to be like him over there."

"O," said the rich one, "how poor am I, and how blind!"

"But how rich you might be!" said the little washerwoman.

Can any one doubt that this obscure woman will be "perfectly at home" in heaven?—*E. C. Baird.*

CURRENT COMMENT

By A. B. L.

I suppose the average man keeps in his mind a sharp distinction between the respective purposes of a daily newspaper and a religious weekly. The office of the daily paper, as usually stated, is to give the news of the world just as it happens without any moral preachment, while the office of the religious weekly is to present those things that relate to the Christian life and the dissemination of the gospel. The editor of the Christian-Evangelist makes the following vivid comparison:

The press is supposed to be a mirror of the daily doings of the world. But it has become entirely too much a gazetteer of crime. Some of the city dailies devote so much space to the orgies of the underworld that they emit stifling gloom and depressing pessimism. That, too, in the face of the fact that the vast majority of people are doing good and not evil. The kingdom of God is growing in the earth, and with its march banners of beauty float in seas of light above the happy people. The bright side of life is published in the religious press. There we may read of the real progress of the world and of movements that matter. There we find the facts that feed optimism and make us believe in life and love it. Every one ought to read the religious press because of its good cheer. By its news and discussions we see that righteous men and women are still at work in the earth and that God is in his heaven—yes, and in his earth also.

The criticism that the daily press has become a "gazetteer of crime" is timely, and the proof of it is easily found by those who read the dailies and note how the crimes of the world are featured on the front page. There are only a few notable exceptions. But the managers of these dailies will likely place the blame at the public's door. "We give the people what they want" is the only explanation offered. If the public demands the full story of movie scandals, divorces, and prize fights, then the enterprising manager feeds it to them. The leading idea is to pander to the public taste.

On the other hand, the leading idea with the religious journal should be to give the readers *what they need*. But is this being done? The editor of the Christian-Evangelist gives us an optimistic affirmative. He tells us that "the bright side of life is published in the religious press," and "every one ought to read the religious press because of its good cheer." He loses sight of the fact that much is being taught by the religious press that is contrary to the will of God. He fails to see the sectarianisms, the unholy bickerings, the lack of love, the self-glorification, and the play of petty politics that are too often interwoven with the written expression of otherwise righteous sentiments. The "holier-than-thou" attitude of some writers is patent to everybody except themselves. These things cannot "make us believe in life and love it." We should not rest in the complacent belief that the daily papers are a menace and the religious journals are all right. Improvement should follow in both. There is room for acknowledgment of error and for rising to higher ground. The editors and writers on religious journals are fallible like the rest of the folks. Any attempt to camouflage their mistakes will do more harm than good.

"He that covereth his sins shall not prosper: but whoso confesseth and forsaketh them shall have mercy."

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The question of establishing a Home for the aged has been discussed from time to time in our papers, but, so far as I know, no definite steps have been taken looking toward this end; certainly not in this part of the country. So long as there is urgent need for such a Home the question will continue to bob up. Here, for example, is a letter from our good brother, T. H. Roberson, of Russellville, Ala., bearing upon the subject of superannuated preachers:

What shall we do with the preachers who have preached and baptized people until they are too old to serve in this work? This question should have the prayerful consideration of every professed Christian. There should be some definite and permanent arrangements made for "worn-out" preachers. Some preachers outlive all their people, and when too old to preach or earn a living otherwise they apply to civil government for a support and are given a place in the "poorhouse."

Recently a preacher, who will be ninety-nine years old if he lives until next November, came to Russellville to apply to the County Court of Revenue for a support. This man gave his name as John Dale, and said he was baptized by Barton W. Stone in 1858, and that since then he has baptized more than eight thousand people. Think of it! A man ninety-nine years old, simply a Christian, who has spent his life in teaching men and women the plan of salvation, now in his last days appealing to civil authorities for a support! Thank the Lord, the Christians at Russellville would not permit this disciple to make this appeal, but arranged to care for him the rest of his lifetime. What arrangements shall we make for caring for the superannuated preachers? I would like to see an article on this subject in the Gospel Advocate.

It is, indeed, a pity that all Christians cannot be as thoughtful as those at Russellville; for, in that event, there would be no need for the establishment of such a Home. But all are not thus thoughtful, and so the problem confronts us. There is really but one side to the question, and that is: *Duty demands that our aged must not be neglected.* It is a shame and a disgrace and a reproach upon the church that permits them to be neglected. How can any church profess to have the mind of Christ and be guilty of such neglect? I would not limit the obligation to taking care of aged preachers. The aged of both sexes should be provided for. God respects the hoary head without respect of persons, and so should we. We cannot excuse ourselves by saying, "Let their families attend to it," or by blaming the sufferer for the improvidence of earlier years. David said: "I have not seen the righteous forsaken, nor his seed begging bread." Had he lived in our day, he would likely have seen it. It is a fact that the Jews have always been more thoughtful of their poor and aged than other races. Personally, I have never seen a Jew begging. The Christian covenant is the better covenant in this respect, if we do our duty and make it so. James tells us in no uncertain language where the trouble lies: "What doth it profit, my brethren, if a man say he hath faith, but have not works? can that faith save him? If a brother or sister be naked and in lack of daily food, and one of you say unto them, Go in peace, be ye warmed and filled; and yet ye give them not the things needful to the body; what doth it profit? Even so faith, if it have not works, is dead in itself." (James 2: 14-17.)

Martin Luther sized up his cotemporary, Erasmus, in one laconic sentence by saying, "Verba sine re"—or "Words without a single deed." Perhaps enough has been said and written already about the great need of a Home for the aged who have no means to take care of themselves. What we need to do now is to get busy and do something. Personally, I will subscribe and do all I can to get others interested. And this, Brother Roberson, is the best short article I know how to write upon this subject.

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It is said that a certain man who had owed his neighbor a sum of money for some time finally became so disturbed over his inability to pay that one night he went to his neighbor's house about two o'clock. After arousing him, he said: "I have been so worried over the debt that I can't sleep at night. I don't see how I can ever pay it." "Well," his creditor is said to have replied, "what did you come and tell me for? Now I cannot sleep, either."

There is a natural craving in the human soul for sympathy; yet, unless we are very careful, that sympathy is to be spent all for self. We should remember that our neighbors need sympathy, too.

OUR CONTRIBUTORS

Shall We Hold Our Schools to the Original Grounds?

BY X.

I head my article with a grave question. It implies the need of effort. No great and good work, of itself, abides its proper bound; it must be *held*. Like a "fast express" freighted with a cargo of human lives sometimes "leaves the track" and plunges over the precipice a heap of ruins, many a great movement fraught with all kinds of possibilities for good has "left the track" only to join some train of evil which it was intended to counteract.

In my judgment, no greater movement for the betterment of humanity was begun in the nineteenth century than this Bible-School effort. That the evil and wicked condition of society necessitated a special legislation against the Bible was an alarming signal to every wide-awake Christian in the world. It pointed out an appalling need that could only be supplied by Christians. State schools are in the grasp of society and must take orders from it. They can, therefore, be no better than the society that gives the orders. The denominational schools are rightly under the thumb of denominationalism and can be no better in influence and make no better environment than denominationalism can make. Hence, there was no relief ahead, save for Christians to build a safe school. It was theirs to do.

Some far-seeing Christians were brave enough to take up the rôle. They did their part well. While they made mistakes, none of us are worthy to criticize them, and we are too thankful for the results of their effort to find fault. We are just grateful. O, the magnitude of the work of those few! Who can measure it? God only knows its length and breadth and depth and height. He only knows, too, the sacrifice, the self-denial, and the heavy burdens those brave hearts gladly shouldered for this work and without which it never could have been. Why were they willing to do so noble a part? No doubt it was the pressing need of the day that brought out of them such heroic service. It was like rescuing children from a burning building; it had to be done, and there was no other way to do it. These few saw that the school environment of their day was fast becoming unsafe, not only to simple Christianity, but even to the morals of the children. At the same time they saw there was no way to control the present school and to fight out of it the evils that the society that gave it life indorsed and even embraced. Therefore, there was no remedy but a "new school."

This conviction gave birth to that new school. The cost was not counted; the need was pressing, and it had to be supplied. This new school was to hang at its front door, at its back door, over its windows, and at the stairway leading to its basement, an urgent invitation to Christianity. Christians, just as Christians, were to come in unhampered with this most precious thing ever born. It was to be so free that even in the very midst of a lesson in mathematics the teacher could stop everything and teach Christianity. It was the one thing to be at home in this new school in every room, on every desk, in every chair, and on every playground. In short, the environment was to be Christian.

Every game, every social function, every class organization, all literary society life, all school spirit, all rivalry, all tricks, and all hazing that could not be subjected to Christian principles were to be eliminated from the life and environment of this new school. Because one happened to be a "freshman" he was not to be discriminated against, or treated in any way contrary to the great principle: "Whatsoever ye would that men should do unto you, even so do ye unto them." Or, if one chanced to be a "senior," he was not to be honored or exalted contrary to the principle: "Ye know that the rulers of the Gentiles lord it over them, and their great ones exercise authority over them. Not so shall it be among you: but whosoever would become great among you shall be your minister: and whosoever would be first among you shall be your servant." "In honor preferring one another" and "in lowliness of mind each counting the other better than himself."

The athletics of the new school was to be trimmed till it would fit these great principles, and until it would not mar or endanger the environment. No "suits" were to be worn in athletics by boys or girls that did not comply with the principle, "modest apparel," and the girls' "outdoor sports were to be in harmony with the womanly life depicted in the Bible. All readings and plays used by the expression department were also to be put to the acid test. Any reading or play that referred to God, Christ, or holy things irreverently was to be clipped. Any familiarity of boys with girls called for in a play that would not be nice and unquestionable on the streets and in parlors was to be clipped. In the art department no picture as a model was to be used that was not a modest picture. The music department was to be tried out by the same test. This was the goal set for the new school; this was its field of occupancy. This is the meaning of "Christian School;" no other school is Christian.

"Shall we hold our schools to the original grounds?" is the question I am asking. If so, there is a place in the world for them. They supply a great need. But if not, there is no reason for our separate existence; all our money, efforts, and burden-bearing for them is in vain. The world has enough of the other kind; and if it has not, it is abundantly able to build more. Let it do it.

Explanation and Apology.

BY J. B. TANT.

A letter comes from Bear Creek, Ala., complaining greatly of my write-up of their congregation and asking for an apology. I beg to state:

1. I did not mean to convey the idea that all of the members were committing adultery, drinking whisky, and not speaking to each other. This applied only to the guilty ones.

2. I did not mean to convey the idea that none of them met for worship or contributed of their means. This item applied only to those who were guilty; for it is true that from fifteen to twenty, so I heard, met each Lord's day for worship, while a great number would not meet.

3. I did not mean that they made no contribution, for I heard they had been contributing from fifty cents to three dollars each Lord's day; yet it is a fact that they had fallen so far below Paul's instruction in 1 Cor. 16: 2 that they had to go around and work up most of my support while I was there.

4. I do not believe those brethren will meet the approval of God at the last day by pleading poverty and keeping disorderly members in fellowship, for God tells them to give as they have been prospered and to withdraw from disorderly members. This they have not done.

5. While I became their enemy by telling them the truth while there, yet I trust my meeting will bring good results and that those members will see themselves as others see them, and pull out of the old channel and go to work. If what I said caused offense to any who are trying to do right and worship, I ask their forgiveness, and tell them plainly that my letter did not apply to any who were doing their duty, but only to those who I heard were guilty of the charges I made.

The Shadow of Christianity—Pentecost Feast.

BY F. J. BERRY.

Like the many sacrifices which were necessary to foreshadow the Savior's sacrificial work, one feast day could not present all the good things in store for the Lord's day. As soon as they had finished the ceremonies of the sheaf offering, they were given commandment concerning another feast which came on the first day of the week. "And ye shall count unto you from the morrow after the Sabbath, from the day that ye brought the sheaf of the wave offering, seven Sabbaths shall be complete: even unto the morrow after the seventh Sabbath shall ye number fifty days." (Lev. 23 15, 16.) As is here stated, they were to begin with the first day of the week, "the morrow after the Sabbath," the day they offered the single sheaf, and number seven Sabbaths complete. Then "the morrow after the seventh Sabbath" would be the fiftieth day, and would always come on the first day of the week. I read an argument some where from an Adventist, trying to prove that Pentecost came on the Sabbath. A man has considerable nerve to try to place a certain event on a certain day, when God plainly says that it will come the day after. The Adventists evidently consider this argument in some way damaging to their theory, or they would not be combating it. I submit that any man who can learn that the Sabbath is the seventh day of the week and then multiply 7×7=49, and then read "the morrow after the seventh Sabbath," will know that Pentecost came on the first day of the week, "the morrow after the Sabbath." Hence, we see in the shadow a picture of the great and notable day of the Lord. Indeed, this is the birthday of the church of Christ.

The day of Pentecost was the fiftieth day after the offering of the single sheaf. As there was to be so important a feature of Christianity that one of the three great Jewish feasts occurred on the first day of the week to foreshadow the importance of the day in the body of Christ, we are assured that God determined, planned, and established the day.

On this day was offered the new meat offering. Some offering which had never been offered since the dawn of creation was to be offered on this day. "And ye shall count unto you from the morrow after the Sabbath, from the day that ye brought the sheaf of the wave offering; seven Sabbaths shall be complete: even unto the morrow after the seventh Sabbath shall ye number fifty days: and ye shall offer a new meat offering unto the Lord. Ye shall bring out of your habitations two wave loaves of two tenth deals: they shall be of fine flour; they shall be baken with leaven; they are the firstfruits unto the Lord. And ye shall offer with the bread seven lambs without blemish of the first year, and one young bullock, and two rams: they shall be for a burnt offering unto the Lord, with their meat offering, and their drink offerings, even an offering made by fire, of sweet savor unto the Lord. Then ye shall sacrifice one kid of the goats for a sin offering, and two lambs of the first year for a sacrifice of peace offerings. And the priest shall wave them with the bread of the first fruits for a wave offering before the Lord, with the two lambs: they shall be holy to the Lord for the priest. And ye shall proclaim on the selfsame day, that it may be a holy convocation unto you: ye shall do no servile work therein: it shall be a statute forever in all your dwellings throughout your generations." (Lev. 23: 15-21.)

In this shadow it is evident that fifty days after the resurrection of Christ the meat offering, the bread offering combined with the seven lambs without blemish, was to be offered before the Lord. Now go to the resurrection of Christ to begin and count seven Sabbaths complete. During this time Jesus had shown himself alive by many infallible proofs, and had ascended up into the heaven. What great thing could be in store for the fiftieth day after the resurrection? All his disciples were anxiously waiting. "And when the day of Pentecost was fully come, they were all with one accord in one place. And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues like as of fire, and it sat upon each of them. And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance." (Acts 2: 1-4.)

The foreknowledge of God arranged the day for the fiftieth-day feast for the Jews some fifteen hundred years before the eventful day when a new meat offering was offered. Jesus had been preached by the prophets, and Jesus and his disciples had preached that he would ascend to God, and would send them back the Holy Spirit as a Comforter, an evidence that he was accepted of his Father in heaven; but this is the fulfillment of the promise, and the first time that the fact that he hath done this could be preached.

R. G. Ingersoll's "Sillygisms."

BY FLAVIL HALL.

In a pamphlet titled "Orthodoxy," by R. G. Ingersoll, the author has some silly things to say, which I trust the editor and reader will allow me to call "sillygisms."

On page 3 he says: "Recollect that everything except the demonstrated truth is liable to die." And yet in the same lecture he accepts as truth the oft-exploded and ridiculous theory of Darwinism, that man awes his origin to "a group of marine animals resembling the (minute tadpole-like) larvæ of existing ascidians." (Universal Dictionary of the English Language), for he says (page 15): "His [Darwin's] doctrine of evolution, his doctrine of the survival of the fittest, his doctrine of the origin of species, has removed the last vestige of orthodox Christianity."

One is reminded that it seems that Ingersoll had shed the tadpole's tale, but that from his wise looks and croaking noise his evolution stopped with the frog. Has that monstrous theory of the origin of man been demonstrated? If so, when, where, and how? He could believe in an undemonstrated theory that degrades man and makes the ape and the most insignificant animal below it his ancestors, but could not believe the truths of Christianity, verified by the blood of the witnesses, and which exalt man as a being made in the image of the omnipotent One, the infinite and benevolent Creator.

There would be as much sense in demanding a demonstration of the historic fact of Napoleon and his empire as there is in demanding a demonstration of the historic fact of Christ and his religion.

On page 4 he says: "How do they know about the infinite Being? . . . What good is it to believe something that you don't understand?"

Did Ingersoll understand nature in all things? No. Did he say there was no good in nature? No, but he honors "Nature" by capitalizing her name and calling her "the mother of us all." Could he have denied the words of Solomon, that one "knoweth not how the bones do grow in the womb of her that is with child?" Never, but he talked feelingly about loving his wife and child.

On page 6 he says: "I don't believe that anybody ever did love God, because nobody ever knew anything about him."

God revealed himself to men, and his children do know something about him. He did not let his creatures grope in cheerless darkness to the tomb for six thousand years, knowing nothing of him, of their origin, or of their destiny. To say that nobody loves God is one of the most reckless assertions that ever fell from the lips of a soul wrecker and an artful perverter.

Napoleon uttered rock-ribbed facts and truths when he said in his exile at St. Helena: "Jesus Christ alone founded his empire upon love, and at this hour millions of men

would die for him. . . . Christ speaks, and at once generations become his by stricter, closer ties than those of blood; by the most sacred, the most dissoluble of all unions. He lights up the flame of love, which consumes self-love and which prevails over every other love. The founders of other religions never conceived of this mystical love, which is the essence of Christianity, and is beautifully called 'charity.' In every attempt to effect this thing—namely, to make himself beloved—man deeply feels his own impotence. So that Christ's greatest miracle undoubtedly is the reign of charity.

"I have so inspired multitudes that they would die for me. . . . But, after all, my presence was necessary; the lightning of my eye, my voice, a word from me, then the sacred fire was kindled in their hearts. I do indeed possess the secret of this magical power which lifts the soul, but I could never impart it to any one. None of my generals ever learned it from me. Nor have I the means of perpetuating my name and love for me in the hearts of men, and to effect these things without physical means. . . . Behold the destiny, near at hand, of him who has been called the great Napoleon! What an abyss between my deep misery and the eternal reign of Christ, which is proclaimed, loved, adored, and which is extending over all the earth!"

Providence.

BY A. ELLMORE.

God permits two characters to live to old age—the bad man and the good man. In case of the former, he gives him many gracious opportunities, and he throws many hindrances in his way and gives him many timely warnings. After David's great sins, God turned his pathway and showed him the way of righteousness, and finally David became penitent, and by his life of humility and penitence he has caused the flowing of more penitential tears than any other man in the world.

As to good men who have lived long and blessed the earth, I would mention Moses, Abraham, Job, Simeon, Zachariah, and the apostles, John and Paul. For the benefit of the good man and his posterity, God often closes one door and opens another which leads to greater usefulness. Many aged, good men have rejoiced in the providence of God which turned them into fields more fruitful and strengthened their influence for good. This is often shown in the lives of the apostles, especially in the life of Paul.

God once needed a good man to go and preach to the people of a great city, who were very wicked, whereby he might save the lives of thousands; but this preacher, like many of our time, was not disposed to go. He did not like the message he was required to proclaim, and he made effort to evade the call by fleeing to another city; but on his way, while on the great deep, God brought upon them a terrific storm, and the seamen rowed and prayed for help. They did not know the cause of their threatened destruction; but, after investigation, they learned it was laid upon this unfaithful preacher, and they said to the preacher: "What shall we do unto thee?" He said: "Take me up and cast me into the sea; so shall the sea be calm unto you." So they took up the preacher and cast him into the sea.

But the Lord was not yet done with this preacher, and he prepared a great fish, which swallowed up the preacher; and after lying in that uncomfortable inclosure for three days and three nights, weeping and praying, the Lord heard him, and he commanded the fish to deliver up the preacher, and the fish threw him upon dry land, and, behold, the preacher was converted! And the Lord opened the door and gave him the same message a second time. Talk of the second chance; here is one who had one offered, and he accepted it; and he was now ready to go. He did not stop to argue the case; he did not ask if some other way would not do as well; he did not even ask a salary and specify the amount; but he went and delivered the message, and there followed a great revival, and the city was saved from destruction.

In the course of time God's people were found in Egypt, where they remained four hundred and thirty years; and toward the close of their sojourn their treatment under Pharaoh, the wicked king, became so severe that they cried for mercy, and God determined to relieve them of their burdens. He did not choose to destroy their enemies by sword, nor by famine, nor by pestilence, but by a more merciful plan—that of preaching, which should be attended with miracles. So he called Moses and Aaron, and through these messengers delivered to Pharaoh God's message; but he was not disposed to let the people go. So God manifested his power through his messengers, and they caused ten severe plagues to fall upon the Egyptians, and after each plague Moses and Aaron renewed their request; but God hardened Pharaoh's heart, that he would not let God's people go. I suppose the cause of this was to show to the two nations the great power of God, and that Moses and Aaron were his true servants.

The route which God chose for his people was through the Red Sea, and he opened a channel, and caused a cloud to fall upon the opening, and Moses commanded his people to go forward; and after being baptized in the cloud and in the sea, they sang the song of deliverance. And were God's people delivered before they were baptized? No, they were yet in bondage and under the power of their enemy.

And then the people started toward the land of Canaan, and for forty years God's presence and blessing accompanied them. And does some one ask what became of their adversary? Well, being a type of the devil, he still pursued God's people, following them into the sea, and God closed the waters upon them and they were drowned. So much for disobedience.

God often extends his providence to men in earthly blessings. Hezekiah fell sick and was nigh unto death, and he turned his face to the wall and wept sore and prayed, and God extended his life fifteen years. (See 2 Kings 20.) He saved Daniel in the den of lions. He preserved the three Hebrews in the fiery furnace. The steps of the good man are ordered of the Lord.

Now, prove to me that my upright living and my prayers have nothing to do in calling down God's blessings upon my life, and I am no more a praying man. Why should I pray?

Appreciations.

"There are some splendid articles in the 'Old Paths' Number." (H. W. Jones, Hardin, Ky.)

"I desire to express our gratitude for the great spiritual feast given us in the last issue of the Gospel Advocate, dealing with the great theme of 'the old paths,' which is so much needing discussing at the present time. Many of us preachers are too busy at various times to always express our feelings in the great fight you are making for truth and righteousness, yet I am sure I am voicing the feelings of other brethren when I say that you are doing a great and mighty work. How our hearts sicken at the wave of digressionism, worldlyism, crime, and sectarianism, and how deeply we feel the great need of bold and courageous men in contending for the great and eternal principles revealed in the Living Oracles! Therefore, your last issue as well as others, gave us a rich feast and is calculated to stir us into a greater zeal as we contend for the great truths of the Bible. May the Lord continue to bless you in the great work you are now doing." (D. P. Craig, Walnut, Miss.)

LOS ANGELES NOTES

By S. H. HALL.
2669 North Sichel Street.

House of worship, corner Altura and North Sichel Streets. Take North Broadway car to Sichel, then one block to left.

Which Is It?

There are two things that we should keep our hearts fixed on continually—viz., *the cause of Christ* and *self*. Now, some may question our right to keep our minds on self at all, but this I deny. It is just as necessary to give self some consideration as it is the cause of our Lord; for self has a place, and God wants us to keep him in it, just as certainly as the cause of Christ has a place, and we dare not push the cause of Christ out and put ourselves in it. So let me ask this question: In everything we do, which should be first—*the cause of our Lord or self?* Is it not true that we must put ourselves in the background and forget self for the cause, and not forget the cause for self? Most certainly this is true, and it requires some thought on our part, devoted both to self and the cause of Christ, to determine which we are making first. Let us give ourselves, therefore, enough thought to see to it that our own selfish interest and desires are not forcing us to push the greatest cause in the world aside for selfish interest.

Paul says, in 1 Cor. 9: 12: "Nevertheless we [he and Barnabas] . . . suffer all things, lest we should hinder the gospel of Christ." They gave self enough thought not to allow their own selfish interest to cause them to busy themselves in trying to obtain their every right while the cause went neglected and suffered. How I wish I could make every preacher and elder in the church to-day ask himself the question: *What have I suffered for the cause of Christ?* Is it not true that the cause is made to bleed at every pore too often by some preacher or elder's tearing things asunder trying to defend self? I mean by this that in your defense the cause is lost sight of and your whole soul is filled with love, not for the cause, but for yourself. And is it not only true that we sometimes allow ourselves to forget the welfare of the cause in trying to defend *our man*—viz., some elder or preacher that we have set ourselves to defend? And defend him we will, if the cause is torn asunder! What about these things? Which is taking the lead in our lives? Does the cause of our Lord have the first place in our hearts and lives? My brother, for Christ's sake, settle this question now!

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Motive.

I am sure that no sane being ever says a word or engages in any act without being prompted by some motive to do so. The quickest and easiest and absolutely certain way to find out which we are making first, the cause of Christ or self, is to examine the motive for our every act; for motive ever has an object in view. Do not tell me that you are incapable of knowing your motives and their objects! "For what man knoweth the things of a man, save the spirit of man which is in him?" (1 Cor. 2: 11.) And are we not commanded to know ourselves? (See 2 Cor. 13: 5.) But there is such a thing as being self-deceived; hence the necessity of making the examination rigid and thorough. (See Gal. 6: 3.)

If our motives are ever what they should be, I have my serious doubts about our defending ourselves or any one else continuously. By this I mean that we will never be found lining up with any one man and forever defending him, not even ourselves; for certain it is that we all make mistakes, and we are forced, at times, to freely confess that we were wrong in some of our positions. When, therefore, I see some forever and eternally defending any man, at all times and on every question that comes up, I have my fears about their motives being what they should be. They have set their hearts on a person and taken their hearts from the Lord Jesus Christ. And it seems that some men love to be followed. Did you ever hear of a Russellite finding a flaw in Russell, or an Adventist finding any mistakes in Mrs. White, or a Christian Scientist finding fault with Mrs. Eddy? Does not reason teach you that such are following men and not Christ? Well, may it not be so among us? Little troubles come up in congregations and among the editors of our papers, and we pick our man and defend him or die, and the cause of Christ is lost sight of by its pretended friends. Have you ever studied what Christ says about the peacemaker? (See Matt. 5: 9.) O, you say you have made peace in a number of congregations where trouble existed? Very good. But have *you* settled the trouble between yourself and that brother over there? Is it not true that we are good fellows to settle troubles between our brethren, but that when trouble arises between us and some one else it is almost impossible for it ever to be settled? The greatest peacemakers we have—and the only true peacemakers—are those who can settle troubles between themselves and others. Not that they can always do this; but, so far as they are concerned, peace will be established at any cost to themselves. "If it be possible, as much as lieth in you, live peaceably with all men." (Rom. 12: 18.)

Preachers and elders should be the strongest peacemakers. Who will deny it? But is it not true that the most difficult troubles to settle to-day are those troubles that arise between elders and preachers? Why is this? If you will let me answer as I honestly believe the truth demands an answer, I would say that it is because too many of our preachers and elders are just hypocrites and not preachers and elders in the true sense. It is unthinkable for two men who have in them the Spirit of Christ not settling their differences. Hence, when I see such, I just know that some one is wrong at heart and not merely in judgment. Misunderstandings can arise; in fact, it is almost impossible for them not to arise. But real brethren settle their differences; but hypocrites, *never!* Am I too strong? Most certainly there is such a thing as being on the right side of a difference; hence, in defending the cause of Christ, you defend yourself. But this is done unconsciously by the true Christian. That is, the benefits you derive from the defense is not thought of in your defense. It is the cause of our Lord and Savior, first, last, and all the time, you are thinking of. May the "God of peace" abide with us.

A Man's Enemies.

BY FRED W. CHUNN.

Our Lord said: "A man's foes shall be they of his own household." (Matt. 10: 36.) A knowledge of this fact, viewed from different angles, should greatly aid us to deal scripturally with our enemies.

We cannot live long in this world of varied experiences without making enemies. If we do wrong, we are sure to make them. On the other hand, if we do right, living up in every respect to God's great standard, they will rise up against us, and employ subterfuges and diabolical schemes to overthrow us. God foresaw these conditions and made provision for them. In no wise are we left untaught concerning the attitude that we should take toward those who would harm us. (See Matt. 5: 44, 45; Rom. 12: 17-21.)

But if our enemies will keep their distance, we should have no fear. If their minds do devise against us, their arms cannot reach us. "They of his [our] own household" are the ones that have opportunity to do us the greatest injury. If we are associated or entangled in any way with spiritual enemies, we should keep our eyes open and our minds clear, lest all too soon we feel, to our sorrow and disappointment, their unholy influence. This principle applies to a nation, a church, a home, or even to an individual.

1. *A Nation's Enemies.* History is an attesting witness that many nations have suffered more from internal enmity than from foreign foes. When Rome had reached her greatest height and so surely and certainly began to decline, the trouble lay not in the nations that had fallen before her hand, nor in those yet unconquered, but in Rome herself. She was decaying from within.

When the people of our own United States worked and fought in harmony, they were strong. Our greatest enemy during the Revolution was of our "own household," being none other than Benedict Arnold, the traitor. But, happily for us, his tribe was limited. We have been successful in conquering all who invaded our rights, but we came near consuming ourselves when civil strife broke out among us and we became enemies of each other. The Civil War shook the very foundations of our great nation, and even to-day reconstruction has not completely finished its work.

Who was the fateful enemy when Israel would have conquered Ai, but failed so miserably? (Josh. 7: 5.) Why this shameful defeat of God's people? Was it because of the strength of Ai? Certainly not, but rather because of Israel's weakness. The enemy was lurking within the tents of Israel, and must be gotten rid of before Israel could regain her strength. Achan, the enemy, had stolen from the spoils of Jericho "a goodly Babylonish mantle, and two hundred shekels of silver, and a wedge of gold of fifty shekels weight," notwithstanding a positive injunction of God to the contrary.

2. *The Enemies of a Church.* If any difference, a congregation of Christians has more to fear from its enemies within than from those without. The skeptic and the infidel without hinder its progress no more than the hypocrite within. And denominationalism with all of its battering rams is no greater stumblingblock in its way than worldliness on the part of its own members. This was true with many of the early churches, and it is equally true to-day. The condition of "the church of God which is at Corinth," when disclosed to the apostle Paul, was simply appalling. She was found torn and bleeding and "writhing in pain" because of the work of very harmful enemies who, strange to say, were a part of Corinth's "own household." In the first place, they had not learned how to dwell together in unity. There were serious divisions among them. (1 Cor. 1: 11, 12; 3: 1-4.) This unhappy condition existed among the people of God over such an insignificant question as preference for preachers. Each of the four preachers in question—Paul, Apollos, Cephas, and Christ—was as true as steel, and beyond doubt looked with disfavor upon such division, which Paul proceeded to stamp as carnal. Shame on those divided Christians at Corinth! But, brethren, are we so free from this preference for preachers to-day? In many congregations of the present day you will find different elements preferring different preachers even to the point of division, and to the extent that a faithful, loyal preacher of Christ's gospel may be received with coolness and treated with discourtesy because he cannot preach as well as some other preacher. This is very wrong, and should be discouraged by all. All preachers who are true to God's word and are using the best talent that God gave them need every possible encouragement.

And still there were others at Corinth who indulged in sins more unclean and more destructive of Christian character than division. "It is actually reported that there is fornication among you, and such fornication as is not even among the Gentiles." (1 Cor. 5: 1.) The church of God at Corinth had members in it who corrupted themselves with the degrading sin of fornication. It is almost impossible to believe, yet sadly true. These members weakened the power of this church to do good, just as such members will weaken any church in which they pretend to worship.

But all has not yet been told. In addition to the above-mentioned sins of which the members (household enemies) of the church at Corinth were guilty, we find others of almost equal magnitude. Brethren went to law with each other and defrauded each other, and that before unbelievers (1 Cor. 6: 6-8); and some were making a gluttonous feast of the Lord's Supper (1 Cor. 11: 20-30), and, as a result, were weak, sickly, or asleep. The sins of idolatry and covetousness had also crept in. So it is plain to be seen that the spiritual status of Corinth was lamentably low.

A church cumbered with such Christians as these cannot prosper and extend its influence as it should. These household enemies forever handicap its development. They are too close by.

3. *The Enemies of a Home.* "A house divided against itself cannot stand," says Christ. It is true, therefore, that the worst enemies of a home are too often its own members. It was Cain, the murderer, who disturbed the domestic tranquillity of the first home. Jacob was weighted down with grief by the envy and jealousy of his own boys. Eli came to a premature grave because of the terrible sins of Hophni and Phinehas, his two sons. David's home was shrouded in sorrow when the rebellion of Absalom ended in Absalom's death. A disloyal husband, a virtueless wife, or wayward boys and girls may bring a home down to wreck and ruin from which it can never again rise; but if father, mother, son, and daughter can stand together in righteousness and peace, the home should be supremely happy and safe against any approach of enemies from without.

4. *An Individual's Enemies.* If we as individual children of God would buffet our bodies and control our passions, lusts, and appetites, we would be much stronger, and could with less difficulty resist temptations from without. If we would keep ourselves pure and clean, cutting off some offending right hands or plucking out some offending eyes, then we would be in a fair way to development and should not fear so much from those round about us.

Word From Honolulu.

BY MAX LANGPAAP.

Our work here for the Master moves along nicely. The weather is rather hot and trying now, this (September) being considered one of the warmest months of the year in Honolulu. But for all this, I have seen it much hotter in Santa Rosa than we have so far experienced here. There is a difference in the heat, though. It feels oppressive to us, because we have not been here long enough to get acclimated. The nights are pleasantly cool. Right now we are having moonlight nights, and they are really enchanting; especially from where we live the view is magnificent. Brother Bowman is off to the "big island" on a vacation. Our audience on Lord's day (September 11) was fine, and the attention and interest were excellent. School opens here to-day (September 12). We expect our class of young people in the Moiliili Schoolhouse to materially increase. One of our boys returned to the "big island." We feel that we have done him some good in our teaching. I found Brother Herbert Buchanan in Fort Shafter. If any one reading this has any one over here in the army or navy, let me know. I will do my best. I am studying Japanese at home, and, God willing, expect to begin the study of Chinese and Hawaiian in the University of Hawaii in a few days. I want to be very busy in the service of the Master, and I feel that the future has that in store for me. God grant it. Pray for the work and help all you can. My address is Box 1174, care of J. H. Bowman, Honolulu, Hawaii.

By all means use some time to be alone;
Salute thyself; see what thy soul doth wear;
Dare to look in thy chest, for 'tis thine own,
And tumble up and down what thou find'st there.
—Selected.

TEXAS-OKLAHOMA DEPARTMENT

BY C. R. NICHOL.

All articles, reports, orders for Gospel Advocate, and books, from Texas and Oklahoma, should be sent to C. R. Nichol, Clifton, Texas.

Who Are the "Loyal" Brethren?

BY C. A. GARDNER.

The expression, "loyal to the faith," has been worn threadbare by some of our people. I have often wondered if those who are so addicted to using this expression sense its meaning. Those who use it intend to say, as a rule, that the parties so designated are opposed to human societies' usurping the function of the church and to instrumental music in the worship. This is well enough, so far as it goes; but usually those who are so conspicuously against these are just as conspicuous in their failure to be positively and aggressively for the truth. To oppose sinful acts without sponsoring with equal emphasis and zeal all that is true is like the man who burned his barn in order to kill the rats—matters were made worse. Loyalty demands that the Christian think, act, and talk positively, as well as negatively.

In the last command of the Savior, known as the "great commission," as recorded by Matthew, the positive looms large, while the negative is conspicuously absent. Let us look at the divisions of that part of the great commission in Matt. 28: 19, 20: (1) Go and make disciples; (2) "teaching them to observe all things whatsoever I have commanded;" (3) "I am with you always."

To make a disciple is not merely to baptize for the remission of sins. A disciple is one that learns. Every Christian is a learner. Many church members make me think of the boy who thought that matriculation was about all there is to one's college career. Possibly many preachers and elders spend most of their time on the first division of the great commission and leave the young member as a mere matriculant.

But there is another step, and just here is where the church is suffering most to-day. "Teaching them to observe all things." The young Christian must be constantly taught until all of the Lord's commands are mastered. This is the mightiest responsibility resting on the preacher, the elder, and the Christian teacher. "The things that thou hast learned of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also." No doubt Timothy had heard much more than the "first principles," for he had heard that which, when transmitted to others, would qualify them to teach. Any one who reads the New Testament can easily learn what the "all things" include. And it is the observance of the "all things" which entitles one to the appellation "loyal." To thus label one who falls short of this is a sham, is a misnomer. The loyalty marks are studying and teaching the Scriptures, giving of one's means to the furtherance of the kingdom, praying, observing the Lord's Supper, and singing spiritual songs. But it is more. It is doing all of this in the right way, the most effective and efficient way.

And right here is where the church is lamest. We fail to apply the principles of business and common sense to the execution of the Lord's commands. Please understand me. Of course we must not step beyond the laws of God. But are we not falling far short of our possibilities and opportunities within the range of God's appointed way? Occasionally we hear of two or more congregations coöperating for advancing the kingdom, but usually each congregation prides itself in its isolation and detached activities. We could and would do ten times more if there was coöperation among the local churches. Three congregations can place a strong preacher in a neglected field, when one of the three would not think of doing this alone. In matters of sending missionaries abroad, we could have a dozen or more where we have only one, if the "loyal" brethren could be brought to see the value of system and order in all of the Lord's work. Let the preachers run the risk of having their support curtailed, and teach the congregations this pressing need. [The preacher who does his duty, teaching the whole truth, will see his support increased.—C. R. N.]

The average congregation which claims to be "loyal" is more retrogressive than some of the congregations they oppose are digressive and progressive. In the sight of the Lord which is the greater sin, to be retrogressive or to be progressive? It is my conviction that the only way we shall lead others from Jericho to Jerusalem is for those of us who are so "loyal" to be certain that we have Jerusalem located, and to make the activities so interesting and helpful and the opportunities so rich that all those who are in actual and sincere search for the ways of the Lord will find them. There are some congregations that are a hindrance to the Master's work. Everything comes before the Lord with them. They have no constructive program, no social spirit, no willingness to risk as much in financing the work of the Lord as in buying automobiles, farms, homes, etc. To build a church house on a credit would be awful, but they must have money at any cost to provide luxuries and homes. With them, the Lord's work comes last.

Let the preachers and teachers wax bold in proclaiming against such detestable ways of transacting the Lord's business, and point out the ways which will bring the best results. The masses are willing to be taught if it is done in the right way. An enlightened brotherhood is essential to an intelligent dissemination of the word of God and to the progress of the kingdom. The preachers and teachers are pledged to help illuminate the Christian's pathway.

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Little Things.

BY T. W. PHILLIPS.

"I do not know, neither do you, what the purpose in the heart was when one was baptized." I believe I have, perhaps, baptized as many as the average preacher during the years of my ministry. I have baptized several thousand; and among this great multitude, I know that I did not know "what the purpose in the heart was" of any one of the number. Yet I do believe that I knew what the purpose in the heart should have been—that it should have been to obey God. But I do not know how any person can purpose, in his heart, obedience to God, except as faith directs! And since "faith cometh by hearing . . . the word of God," it follows that, since the word of God nowhere says for a person to be baptized because he is already saved, but does say, "Go ye into all the world, and preach the gospel to every creature," promising that "he that believeth and is baptized shall be saved," I am not prepared to offer encouragement to a person that his or her baptism is accepted by the Lord, when such a one was baptized believing at the time that he was already saved. It seems to me that the purpose in the heart of all such was not what it should have been, according to the word of God, but a purpose more like King Saul's when he was sent to Amalek to slay or annihilate everything and everybody. Neither do I understand how an immersion of the body of such a person would be valid any more than sprinkling water on the head, when the true purpose of the heart was not fitting to the word. It does seem to me that the word of God must form the purpose of a man's heart or the purpose would be vain. And since the word of God does not command Christians to be baptized, it seems to me that if a person is made to believe that he is a Christian before baptism, the purpose of the heart could not be to obey God, as commanded, any more than it would have been if the same heart preparation

had led to sprinkling for baptism. That some have obeyed and do obey the Lord at the hands of denominational preachers by being baptized by them, I have no doubt; but it is where the subject believes what the Lord says in spite of what the preachers says. I am, also, sure that men and women are the servants of him whom they obey. (Rom. 6: 16.) I am confident that when men and women obey from the heart the form of a doctrine which they believed at the time of their obedience, they become servants of him who is the author of the doctrine. If the *doctrine is God's*, then they are his servants; if the doctrine is man's, then they are his servants. Again I say, "I do not know, neither do you, what the purpose in the heart was when one was baptized," but I do know the purpose or reason the Lord has named—remission of sins, pardon, forgiveness. Neither apology nor excuse will be accepted in that great and final day, and we had better be safe now and just preach and practice it as the Lord has revealed it.

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"Preach the Word."

BY OSCAR SMITH.

When the apostle Paul stood on the edge of the grave, he gave to Timothy one of the most solemn charges that was ever penned by inspiration, a part of which reads as follows: "I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom; preach the word; be instant in season, out of season; reprove, rebuke, exhort with all long-suffering and doctrine." (2 Tim. 4: 1, 2.) Then, following this charge, a sad picture is drawn of what men will be in their ingratitude, treachery, and reckless love of pleasure. But Timothy is instructed to be brave and faithful. Indeed, the evangelist who is not brave cannot expect to accomplish much in the vineyard of Christ. Timothy was not only to be brave, but he was to make his life a contrast to that of the deceivers.

Why preach "the word?" The word of God, when preached, makes believers. "And it came to pass in Iconium, that they [Paul and Barnabas] went both together into the synagogue of the Jews, and so spake, that a great multitude both of the Jews and also of the Greeks believed." (Acts 14: 1.) Paul and Barnabas were both upright, godly men. It might have been said of them that they by their good works influenced many to become Christians; but the point here emphasized is that they "so spake" that "a great multitude" believed. Peter, in referring to the conversion of the Gentiles, says: "Men and brethren, ye know how that a good while ago God made choice among us, that the Gentiles by my mouth should hear the word of the gospel, and believe." (Acts 15: 7.)

The "word" is the gospel. "In whom ye also trusted, after that ye heard the word of truth, the gospel of your salvation: in whom also, after that ye believed, ye were sealed with that holy Spirit of promise." (Eph. 1: 13.) Then, when Paul charged Timothy to "preach the word," it was equivalent to a command to preach the gospel. When Paul wrote his letter to the church at Rome, that city was the very citadel of heathen power and pride. If there was a place on earth where men would be ashamed of a crucified Savior, it was in Rome during the reign of the ungodly Nero. Yet, in the very shadow of the capitol of that great empire a church had been established, Paul says: "I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek." (Rom. 1: 16.)

The faithful evangelist goes forth armed with the "sword of the Spirit, which is the word of God," realizing that, from the time this sword was unsheathed on the day of Pentecost, it swept on its dazzling way from glory to glory, from triumph to triumph, until it was said: "Have they not heard? Yes verily, their sound went into all the earth, and their words unto the end of the world." (Rom. 10: 18.) The preacher of to-day may spend and be spent for the cause of Christ; but if he runs and works and fights until the end, he will receive a crown of dazzling beauty and of fadeless glory.

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Personal Notes.

From O. E. Phillips, Hobart, Okla.: "I am having a good meeting at this place. Five confessions to date. Will close Sunday."

C. D. Record, of Arlington, Texas, has just closed a week's meeting at Pride, Texas, with five added and five restored. Brother Eulys McKenzie, of Chillicothe, Texas, conducted the singing.

J. W. Dunn closed an interesting meeting at Taylors, Okla., on Thursday, September 22, and began in Hallsville on the following Sunday. He is to be at Marshall, Texas, on October 6, and at Memphis, Tenn., on the fourth Sunday in October.

J. H. Whisnant held a mission meeting at Broken Arrow, Okla., at the call of Sister H. A. Blank, and succeeded in getting a sufficient membership together, including those who were added during the meeting—ten baptized and three restored—to have worship.

From J. D. Matthews, Maysville, Okla., September 28: "I closed my meeting of eleven days' duration at North Walver, nine miles east of Paul's Valley, on September 20, with eight additions to the congregation—seven baptized and one restored. I filled my regular appointment at Alex on the fourth Sunday. I will begin a meeting to-night at the Byford Schoolhouse, near Stratford, the Lord willing."

From T. S. Bain, Muskogee, Okla., September 28: "Work here with the East Okmulgee Avenue congregation is progressing in a satisfactory manner. One young lady made the good confession Sunday morning. Brother A. M. Foster has been employed by this congregation for full time. His address is 338 East Okmulgee Avenue. We have preaching twice each Lord's day. Brother Foster is taking hold of the work with energy, and we expect great results."

Horace W. Busby writes from Mineral Wells, Texas, September 26: "The meeting at Plainview, Texas, was a great success. Large crowds throughout. Brother J. W. Acuff led the singing, which was an attraction. Forty-two were added to the congregation as a result. All were grown people, with the exception of two. I am now in Mineral Wells in the midst of a great meeting. The brethren have made great preparations for the meeting, having arranged to seat twelve or fifteen hundred people. Large crowds are attending, and about twenty have been added to date. The congregation has secured Brother Tom Walker to labor with them another year. They have a nice house on a prominent street. Some of the best people I have ever met make up the church in Mineral Wells. I am to begin at the Central Church, Fort Worth, Texas, on the first Sunday in October, to continue three Sundays. We are expecting a great meeting there."

O. M. Reynolds writes from Madill, Okla., September 24: "The meetings at Madill and Oakland, one and one-half miles apart, held the latter part of August, were really what we would modernly term a 'double-header,' as they ran at the same time; and though there had never been a spirit of coöperation between the two congregations, yet they coöperated beautifully during these meetings. Great audiences heard Brother John M. Rice at Oakland; and although Brother Milholland had lived at Madill several years and held five protracted meetings, great throngs of people heard him gladly. I have lived here for a year, and had charge of the song services, and preached three times at Oakland, with two restorations, and twice the last day at Madill, with nine at the last service. In all, at the two places there were one hundred added—fifty-six at Oakland (forty-four baptisms) and forty-four at Madill (thirty-two baptisms). The two congregations are enjoying the great aftermath of the meetings in a manner unprecedented, with fine audiences and inspirational services. I and my family regret to have to leave this fine field and great work, being brought about by Mrs. Reynolds' decline in health. We are to move to the thriving little city of Plainview, Texas, next week, to take work for and with the enthusiastic and faithful band of saints at that place. A great open door is before us, and we are happy to enter."

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EDITORIAL

Concerning Scriptural Elders.

BY J. C. M'Q.

There has always been a live interest in the qualifications and duties of elders, bishops, or presbyters. As God holds up a perfect pattern for the Christian, just so he gives us a perfect model for an elder. There are only a few qualifications which an elder must have that every other Christian is not also required to possess. All Christians are admonished to be blameless. It is also said to them: "Ye therefore shall be perfect, as your heavenly Father is perfect." (Matt. 5: 48.) While no Christian can be as perfect as God, yet in striving to be perfect as God he will not partake of any evil, but will be reaching up to a nobler and purer life.

We have the printed copy book. The copy is perfect. In imitating such a copy we learn to write much more accurately than we would to follow an imperfect copy. Just so in taking a perfect model for a Christian and an elder.

If we never have a church of Christ until Christians are absolutely perfect, we will have none. Christians may be relatively perfect, but not absolutely perfect. If we expect Christians to be absolutely perfect, we shall be disappointed, just as we shall be if we expect elders to fill to absolute perfection all the qualifications prescribed for the Christian bishop. No infallible men live in this world. So long as men are in the flesh and are subject to appetites and passions, they will make mistakes. Some write and talk of a Christian as though he must be so perfect as never to sin. The Bible pictures no human being as sinless. Noah, Abraham, Moses, and Peter were not sinless. They were good men, filled with pure aspirations, and doubtless there are many such in the world to-day. While we should admonish all to live godly lives, yet we should not expect sinless men in the flesh. There is a constant warfare between the flesh and the Spirit.

In the light of the above teaching I answer the following questions sent in by one who is interested along this line:

1. "Who is a scriptural elder?" One who relatively possesses the qualifications of the Christian bishop as recorded in Acts 20; 1 Tim. 3; Tit. 1; 1 Pet. 5.

2. "Must he have all the qualifications mentioned in the Bible?" I would say in some measure, but not to absolute perfection.

3. "If not, which ones must he have?" In answering question No. 2, I have answered this one.

4. "If an elder does no teaching, but appoints others to do the teaching, he not being able to hear what is taught, is he exercising the oversight?" One may teach and not take the oversight. An elder might appoint one to teach whom he knows to be competent as a teacher and thus in a way be taking the oversight. An elder should be apt to teach.

5. "In what way should the 'younger' be subject to such an elder?" In every scriptural way.

6. "'Rebuke not an elder.' (1 Tim. 5: 1.) Does this mean that an elder is above reproach?" The "elder" here referred to is simply an old man and not necessarily a Christian bishop. His age entitles him to consideration, so he should be exhorted as a father and not rebuked.

7. "Explain Acts 20: 28. How did the Holy Spirit appoint elders, and are they appointed in like manner to-day? What is meant by 'feed the church?'" Acts 20: 28 reads: "Take heed unto yourselves, and to all the flock, in which the Holy Spirit hath made you bishops, to feed the church of the Lord which he purchased with his own blood." Elders should first take heed to themselves. They must watch and pray, lest Satan beguile them. They must subdue their own wicked passions before they can feed the church of God. They are to feed the church on "the sincere milk of the word," that it "may grow thereby." They should lead the church by precept and example. Just how the Holy Spirit appoints elders is a much-mooted question and is difficult to determine. On this subject David Lipscomb says: "The only work, so far as the Scriptures show, done by the church was to choose those described by the Holy Spirit. In the case of the seven, hands were laid on them by the apostles. Whether this was to be done by others than inspired men has always been a question a little difficult for me to decide. Hands were laid upon persons occasionally during the ministry of the apostles. In all cases except two, this one and Barnabas and Saul (Acts 13), it is specifically stated that it was done to impart the Holy Spirit, or that the Holy Spirit was imparted in doing it. This is not stated in these two cases. Yet the parties in both cases on whom hands were laid did manifest a power to work miracles, of which no account is given previous to the imposition of hands. This truth, together with the consideration that all the other cases were intended to impart spiritual gifts, raises the doubt in my mind if this was not the object in these cases also, inasmuch as almost every one called to do special duty before the New Testament was given was endowed with a spiritual gift to guide him in that work. If so, laying on of hands was confined to the age and persons possessed of spiritual gifts. It is very certain, at any rate, that men did discharge all the duties pertaining to the work of the church of God without having

hands imposed on them." The church will observe those who possess the qualifications for the work, those who are full of faith and the Spirit, and will designate them for the work. Others teach that elders are now appointed by the imposition of hands with fasting and prayer.

8. "When there are none qualified to be elders in a congregation, what must be done?" I do not think the Bible tells us how long a church should exist before elders should be appointed. In the Jerusalem church, it seems, the neglect of a proper work was the occasion of their appointment. A daily ministration to the widows and the poor was going on before these persons were set apart to attend to the work. Every member of the church should faithfully serve the Lord in the church until suitable men are developed to be the elders. Those who are fit to be elders will be found doing the work, and thus it will be seen that they possess the qualifications.

A Most Remarkable Sermon.

BY F. W. SMITH.

I herewith submit a brief synopsis of a sermon delivered in Nashville recently on "The Second Coming of Christ:"

This doctrine is to me the most comforting teaching of the Bible. When I first saw it in the Word, I didn't know what to do with it. I had no place, apparently, for it in my religious teaching, but I soon learned that I would be compelled to teach it if I desired to "declare the whole counsel of God." I don't care what men say, I must teach this doctrine if I am true to my convictions and my God.

The theology that has no room in it for the second-coming-of-Christ doctrine has something woefully lacking. It was the one great hope of the early church, and it has been the one great promise that Christ has been holding out to his followers throughout all these eighteen hundred years. "This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven." This was spoken by the two men in white who stood beside the disciples on the day of Christ's ascension. Is it not preposterous to deny that Christ will never return to this earth again? All the prophets sang of his coming again, and there are more than three hundred passages in the New Testament alone bearing on this doctrine.

No one knows the day nor the hour when he will return. He left it uncertain. That makes it all the more interesting, because if we all knew just when he was coming, we would all set our stakes toward that end, and the sweetness of the hope would be lost.

Now, this sermon is not altogether remarkable for what its author said, but for some things he did not say. The sermon itself conveyed a wrong impression—not because it contains no truth, but because it was calculated to mislead and convey a wrong impression to those who heard it. The author of this sermon *denies* that the kingdom prophesied in Dan. 2: 44 has ever been set up or established, and he *denies* that Christ is now, or ever has been, on David's throne. His doctrine is, that when Christ comes again he will establish a kingdom and take his seat on David's throne. He is an editor, and in a recent issue of his paper, under the head of "The Kingdom in Acts and Epistles," this doctrine of Christ's future kingdom and reign is clearly set forth. If any one doubts the statements here made, see me, and you shall see from the hand of the author of the sermon the facts here stated. Commenting on Peter's sermon to the Jews (Acts 3: 19-21), the author of this sermon, in his paper, says:

"Repent ye therefore, and turn again, that your sins may be blotted out, that so there may come seasons of refreshing from the presence of the Lord; and that he may send the Christ who hath been appointed for you, even Jesus: whom the heaven must receive until the times of restoration of all things, whereof God spoke by the mouth of his holy prophets that have been from of old." (Acts 3: 19-21.)

The urgent reasons, then, why Israel should repent and turn again are three:

1. That their sins may be blotted out.

2. That so (that is, on the ground of this cleansing) there may come seasons of refreshing from the presence of the Lord.

3. And that (in consequence) God might send them their God-appointed Christ, who in the meanwhile resides in heaven and will remain there *until the times of the restoration of all things* predicted from of old by the mouth of God's holy prophets.

If, therefore, they repented, these three things would come to pass: their sins would be forgiven; seasons of refreshing from the presence of the Lord would ensue; and their Christ—their Messiah of David's seed for whom they had looked and longed—would be sent to them. Christ's return from heaven would usher in those long-predicted times of *restoration*, the reparation and restitution of what was marred and ruined and lost according to promise. This accords perfectly with all we have thus far learned both from the Old and New Testament concerning the things predicted.

It will be observed that one of the three things which would result to the Jews is: "Their Christ—their Messiah of David's seed for whom they had looked and longed—would be sent to them." Now you have it. According to this doctrine, the "Messiah of David's seed" has never come to the Jews, but will do so in the future. This is the reason the author of this sermon has Christ coming back to this earth in a body of "flesh and bones" to sit on David's literal throne as the "seed of David. That is the kind of a Messiah for which the Jews "looked and longed," and for which they are still looking and longing, and this editor says they shall not be disappointed. Now, these are some of the things the author of this sermon believes and teaches will take place when Christ comes, *and these are the things against which objections have been raised*, and not against any one's believing and preaching on the second coming of Christ. It *is not* about Christ's coming again, but about what the author of the sermon believes and teaches Christ will do when he comes, that objections are filed, and no one knows this better than the author of this sermon. Why, then, did he not preach these things in his sermon on the second coming of Christ? Simply because he wished to make the impression that somebody had objected to his preaching on the second coming of Christ—that's all.

But look at this synopsis a little. "When I first saw it in the Word, I didn't know what to do with it." Is is possible that he sat at the Lord's table not knowing the design of the institution? He certainly read in the Bible the Savior's promise to come again; and why could he not find a place for that in his preaching, as well as anything else Christ taught? Any one who is but a babe in Christ would be ashamed to make such a statement as that. But what is sought to be conveyed by this: "But I soon learned that I would be compelled to teach it if I desired to 'declare the whole counsel of God.' I don't care what men say, I must teach this doctrine if I am true to my convictions and my God." What "doctrine?" let me ask. The simple doctrine that Christ will come again? The man who preached this sermon knew when he uttered those words that no mortal ever objected to what he was saying. Did he not preach all over this country for years on the second coming of Christ, without a single word of protest from any one? It was only when he began to preach and teach that Christ had not done certain things, but would on his return—viz., come in a body of flesh and bones and sit on David's throne as the seed of David. If he is satisfied with his effort at deception, I shall not envy him.

It Does Pay.

The codfish lays a million eggs,
  While the helpful hen lays one;
But the codfish does not cackle
  To inform us what she's done;
And so we scorn the codfish coy,
  But the helpful hen we prize—
Which indicates to thoughtful minds
  That it pays to advertise. —Selected.

Statement of Position.

BY J. C. M'Q.

I have repeatedly stated to our readers that this paper would not publish objectionable and bitter personalities. Bitterness, strife, and evil speakings are no part of the gospel. This admonition of the Spirit should be observed by all our writers and contributors: "Let all bitterness, and wrath, and anger, and clamor, and railing, be put away from you, with all malice: and be ye kind one to another, tender-hearted, forgiving each other, even as God also in Christ forgave you." (Eph. 4: 31, 32.) Christians will crucify a tit-for-tat spirit. It is better to suffer wrong than to do wrong. It does not really hurt our standing with God for men to misrepresent us, but we lower ourselves with God every time we wrongfully accuse another and seek to bring about his downfall. God will not bless any one who is filled with a spirit of revenge and retaliation. If one is goaded and nagged into saying ugly and spiteful things, Christians filled with love and forbearance will make proper allowance. Christians, however, should be strong enough not to be tantalized into wrongdoing, and upon a subdued nature should rise out of the mire and filth of the world into the sunlight of God's approval.

It should be emphasized that while "bitter wrangling" will not be tolerated in this journal, that there is no thought of not presenting the gospel. We have no idea of publishing a spineless journal. The man who fears to teach the truth in the love of the truth is not brave enough to be a Christian. What I say to one, I say to all, "Preach the word," even if the preaching of the word brings about division. Christ brought division. Christians must be separate from the world.

The "Peace and Unity" Number of last week was a most splendid paper, but was marred by a few things which should not have been published and which were published during my absence. Without any thought of editing the individuality out of any article, let it be distinctly understood that preachers will not be permitted to vent their spleen on each other through the columns of this paper. The blue pencil will be used freely to cut out everything that is calculated to produce strife without the accomplishment of good. "Finally, be ye all like-minded, compassionate, loving as brethren, tender-hearted, humble-minded: not rendering evil for evil, or reviling for reviling: but contrariwise blessing; for hereunto were ye called, that ye should inherit a blessing. For, he that would love life, and see good days, let him refrain his tongue from evil, and his lips that they speak no guile: and let him turn away from evil, and do good; let him seek peace, and pursue it." (1 Pet. 3: 8-11.) While "bitter personalities" shall be cut out, I know that I am fallible and human and that I myself will make mistakes; but when I do, I shall in humility confess them.

David Lipscomb uttered a great truth when he said: "I have noticed it in men, I have noticed it in papers. When one starts out to be over-sweet-tempered, to keep out all humanity, he or it becomes one-sided, unfair, and the bitterest and most intolerant of men and papers. They do not show goodness in an honest, open, human, brave way. A paper that starts out to have no controversies, to be overly peaceable, is as sure to be filled with unjust insinuations and innuendoes as that to-morrow's sun will rise. You cannot crush the humanity out of men. Do not look for perfection in human beings nor dispense with the work of God while pretending to be Christians."

Let the dead past bury its dead. Let us reach out after the best, purest, and noblest. May we, with the courage and zeal of Paul, say: "Brethren, I count not myself yet to have laid hold: but one thing I do, forgetting the things which are behind, and stretching forward to the things which are before, I press on toward the goal unto the prize of the high calling of God in Christ Jesus." (Phil. 3: 13, 14.)

Change of Editors.

BY J. C. M'Q.

F. W. Smith has been chosen, beginning with 1922, to edit our Bible Lesson Helps. While it has always been our effort from year to year to improve the literature, and while we shall continue this effort, for self-satisfaction with our accomplishments means death to all progress, yet I judge from a few letters received that some have hastily drawn the conclusion that I am dissatisfied with Brother Elam's work. It is due Brother Elam as well as myself to say that this is a mistake. Brother Elam's work on the Quarterlies was scriptural and satisfactory. It is not to be expected that some will not complain at the very best efforts that any man can put forth, but, as a rule, I believe that his work gave satisfaction to the churches. I am confident, too, that Brother Smith's work will be equally as good and give the same satisfaction, and I feel sure that all will be glad to accord him the same hearty support that has been accorded to all former editors of the literature. While it is not customary, I cheerfully state to our readers that the business reasons for the change do not in any sense reflect upon Brother Elam's good work. We appreciate very much the good will that has been shown us by the users of our Lesson Helps, and believe that this same good will will be accorded us in the future. It is our purpose to use more men in the future in the editing of the literature than we have used in the past. One man may be suited to edit one grade, another suited to edit another grade. We are doing all in our power to improve the series and are planning mechanical improvements on the Quarterlies and "Little Jewels." It shall be our constant effort to adapt the literature more and more to all.

AT HOME AND ABROAD

O. M. Reynolds has taken up regular work with the church at Plainview, Texas.

"I certainly enjoyed the 'Old Paths' Number." (Mrs. P. M. Drane, Bakersfield, Cal.)

L. B. Jones reports four baptisms at Bluff Springs, Tenn. He is now at New Hope, near Readyville, Tenn.

D. D. Woody reports three baptisms at Kenton, Tenn. "The church was built up in the most holy faith."

H. M. Evans changes his address from Wyoming to Selkirk, Ontario, Canada. He will take up work with the church there.

"The Gospel Advocate is a paper we cannot do without. It is full of instruction and interest." (Mrs. Marian G. Hoskins, Martin, Tenn.)

Will J. Cullum will begin a meeting at Reid Avenue Church, this city, next Lord's day. The song service will be led by J. L. Barfield.

"I am very much pleased with the Gospel Advocate. I would feel at a loss without it in my home." (Mrs. Bettie C. Brown, Gallatin, Tenn.)

W. M. Oakley reports two restorations during a meeting at Pond Creek, in Cheatham County, Tenn. He is now at Auburn, in Carnon County.

Mrs. Cora Williamson, Greenfield, Tenn., writes: "Pray for our brother, J. L. Holland, who is now in Memphis in the Baptist Memorial Hospital."

Married, on September 30, at the Maxwell House, in Nashville, Tenn., Mr. W. M. Givens and Miss Flora Bell Essex, A. B. Lipscomb officiating.

"The Gospel Advocate grows better as the years go by. I cannot begin to tell you the good it is doing for all who read it." (M. W. Barbour, Collinsville, Ala.)

W. F. Lemmons met a Mormon in debate at Mona, Mont., and will remain over next Sunday. He will return to Minneapolis, Minn., to preach on October 16.

From A. H. Lannom, Rutherford, Tenn.: "The work here is in fine shape. J. S. Dunn closed a fine meeting, with nine additions. His lessons were soul-stirring."

One of the greatest heresies is lack of belief in our brethren.—J. F. Purser.

Christian education is one of the bright stars of hope for our nation.—Thomas R. Marshall.

Paul was the greatest interpreter of Jesus Christ that the world has ever known.—L. R. Scarborough.

J. Porter Sanders is engaged in a meeting for the California Avenue congregation, in West Nashville. James A. Allen continues the meeting at Pilcher Avenue.

From Leslie G. Thomas, Flint, Mich.: "I was with the brethren at Speaker on September 25. We have some very fine people there. It is always a pleasure to be with them."

"I appreciate the Gospel Advocate. I read it closely every week, and rejoice in what it teaches. It is one of the best papers in the world." (Claude E. Love, Bolding, Ark.)

H. M. Phillips closed an interesting meeting at Brush Creek, Tenn. Two were baptized and two placed their membership with the congregation. J. V. A. Traylor led the song service.

J. Clifford Murphy reports a very successful meeting near Lineville, in Clay County, Ala. Twenty-two persons were baptized, five gave up sectarianism, and three confessed their wrongdoing.

William P. Walker writes: "Last night I closed a six-days' meeting at Model, sixteen miles from Dover, Tenn. One was baptized and much prejudice was eradicated from the hearts of our Baptist friends."

J. W. Grant closed a meeting at Lyles, Tenn., on September 28. He reports the sentiment at this meeting as the finest he had ever had shown at any meeting in his life. There were twenty-seven baptisms.

F. B. Shepherd reports contributions totaling thirty-five dollars received by him for the Forest Vale Mission, in Africa, from August 28 to September 18. This amount has been forwarded to Brother Sherriff.

Fine interest was manifested during the first week of the meeting at Twelfth Avenue, North, this city. S. M. Jones, of Beamsville, Ontario, Canada, is conducting the meeting. There were twelve additions during the first week.

From Jesse T. Lashlee, Dalton, Ark., September 29: "My meeting at Pratt, Mo., closed on September 16, with three additions. They are going to build them a house. I came from there to Dalton, and have been here ever since. No additions. We will close to-night. My next meeting will be at Caraway, Ark., beginning on October 1."

"I have just read the special 'Peace and Unity' Number, and hesitate not to say, first, that it is the best special number of all, and also extremely timely. Undoubtedly it will be a great and powerful influence in composing the sad and hurtful differences so widespread just now among our preachers especially." (C. A. Taylor, Louisville, Ky.)

From Mrs. S. W. Bell, Sedalia, Mo., September 22: "We are pleading for a good, Christian man, who does not have to depend on the church here for support, to move here to help us in our efforts for good at this place. Mr. Bell can be in only one place at a time, and he needs a helper badly. Will not some one answer this call and come to our assistance?"

From J. R. Tubb, Sparta, Tenn., September 29: "The meeting closed last night with seven confessions, making thirty-seven in all—thirty-three baptisms. The meeting closed too soon. Many people from the other churches were attentive listeners. Brother Dunn has stolen the hearts of the Spartans, and we have arranged with him to return next year for a longer siege."

From J. C. Hollis, Lawrenceburg, Tenn., September 30: "I have conducted four meetings since my last report. In the four meetings I had thirty-four confessions. Three of the places were mission points, and I think we shall be able to do a good work in each place. They are counting on building houses in two of the places this fall. I have ended my summer's work and have entered school for another term."

"Cheerful Messages" is published every Friday by Felix G. Owen in the interest of the church in Santa Rosa, Cal., and wherever it may be read and appreciated. Mailed free to those who desire it. There is no subscription price now, but sometime in the future there may be if the interest be sufficient. The editor of the Gospel Advocate receives this little paper each week, and finds it to be cheerful and inspiring indeed.

B. F. Hart writes: "T. C. Little and I held an eight-days' meeting at Cane Creek, including the second and third Sundays in September, which resulted in nine additions, with two restored. Brother Little and I have been with this church a good deal ever since we have been preaching. The church did her part well in the meeting, which shows that a church can have a good meeting with home forces. Home forces led the singing. Will somebody take notice?"

The brethren at Georgiaville, three miles east of Brooklyn, Ala., are trying to build a house of worship. They are few in number and poor in this world's goods, and are pleading for help to build. Brother Grider preached for them in a schoolhouse. They have a lot on which to build, and the deed contains the restrictive clause. They are asking all readers of the Gospel Advocate for help on their house. Send donations to S. L. Boyett or J. A. Hoomes, Brooklyn, Ala.

Married, at the home of the bride's parents, Dr. and Mrs. J. P. Womack, on Belmont Boulevard, this city, on September 28, at 8:30 P.M., Miss Mildred Womack and James E. Scobey, Jr., the father of the bridegroom, Elder J. E. Scobey, performing the ceremony. The contracting parties have been united in the cause of Christ for some time, and we trust they will strengthen each other in growing in grace and the knowledge of the truth. Their future gives promise of useful and happy lives.

From Joe L. Netherland, Miami, Fla., September 27: "The church here, while by no means perfect, is still trying to do greater things for the Master. Our new building is about ready for plastering and finish work; but we will not be able to complete it at the present, but will meet in it at an early date. This will give us more floor space and better ventilation. We are also doing some mission work all the time. Brethren who are intending to be in Miami during the winter will find the place of worship at Northwest Fourth Street and Fourth Avenue."

J. D. Tant makes announcement of some debates as follows: "I have just closed a four-days' debate with J. N. Cowan, who represents one of the six branches of the anti-Sunday-school faction, of Texas. I am now called upon and have propositions signed up to meet L. R. Riley, Baptist, out three miles from Milan, Tenn., in a four-days debate, beginning on November 1. Then I am to meet Ben Bogard, Baptist, in a four-days' debate at Guin, Ala., beginning on November 8. I am to meet Mr. Dugger, Adventist, at Bear Creek, Ala., in a six-days' debate, beginning on November 14; but I rather think the Adventists will back down, as I will not agree to waste each day and debate at night only for fourteen nights to please Dugger. Too much time wasted for so little good."

From A. H. Porterfield, Imboden, Ark., September 29: "The meeting closed at Wiseman, Izard County, Ark., on Tuesday night of this week. The attendance and attention were fine. The house (a large one) would not hold all the people who came. Six were baptized, three were restored, and the church was aroused to greater activity. W. O. Smith is doing a good work at Wiseman; also Major O. Cozart is doing a great work there, and says he intends to be preaching the gospel soon. Wiseman is my old home, but I had not preached there before. The Lord willing, I shall go back there for a meeting the first two weeks in September, 1922. Our meeting will begin here at Imboden on October 1. Then I shall go to Pleasant Valley, near Swifton, for a twenty-days' singing school."

From Mrs. P. M. Drane, Bakersfield, Cal.: "I have been able to find a few members of the church in and near Bakersfield. They met at my home and organized. We are having cottage meetings at present, but expect to secure a place for meetings soon, and hope to get Brother Hall, of Los Angeles, to come up for a few weeks when he returns to that city. I rejoice in reading the good reports of the church in Nashville and elsewhere; but when I think of the many congregations in Nashville and their good preachers, I feel that if they fully realized the vast fields in our own country in need of the truth as to their salvation, they would do more. I have had several letters of encouragement from the few brethren in California offering to assist in establishing a church in Bakersfield. Brother Lilly, of Los Angeles, is working with us now. He is not a preacher, however, but a devout Christian and an excellent man. We are in need of a good worker for the Lord."

HOME READING

A Child.

A child am I, yet in me lies
  Part of the future of the race;
A child, in whom the good and ill
  Of ages past have left their trace.

A child, with right to dream and play;
  To grow just as God's flowers do.
A child—look deep within my eyes,
  And you can read God's message true.

Protect me now, that I may keep
  The Flag of Freedom floating high;
Protect me, that the altar fires
  Of Truth and Justice may not die.

Protect me, for the Master said:
  "Let little children come to me;
And ye, whate'er ye do to them,
  Ye do it also unto me."

Protect me—ye of larger growth,
  Hear my appeal: Please take my hand,
And lead me safely through the days
  Of childhood into Grown-up Land.

—Olive G. Owen.

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How Big Is a House?

The lecturer was describing and advocating modern, humane, and intelligent methods of dealing with young children. As he paused for an instant, a grim-faced woman rose up. "Will you answer me one plain question?" she challenged him. "This shilly-shallying with children is all right at times, but there are times when nothing but a good spanking will do. What do you do when a child stamps his foot and says, 'I won't do it?'"

The lecturer waited. The questioner added nothing to her question. "Do you call that a plain question?" he asked, in an incredulous tone, as though he could not believe his ears.

"I certainly do," she said, with satisfaction.

"Well, madam," said the lecturer, "I will answer that plain question if you will answer one of mine. How big is a house?"

The woman stared. "That's not a plain question. What sort of a house?"

"Aha!" said the lecturer. "You can't answer me till I have told you what sort of a house? Well, I can't answer you till you tell me what sort of a child."

"I don't see what that's got to do with it," said the woman, but somewhat taken aback.

"Well, here's a case. A little child of three, very nervous, sensitive, recently over an illness, has been on a long, hot, railway journey. At the end, exhausted from lack of sleep, excited to the point of distraction by the noise and a thousand fears he cannot explain, with a beginning of stomach trouble from the irregular meals, he is told by some one who does not understand little children to carry a satchel much too heavy for him. Perhaps you would expect a three-year-old to say under such circumstances: 'I'm sorry, but I'm not feeling very well, and it is really quite beyond my strength.' But I don't blame him a bit for stamping his foot and screaming. And certainly he does not deserve the same treatment as a loutish boy of fourteen who refuses to obey a reasonable request. And yet you expect some answer that will be the same for both those cases."

Every child is different from every other child, and only his mother is in a position to know how to take him. All sets of circumstances are different from all others, and only those who know all about the case have any chance of guessing what is the right thing to do. You must do that most difficult of all things, *think*, and think hard, before you know what is the right thing to do. But before you begin to think, just remember that if a child stamps his foot and says, "I won't," it is because you have brought him up wrong. When you see a dog that habitually snarls and shows his teeth, you do not say: "What a disagreeable nature that dog has!" You say: "Heavens! What a brutal master the poor creature must have had!"

—Dorothy Canfield Fisher.

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A Substitute For Worry.

It is easy to worry. It is easy to worry when there seems to be something to worry over, and it is just about as easy when there is nothing to worry over. It is so easy that most of us "get the habit" while we are young and keep it up until we reach the haven of rest; and if there is any possible way of doing it, some of us will proceed to worry the very first day we are in our longed-for heaven. It is true that worry carves many deep lines upon our foreheads, makes us spend many hours of greatest uneasiness, drains our vitality, destroys our cheerfulness, puts an extinguisher upon our joys, makes us less fit for life and an enemy to social good cheer, and, so far as it can, it robs heaven of the sun and earth of its song. And yet we cling to it as one of our most cherished possessions.

Why do we do it? Probably the principal reason is that we look upon worry as a safeguard against trouble. If we don't worry over things, we are sure something dreadful will happen to us. It is worry that protects us from evil, and it is worry that acts as an angel of the Lord encamping round about us. If we didn't worry, we couldn't expect to live in peace, and things would surely go wrong. Of course this all sounds very foolish, and it is even more foolish than it sounds; but it is, nevertheless, true.

One of the most striking characteristics of our soldiers during the war was the cheerful spirit which they exhibited. They had difficulties enough and hardships without number, but they steadfastly refused to worry about them. Even in the darkest hours they sang, "Pack your troubles in your old kit bag," and faced the future hopefully. One of the doctors who had charge of a hospital train says that scarcely ever did he hear a groan or a complaint from the men who were suffering the most excruciating agony. When compared with what these brave men endured, how trivial do our little troubles seem!

Why not try a substitute for worry? Why not trust? Trust does not remove the possibilities of trouble; but reading and believing that God cares for us, it decides to let God do the worrying. But some one says that is irreverent, as God never worries. Well, then, if God never worries, why should we? He is looking after things, and we certainly are not; and if he never worries, it does seem foolish for us to do so. Long ago a man of God wrote: "I will trust, and not be afraid." We say, "I will trust;" but we seem strangely loath to say, "I will not be afraid." To learn this lesson well is to enter a new life, a life of marvelous peace and rest; and the gateway is open always.—Christian Guardian.

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The Divine Exchange.

He called for my life, and I offered it at his footstool; but he gave it me as a prey, with unspeakable addition.

He called for my will, and I resigned it at his call; but he returned me his own in token of his love.

He called for the world, and I laid it at his feet, with the crowns thereof. I withheld them not at the beckoning of his hand. But mark the benefit of exchange! For he gave me, instead of earth a kingdom of eternal peace, and in lieu of the crowns of victory a crown of glory.—Thomas Story.

QUERY DEPARTMENT

Brother McQuiddy: Please explain 1 Cor. 15: 29, which reads: "Else what shall they do that are baptized for the dead? If the dead are not raised at all, why then are they baptized for them?" MRS. W. J. HOGAN.

I quote the answer given by David Lipscomb to the same query, which appears on pages 49 and 50 of "Queries and Answers," compiled by J. W. Shepherd: "To determine the meaning of a sentence, we must look at its connection, purpose, and scope. This is one of a number of arguments to prove the resurrection from the dead. After giving other arguments, he asks: 'Else [if the dead rise not] what shall they do which are baptized for [in view of their resurrection from] the dead, if the dead rise not? He was giving reasons why they should believe in the resurrection. We are baptized and enter into Christ because we must die, and in order that we may be fitted to be raised in him and live with him forever. Why are we baptized in order to death, if the dead rise not? If the dead rise not, what shall they do who are baptized in view of the resurrection from the dead? In view of their dying, they are baptized; so are baptized in order to their well-being after death. If they are not to be raised, why are they baptized to fit them for the resurrection? This is Paul's argument. Verse 30 is similar. Why do we stand in jeopardy of life every hour, if there be no resurrection and future judgment?"

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A disciple, of Davidson, Tenn., sends the following query: "For the benefit of members of the one body at Davidson, please answer through the "Query Department" these questions: (1) Can a Christian father and leader in the church give a dance in his own home and yet be a Christian? (2) Can a Christian father who is a miner join the miners' union and yet love the Lord with all his strength, mind, and soul?"

1. The Christian father and leader who gives a dance in his own home is not working much for Christianity, to say the least of it. The dance belongs to the world; and the Christian is not to be conformed to this world, but should be transformed by the renewing of his mind, that he may prove what is the good, acceptable, and perfect will of God. The Bible does not tell us just how far a man can go into sin or how many mistakes he can make before God will disinherit and disown him. As the Bible does not tell, I am not able to say. The Bible teaches clearly, however, that every Christian should shun the very appearance of evil. Unless a Christian does this, he has entirely too much confidence in his own strength and is liable to be overtaken in a fault. "Wherefore let him that thinketh he standeth take heed lest he fall." (1 Cor. 10: 12.) It is always the part of wisdom to keep just as far from sin and temptation as possible.

2. I would not say that a man cannot join the miners' union and be a child of God. However, no sort of union is essential or necessary in order to live the Christian life, excepting union with Christ. If all men would live up to the Golden Rule and would every day grow more and more like Jesus, there would be no miners' unions and no Christian would desire to become a member of such union. The more nearly we all approach to the divine standard, the more devoted we are to the service of the Lord Jesus Christ, the less will we care about becoming a member of any sort of union and the fewer human organizations will we enter. The child of God who is really working out the Christian religion and who loves God with all of his heart has no desire and finds no time to devote to such organizations. While this is true, I would not say that a man cannot be a Christian and cannot love God and yet be a member of a human organization. This would be far from correct. Men may make mistakes—yea, grievous mistakes—and still remain members of the body of the Lord Jesus Christ; but it is the part of wisdom for all who confess the name of the Lord Jesus Christ to be active, to be diligent, and to devote their talents, time, and means to his service.

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A brother, who signs his name "S." wants to know whether God forgave the publican's prayer as recorded in Luke 18: 10-14. He also wishes light on verses 38-43.

1. Luke 18: 10-14 reads as follows: "Two men went up into the temple to pray; the one a Pharisee, and the other a publican. The Pharisee stood and prayed thus with himself, God, I thank thee, that I am not as the rest of men, extortioners, unjust, adulterers, or even as this publican. I fast twice in the week; I give tithes of all that I get. But the publican, standing afar off, would not lift up so much as his eyes unto heaven, but smote his breast, saying, God, be thou merciful to me a sinner. I say unto you, This man went down to his house justified rather than the other: for every one that exalteth himself shall be humbled; but he that humbleth himself shall be exalted." The language is clear that the Lord justified the publican rather than the Pharisee. All men are sinners. "If we confess our sins, he is faithful and righteous to forgive us our sins, and to cleanse us from all unrighteousness." (1 John 1: 9.) Men, in order to have their prayers answered, in order to be exalted as was the publican, must humble themselves as did he. "He that humbleth himself shall be exalted." All who call upon the name of the Lord Jesus Christ must come realizing their own inability to save themselves and must come saying, "Lord, thy will be done." It is impossible for a believing penitent to come forward and obey the gospel of Jesus Christ without breathing a prayer of penitence and humility.

2. The second scripture on which our brother asks for information is as follows: "And he cried, saying, Jesus, thou son of David, have mercy on me. And they that went before rebuked him, that he should hold his peace: but he cried out the more a great deal, Thou son of David, have mercy on me. And Jesus stood, and commanded him to be brought unto him: and when he was come near, he asked him, What wilt thou that I should do unto thee? And he said, Lord, that I may receive my sight. And Jesus said unto him, Receive thy sight: thy faith hath made thee whole. And immediately he received his sight, and followed him, glorifying God: and all the people, when they saw it, gave praise unto God." There is no one on whom the sinner can call to save him but the Lord. The Lord is the only one who has the power to save. The man who does not come believing the gospel, calling upon the Lord to save him, is not in the spirit of obedience, and, hence, the Lord himself cannot save him. Men must be humble, must realize their inability to save themselves, before they will seek the Lord. The man who realizes that he is a lost and guilty sinner will earnestly call upon the Lord to save him.

It is recorded of a certain man that his powers of vision were so extraordinary that he could distinctly see the fleet of the Carthaginians enter the harbor of Carthage while he stood himself at Lilybæum, in Sicily. A man seeing across the ocean, and able to tell of objects so far off! He could feast his vision on what others saw not. Whether this story be true or not, it serves as an illustration of the fact that faith now stands at its Lilybæum, and sees the long-tossed fleet entering safely the desired haven, enjoying the bliss of that still distant day, as if it were already come. —Andrew A. Bonar.

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Probably 75 per cent. of the ailments of the human race are due to an abnormal condition of the blood,—thin, poor, anemic.

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Bankston, Ala.—"I had been down with trouble of a feminine character for a good many years. I took medicine from different doctors, but it did not do me any good. Then I heard of Dr. Pierce's Favorite Prescription and I ordered some of this medicine. I took *six* dollars' worth of it and I would not take *sixty* for the good it did me. I surely can praise Dr. Pierce's Favorite Prescription. I don't intend to be without it in my home as long as I can get it. I would advise every woman that is bothered with trouble from which women suffer, to use this Prescription."—Mrs. Williamson, Route 2.

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In answering advertisements, please mention the Gospel Advocate.

FIELD REPORTS

Glasgow, Ky., September 26.—I am with the few faithful ones at Union, with a house full of earnest listeners from all classes of sects, some coming as far as five miles when the downpour of rain will allow. We have been rained out as much as half the time, but still they come.—Frank Baker.

Nashville, Tenn., Route 12, September 27.—On the second Lord's day in September I began a meeting with the Rock House congregation, near Woodbury, Tenn. This meeting continued nine days, with good interest. Thirteen were baptized and seven were reclaimed. At present I am in a good meeting with the Millersburg congregation, in Rutherford County.—George W. Graves.

Bardwell, Ky., September 29.—On September 13 I closed an eleven-days' meeting at Buncombe, Ill., with two baptisms. I will return for another meeting in 1922. I also closed a twelve-days' meeting at Wysox, Ky., on September 27, with eight additions. I will return next year for a fourteen-days' meeting, the Lord willing. My next meeting will be near Senatobia, Miss.—Joe Ratcliffe.

Livingston, Tenn., September 26.—I closed a three-weeks' mission meeting yesterday at Elm Grove. We had large crowds to the close. Nine baptisms and much good done otherwise. The house would hold but a small part of the crowds, so the meeting was held out in a grove. Those baptized will meet with the Livingston and Walnut Grove congregations. This was my fifth mission meeting this summer.—J. C. Pendergrass.

Ætna, Tenn., September 28.—The meeting at Sunrise closed without visible results. The interest was good throughout, and some were "almost persuaded" to be Christians. This meeting was held under three large white oak trees near Swan Creek. They insisted on my coming back. Good crowds greeted us all the while, except the rainy days. Then we would preach in the mill or storehouse near by.—N. W. Proffitt.

Algood, Tenn., September 27.—The meeting at Tyree's Chapel, in Simpson County, Ky., closed at the water yesterday. The meeting was well attended and the interest good. Ten were baptized; two from the Baptists and two from the Presbyterians. The meeting continued sixteen days. The people there are fine people, and it is a great pleasure to work with them. I am now at Mount Moriah, in Muhlenberg County, Ky.—Allen Phy.

Sulphur, Okla., September 26.—Saturday morning I baptized two young ladies here at home. I preached at Wynnewood View on Saturday night. One lady made the confession and was baptized the same hour of the night in a near-by pool. I preached at Daylight in the afternoon. I will conduct a meeting at Oak Grove Schoolhouse, north of Sulphur, all this week. I teach the public school here at this schoolhouse. There is no church here, but I hope to do some good.—Ira Wommack.

Union, S. C., September 26.—Yesterday our services were somewhat out of the usual order, partly for the sake of variety, partly for breaking of or to hinder the growth of hard-bound customs, and partly to make the review lesson more interesting. We had more singing, and then I made effort to cover the lesson before the whole assembly, asking questions here and there. Then, omitting the usual sermon, we had songs, prayer, a short talk, and then communion. I mention this for a suggestion to any one who might wish for it.—G. F. Gibbs.

Paducah, Ky., September 27.—Brother Charlie Taylor recently closed the most successful meeting in the history of the McKellar Avenue Church, in Memphis, Tenn. Nine were baptized and four placed membership, and we succeeded in getting the truth before a number of people who had never heard it before. Brother Taylor's preaching was excellent. This was his second successive meeting with us, and all would be glad to have him next year, if possible; but his time is taken. We are nearing the close of an interesting meeting here, with one baptized and one restored.—F. L. Paisley.

Finney, Ky., September 21.—I began my third annual meeting here last Lord's day. Interest and attendance good so far. I closed a short meeting at Florence, Tenn., with no visible results for good. The congregation there is small, and part of them are very inactive. I am due at Salmons, Ky., for my fourth meeting the night of first Lord's day in October. The congregation at Portland, Tenn., furnishes the tent, and the congregation at Bethel, Ky., near, principally supports me here. We hope to establish a congregation soon. We need more gospel teaching, less sermonizing and lecturing, and more godly living on the part of both teachers and members. Brethren, let us arise and do the work so badly needed to be done.—R. C. White.

Sparta, Tenn., September 29.—Brother G. A. Dunn, of Houston, Texas, has just closed a series of meetings here. He preached the best series of gospel sermons that it has been my pleasure to hear during the last twenty years. He is one of our biggest and most forceful preachers. He baptized thirty-four, and three other came forward and confessed the errors of their ways and expressed a determination to live closer to God in the future. He preached twenty-two splendid sermons and closed the meeting with eight baptisms the last night. He greatly endeared himself to the whole congregation, and he has agreed to hold another meeting for us next year. Taking the meeting as a whole, it is probably the best held here for fifteen years, so I am informed. The house was full every night, packed to its utmost, and the crowds were good each afternoon —J. E. Thompson.

Moulton, Ala., September 26.—Brother Thomas H. Burton, of Union, S. C., closed a meeting last night at Aldridge Grove a few miles southeast of Moulton, that has resulted, apparently, in more good than any other held in Lawrence County this summer. In all, there were fifty-seven baptisms and restorations that ran the number to above seventy-five. The meeting began on September 11, to continue one week, but at the end of the time

the interest was so great that services went on to the evening of September 24. All feel as never before the need of more leaders than Lawrence County now has. Brethren Emmett Byars, Archie McKay, and Van A. Bradley are about the only preachers in the county, and they are forced to give most of their time to other work for a support. A man willing to endure the hardships and make the sacrifices required here is needed. It will be remembered that it was at Aldridge Grove that Brother J. P. Ezell held a meeting a few years ago in which the number of additions went above one hundred. Why should not there be such numbers at every local church? The sinners are there, and the truth ought to win them.—Earl M. Hodson.

Nashville, Tenn., September 26.—Recently I have been preaching in Rutherford County at some places where I had preached while a citizen of Murfreesboro. For I was principal of Murfreesboro Female Institute, and taught there from January, 1872, to June, 1884. During that time I visited several churches occasionally trying to preach for them. They always professed themselves as being quite satisfied with my efforts, and would invite me to come again. I thought then, as I know now, they were easily satisfied. On the second Sunday in September I was at Antioch church, where I had preached over forty years ago. Few in that congregation whom I met then do I meet now when there. For the last seven years, at their solicitation, I have been preaching twice a year, once in the spring and once in the fall. On my last visit I left an appointment for next spring. If life, health, and strength remain with me, the Lord willing, I shall be there to fill that appointment. Brother L. B. Bradley, a short time ago, held them a meeting having several additions to the church. I understood they were much pleased with his preaching, and that he did much good for them. The third Sunday I was with my home congregation, Lawrence Avenue. The fourth Sunday I preached at the Seminary Church, in Rutherford County, to a good-sized and apparently a very interested congregation. Over forty years ago I held meetings for them in a small schoolhouse, when the membership was small. They now have a large, good, church house, and a good-sized congregation. The younger brethren seem devoted, and can and do attend to the public worship. This is an indication of growth in grace, and a promise of much good. I left an appointment for the fourth Sunday next May. I may fill it. God knows. I hope to do so. I preach the first Sunday in October at Antioch, in Maury County, Tenn.—James E. Scobey.

Whole Truth About Genius.

A great idea grows like a flower. It changes. In its evolution it leaves crudity and imperfection behind. It assumes a new form, more pleasing in its outline and more striking in its beauty, as it is molded into a thing of deathless energy. An idea which is different to all else is a thing of wonder—if it is true. It is original thought, and this is all that genius is. —Selected.

Notes From West Tennessee.

BY JOHN R. WILLIAMS.

The meeting at Cloverdale closed last Tuesday night (September 20), after continuing for ten days. We had very good attendance and very good attention, but no visible results. Another failure on my part, so far as visible results are concerned.

The meeting at Hornbeak (my home congregation) began yesterday (September 25). To the great surprise of one of the elders, who said before the meeting began, "They won't come out," there was a large audience both yesterday and last night. Rain has now set in, which may hinder the attendance. I shall trust in God and try to do my duty.

Brother W. T. Beasley, of Belleview, Tenn., has been in West Tennessee this year. Were it not for fogs and mosquitoes, he might locate in West Tennessee; but he doesn't like them. He preached one week at Oak Ridge. Two or three were restored to fellowship. I had the happy privilege of hearing him three times. He is a true, loyal preacher of the gospel. He went from Oak Ridge to Refuge for one week, and baptized five. While at Refuge he gave perfect satisfaction to some of his old-time brethren. They quit him. He then went to Burris Chapel, in Lake County, for one week, and baptized one there. Of the six baptized, one was a Baptist and one was a Methodist. Come again, Brother Beasley, when the fogs and mosquitoes pass away.

Brother Joe Ratcliffe is to be at Bessie, in Lake County, in October. Brethren, if you can't endure the sound doctrine, you had better stay at home; for Brother Ratcliffe preaches no other kind. I hope they may have a good meeting.

Brother Claude Hall has just closed a meeting in Union City, but I have not heard whether there were any additions or not.

After the meeting at Hornbeak, I am under promise to hold a meeting at Turnage Schoolhouse, about six miles southwest of Hornbeak. This is where Brother Harry Hayes held a fine meeting last year and baptized quite a number. As he is engaged in teaching, he could not get to them this year for a meeting; so they called me, and, the Lord willing, I will go.

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Afton, Tenn.—"I want other suffering women to know what Lydia E. Pinkham's Vegetable Compound has done for me. During the Change of Life I was in bed for eight months and had two good doctors treating me but they did me no good. A friend advised me to take Lydia E. Pinkham's Vegetable Compound, which I did, and in a short time I felt better. I had all kinds of bad spells, but they all left me. Now when I feel weak and nervous I take the Vegetable Compound and it always does me good. I wish all women would try it during the Change of Life for I know it will do them good. If you think it will induce some one to try the Vegetable Compound you may publish this letter."—Mrs. A. KELLER, Afton, Tenn.

Mrs. Mary Lister of Adrian, Mich., adds her testimony to the value of Lydia E. Pinkham's Vegetable Compound to carry women safely through the Change of Life. She says:

"It is with pleasure that I write to you thanking you for what your wonderful medicine has done for me. I was passing through the Change of Life and had a displacement and weakness so that I could not stand on my feet and other annoying symptoms. A friend told me about Lydia E. Pinkham's Vegetable Compound and the first bottle helped me, so I got more. It cured me and I am now doing my housework. Your medicine is certainly woman's friend and you may use this testimonial as you choose."—Mrs. MARY LISTER, 608 Frank Street, Adrian, Mich.

It is said that middle age is the most trying period in a woman's life, and owing to modern methods of living not one woman in a thousand passes through this perfectly natural change without experiencing very annoying symptoms.

The smothering spells, the dreadful hot flashes that send the blood rushing to the head until it seems as though it would burst, and the faint feeling that follows, as if the heart were going to stop, those sinking or dizzy spells are all symptoms of a nervous condition, and indicate the need for a special medicine.

Lydia E. Pinkham's Vegetable Compound is a root and herb medicine especially adapted to act upon the feminine system. It acts in such a manner as to build up the weakened nervous system and enables a woman to pass this trying period with the least possible annoying symptoms.

Women everywhere should remember that most of the commoner ailments of women are not the surgical ones—they are not caused by serious displacements or growths, although the symptoms may be the same, and that is why so many apparently serious ailments readily yield to Lydia E. Pinkham's Vegetable Compound, as it acts as a natural restorative and often prevents serious troubles.

Lydia E. Pinkham's Private Text-Book upon "Ailments Peculiar to Women" will be sent to you free upon request. Write to The Lydia E. Pinkham Medicine Co., Lynn, Massachusetts. This book contains valuable information.

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With the Work at Macon, Ga., Again.

BY R. P. CUFF.

On Sunday, September 18, my second year's work with the congregation at Macon opened in a very encouraging way. For about two months I had been pleasantly engaged in meetings in Tennessee. It was a great delight to me to see the two large audiences that assembled for worship and to observe the fervor with which they sang. After both services the members manifested a splendid social spirit. It is enough to convince one that in the hearts of some of the members of this band of worshipers surely the spirit of the Master must reign, the real love of truth must dwell. It is one of the greatest features in my joy to know that during my absence many of the members were firm as the Rock of Gibraltar, solid for the Lord Jesus Christ, unfaltering in his cause, unfailing in their keeping of his appointments.

The work here is in fairly substantial shape, seemingly. During the last few months there have been several additions to the local forces from various sources. Brother W. L. Foshee and his wife have moved to our city from Chattanooga and are working with us. Recently the W. T. Grant department store imported a bookkeeper from Chattanooga. She, too, is a member of the church. The work of Brother C. B. Mason, formerly of the Twelfth Avenue Church, of Nashville, Tenn., has brought him to Macon. He is quite an addition to our strength. I consider that the psychological mood of the congregation is splendid.

The elders of the Macon church are G. W. Jones, J. A. Matthew, J. W. Hightower, and L. M. Delk. These men, each in his own way, are "pure gold;" in fact, I think most of the members have a mind to work. The main thing is to study the word of God more and to find duty clearly defined, and then to put speedily into practice what we have learned.

May the blessings of Jehovah rest upon the work in Macon and throughout the State of Georgia. Let the brethren in regions more fully developed for the cause of Christ pray for the efforts being put forth in Georgia.

Only Source of Happiness.

The man who has so little knowledge of human nature as to seek happiness by changing anything but his own disposition will waste his life in fruitless efforts and multiply the griefs which he proposes to remove.—Colton.

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Among the Colored Folks

Report of Meetings in Three States.

BY M. KEEBLE.

On the second Lord's day in August I began a meeting under a tent at Decatur, Ala. The white church at Albany called me to hold this meeting for my people. Eleven made the good confession, seven of these being what is called "sanctified" preachers. We had baptizing several nights in the Tennessee River. While there I met Brother J. Pettey Ezell, who treated me as a brother. I went to hear him preach and also to take the Lord's Supper. He preached an excellent sermon. All made me feel that they were my brethren and sisters, not only in word, but in deed and in truth. This church paid for my board and lodging in a Baptist home. This is a fine mission field. The brethren regretted that the meeting did not run long enough, and they asked me back to spend a month next year. Brother A. B. Lipscomb recommended me to these brethren, and I am thankful to him for such a blessing that came from God through him.

On the fourth Lord's day in August I began a two-weeks' meeting at Cleveville, Tenn. This was an interesting meeting. Three precious souls obeyed the gospel of Jesus Christ. This was my fifth meeting with them. I am always proud to go to Cleveville. This church is in a strong sectarian community, but they are struggling and contending to hold up Jesus. It is a pleasure to stop in the homes of these brethren. I have promised to labor with them next year in some mission work.

I am now at Center Point, Ark., in a meeting. This is my first time to labor with these brethren. This is a strong church, and they want the pure gospel preached. The white brethren and sisters are attending each night. No additions yet, but prospects good. I have been here only four days. The meeting will continue two weeks.

This has been a busy season with me to date. I have baptized one hundred and six precious souls.

M. KEEBLE.

What is most to be feared is that mental lethargy which accepts error rather than seek truth: the lack of vision which fails to recognize truth; the lack of moral purpose to follow the truth when it is seen; and the fear which turns aside or renders powerless the noblest purpose and the finest conception.—Exchange.

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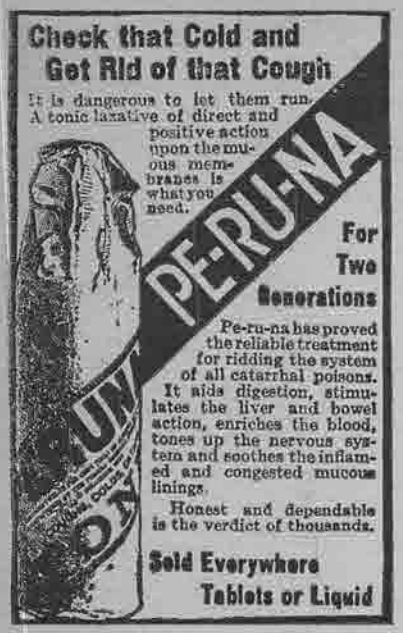

Work In North Carolina.

BY J. E. GREEN.

Since my last report I have held two successful meetings near Statesville—one at Abilene and the other at Corinth. Brother Reeves began the meeting at Abilene and baptized one. I continued it two weeks and baptized four. Three of these were Methodists and one a Baptist. At Corinth I spent twelve days, teaching a singing school in the afternoon and preaching at night to as large crowds as I ever saw at one place for preaching. Some attended regularly who lived five miles away and had not been to preaching at any place in fourteen years. Fifteen persons were baptized into the one body. The brethren at each of these places have just completed and seated a nice house of worship.

Brother J. D. Tant held a good meeting at both of these places last May, but the brethren were not satisfied with doing a little good when they thought they could do still more. Many congregations should follow that example, because there are so many that think if they can accomplish a little by a short meeting once each year, that is enough, when they know another one very soon afterwards would accomplish still more. May God hasten the day when the brethren will wake up and see the necessity of continually "holding forth the word of life" (Phil. 2: 16), because out on the great sea of destruction are not a few, not hundreds, not thousands, but millions of precious souls drifting with the tide and anxiously looking for the light that will guide them to the shore of safety. Why not send them the glittering light of God's ever-shining truth to direct them to that land where life is eternal and a treasure sublime?

I am now (September 26) with the congregation at Winston-Salem conducting a singing school. Other brethren have called me for meetings, but I must bring the work to a close in a few days and return to Henderson, Tenn., and begin again the life of a student in the Freed-Hardeman College.

I came here and began the work on June 19 under the plans of Brother W. L. Reeves. Since then I have conducted three singing schools, rendered what assistance I could in Brother M. C. Kurfees' meeting, and held six meetings, in which thirty-eight were buried with Christ in baptism and six restored to fellowship. I had to do all the song leading in each of these meetings.

This has been a very pleasant work, and I believe that the Lord has greatly blessed the efforts that have been put forth in this worthy field. Loyal congregations and true gospel preachers are few in this State. Several tents and earnest, consecrated, hard-working men are needed—men who are willing to make some sacrifice to hold up the crucified Christ, and who dare not preach anything but "the word," and are prepared to teach singing schools along with the meetings.

Brother W. L. Reeves lives on Urban Street, Winston-Salem, and is working hard for the spread of the kingdom of God among men. He is an able preacher and shuns not to declare "the whole counsel of God." May the Lord continue to bless his efforts and help him to be a "fisher of men."

I am a subscriber to the Gospel Advocate, and would not do without it. Long may it live! Especially do I enjoy the special numbers. May God's people get a greater vision of the duties and responsibilities of life, seek the "old paths" and "walk therein," that all may enjoy the eternal rest for which we all sigh.

Any congregation wanting monthly preaching will please write me at Henderson, Tenn., in care of Freed-Hardeman College.

Report of Recent Debate.

BY J. L. HINES.

A debate took place at the Cherry Grove church of Christ, in Muhlenberg County, Ky., between T. A. H. Laslie (General Baptist) and T. D. Willis (church of Christ), beginning on September 13 and continuing four days.

Willis affirmed the following proposition: "The churches of Christ, of one of which I, T. D. Willis, am a member, are identical in origin, name, doctrine, and practice with the churches of the New Testament." Laslie affirmed this proposition: "The General Baptist Churches, of one of which I, T. A. H. Laslie, am a member, are identical in origin, name, doctrine, and practice with the churches of the New Testament."

In affirming his proposition, Brother Willis made the usual arguments that our brethren make, stressing and forcefully emphasizing Isa. 28: 16 and Heb. 9: 16, 17. Elder Laslie did not object to Brother Willis' definitions, but said that Willis "failed to show that the church at Shrewsbury, Ky., where he holds his membership, is the 'same, identical' church that existed on Pentecost." But as the speeches will soon be printed in book form, I will not attempt to give the arguments. The crowds were very large and the attention the very best.

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Is Conversion Effected by Miraculous or Moral Power?

BY J. W. ADKISSON.

We know that God has miraculous power, plenty of it; but the power he uses in quickening and converting the alien sinner is not miraculous power, but moral power—moral suasion. For man's mind consists of intellect, sensibilities, and will, and all these are involved in conversion. The intellect must be instructed, the sensibilities aroused, and the will induced to act. Hence, it is moral power by which man is converted and that moral power is the gospel of Christ, which is contained in the New Testament, the spoken or written word of God. (See Rom. 1: 16; 1 Cor. 1: 21; 15: 1-4; read Rom. 10: 13-17; Ps. 19: 7; 119: 50, 93; Acts 15: 7-9; 14: 1; 16: 32, 33.) This is why Jesus commanded the apostles to "go into all the world, and preach the gospel to every creature;" to "go . . . teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost." This is why the apostles never did pray God to send down converting power to save the people; but instead of that they prayed God to "grant unto thy servants [apostles], that with all boldness they may speak thy word." (Acts 4: 29.) Is not that plain?

It has been very truly said that to become a Christian (a converted man) is to become a follower of Christ; and to become a follower of Christ, one must accept his teaching and walk in the way he directs in the gospel. If one follows the teaching of Masonry and complies with its laws and rituals, he becomes a Mason; if he follows the teachings of Methodism, he will become a Methodist; if he follows the teaching of Baptists, he will become a Baptist; and so on, of all denominations. But if he follows the teaching of Christ and nothing else, he will become a Christian and nothing else, because the teaching of Christ makes nothing but Christians. We believe we can safely say that it is conceded by all that if one will follow the teaching (gospel) of Christ he will become a Christian. To be anything is to follow the teaching of that thing. But the teaching of Christ was not intended to make Mormons, Romanists, Campbellites, Methodists, Baptists, or any other kind of "ists" or "tists," but to make Christians. Hence, to become anything else than a Christian, you must receive and comply with other teaching than that found in the gospel of Christ. Since, then, it is a fact that to become a Christian one must follow the gospel or New Testament teaching, the teaching of Christ and his apostles, it is a matter of the greatest importance that we see for ourselves that we are following Christ, obeying his commands; for only those who hear and do the sayings of Jesus build on the rock. (See Matt. 7: 21-29.)

Then Paul teaches that everlasting punishment awaits those who reject the gospel of our Lord Jesus Christ (2 Thess. 1: 7, 8); and Jesus says we must do the Father's will if we would enter the kingdom of heaven, and all agree that it is God's will that we be baptized. Then it follows that no one enters the kingdom until he is baptized. Is not that plain? Paul says of God: "Who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son: in whom we have redemption through his blood, even the forgiveness of sins." (Col. 1: 13, 14; see, also, Eph. 1: 7.) Out of the kingdom, then, we are subject to the power of darkness, under the dominion of Satan; in the kingdom, we are freed from this evil power, have redemption through his blood, the remission of sins, according to the riches of his grace. Then it follows that no one reaches forgiveness of sins according to his grace until he is baptized. Jesus said: "Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God." (John 3: 5; see, also, Luke 7: 30.)

A Christian is one who follows Christ; and no one is a follower of Christ who is not baptized, for Christ was baptized. Jesus said: "He that believeth and is baptized shall be saved." (Mark 16: 16.) And Ananias said to Saul of Tarsus: "And now why tarriest thou? arise, and be baptized, and wash away thy sins, calling on the name of the Lord." (Acts 22: 16.) We are made free from sin when we obey, and not before. (See Rom. 6: 17, 18; Heb. 5: 9; 1 Pet. 1: 22.) "For ye are all the children of God by faith in Christ Jesus. For as many of you as have been baptized into Christ have put on Christ." (Gal. 3: 26, 27.) Peter told the trembling murderers of Jesus to "repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost." (Acts 2: 38.) They did as they were told and were added unto them, and no one denies that they were Christians. If every one would do as these people did, would not every one become a Christian? Do not the above passages of Scripture tell how sinners became Christians in the days of the apostles?

"Why do you wait, dear brother?
O, why do you longer delay?
There's no one to save you but Jesus;
There's no other way but his way."

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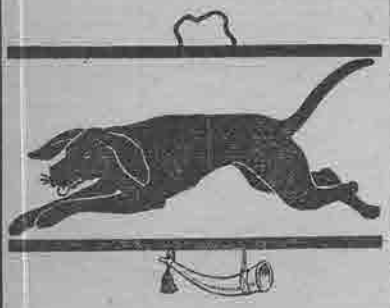

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Giving.

BY L. D. PERKINS.

"For God so loved the world, that he gave his only begotten Son, that whosoever believeth on him should not perish, but have eternal life." (John 3: 16.) This is a literal statement and fact.

"Honor Jehovah with thy substance, and with the first fruits of all thine increase: so shall thy barns be filled with plenty, and thy vats shall overflow with new wine." (Prov. 3: 9, 10.) This is a figurative expression, but shows what God will do for those who honor God with what they have. A rich promise!

"The liberal soul shall be made fat: and he that watereth shall be watered also himself." (Prov. 11: 25.) Another figurative expression to teach what God will do for him who is liberal toward the work of the Lord. Rich, indeed!

"Will a man rob God? yet ye rob me. But ye say, Wherein have we robbed thee? In tithes and offerings. Ye are cursed with the curse; for ye rob me, even this whole nation. Bring ye the whole tithe into the storehouse, that there may be food in my house, and prove me now herewith, saith Jehovah of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it." (Mal. 3: 8-10.) This is also a figurative expression, but the promises are great. To the Christian who fails to give as he should, God calls him a "robber." It is bad enough to rob any one, even an enemy; but when one robs the One that has created and given him everything, he is about the meanest person that lives. Of course I do not know whether you are a robber or not, but God certainly knows. Did you give more to the picture show last week than you did to God? If so, then you are an awful robber. When you put your contribution in an envelope or write a check, that the one who looks after the financial interest of the church may know what you are doing and have a chance to help you out in the proper knowledge of your account with the Lord, write on the envelope or pin a tag to the check showing how much you gave to the picture show, and what you spent for ice cream, soda water, chewing gum, tobacco, cigars, and all such foolishness that you would be better off without. Balance that against what you are giving to the Lord, and see what kind of an account balance you have with the Lord. Give as you should give, and give Jehovah a chance to open the windows of heaven.

The reason why lots of people who claim to be children of God are poor in this world's goods is because they treat Jehovah in such a way that he withholds his blessings. It is then their fault, not God's fault.

"Give, and it shall be given unto you; good measure, pressed down, shaken together, running over, shall they give into your bosom. For with what measure ye mete it shall be measured to you again." (Luke 6: 38.) This is a promise of Christ, and is just as sure and steadfast as the statement, "He that believeth and is baptized shall be saved."

"The Lord loveth a cheerful giver." (2 Cor. 9: 7.) If we want the Lord to love us, then let us give, and give liberally, and as we are prospered; not grudgingly, but of a ready mind.

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The Work in New York City.

BY G. W. M'KEE.

The New York church of Christ held its first meeting on the third Lord's day in July, 1920, in the home of Sister J. Johnson, 614 Fisher Avenue, North Bergen, N. J., with ten members present, not including Brother Morgan H. Carter. Since then we have been meeting at 239 West Sixty-ninth Street, New York City, except the month of August. Our membership has been as high as forty, but some have moved away. We encourage all members coming to this city to become members of our congregation. We now have about thirty loyal members. We have not lost any by backsliding, though one (a young lady) left us and went with the "digressives." We have had two additions by baptism. We have been handicapped by not having an evangelist with us that could stay on the job. Brother Carter was with us five weeks last year; Brother W. S. Long, ten days. This year Brother Long was with us ten days in February; Brother Pearson, from May 22 to August 9; Brother Carter, from June 27 to August 23. These brethren are all good men and splendid workers. Either of them could accomplish something if he could stay on the job; but short stays are almost like wasted time and money. Brother Long has been asked to consider coming and working with the church here, but so far has not given us a definite answer. In case he cannot come, we will want some other good evangelist who is accustomed to working in a large city, one who has faith in God, one who can "walk by faith." Too many of our preachers want to see something before they will move. We need men like J. A. Harding, who, when a young man, with nothing save a wife and two children, went up into the mountains to preach, not knowing or caring what the situation was financially; and being warned that he would not be supported, he pressed forward, trusting in God, and preached two years, not lacking for anything; "for he had respect unto the recompense of the reward."

Opportunity at Ackerman, Miss.

BY H. D. JEFFCOAT.

I have been laboring in this mission field three years. I have been assisted by H. C. Harris, M. C. Cayce, I. B. Bradley, and Andrew Perry. I have never called on the churches for help. But we have one small congregation of thirty members of the best people in a good neighborhood that is ready for help. They need and are going to build a house of worship, and it will be the only house belonging to our brethren within fifty miles of them. They need help. Any amount will be gladly received and wisely used by these brethren and sisters. Brother H. C. Harris, of Tupelo, Miss., is a good carpenter (as well as a good preacher), and he has promised to give them two weeks' work. This will be a great help to them. If any one wants to have fellowship in this good work, send it to Brother J. M. Sanders, Dossville, Miss.

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Love For the Truth.

BY W. T. BEASLEY.

Jesus says: "Ye shall know the truth, and the truth shall make you free." (John 8: 32.) Again: "Thy word is truth." (John 17: 17.)

The Book divine is our only rule of faith and practice. All who believe the Scriptures to be divinely inspired consider them the fountain of religious truth. The Bible contains the revelation of God to man. It is the only true standard of faith and practice. Whatever conforms to this standard is right; any and all deviations from it are wrong. Therefore, a serious, solemn thought should enter the minds of all who occupy places as teachers of the gospel of Christ, remembering that they must give an account of their stewardship in the day of accounts. (2 Cor. 5: 10.) God warns the people under the covenant written on tables of stone (Deut. 4: 13) not to "add unto the words which I command you, neither shall ye diminish aught from it, that ye may keep the commandments of the Lord your God which I command you" (Deut. 4: 2). Paul says: "But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed." (Gal. 1: 8, 9.) John teaches us what will be the result if we add to or take from the word of God: "For I testify unto every man that heareth the words of the prophecy of this book, If any man shall add unto these things, God shall add unto him the plagues that are written in this book: and if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book." (Rev. 22: 18, 19.) Paul says that the Scriptures thoroughly furnish the man of God unto every good work. (See 2 Tim. 3: 16, 17.) Peter says: "According as his divine power hath given unto us all things that pertain unto life and godliness." (2 Pet. 1: 3.) The gospel is "the power of God unto salvation." (Rom. 1: 16.)

If all preachers were as careful and particular not to add to nor take from the word of God, or the plan of salvation put forth by Jesus and the apostles, as they are about temporal dealings being gone into and carried out according to law, human figuring and speculating on the plan of salvation and the word of God would soon come to an end; but as long as we are more careful about temporal things, the religious world will be no nearer together. God has magnified his word above all of his name. (Ps. 138: 2.) Balaam said unto the servants of Balak: "If Balak would give me his house full of silver and gold, I cannot go beyond the word of the Lord my God, to do less or more." (Num. 22: 18.)

Our ways are cleansed by the word (Ps. 119: 9); we are quickened by it (verse 50); it is a lamp unto our feet and a light unto our pathway (verses 105, 130); it converts the soul (Ps. 19: 7); we are sanctified by it (John 17: 17); we are drawn to Christ by hearing and learning it (John 6: 44, 45); the truth makes us free (John 8: 32); we are cleansed by it (John 15: 3); we are made believers by it (John 20: 30, 31); faith comes by hearing it (Rom. 10: 17); we are begotten through it (1 Cor. 4: 15); it is able to save our souls (James 1: 21); we are born by it (1 Pet. 1: 23); we are saved by it (1 Cor. 15: 1, 2); our souls are purified by obeying it (1 Pet. 1: 22); it is the gospel of our salvation (Eph. 1: 13); we are called by it (2 Thess. 2: 13-15).

Those that accept the word (the gospel) will be saved; those that reject it will be lost. "For the time is come that judgment must begin at the house of God: and if it first begin at us, what shall the end be of them that obey not the gospel of God? And if the righteous scarcely be saved, where shall the ungodly and the sinner appear?" (1 Pet. 4: 17, 18.) Answer: "And to you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ." (2 Thess. 1: 7, 8.) Therefore, let us teach or preach nothing but the plain, unvarnished truth—God's word.

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The Eternal Goodness

I dimly guess from blessings known
Of greater out of sight,
And, with the chastened Psalmist, own
His judgments too are right.

I long for household voices gone,
For vanished smiles I long;
But God hath led my dear ones on,
And he can do no wrong.

I know not what the future hath
Of marvel or surprise,
Assured alone that life and death
His mercy underlies.

And if my heart and flesh are weak
To bear an untried pain,
The bruised reed he will not break,
But strengthen and sustain.

No offering of my own I have,
Nor works my faith to prove;
I can but give the gifts he gave,
And plead his love for love.

And so beside the Silent Sea
I wait the muffled oar;
No harm from him can come to me
On ocean or on shore.

I know not where his islands lift
Their fronded palms in air;
I only know I cannot drift
Beyond his love and care.

O brothers! if my faith is vain,
If hopes like these betray,
Pray for me that my feet may gain
The sure and safer way.

And thou, O Lord, by whom are seen
Thy creatures as they be,
Forgive me if too close I lean
My human heart on thee!

—John Greenleaf Whittier.

CURRENT COMMENT

By A. B. L.

According to their own statement, some people go to church "to hear the pastor preach;" some, "to hear the music;" and some, "to worship God." Since elaborate musical programs have been introduced the number of those who go to hear the music is constantly increasing. It has become a popular fad to the extent that in some quarters the problem of increasing the efficiency is largely a problem of securing more attractive music. The editor of the Christian-Evangelist comments thus upon this tendency:

One of the greatest powers of the Roman Catholic Church to-day is the beautiful music that may be heard at some of its services. It is proposed to follow this up and make it even better. Archbishop Hanna, of San Francisco, has just sent one of his priests to Europe for three years to study church music with the view of improving Catholic churches in that respect on the Pacific Coast. This priest will visit all the great centers in Europe in prosecuting his work. The special object in view is the establishment of a training school for boy choristers. There can be no doubt that music will be much more appreciated in America in the future than it is to-day. It is both deeply religious and highly cultural. There is one power stronger than trained choirs or boy choristers, and that is genuinely fine popular music. Did not Luther largely establish the Reformation by teaching popular hymn singing? A hymn may be greater than a battle. In all our modern church programs music of the right kind should hold a major place.

It seems to me that the place music should occupy in our modern church programs is the same place it occupied in the primitive New Testament church. There we find it was not given a major place, but it held its own place of relative importance. It was neither overemphasized nor depreciated. The writer of the above paragraph is wise in insisting upon music "of the right kind." But what is music of the right kind for the church of the living God? Are we to believe that it is the kind that shall be studied for three years in Europe by a Catholic priest acting upon orders from his archbishop? Here, again, I must insist that the right kind of music is that enjoined upon us in the New Testament, consisting of "psalms and hymns and spiritual songs," and that there be "singing and making melody in your heart to the Lord." Certainly Luther did largely establish the Reformation by teaching popular singing; and if I have read church history aright, it was the simple song service after the New Testament pattern that he encouraged. One thing is certain, and that is, he did not ape the Catholics. ☼ ☼ ☼

B. S. Winchester, a writer in one of our exchanges, gives his impressions of Jesus as a teacher in the following striking paragraph:

Jesus anticipated very nearly all that has since been advocated in educational method and illustrated it in his own teaching; the importance of personality, the grading of pupils, the appeal to interest, the use of the story, the stimulation of observation by the laboratory method, the study and interpretation of facts, the use of questions, the organization of ideas, the development of the power of discrimination toward different values, the enlistment of self-activity, the encouragement of initiative, and the providing of opportunity for motor expression—all these may be found, together with an earnest admonition not to neglect the child, in the teaching of Jesus.

I am especially glad to print this paragraph as an apt answer to those who are disposed to criticize what they term the "old-fogy" and "antiquated" methods of those who advocate the simple New Testament plan of work and worship. In the matter of teaching we have all the latitude that Jesus gives us, and, according to this writer's view (and his points are well taken), this is all the latitude we need to cope with modern conditions and to keep up with modern needs. Those who pronounce the Sunday school an innovation should be made aware of the fact that the catechetical form of teaching and the grouping of classes were employed in Jewish synagogues long before Jesus was born in Bethlehem of Judea. When he came, he improved these methods in his own way and made them more efficient still. We will never make a mistake by walking in his footsteps to-day.

☼ ☼ ☼

It may be painful for us to acknowledge the defect, but very few people are capable of writing worth-while poetry. Here it is true, perhaps, more than in any other department of human endeavor, that they are "born, not made." But the fact that we cannot write poetry ourselves should not keep us from enjoying what others have written to the fullest extent. And yet so few people comparatively ever read or pass on to others certain poems that deserve to live and to become warp and woof of our lives. Why should the heart-throbs of our gifted brother or sister be wasted? This little preamble leads me to say that I appreciate very much a splendid poem by an unnamed author which was sent to me by Mrs. M. J. Ewin, of Waverly, Tenn., and I pass it on to you:

You ask what is faith? I would answer,
'Tis the proof of the unseen, the far;
And needs not the spell of the starlight
To measure the scope of the star.

It can sense the sweet blush of the morning
From the shadowy gloom of the night;
It can sweep back the curtains of heaven
And bathe in its radiant light.

From the desert of grieving it reaches
To drink from Eternity's spring;
While despair in perplexity's beating
The air with its desolate wing.

'Tis the image that's locked in the marble
Before 'tis waked by the hand;
'Tis a temple that gleams in its beauty
Before the foundation is planned.

'Tis a prayer entering heaven at twilight,
For it holds in its keeping the key;
'Tis the anchor that holds when the tempest
Drives the soul through a furious sea.

'Tis the trust of a child in a promise
From lips never framed to deceive;
'Tis the feel of the weak for the stronger,
As a vine to a turret will cleave.

'Tis the test of all earthly endeavor,
The surrender of substance to skill;
'Tis the marvel of all that surrounds us,
The truth of Omnipotent Will.

'Tis the fullness of Hope: 'tis the spirit
That rises o'er sorrow or loss;
'Tis a dream that comes true in the dreaming,
'Tis a world looking back at a cross.

☼ ☼ ☼

A correspondent of the Bible Study Record, Mr. Vicente Mendoza, in charge of the Latin-American Mission in Los Angeles, Cal., tells of the answers he received from a Mexican congregation to the question, "Why do I love the Bible?" Some of the answers follow:

1. Because it is the word of God.
2. Because it helps us to know our Lord Jesus.
3. Because it is a witness to the existence of God.
4. Because we reached salvation when we believed it.
5. Because it is the light of God to take us out of darkness.
6. Because it brings to us the knowledge of light and truth.
7. Because it teaches us to love each other.
8. Because it makes us know the divinity of Christ.
9. Because the Bible brings to us the hope of heaven.

It is significant that all these answers were given by men and women of the common people who have very little education. It is a striking example of the fact that we have taken a long step toward the enlightenment and salvation of the unenlightened when we give them the Bible and encourage them to read it for themselves. "The wayfaring men, though fools, shall not err therein."

OUR CONTRIBUTORS

Is There Room for Compromise?

BY W. T. STERLING.

So much has been written during the last fifty years about instrumental music in worship that it would seem that nothing remains to be said upon the subject; and if it were my purpose to argue the matter either pro or con, I should have a poor excuse for taking up your valuable space.

A new situation, however, has arisen among the churches in Ontario, Canada, which is referred to in Brother Elam's article in the Gospel Advocate of July 14. An attempt is being made to restore unity by means of compromise. Certain resolutions have been submitted to a representative gathering of each group of churches, and a joint committee has been appointed to consider them and to make recommendations to the congregations, which it is hoped may lead to a better understanding and closer fellowship.

Of course it is easy to dismiss the matter by saying that there can be no compromise between truth and error. But which is truth, and which is error? Is the error all on one side? And, if so, does it justify division? These are the vital questions, and we must not waste our time in platitudes.

The dispute over instrumental music has lasted in America for two generations and has done incalculable harm. It is now the opinion of many loyal, conservative disciples that the question is not vital to true Christianity and should never have divided the church. If such is a true statement of the case, it is evident that both sides were wrong and that both should make concessions toward peace.

The path has been blazed for us by the brethren in England along the line of congregational independence. Some of the churches there use the organ, others do not. Some use it in gospel meetings, but not at the breaking of bread, and I am informed that its use or nonuse to any extent is held to be no barrier to brotherly intercourse and coöperation. The "progressive" party, I understand, have given up their missionary society and the use of the title "Reverend." All congregations are represented in one annual meeting which appoints committees to look after home and foreign missions, publications, and other coöperative work. By this method the necessary business is transacted in a simple, orderly, and successful way, and the church stands with a united front to the world.

While division, under some circumstances, undoubtedly is justifiable and necessary, all will agree that any group of Christians who cause or perpetuate it must have some important principle at stake. Otherwise the crime of division may be worse in the sight of God and men than the error over which the division was made.

It is held by one party that the organ is an aid to congregational singing; by the other, that it is a hindrance; by one, that it is a means and aid to worship, improving the beauty and impressiveness of the service; and by the other, that it leads to worldliness and extravagance and tends to make the church a place of entertainment. It is held, one the one hand, that the silence of the New Testament signifies approval, and, on the other, that it means condemnation.

These are all, obviously, questions about which there can be no unanimous, definite decision. They are matters of opinion, which have been and always will be settled by the individual according to his disposition, training, and experience, and should be settled by each congregation in what it believes to be in accordance with the principles of the gospel.

And if the decisions differ, what then? Can the church of Christ ever conquer the earth from pole to pole and expect complete uniformity in worship? Must Eskimos, Hindus, Englishmen, Chinamen, and all varieties of men throughout the ages be brought exactly to our way of understanding the New Testament before they can be saved? If so, and only we "loyal disciples" are right, what a ghastly failure is Christianity! Nineteen centuries have passed, and not more than the hundredth part of one per cent of the human race believe and worship according to our standard.

Many of us on either side appear to have misconceived the religion of Jesus. We have failed to recognize that its virtue consists, not in bare doctrinal correctness, nor in scrupulous observance of ceremonial forms, but in universal and soul-stirring principles of goodness and love. We have striven about words to no profit. Split into factions over petty questions of ways and means and men and methods, we should cower under the lash of the apostle Paul with the men of Corinth.

"No creed but the Bible! No leader but Jesus! No name but his!" What a clarion call to sects! What an unassailable faith! Shall we continue to make this vantage ground of Christian union a battle field of parties? Shall we continue to preach unity and practice division? We claim to have discovered the common ground upon which all denominations may unite. Can we find no common ground for ourselves?

In the sincere belief that we can, the movement in Ontario has begun. From State to State may it spread until this reproach against disciples of Christ is done away, and having removed the beam from our own eye, may we see clearly to cast out the mote which is in our brother's eye.

The Mormon-Christian War.

BY R. B. NEAL.

[The following is the first of two articles on Mormonism by R. B. Neal, of Grayson, Ky. This one on "The Mormon-Christian War" will be followed by another next week on the question, "Was Sidney Rigdon the Original 'Author and Proprietor' of the Whole Mormon Conspiracy?" Brother Neal is specially and eminently qualified to speak on Mormonism. For about a quarter of a century he has made the most thorough study of the system of any man known to me. I not only ask our readers to give his articles a careful perusal, but I remark for their benefit, and especially for the benefit of the preachers, that the fight against Mormonism, like that against Catholicism, is, in the judgment of well-informed and thoughtful people, a much more serious matter than some suppose it to be. Brother Neal says, "Almost daily appeals come to me for aid to battle the ism." These two articles will help to arm one for the fight. Brother Neal has not asked me to solicit contributions to his work against this deceptive system, but of my own accord I gladly state here, from my personal knowledge of the man and his work, that if any of our readers will send a contribution to R. B. Neal, Grayson, Ky., it will be worthily appropriated and used by him in one of the greatest and most important fights of modern times. I hope many will see their way to send a contribution. But read this article and the one next week.—M. C. Kurfees, Editor.]

In front of some of the best polemics Mormondom has, I established the fact that Oliver Cowdery renounced Mormonism, denounced Joseph Smith, and joined the M. P. Church at Tiffin, Ohio. Bear in mind that Cowdery was the very first Latter-Day Saint on earth. Joseph Smith baptized him. He then baptized Joseph. He was the first Saint and Joseph was the second.

The presidency of the Utah wing admitted as facts my contention and offered as a rebuttal that "Oliver Cowdery returned to the church at Council Bluffs, at a convention in 1848." At the time all I could say was: "His return was

further proof of his unreliability as a witness to any proposition."

If he saw and heard one-tenth of what he claimed as a Mormon, he could never have joined any other church, especially one that warred against every claim he had made. Again, to return to it after his *renunciation* and denunciation of it was far worse than a "dog returning to his vomit."

The value of the following document will be appreciated by every anti-Mormon polemic and "clear Cowdery's name from a foul charge." Read it carefully:

CONFESSION OF OLIVER OVERSTREET—THE OVERSTREET LETTER.

I personated Oliver Cowdery at Council Bluffs, Iowa, on the twenty-first day of October, 1848, in a conference at which Brother Orson Hyde presided.

The circumstances need not all be detailed, as the very memory of them has become bitter to me.

The facts are these: Brother R. Miller came to me with an offer from Brother Brigham Young of five hundred dollars, cash in hand, to pose as Oliver Cowdery, the first of the "Three Witnesses" to the "Book of Mormon." He told me there were many Saints who set much store on his (Cowdery's) testimony, who, owing to his apostasy, had become disaffected themselves, and that nothing would reassure these like the conviction that Cowdery had come back and reaffirmed his calling as a *Witness* to the Holy Priesthood and the "Book of Mormon."

He insisted that I resemble Cowdery so much in form and features, notwithstanding our differences in tone of voice, that I could easily personate him without danger of being caught and exposed, and told me that Brother Brigham regarded such a piece of strategy as exceedingly well warranted as a plan for "milking the Gentiles," who had so wrongfully slain the Prophet Joseph and driven his people from Nauvoo, Ill. The presence of this money, five hundred dollars, helped to quell my scruples.

To enable me to know what to say and do, Brother Miller had me read some articles written by Cowdery, and also gave me some voice drill, assuring me that he would make a *verbatim* record of my remarks, while personating Mr. Cowdery, to be preserved for future use under Brother Brigham Young's direction; and that my part in the matter he was confident would never be known or suspected.

I received the money and carried out the device and allowed my conscience to be lulled to sleep until I found that Brother Brigham Young and the elders were *handing out as Mr. Cowdery's words*, since his death, *what I was bribed to say*, in his name, at Council Bluffs, and then my conscience began to trouble me.

This is true. It is a pitiful confession to make. I hope for forgiveness from One higher than man. But my inability to silence my conscience, after years of trial, shows that duty is plain.

I confess the fraud and that I received five hundred dollars for it.

Brother Miller told me that Brother Brigham Young furnished the money. I have no doubt he did. You are at liberty to use this confession in whatever way seems best to you, taking care to not so implicate yourself as to put yourself in any peril of Brother Brigham's vengeance, which I think will never be able to reach me.

OLIVER OVERSTREET.

CERTIFICATE OF CHIROGRAPHY.

We, the undersigned, who are familiar with the handwriting of Oliver Overstreet, from having corresponded with him, state that the above confession (shown to us by its recipient in strict confidence that we will not disclose his identity without first obtaining his permission) *is in Mr. Overstreet's own handwriting.*

Having heard of Mr. Overstreet's death, a few days after he penned the confession given above, we certify to his chirography as well known to us. JOHN M. BOLLWINKEL.
JESSE W. FOX.
H. MCEWAN.

Territory of Utah, County of Great Salt Lake.

I, E. S. Smith, Judge of the Probate Court for the county aforesaid, certify that the signers of the above certificate, all three are personally known to me, appeared before me this seventh (7) day of April, A.D. 1857, and severally acknowledged their respective signatures as attached by themselves to the same. E. S. SMITH.

The above documents have been used in debate, both with the tongue and pen, with Mormon polemics.

They know not what to say, and hence say nothing, when compelled to front this charge of unequaled duplicity on the part of their leaders to propagate a system "conceived in sin and born of iniquity" by Joseph Smith, Oliver Cowdery, and Sidney Rigdon.

There is an urgent need for this document. Anti-Mormon polemics need it and will hail it gladly. Let every reader help put it on the wings of the wind by republishing it in every county paper they can.

Two Men—Dives and Lazarus.

BY LOULA M. ADKISSON.

Close by the gate the beggar sits;
His pleading eyes scan each face.
His starved heart craves one tender look,
One kindly word, one deed of grace.

In his eyes come the struggling tears,
As he doth watch the passers-by—
So few are kind—so many
Carelessly view him with sorrowful eye.

Approaches one of lordly mien,
Unmindful of the beggar there.
"Unworthy he one look of mine,"
Doth the lordly one declare.

No thought of pity stirs the heart
On self's own pleasure bent;
No chord of sympathy awakes—
His mind's on earthly things intent.

"The beggar seeks the crumbs that fall
From my table," mutters he.
"I've no time nor thought to waste,
No place for useless sympathy."

. . . . . .

Changes the scene to other spheres.
One clad in kingly robes we see;
Reclining on the patriarch's breast
Rests the King's child happily.

But hark! the patriarch's ear is bent,
A cry comes o'er the chasm far:
"O let him come to me, I pray,
Or send him where my brothers are."

Surely a wave of pity surged
Through that new-made angel's heart
As the patriarch answered back:
"He can to you no aid impart."

Sometime, somewhere—O, this we know—
Shall the righteous find his own.
Meted to the sinner, mercy,
As the mercy he hath shown.

In Gold We Trust.

In the early fifties a most unusual thing happened in San Francisco. A large issue of gold coins came from the United States mint with the legend, "In gold we trust," rather than with the conventional one, "In God we trust." The introduction of the letter "I" raised such consternation that the issue had to be remelted and restamped. There are a few sticklers who believe that the cause of religion would break up into small fragments if we did not have the name of God on our coins, whereas in the present state of the world it is more of an insult to God to have the holy name there than it is an honor. We are glad to admit that some coins are used to honor God, but it is one coin in about twenty. A generous estimate that. The truth is, the man who was responsible for the typographical error on the gold coins in San Francisco was a great deal nearer the truth than the man who put the conventional inscription on them. As a nation, we are trusting in gold rather than God. We are spending our money for that which is not bread.—Pacific Methodist Advocate.

Observations.

BY "A SCHOOL-TEACHER."

It is an evident fact that among our preaching brethren ve have many excellent preachers of the gospel, yet it is lso a lamentable fact that too few of them have proven hemselves to be good teachers. Recently I had a peculiar xperience that made me think more seriously about the ubject of teaching. As a young man, I was fortunate in aving the opportunity of studying the Bible under an ex-ellent teacher, and I learned many of the more simple hings of the gospel. A few weeks ago I met with a con-regation, and the Bible class asked me to take charge. I irst asked about the lesson; and when one of the brethren old me a certain chapter, I asked how many had read the esson. One brother seemed to think he had. We found ome Testaments and read the chapter, each one reading a erse. When the chapter had been read, that seemed to be ll that was expected. The people were strangers to me; ut I expected to meet with them regularly, so I asked hem to take the same chapter and read only the first half or the next lesson, since it was a long chapter.

When we met again, I took my Bible and asked them to ead with me in their books as I read the lesson. Then I sked them to close their books and tell me something we ad read in those seventeen verses. I asked each one sepa-ately, and not a one of those grown men, most of them eads of families, could tell me a single thing we had read. seventh-grade or eighth-grade class in school could take selection about something of which they had never heard nd make a better recitation. But I made some inquiries, nd learned that they were not in the habit of reading their ibles, and few, if any, of them owned a concordance Bible. et this congregation has an excellent preacher.

Brethren, preaching brethren, if I were a preacher of the ospel, I would be ashamed for any one to find the condi-ions just described in one of my congregations. Chris-ian men and women need more teaching and less preach-ng. If you teach a man properly, he will be inspired to o some of the things he is taught; but if you preach to im, he says he is paying you for it, and you ought to give he other fellow the skinning—and too often you do it. We eed more teachers, men who will take their congregation s a teacher does his school and teach them systematically nd thoroughly. "For whatsoever things were written foretime were written for our learning, that we through atience and comfort of the scriptures might have hope." gain: "Study to show thyself approved unto God, a work-man that needeth not to be ashamed, rightly dividing the word of truth." In that oft-told story of Philip and the unuch one passage usually only lightly touched might be onsidered with profit: "And Philip said, Understandest hou what thou readest? And he said, How can I, except ome man should guide me?"

Christmas Stories and Legends.

The above is the title of a new book for children, which vas compiled by Phebe A. Curtiss, author of "White Gifts or the King." No greater teaching force has ever been iscovered than the story, and no one has ever lived who sed that force so skillfully as did our Great Teacher. It s not strange, then, that among all the stories that have ver been written or told, none are so dear to us as those vhich center around his birth. Young and old alike de-ight in them and never tire of hearing them. Each story n the new book has its own sweet lesson. It makes an xceptionally pleasing gift for the children. The price is 1.25, postpaid. Order from the McQuiddy Printing Com-any, Nashville, Tenn.

The man who trusts God is never disappointed.—Nolan t. Best.

The Home of the Soul.

BY R. G. VAUGHAN.

While treading up this earthly plain,
Engrossed in cares of a life below,
Mysteries we find hard to explain,
Of realms unseen where the soul may go.

Beyond this life's setting sun we may not go,
Tho' at times we deeply feel
That something is there hid in its glow
Which to our souls it could reveal.

So I sometimes dream of a happier lot,
Far removed from this life's care,
Where the struggles for wealth are soon forgot
In sunny realms more bright and fair;

And visions bright of a heavenly clime,
Where fragrance sweet perfumes the air;
Where the friends I knew in Auld Lang Syne
Stand robed in white to meet me there.

Then my soul in dreams—moving to and fro,
Up and down the stream of time—
Wonders much if even this life below
Will become a heavenly clime.

As it was in the days of Eden old,
Before Adam fell from grace,
When the Spirit of God did man control,
And reflected from his face.

In the garden of Eden we dimly trace,
In the shadows that about it glow,
A glimpse of heaven, a happy place,
Where the river of life did smoothly flow.

Here nature's beauties did once unfold,
And the tenor of life went its even way;
Here God communed with the human soul,
And the human soul did him obey.

You will say I dream—as dream I may—
But dreams often facts to us disclose.
For life is a dream from childhood's day,
Till round us Age his mantle throws.

Yes, we dream while here and build castles of air,
And lay up our treasures of gold;
And at church we sing of a home over there,
Where all of life's beauties unfold.

But if we would live as Enoch did,
And walk with God along life's way,
The home of the soul would not be hid,
But about us shed its brightest ray.

As above the flesh rise noble souls,
To heights above our earth and sky,
And as the spirit in them unfolds
They feel God's presence ever nigh.

But this we know, if we cannot see,
Beyond the borders of the soul
A happy home awaits all that be
Members of our Savior's fold.

To a life like his let us all aspire,
And from fleshly sins our souls set free.
Let's climb to the hilltops and never tire,
Until that bright home we plainly see.

Consistency.

BY W. L. OLIPHANT.

"Consistency, thou art a jewel!" Consistency is, indeed, a jewel of great worth. If we could all think and act consistently in religious matters, a great deal of trouble could be avoided and the cause of our blessed Master would progress more rapidly. Inconsistency upon the part of the thinkers in the religious world is one of the greatest causes of the divided state of so-called "Christendom." Inconsistency is the cause of infidelity. Infidels refuse to believe the Bible because there are some things about it they are unable to understand; yet there are thousands of things in nature which they believe, and yet are forced to admit that they do not understand. On the other hand, infidels believe hundreds of things which are dependent for substantiation upon the very same kind of evidence that Christianity rests upon. Then, is their position consistent?

Why not try Christianity by the same rules they use to measure other things? Is it consistent to refuse to do so?

When we come to the denominational world, we find the marks of inconsistency very much in evidence. The Baptists are willing to freely admit that Methodists are saved people, that they are in the kingdom of Christ and will finally go to heaven; yet when they go to eat the Lord's Supper, the Methodists are forbidden to eat with them. Is this consistency? If a man is good enough to go to heaven, is he not good enough to eat with me at the Lord's table? Again, Baptists say that baptism is a nonessential, and that folks can go to heaven without it; yet you cannot get into the Baptist Church without being baptized. They say that folks cannot be saved without believing the word of the Lord; but we can be saved without believing Baptist doctrine. After making these admissions, they still contend that Baptist doctrine is the word of the Lord. "Consistency, thou art a jewel!"

The Methodists contend tenaciously for their doctrine of "salvation by faith only" in the face of a plain statement of inspiration which says salvation is "not by faith only." (James 2: 24.) Yet, after making the contention that salvation is by faith only, they still admonish the sinner to pray, repent of his sins, confess his sins, etc., so that the Lord will save him. Is this consistent?

The Lutherans claim to be the oldest and strongest opponents of Catholicism, and still they hold to some of the very principles upon which the Catholic Church rests. In the catechism of the Danish Lutheran Church, under the heading "Confession," I find this language: "Confession embraces two parts: one, that we confess our faults to God; the other, that we receive absolution or forgiveness from the pastor as from God himself, and in no wise doubt, but firmly believe that through him our sins are forgiven in heaven." (Page 32.) And yet Lutherans condemn Catholics for believing in the infallibility of the pope. Where is the consistency of such a procedure? Again, Lutherans practice sprinkling and pouring for baptism, and also infant sprinkling, which have no higher authority than the pope of Rome. The fifteenth and sixteenth years of my life were spent in a Lutheran high school. Although just a boy and very much limited in Bible knowledge, I repeatedly challenged their strongest preachers to defend these unscriptural practices, but all to no avail. I was even forced to quit attacking their doctrines in class or quit school. When a debate was mentioned, they were quick to inform me that it is very wrong to debate. At the same time, they continually held up before us Martin Luther as a man whose life was worthy of imitation. But Luther was a man who contended earnestly for what he believed to be the truth, even against the pope himself.

I might go on and mention the inconsistencies of practically every denomination in Christendom. But suffice it to say that at one point, at least, they are all inconsistent. They all claim to believe in Christian unity, and they say they are willing to sacrifice opinions for the sake of unity. They all admit that the name "Christian" is a suitable title for God's children. All say it is a scriptural title. No religious person will object to being called a Christian. All admit that their human titles are not essential to salvation. But after making all these admissions, they will still hold to their unscriptural, human titles, and thus prevent the very thing they say they want—unity. Inconsistency! Martin Luther said: "Cease, my dear friends, to call yourselves 'Lutherans,' and call yourselves 'Christians,' after Christ, from whom our doctrine comes." ("Life of Luther," by Michaelat, page 272.) Yet those who claim to be following him will persist in doing the very thing he asked them to not do. John Wesley said: "I would to God that all party names and unscriptural phrases that are dividing God's people were forgotten." And still his followers hold to their "party name."

Why will the religious world not accept the "safety-first" plan, lay down all human names, accept the divine name, "Christian," and thus show that their practice is consistent with their contention for unity?

Brethren, it is easy enough to see these inconsistencies in other folks; but do we find any of them among our own folks? Yea, "of your own selves shall men arise, speaking perverse things, to draw away disciples after them." It seems to me that many of our folks are inconsistent in their positions. I myself may be inconsistent. I would to God that I could judge as to the reasonableness or unreasonableness of a position which I hold as accurately as I can with the other fellow's position. There is only one way to keep away from inconsistency, and that is to study a question from every angle before reaching a conclusion about the matter.

There was a time when I would have contended bitterly against the use of what is known as the "individual communion set." My sole argument was that the Savior said "cup" (in the singular); hence, the communion set is unscriptural. At the same time I worshiped with congregations which used two or three cups or glasses to pass the "fruit of the vine," and saw nothing unscriptural about it. Was I consistent? At that time I would have strenuously opposed passing a hat or basket to take up the Lord's-day contribution. We walked to the front of the house and laid our money on the table. But the same passage of scripture that tells brethren to lay their contributions on the table also tells them to pass the basket. The fact is, we are told to contribute of our means; but as to whether one shall put his contribution into a basket, lay it on the table, hand it directly to the treasurer, or use any other specific method, the Bible is as silent as the grave. I used to think the term "Sunday school" very much "unsound." At the same time, I used frequently such expressions as "Sunday service" and "Sunday worship." One of these expressions can be found in the Book just as easily as another.

Some brethren oppose the use of "literature" in teaching God's word; and yet those same brethren will print hundreds of pieces of "literature" to oppose "literature" with. Brethren, is it not a fact that the truth makes men free? (See John 8: 32.) Will the truth not make men free, whether written or spoken? Then why not oppose literature because its teaching is not truth (if such be the case) and quit fighting literature because it is "literature?" Is it consistent for me to fight a piece of literature which teaches the very principles which I believe and practice simply because it is "literature?"

Some brethren oppose establishing schools for the purpose of teaching the Bible and other legitimate studies, yet these same brethren will establish papers for exactly the same purpose. O, Consistency, where art thou? Not long since I was with a congregation that is opposed to Bible schools and systematic methods of studying God's word on Lord's day. Should I have attempted to teach the simple story of Jesus to these brethren's children by means of little cards with pictures on them, I would have been branded as "disloyal." But quite a number of these children attended the Baptist and Methodist Sunday schools and were taught their doctrines by means of cards and other literature. Then these parents wondered why their children failed to become Christians, and why some of them even joined the Methodist Church or the Baptist Church. *Inconsistency!*

It is so easy to be inconsistent. So often do we see brethren condemning other brethren for practicing things which are exactly like the things they themselves are practicing. But remember, brethren, when we hinder the progress of New Testament Christianity by being inconsistent over even the smallest question, it becomes a serious matter and one we shall have to face in the great judgment day.

Heaven.

BY JAMES E. CHESSOR.

Heaven is spacious. Just how spacious I do not know, but I cannot think of the New Jerusalem as having metes and bounds as we conceive limitation. Jesus said: "In my Father's house are many mansions." John, in Revelation, employs terms that convey the idea that the holy city is of immense dimensions. The temple had many courts and corridors and porches and apartments to accommodate the multitudes of worshipers. Besides those who came with sacrifices, there were troops of children and the halt and blind that thronged the temple and its courts. It was a commodious structure. The redeemed of all the ages—"as the stars of heaven for multitude and the sand on the seashore innumerable"—will throng heaven, and yet it will not be crowded.

Heaven is full of variety. "Many mansions" indicate variety as well as spaciousness. Heaven must needs be a place of infinite variety to afford perfect joy and bliss to souls of various capacities. There will be throngs of children in heaven and multitudes of saints grown into the likeness of Jesus through long service on earth. There will be those whose opportunities for studying God's word were limited, and those, like the lamented Lipscomb, who meditated upon the divine revelation through a long life. But heaven is adapted to souls of small capacity and to souls of great capacity. It lacks in nothing. Think of a tree that bears twelve manner of fruits, a different variety for each of the twelve months! The tree of life is represented to be such. This tree, yielding its fruit every month and whose leaves are for the healing of the nations, conveys to our physical senses but a faint idea of the marvelous variety of the paradise of God.

Heaven is home. One of the distinctive characteristics of the Anglo-Saxon race is love for home. They have ever been home builders. The English might not have established their supremacy in America over the French, Spanish, and Dutch had they not possessed this dominant trait. And Americans to-day, after three centuries of settled abode on this continent, love their homes as no other people on earth. It is this love of home that makes America great. I cannot explain the magic power of the mere word upon the American heart. An incident in our Civil War illustrates it perhaps but feebly. I give the narrative here.

In the spring of 1863 the Army of the Potomac and the Army of Northern Virginia were encamped upon either side of the Rappahannock River. As twilight fell the bands on the Union side began to play "The Star-spangled Banner" and "Rally Round the Flag." The challenge was taken up on the Confederate side, the Southern bands responding with "The Bonny Blue Flag" and "Away Down South in Dixie." It was born in the soul of a single soldier in one of those bands of music to begin a sweeter, more tender air, and slowly, as he played it, all the instruments upon the Union side joined in, until finally a great and mighty chorus swelled up and down the army—"Home, Sweet Home!" When they had finished, there was no challenge from the Confederate side; for every band upon that shore also had taken up the lovely air, and one chorus of the two great hosts paid tribute to the American home. Then, before the sweet echoes of music had died among the Virginia hills, blue and gray joined in applauding with long-continued cheers, thus showing that, though enemies in war, they were one in love of home.

But Americans, as such, cannot love home as Christians love heaven. Heaven means vastly more to the Christian pilgrim than an earthly home can mean to merely an earth dweller, or a human being that cherishes no Christian hope. The Christian is peculiarly a "man without a country" From his call in Ur of the Chaldees, Abraham was a pilgrim, a man without a country; and when he pitched his tent in Canaan, it was as a foreigner, for God "gave him none inheritance in it, no, not so much as to set his foot on." So with the patriarchs after Abraham. Christians are children of Abraham by faith, and, like Abraham, they look for the "city which hath the foundations, whose builder and maker is God." Like the patriarchs, "we have here no abiding city, but we seek one which is to come." Our citizenship is in heaven, and our hope enters into that which is within the veil. The Christian's sweetest dream is of heaven, and he wakes with a longing for the realization of his dream. "For verily in this [tabernacle] we groan, longing to be clothed upon with our habitation which is from heaven." (2 Cor. 5: 2.)

The charm of home does not consist merely in building and location. There are greater factors than these. "Be it ever so humble, there is no place like home." The poor fisherman on the Maine coast braves the dangers of the ocean for his home on the ledge. The mean fish cabin of weather-beaten boards and thatch is home, and, as such, calls for sacrifice, toil, and hazard. The fisherman's life associates are there in that shanty—all that are nearest and dearest to his heart—wife and child. Home consists in the companionship of kindred spirits. So with heaven. Its society consists of the spirits of just men made perfect—the redeemed of every age, the kindred spirits of earth, the children of God. But its peculiar charm will be the Lord's presence. The redeemed host shall long to meet their Savior first of all. "That where I am, there ye may be also." Even so. On earth the beloved John, the bosom friend of Jesus, found a charm in him that is lacking in mankind. In the departure of Jesus of Nazareth the earth lost its greatest Personality, and heaven regained its chief charm, the Lamb of God, whose mission to earth was to redeem the lost. "When he shall appear, we shall be like him; for we shall see him as he is." It is enough for us to know that heaven will be in accord with the nature and character of Jesus.

Heaven is inherited. "Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." "I go to prepare a place for you." Heaven is prepared for those who prepare for heaven. The wicked and incorrigible do not prepare for heaven and would be out of place in its society. They would prefer annihilation to heaven. Like Judas Iscariot, every one must go to his own place—to the place he has prepared himself for. Dives went to Hades and torments because he had pursued such a course in his lifetime that made it impossible for him to go to "Abraham's bosom," as did Lazarus. Dives realized also that his five brothers were coming to his evil lot because they were preparing themselves, as he had done, for this place. Every man is the architect of his own destiny. It was not by chance that Enoch was translated; he had walked with God. We must get acquainted with God here to be admitted into his presence in heaven. Death ends our period of preparation; for as death finds us, so must the judgment.

"As a tree falls, so must it lie;
As a man lives, so must he die;
As a man dies, so must he be
All through the ages of eternity."

"Behold, I come quickly; and my reward is with me, to render to each man according as his work shall be." "Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city."

Fruitage of Secret Prayer.

But thou, when thou prayest, enter into thy closet, and when thou hast shut the door, pray to thy Father which is in secret; and thy Father which seeth in secret shall reward thee openly. For your Father knoweth what things ye have need of, before ye ask him.—Matt. 6: 6-8.

TEXAS-OKLAHOMA DEPARTMENT

BY C. R. NICHOL.

All articles, reports, orders for Gospel Advocate, and books, from Texas and Oklahoma, should be sent to C. R. Nichol, Clifton, Texas.

The Relation of Faith and Obedience.

BY K. C. MOSER.

The two words in the Greek from which we generally have the word "obey" are "peithoo" and "hupakouoo." The Greek for "faith" is "pistis" and for "believe" is "pisteuoo"—the former, the noun form; the latter, the verb form. Let us now study these groups of words to see whether they are related.

Before giving the meaning of "peithoo," which he says means "to obey," Thayer says: "From a root meaning 'to bind;' allied with 'pistis,'"—which, you remember, is the word for faith. So, according to Thayer, the highest lexical authority, the word translated "to obey" and "faith" are allied. When, therefore, eternal life is said to be the result of faith, obedience also is implied.

Thayer further defines "peithoo" "to persuade—that is, to induce one by words to believe." He gives Acts 19: 26 as an example. Demetrius, a maker of images, and whose trade was endangered by Paul's contention that there was but one God, accused Paul thus: "And ye see and hear, that not alone at Ephesus, but almost throughout all Asia, this Paul hath persuaded and turned away much people, saying that they be no gods, that are made with hands." The word "persuaded" is from "peithoo," translated in other places "to obey." Demetrius understood the connection between persuading the people to believe that there were no gods but one and their rejection of idols and the acceptance of the true God. To be persuaded of the true God is both to believe and obey him.

Further along Thayer defines "peithoo" "to listen to, obey, yield to, comply with." I give only two passages as illustrations. "But unto them that are factious, and obey not the truth, but obey unrighteousness, shall be wrath and indignation." (Rom. 2: 8.) "O foolish Galatians, who hath bewitched you, that ye should not obey the truth, before whose eyes Jesus Christ hath been evidently set forth, crucified among you?" (Gal. 3: 1.) In each passage the word translated "obey" is "peithoo." Now, it is seen from these definitions that the word "peithoo" is sometimes translated "to believe" and sometimes "to obey." I conclude, therefore, that either definition implies the other. If so, then one cannot scripturally believe without obedience, any more than he can obey without faith. "Thou seest that faith wrought with his works, and by works was faith made perfect."

Now, the Greek word for "believe" is "pisteuoo." After giving such definitions as "to think to be true, to be persuaded of," etc., Thayer says: "Used especially of the faith by which a man embraces Jesus; a conviction full of joyful trust that Jesus is the Messiah, the divinely appointed author of eternal salvation in the kingdom of God, *conjoined with obedience*." What could be plainer than that faith and obedience are conjoined, and, therefore, not to be separated? Since faith that saves is conjoined with obedience, what becomes of the doctrine of faith-alone salvation? Faith alone is no faith at all, scripturally. Thayer's definition is in perfect harmony with Paul's statement in Gal. 5: 6: "For in Christ Jesus neither circumcision availeth anything, nor uncircumcision; but faith working through love."

Thayer defines the phrase "believeth on him," found in John 3: 16 and other places, and upon which belief eternal life is predicated: "In faith to give one's self up to Jesus." But "giving one's self up to Jesus" implies obedience.

I shall now let Thayer define "pistis," the word for "faith:" "In the New Testament, a conviction or belief respecting man's relationship to God and divine things, generally with the included idea of trust and holy fervor, born of faith and conjoined with it." Note that faith is here said to be conjoined with "holy fervor." This lacks everything of being faith alone. Again, Thayer says: "Since faith is a power that seizes upon the soul, one who yields to it is said to obey the faith." In Acts 6: 7 it is said: "A great company of priests became obedient to the faith." And in Rom. 1: 5 Paul asserts that he received grace and apostleship "unto obedience of faith." God has certainly joined faith and obedience, and who dares to separate what God has joined?

I have only one more word to consider—"hupakouoo," the other word translated "to obey." Now, is it, like "peithoo," the other word translated "to obey," also related in an essential way to the word for "faith?" That it is, is seen from Rom. 10: 16: "But they have not all obeyed the gospel. For Esaias saith, Lord, who hath believed our report?" How was it known that the gospel had not been obeyed? The answer: "Lord, who hath believed?" Therefore, to believe implies obedience.

To set the matter at rest, so far as the meaning of these words is concerned, let us study their use in the Bible. Space forbids but one example. "He that believeth on the Son hath eternal life; but he that believeth not the Son shall not see life." (John 3: 36.) Now, the word translated "believeth" is "pisteuoon," and the word translated "obeyeth not" is "apeithoon." These are the words I have been examining. It is seen that the words "obeyeth not" are the exact opposite of "believeth." Leaving off the negative "not," I have "believeth" and "obeyeth" meaning the same thing. Therefore, to believe is to obey. By a comparison of the Authorized Version with the Revised Version, it is seen that where the Authorized Version has "believeth not" the Revised Version has "obeyeth not." This shows that the translators regarded the expressions identical.

From these sources it is seen that saving faith includes obedience, and that, therefore, the doctrine of salvation by "faith alone" is without foundation, and, hence, not so "full of comfort," after all.

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Berries From My Bush.

BY F. J. BERRY.

The subject of preachers and preaching has been so thoroughly discussed that it seems unlikely that more can be said which will benefit the people, unless it may be to discuss it from a different angle than that usually considered.

Preaching is necessary to the salvation of the people The Lord has so ordained. (1 Cor. 1: 21.)

God has always called and sent his preachers; and more he invariably qualifies those sent. Moses and Aaron were qualified for the work Jehovah assigned to them. They confirmed their words by miracles. The apostles preached the gospel, and confirmed their words with signs. (Mark 16: 16-20.)

I can remember when the sectarians criticized our folk adversely, for not believing in "called-and-sent" preachers. Their idea of a "called-and-sent" preacher was: An illiterate man "came through" at the "mourners' bench," and while moping around he related that he heard some wonderful sound or saw some strange sight, and was thereby called to preach. I heard of the man who related that he saw one night the letters "G. P. C." in the heaven, which under his interpretation, meant "go preach Christ." Some one suggested to him that possibly it meant for him to "go plow cotton."

It is not necessary to discuss these so-called "calls" to the ministry, for those who are sufficiently educated to read this do not believe in such "calls."

The demand at present by churches in many places is for preachers who are not strong as preachers of the gospel. Not long since I received an advertisement for a preacher, as follows: "He must be not less than thirty-seven years of age, married, a good singer, and a good mixer." Not one word was said about his ability to preach the gospel.

It seems that the time is not far distant when the preacher most in demand will be the one who can baptize the greatest number of people, regardless of his ability to teach the truth or defend the truth against the teaching and charges of sectarian preachers. Brethren, if you want little flowery talks of about twenty minutes, with the necessary elements of the gospel lacking, do not send for me. I must preach the gospel. The Lord so commands.

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One Loaf.

BY HARVEY SCOTT.

Brother Nichol: I think the following from the Millennial Harbinger is worthy of a reading by many this day, and for that reason I ask that you publish it in the Gospel Advocate:

ON THE LORD'S TABLE THERE IS OF NECESSITY BUT ONE LOAF.

The necessity is not that of a positive law enjoining one loaf, and only one, as the ritual of Moses enjoined twelve loaves; but it is a necessity arising from the meaning of the institution as explained by the apostle. As there is but one literal body and but one mystical or figurative body, having many members, so there must be but one loaf. The apostle insists upon this. (1 Cor. 10: 17.) "Because there is one loaf, we, the many, are one body; for we are all partakers of that one loaf." The Greek word "artos," especially when joined with words of number, says Dr. Macknight, always signifies *a loaf*, and is so translated in our Bible. (Matt. 16: 9.) "Do you not remember the five loaves?" There are many instances of the same sort. Dr. Campbell says "that in the plural number it ought always to be rendered *loaves*;" but when there is a numeral before it, it indispensably must be rendered *loaf* or *loaves*. Thus we say one loaf, seven loaves; not one bread, seven breads. "Because there is one loaf," says Paul, we must consider the whole congregation as one body. Here the apostle reasons from what is more plain to what is less plain; from what was established to what was not so fully established in the minds of the Corinthians. There was no dispute about the one loaf; therefore, there ought to be none about the one body. This mode of reasoning makes it as certain as a positive law; because that which an apostle reasons from must be an established fact, or an established principle. To have argued from an assumption or a contingency to establish the unity of the body of Christ would have been ridiculous in a logician, and how unworthy of an apostle! It was, then, an established institution that there is but one loaf, inasmuch as the apostle establishes his argument by a reference to it as an established fact. Then, brethren, *on the Lord's table there is of necessity but one loaf.*

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Personal Notes.

D. S. Ligon baptized seven in a meeting in Booneville, Ark.

J. S. Daugherty baptized four in a meeting in Cravens, Louisiana.

J. T. Bentley baptized eleven in a meeting in Lorenzo, Texas; five restorations.

Lee Warren has changed his address from Wills Point, Texas, to Wetumka, Okla.

C. J. Roberson had baptized seven at last report in a meeting in Telephone, Texas.

M. H. Moore closed in Riverside addition to Fort Worth, Texas, with twenty additions.

John M. Rice baptized fifteen in a meeting in Ragtown, Texas. Five were reclaimed.

C. B. Glasgow reports the work prosperous in and around Anson, Texas, where he labors.

The meeting in Wewoka, Okla., conducted by Foy E. Wallace, Jr., resulted in six baptisms.

W. E. Morgan baptized nine in a meeting at Lone Pine, and five in a meeting near Rule, Texas.

J. E. Wainwright baptized a number in his work in Sinton, Texas, and the outlook for the work there is bright.

J. T. Bentley baptized three in a meeting in Indiahoma, Okla. There is much opposition in that place to the truth, but it gains.

T. W. Phillips closed in Nashville, Ark., with twenty-three baptisms and two additions by commendation to the congregation there.

Ira Wommack closed a week's meeting at Oak Grove Schoolhouse, north of Sulphur, Okla., with three baptisms, one from the Baptists. Rural Hartsell was with him.

R. F. Whitaker, of Tipton, Okla., recently held a meeting at Nickell Schcolhouse, four and one-half miles northwest from Alvord, Wise County, Texas. Ten were baptized and one was restored.

The congregation in North Side, Fort Worth, Texas, for which Ben West ministers, continues to grow. In the past week there were two additions to the congregation, one baptism. In the Bible classes there are two hundred and twenty-six.

J. Kearby Bentley has recently conducted a meeting in Doans, Texas, which was supported by the church at Fargo, Texas. In the meeting there were six baptisms. The meeting near Lubbock, conducted by Brother Bentley, resulted in fourteen baptisms.

The church in Fargo, Texas, has supported two mission meetings this year in addition to the meeting at home. Other congregations should take notice. I have a call for four mission meetings next spring. Am I to hold each of them at my own expense?

C. A. Buchanan, evangelist under direction of the church in Cleburne, Texas, closed a meeting in Saginaw, Texas, with three baptisms and a congregation meeting there regularly. The North Fort Worth congregation will assist this new congregation in its development.

C. M. McClung reports that the work with the Glenwood congregation, Fort Worth, continues to be filled with zeal and good works. Soon they will have to build a larger house or "swarm." As I recall, they "swarmed" not more than two years ago. Workers are they.

W. P. Skaggs baptized three in a meeting with the church in Chalk, Texas. One restored. Of those baptized, one was from the Methodists and one from the Presbyterians. Brother Alphin directed the song service and assisted in the meeting, and is commended by Brother Skaggs.

C. R. Nichol was recently in a debate near Lebanon, Mo. The debate was to have been with Mr. C. H. Cayce, Primitive Baptist; but for some reason Mr. Cayce did not come, and the Baptists substituted a Mr. Coons. The debate lasted one day only, the Baptists being unwilling to continue the debate with Mr. Coons to represent them.

J. W. Chism reports Sister Chism so improved that they feel that she is well. We rejoice with him. The meeting in Colorado, Texas, in which Brother Chism was the preacher, resulted in fourteen additions to the congregation, eleven of the number by baptism. Brother Chism will be with the church there in another meeting next year. In the meeting at West Mountain, near Gladewater, Brother Chism baptized fourteen.

From C. L. Dryden, Tahlequah, Okla.: "J. B. Nelson, of Dallas, Texas, recently closed a ten-days' tent meeting at this place, with a large attendance and very good attention. There was one addition, and four from other places put in their membership. A congregation of forty loyal members was established. Brother Nelson and his singer, Brother Hall, from Ada, Okla., have promised to return here another year for another meeting."

From J. S. Daugherty, Kirbyville, Texas, October 3: "I set in order a small congregation and a Bible school at Wiergate, in Newton County, yesterday. I preached three nights at Vanpelt's Schoolhouse, three miles west of Kirbyville, baptizing a splendid husband and wife and setting in order a congregation of five to keep house for the Lord. I am to begin a debate with a Postolic at Honey Island, Hardin County, on October 4, and follow the debate immediately with a meeting."

From Horace W. Busby, Fort Worth, Texas, October 3: "The Mineral Wells meeting closed last Friday night, with ten additions at the last service, making more than fifty during the meeting. The church is growing, and all have a mind to do greater things in the future. Tom Walker will probably labor with the congregation another year. J. B. Nelson has done a good work in Mineral Wells, and all love him for his work's sake. I began with the Central Church, this city, yesterday, with bright prospects for a fine meeting."

Echoes From the Peace and Unity Number

Let us have "peace" instead of "pieces."—C. H. Woodroof, Anniston, Ala.

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Everybody seems pleased with the special-number idea. I believe it would be well at some future time to have a committee select articles that would cover a wide range of practical subjects and publish them in a book. I am persuaded that our brethren are falling far behind the religious world in the publication and circulation of religious literature. Few among our best writers are leaving upon record books for the edification of those who shall live after us. The list of good books edited by our brethren is exceedingly small. I have hoped for some time that the Gospel Advocate would take the matter up with our abler brethren and urge upon them the importance of leaving a heritage in the way of good books to the generations who shall follow.—John D. Evans, Denver, Col.

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I have been reading the Gospel Advocate for a number of years, also personally acquainted with all the editors since I came into the church about thirty years ago, and would not say one thing that would detract from their splendid work; but I must confess that, as I see it, the last number of the Advocate (September 29) had more timely articles in it than I remember of ever seeing before. The articles of A. B. Lipscomb, F. W. Smith, and T. W. Phillips were especially fine. I hope and pray that the preaching brethren or would-be leaders in the church will follow Brother Smith's advice and begin the work on themselves of cleaning up at home before they try it on some one else. With my experience in the West the past five years, I could tell that Brother Phillips is a Western man, by the tone of his article. At some places in the West they measure a man's orthodoxy by the paper he takes and not by the Bible at all. By all means, let us have some more "peace" numbers. Yes, I agree with Brother Lipscomb that a man that will encourage a scandalmonger by listening to him is as guilty of sin before God as the man that peddles the scandal. The divided condition of the church to-day is the direct result of this evil. I believe, as good Brother David Lipscomb expressed it, that it is a slander on the brute creation to say they are lower in the scale of degradation than some men I have met, who claim to be members of the church. The meat and drink of some is to see which one among them can find the most flaws in the other fellow. Solomon says there are six things the Lord hates, and the seventh is an abomination to him; and the seventh is the man that sows discord among brethren. In my humble opinion, the greatest crime a man can commit to-day against God is to divide the church; still, men do that every day without their consciences troubling them at all. The soldier that pierced the Master's side is an amateur, or Judas Iscariot, who betrayed the Master with a kiss, is a gentleman, compared with such a character.—J. G. Allen, Muskogee, Okla.

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I have just read Brother F. W. Smith's article in the special "Peace and Unity" Number of the Gospel Advocate. He draws an exceedingly dark picture in reference to the conduct of himself and other preachers. I have known for a long time that preachers, generally, were little better, if any, than other people. They are all human beings, and, perhaps, as liable to do wrong as any to whom they preach. As good and as self-sacrificing a man as Paul said: "I therefore so run, not as uncertainly; so fight I, not as one that beateth the air: but I keep under my body, and bring it into subjection: lest that by any means, when I have preached to others, I myself should be a castaway." (1 Cor. 9: 26, 27.) Certainly preachers, as well as all others, should learn to bridle their tongues and control their pens, and not permit themselves to engage in saying and writing things that produce alienation, strife, and contention. We know that James (4: 11, 12) says: "Speak not evil one of another, brethren. He that speaketh evil of his brother, and judgeth his brother, speaketh evil of the law, and judgeth the law: but if thou judge the law, thou art not a doer of the law, but a judge. There is one lawgiver, who is able to save and to destroy: who art thou that judgest another?" Jesus said: "Judge not, that ye be not judged." (Matt. 7: 1.) Now, I understand that this statement does not preclude passing a judgment. For Jesus said: "Judge not according to appearance, but judge righteous judgment." (John 7: 24.) It is true that sometimes preachers have formulated in their minds certain ideas and thoughts upon untaught questions, or upon the acts of others, apparently to them out of harmony with what they regard as being right, and pass judgment without law, except the law is formulated in their own minds. They thus become judges of the law instead of doers of the law. They have failed to pass righteous judgment, and they will be judged; and hence crimination and recrimination ensues, which grows from bad to worse. If Brother Smith's statements are true, the preaching fraternity is in a woeful condition. I now think we should have a special number on "Repentance," in which it should be the purpose to convince those who have been guilty of saying and writing the things which Brother Smith calls "*unholy, ungodly,* and *wicked*," causing strifes, envyings, and contentions, that they are on the road that leads to perdition. Paul says: "I beseech you, brethren, mark them which cause divisions and offenses contrary to the doctrine which ye have learned; and avoid them. For they that are such serve not our Lord Jesus Christ, but their own belly; and by good words and fair speeches deceive the hearts of the simple." (Rom. 16: 17, 18.) Had we all not better clean up the slate, forget the things already past which cannot now be changed, and, with Paul, "press toward the mark for the prize of the high calling of God in Christ Jesus?" Now, if all of us would become as sick of the existing conditions as set forth by Brother Smith as he professes himself to be, it certainly would lead to a genuine repentance and a renewal of brotherly love upon the part of those who have become estranged in consequence of hard speeches and unnecessary and ill-advised criticisms some have used toward each other.—James E. Scobey, Nashville, Tenn.

The Inner Chamber.

I cannot choose my surroundings, but I can choose my thoughts. I cannot hinder evil entering my mind, but I need not, unless I like, bid it welcome and ask it to stay. I can get rid of it best, not by direct attack, but by what soldiers call a flank movement. To face the evil thoughts in your own mind, and try to think them away, is, in most cases, to make the trouble worse by concentrating attention upon it. The better way is Paul's—whatsoever things are true, pure, lovely, and of good report, think on these things. The good will expel the evil. Beyond our speech, our secret cherished thoughts speak for us. Beyond our profession, they declare what we are. If beyond our poor speech and imperfect discipleship we want our lives to speak for Christ, we must love him and worship him, and cleave to him, just in our inmost hearts.—Archibald Alexander.

History indicates that the few always lead the many.—James Bryce.

HOME READING

Mother.

A host of friends and kindred, too,
  We have to love each other;
But on this earth God gives to each
  Of us just one dear mother.
She it is who first must hear
  Of unexpected pleasure,
Rejoicing with us, and her joy
  Makes full the heaping measure.

The first to comfort in distress,
  The one to whom our sorrow
Brings keenest pain, and then again
  Reminds us of "to-morrow."
We learn to lean upon her work,
  Her wisdom guides and strengthens
Our character in youth and brings
  Reward as time is lengthened.

And then the time to us must come
  When mother's hands are folded—
To us the dearest, fairest hands
  The Master Sculptor molded.
The angels kiss the loving eyes
  And close the white-fringed keeper;
The pulseless breast is now at rest—
  God keep the silent sleeper.

But let's not think of her as dead;
  Just waiting over yonder
In that fair land, with loving hand,
  That "sunshine land" of wonder,
We'll see her smile again some day.
  His promise still rings true;
I'll go, and stay a little while,
  Then I'll come back for you.

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The Gray Kitten That Lived in a Tree.

Laura and her mother were visiting Cousin Edith. Cousin Edith is not a little girl, but a grown lady who lives in a large, beautiful house in the country.

There are acres of lovely green grass and flowers and trees and bushes all about the house, and Laura thought at first that there couldn't be a finer place in the world to visit. But after the first few days she was sometimes lonely for another child to play with. No boys or girls lived within a mile of Cousin Edith's, and there wasn't even a cat or dog to frolic with.

"Don't you have even one kitty, Cousin Edith?" asked Laura.

"No; it would kill or frighten away my birds. Don't you know that cats kill birds, child?"

"O, I'm sure my Malta doesn't!" said Laura. "But then there aren't many birds where we live. I never saw so many sweet-singing birds as you have here."

Laura loved Cousin Edith's birds. She would sit for hours by the little pool where they drank and bathed. She had learned not to laugh aloud when the little creatures dipped and dived and then fluttered up again to shake their feathers on the low limbs of the little tree that they all used for a dressing room. Laura was sure that no vain little girl ever took longer to dress than some of these dainty singers spent in getting each glossy feather to lie just so.

One afternoon Laura was watching half a dozen tiny warblers having a bath at once. They were such fearless little things that she crept almost near enough to touch one of them before it got into the water.

"I'm sure I can catch it when its feathers are wet," she said. "How lovely it would be to hold a little live bird in my hands! I don't think the bird will be much frightened if I let it go right away."

At that minute she heard a loud, cross sound—"Mi-ew, mi-aw!"

"Dear me, there's a kitty! I wonder if Cousin Edith would mind if I try to find it and play with it a while," thought Laura. "Why, I must find it! It doesn't sound one bit like good-natured Malta. Perhaps it is a cat somebody has lost, and the poor thing is so hungry that it will try to catch a bird. It could catch one of these little warblers in half a second. I must get it right away."

Laura ran toward the bushes where the sound came from, but when she got close she went as slyly and carefully as if she were a cat after a mouse. Even so she was afraid pussy had heard her, for the mi-aws stopped and she could not see the cat. But at last she caught a glimpse of a gray back or side almost in the middle of the bush.

"O, I'm afraid it's caught tight! How could a cat have got in there?" she cried. Laura sidled slowly around the bush, calling, "Kitty, kitty, kitty!" in her very softest tone. "O—O, my!" she cried, suddenly; and then she ran straight away to the house, where mother and Cousin Edith sat on the big porch.

"O, Cousin Edith!" she called. "I heard a kitty in the bushes; and when I went to find it, it was a pretty gray bird. It truly was!"

"That is one of my best bird friends. He is a very sweet singer, but he will mew just like a cat, so we call him the catbird," said Cousin Edith.—Mary S. Stover.

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Cheats Himself.

If we look at a snowflake through a microscope, we discover that, instead of being a shapeless speck, it has a regular geometric form and is fashioned as perfectly and as beautifully as if it were to last as long as the hills. If we study a flower in the same way, we find that the parts so tiny that the unaided eye cannot distinguish them are shaped as perfectly and colored as richly as if they were the most striking features of the flower.

"O, well, it won't be noticed!" we heard some one say regarding a clumsy piece of work. How many of us have taken comfort to ourselves because our mistakes would not show! Sometimes we have gone even farther, and come to the conclusion that it was a waste of time to take pains with anything, unless the effort expended would be plain to the most casual observer.

This is not the principle upon which the Master Builder has made the world. The snowflake is fashioned as carefully as the star. The great oak is no more perfect than the tiniest flower that grows. And those whose achievements have brought them honor have not been the ones who thought that trifles were beneath their notice. The one who slights whenever he can do so without attracting notice cheats himself, for conscientious and careful work is its own reward.—Selected.

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Why Can You Blow Out a Candle?

When you light a candle it burns, because the lighted wick heats the wax sufficiently to turn it into gases, which mix with the oxygen in the air and produce fire in the form of light. You know it is not easy to light a candle quickly. You must hold the lighted match to the wick until the wax begins to melt and change to gases. As long as the wax continues hot enough to melt and turn to gas, the candle will burn until all burned up; but if there is a break in the continuous process of changing the wax to gas, the light will go out. Now, when you blow at the lighted candle, you blow the gases which feed the flame away from the lighted wick, and this makes a break in the continuous flow of gas from the wax to taper, and the light goes out.—From "The Book of Wonders."

AT HOME AND ABROAD

S. P. Pittman is in a meeting with the Grandview Heights congregation.

W. S. Long will continue another year with the church in Washington, D. C.

We shall not magnify Christ by making others feel small. —W. Y. Fullerton.

E. A. Elam preached at Carthage, Tenn., on last Lord's day and night following.

Think of Luther resolute in not taking directions from the spirit of his age!—W. M. MacGregor.

D. F. Draper, of Fort Worth, Texas, is preaching a few days at Cookeville, Tenn., to a well-filled house.

Character is revealed by the sort of things we remember and the sort of things we forget.—Life's Dusty Way.

The greatest influence is that of personality; so the most important thing in life is just what we are.—Fullerton.

D. F. Draper reports a good start in the meeting at Dixon Springs, Tenn. There was one confession the first day.

Ill fares the land, to hastening ill a prey,
Where guns accumulate and plows decay.
Columbia (S. C.) Record.

L. B. Jones closed a good meeting at New Hope, near Readyville, Tenn., with eleven baptisms and two restorations.

O. C. Lambert preached at Russell Street church of Christ, this city, on last Sunday and Sunday night. There was one confession and baptism.

Will J. Cullum is now in a meeting at Reid Avenue Church, this city. The meeting began with a good hearing at both services last Lord's day.

Apart from Christ, to-day the world still lies in darkness and despair. . . . It is Christ or chaos, Christ or catastrophe.—Hubert L. Simpson.

T. B. Thompson advises that there is a good opening for a Christian brother who is a chiropractor at Huntsville, Ala. If you are interested, write Brother Thompson.

T. B. Clark has moved from Childress, Texas, to Gallatin, Tenn., and will preach regularly for this congregation. C. M. Pullias will begin a meeting at Gallatin on October 30.

T. Q. Martin writes from Louisville, Ky., October 7: "We are in the midst of a good meeting at Campbell Street Church. Eleven added to date. Brother Kurfees is a noble yokefellow."

The meeting at Twelfth Avenue, North, this city, being conducted by S. M. Jones, has been very fruitful in many respects. At the time we went to press there had been twenty additions.

C. A. Norred is conducting a meeting for the Harbert Avenue Church, in Memphis, Tenn., his home congregation. The first report told of eight persons received by membership and one restoration.

C. M. Gleaves closed a meeting at Mars' Hill, near Rucker, Tenn. There were six baptisms, three of whom were heads of families. Brother Gleaves is now in a meeting at Rome, in Smith County.

Sister Jimmie Taylor has arranged for a mission meeting at Walters, Okla., and would appreciate contributions toward defraying the expenses of the meeting. Her address is Box 54, Route 1, Comanche, Okla.

From G. M. Pullias, Dallas, Texas, October 3: "There have been two additions by baptism to the Oak Cliff Church since last report—one from the Catholics, the other from the Baptists. Much interest is being manifested, and we hope to accomplish a great work for the Master."

From A. B. Barret, Murfreesboro, Tenn., October 10: "I resigned here yesterday, to take effect immediately. I go to Columbia, Tenn., October 16, for a meeting; thence to David Lipscomb College, and on and on in the evangelistic field. I expect to keep busy in the Master's vineyard."

From Allen Phy, Algood, Tenn., October 7: "Our meeting at Mount Maria, Muhlenberg County, Ky., closed last night. One was baptized. The brethren here had not been meeting on Lord's day regularly. They promised to begin the Lord's-day worship. The crowds were large all through the meeting and the people listened well. I expect to go there again next year."

To the Churches Everywhere: Brethren, please remember our appeal which appeared in a late issue of the Gospel Advocate. We are trying hard to establish the cause at Shelbyville, Ky. No one has answered our appeal up to this time. If brethren everywhere would rally to this worthy call, we could easily have our building by the fall of 1922. —R. A. Craig.

Marriage Announcement: Dr. and Mrs. Richard Franklin Crabtree announce the marriage of their daughter, Iva Myrtle, to Mr. Harry Randolph Pierce, on Saturday the first of October, one thousand nine hundred and twenty-one, Nashville, Tenn. At home, after the tenth of October, Kenton Apartments, in Nashville. The Gospel Advocate extends congratulations.

On next Sunday the Lindsley Avenue Church, this city, will have its annual "home-coming" day. This is also the first anniversary of the Lindsley Avenue Church. The church is expecting many visitors on this day, and especially is the presence of all former members of the old College Street Church desired. A joyous occasion is anticipated in the reunion of friends of bygone days. Preaching by J. Leonard Jackson.

From W. W. Slater, Mena, Ark., October 4: "The meeting with the South Park Church, Beaumont, Texas, closed on Sunday night. It was a good meeting, all things considered. The Northside Church assisted much with their presence and encouragement. I preached for them on Sunday afternoon. Brother Fruzea is their minister. I am at Mena at this writing, attending the meeting of the Eureka Normal School of Music. Brother Hayes, of Ada, Okla., is here in a meeting, and I was with him last evening. I will preach at home next Sunday; then to Harveyville, Kan., for a meeting."

William P. Walker writes: "In a recent issue of the Gospel Advocate appeared a brief report from Brother A. S. Landis. I am personally acquainted with him, his family, and his home congregation—Allen's Chapel, Montgomery County, Tenn. Brother Landis is a devoted Christian and a worthy gospel preacher. He is now working in Nashville. Congregations in and around that city will make no mistake in engaging Brother Landis for monthly preaching. I often fear the average congregation in Middle Tennessee spends more money for tobacco, snuff, gasoline, drinks, etc., than for gospel preaching. Better look out, brethren. Danger ahead."

From Carl A. Gardner, Ferris, Texas, October 3: "I am busy each Lord's day in the Master's vineyard. As superintendent of the school here, I am kept close at home, except on Lord's days; but it is refreshing to meet with the brethren at surrounding points each Sunday and speak to them about the kingdom of the Lord. For several Sundays I have been with the church at Corsicana, which is a noble band, ready to learn and do the will of God. For many years Dr. T. A. Miller and Dr. Trim Houston and his father, who is also a doctor, have stood faithfully at their post in that city. Many others have stood loyally with them. They appreciate the great work for Christ, and seem to be ahead of the average congregation in spiritual development. For years R. L. Whiteside labored with them, and recently M. C. Cuthbertson, now of Denison, did some very effective work among these people. He is loved by all the members there."

Readers of the Gospel Advocate can further the cause of Christ and greatly assist the church at Washington, D. C., by promptly furnishing the names of friends or relatives who move to the capital. On this point W. S. Long writes as follows: "This government calls people to its service year by year from all parts of the Union, and from time to time I learn of members who are here, but I do not know their addresses and cannot find them. Will every one who has friends or relatives here send me their addresses? Such a kindness would be a great help to the church here in finding the members as they come from time to time, and we might find people here who have been here for a long time and yet have not been enough interested to let us know where they were. In this way a number of new members might be enrolled, and it would not cost you more than two cents. Are your loved ones worth two cents? My address is 1319 Harvard Street, N. W.; telephone, Col. 6431. The church is located at 3400 Fourteenth Street, N. W., or Fourteenth Street and Meridian Place, N. W., and is easily reached over the Fourteenth Street cars which are marked 'Fourteenth and Decatur,' 'Fourteenth and Colorado,' and 'Takoma.'"

Parable of the Ten Virgins.

BY J. T. J. WATSON.

In Matt. 24 the disciples asked the Lord when the destruction of the temple would be and what should be the sign of his coming and of the end of the world.

One thing that makes these questions difficult to understand, and consequently the answers difficult, is the evident fact that the disciples did not at that time understand that the Lord was to be put to death and then rise from the dead, ascend to heaven, be coronated at God's right hand, and after that descend to earth the second time. Since they understood none of these things, it is not reasonable to suppose they would be asking questions about when they would be, nor what would be the sign when they would be. To say the least of it, what they meant by his coming is somewhat doubtful; but the answer Jesus gave, if properly understood, might be helpful to us.

I think it is generally understood that about all of chapter 24 is taken up in telling the events prior to and during the destruction of Jerusalem. And by some, at least, it is understood that with the parable of the ten virgins (Matt. 25) he begins to answer the last question. "What shall be the sign of thy coming, and of the end of the world?"

With this thought before us, it may be well to call to mind that the Lord says: "Then shall the kingdom of heaven be likened unto ten virgins." There are two things worthy of note in this short sentence. One is the "then." It seems to me that the word "then" implies that the time represented by the ten virgins was to follow somewhat in succession with what is stated just preceding the "then;" and if the events narrated in chapter 24 have reference to the destruction of Jerusalem, then the things represented by the ten virgins, it seems to me, should begin to take place at no distant period after the destruction of Jerusalem, although they might occupy the time until now and even until the end of the world. Therefore, they could not refer exclusively to the end of the world, the final judgment.

Another thing that it might be well to notice is the fact that all of the ten were represented as being "virgins," a term that carries with it the idea of purity. It is applied to the foolish as well as the wise. Another striking similarity is that *all* slumbered and slept alike until the cry was made, "The bridegroom cometh;" then they all arose and trimmed their lamps. In this we see no difference; they all had lamps, and all arose and trimmed them.

Now we will have to go back to find the difference. The wise took oil in their vessels with their lamps, but the foolish took no oil.

We all know that the use of oil in connection with lamps is to make light when ignited. Now, if the "virgins" in the parable represent people in the church, what is it these people in the church can have that would in any sense be similar to a lighted lamp?

The Psalmist tells us: "The entrance of thy words giveth light; it giveth understanding to the simple." (Ps. 119: 130.) Jesus says: "Ye are the light of the world." "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." The light (word) enables us to see the works, that they are wrought in God. (John 3: 21.) It is not the *works* that we are to be so careful to show to others: but we are to let our *light* (our knowledge of God's word) so shine that others may see the works, that they are in harmony with the word, and thus be influenced to glorify God.

But is this the lesson taught in the parable? Can we make this idea fit the parable?

First, let us remember that this is a parable and not what we would term a "simile." I know that in some scriptures the term "bridegroom" is used to express the relationship of Christ to the church, but this fact is not proof that it is so used in this parable. But let us suppose the term "bridegroom" means Christ, and his coming means the end of the world, then we would make it teach exactly the opposite of what is taught where it is said the Lord's coming will be as a thief in the night, for this says they will be notified of the bridegroom's approach.

But I again ask why the term "bridegroom" in a parable should necessarily mean Jesus. Since in the parable the stress is put on the thing called "oil," the thing with which to make a light, and, as we have already seen, the Psalmist says "the entrance of thy words giveth light," does it not seem much more reasonable to say that the thing which is called "bridegroom" in the parable is an opportunity to use to God's glory the light that we ought to get from his word? If we fail to enlighten our minds with the word, do we not prove to be unfaithful stewards and forfeit the grace and peace that are to be multiplied to us through the knowledge of God and of Jesus our Lord? (2 Pet. 1: 2.)

Yet who has not failed to know, at times, on the spur of the moment, just what scripture to cite to some person in order to settle him in the right way, but have to study the question with Bible and concordance in order to determine just how to answer the inquirer after truth—an inquirer, too, who would gladly be led out of superstition and error into the way of truth and righteousness? But while we are getting the oil (the knowledge of God's word needed in that particular case) the door of opportunity is closed, probably never again to be opened to us, and we have lost an opportunity to win one to righteousness. "They that turn many to righteousness shall shine as the stars forever and ever." (Dan. 12: 3.) In such case, will the Lord consider us unprofitable servants? (Matt. 25: 30.)

Now bear in mind that nothing is said against the morals of these foolish virgins. They lived pure lives; they were all virgins; they simply failed to prepare themselves with oil, a knowledge of God's word. Therefore, they could not do service when an opportunity was presented to them; they needed more light, more knowledge of the word; hence, the door of opportunity was closed against them.

Let us watch and be ready, for we know not the day nor the hour when our Lord will come offering us an opportunity to serve him.

After studying this parable, then study the parable of the ten talents to see how strictly we will be held to account for failure to render faithful service to the Lord during the time of our stewardship. Also, notice the great blessings we may receive for faithful stewardship.

Appreciations.

"Great and good is the 'Peace and Unity' Number." (Willie Hunter, Livingston, Tenn.)

"The special numbers of the Gospel Advocate are splendid. Each one is worth the price of a year's subscription." (Mrs. J. B. Schuler, Fresno, Cal.)

"The Gospel Advocate is fine. The 'Peace and Unity' Number is worth its weight in gold a dozen times." (Charles F. Hardin, Springfield, Mo.)

"We cannot do without the Gospel Advocate. The special numbers are worth the price of the paper. May you have more special numbers." (I. A. Todd, Sharon, Tenn.)

"I am eighty-one years of age, and have been taking the Gospel Advocate for forty-five or fifty years. I don't want to miss a number, as it is the best paper published." (A. C. Rutherford, Anthony, Kan.)

"I have been reading the Gospel Advocate all of my life. My prayer is for the union in spirit and peace of the children of God in God's own appointed way." (Mrs. C. M. Halbrook, Brownsville, Tenn.)

I have read enough of your last special issue of the Gospel Advocate to say that it is excellent. Let us have some more of these special numbers. I am glad to see more from the pen of A. B. Lipscomb. May the brethren everywhere be governed more by the principles of Christ, that we may go forward as one mighty army in the conquest of sin. May all of us remember that to be first in the kingdom of God is to serve most, and that he most serves who most loves." (Carl A. Gardner, Ferris, Texas.)

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EDITORIAL

Preach the Word.

BY J. C. M'Q.

The following, clipped from the Manufacturers' Record, is so true and timely that it is with pleasure I give it to our readers. "The Federal Council of the Churches of Christ in America" is nothing but a human organization to usurp the work and functions of the church. Preachers of the gospel should ignore absolutely any suggestions from it as to what to preach. The Record says:

The so-called "Federal Council of the Churches of Christ in America," an organization which does not by any means at all represent all the churches in America, is constantly undertaking to suggest to ministers of the gospel the subjects about which they must preach. It is now proposing that there shall be a "Labor-Sunday message" from the pulpit, and it outlines the ideas which it is supposed the preachers should advance.

The ministers of the gospel as they stand in their pulpits are there for the purpose of preaching the gospel of Christ Jesus. They are not there to preach Labor-Day messages, nor tubercular-Sunday messages, nor any other messages, except the message of the gospel.

A leading minister recently said that if he were to comply with all the requests received for preaching special sermons, he would have but little time left out of the fifty-two Sundays in the year in which to preach the gospel.

There is no more reason why a minister of the gospel should preach a Labor-Day sermon than why he should preach an agricultural-day sermon, or a railroad-day sermon, or a banking-day sermon, or a sermon in behalf of the nonunion or free man, or a clerks'-day sermon, or a sermon on any other phase of human employment. We think the farmers of the country, as a class, are intelligent enough and are sufficiently versed in Bible teachings to realize that to preach a sermon on agriculture and its needs, or what the preacher might think are its needs, would be an insult to their common sense and their religion. There is no justification for the preaching of a sermon on capital, or on labor, or on agriculture, or on banking, or on world commerce, or on railroads. The preacher's job is to preach the gospel with such all-compelling power as to so shape the hearts and the lives of his hearers that they will do the things which are right in all their relations with their fellow men.

The attempt to develop class consciousness among so-called "labor people," when all the people who live by brain or brawn are labor people, is one of the fundamental mistakes of the organization of the Federal Council of the Churches of Christ in America, though that organization makes so many mistakes and claims so much more than it possesses that it is difficult to say which is its greatest mistake. If it, like the Interchurch Movement, reeking with blunders, if not with rottenness, should pass out of existence, the cause of true religion, we think, would be greatly advanced.

Christ told the apostles what to preach, and through them he tells us what to preach: "And he said unto them, Go ye into all the world, and preach the gospel to every creature." (Mark 16: 15.) Matthew gives the commission as follows: "Go ye therefore and disciple all the nations, baptizing them into the name of the Father and of the Son and of the Holy Spirit: teaching them to observe all things whatsoever I have commanded you: and lo, I am with you always, even unto the end of the world." (Matt. 28: 19, 20.) The command is to preach the gospel to "every creature," to disciple "all the nations," and not to preach it to any union or organization to the exclusion of somebody else. The thing to be preached is the gospel, and it is to be preached to everybody. It is not for the rich to the neglect of the poor, but it is for all alike.

With power and earnestness ministers should preach the gospel, for nothing else has any power to save. Paul realized that he was not a debtor to any class to the exclusion of other classes, for he says: "I am debtor both to Greeks and to Barbarians, both to the wise and to the foolish. So, as much as in me is, I am ready to preach the gospel to you also that are in Rome. For I am not ashamed of the gospel; for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek." (Rom. 1: 14-16.) Paul was ready to preach the gospel everywhere and to everybody because it is God's power to save. Think of Paul's taking orders from a "Federal Council of the Churches of Asia" as to what to preach and to whom to preach! Such a thought is inconceivable. He never would have heeded such dictation; neither should preachers consider the suggestions of such bodies now. If a preacher does not know what to preach, he should quit the pulpit.

There is but one thing to preach—viz., the gospel. The learned, gifted, and talented Paul wrote to the Corinthians: "And I, brethren, when I came unto you, came not with excellency of speech or of wisdom, proclaiming to you the testimony of God. For I determined not to know anything among you, save Jesus Christ, and him crucified. And I was with you in weakness, and in fear, and in much trembling. And my speech and my preaching were not in persuasive words of wisdom, but in demonstration of the Spirit and of power: that your faith should not stand in the wisdom of men, but in the power of God." (1 Cor. 2: 1-5.) Preachers of Paul's type know what to preach, and preach it without orders from men. Paul did not shrink from declaring anything unto his hearers that was profitable unto them. In writing to the Ephesian elders, he says: "Wherefore I testify unto you this day, that I am pure from the blood of all men. For I shrank not from declaring unto you the whole counsel of God." (Acts 20: 26, 27.)

The ministers who lead men to Christ and edify the churches are those who "preach the word" in the Spirit and in the love of the truth. The heart filled with the knowledge of the truth and with the love of souls will surely bear a live message to the world. Preachers should devote their time to the proclamation of the gospel and should not be active in anything or any organization which might influence some to refuse to hear the truth as presented by them.

Making Compromise Where Principle Is Involved.

BY M. C. K.

We publish on page 995 of this issue of the Gospel Advocate a communication from Brother W. T. Stirling, of Toronto, Canada, on the question: "Is there room for compromise?" With numerous things ahead of it and demanding our attention, this is as early as we could well find a place for it in our columns. Our brother's question relates to the use or nonuse of instrumental music in the worship of God under Christ; and the only charitable view to take of his proposition is that he has not made a thorough study of the real question at issue at all, and therefore does not understand the ground occupied by the opposition and its reasons for standing on that ground. Of course, if the opposition is honest and sincere in declaring its belief that the practice in question is wrong, and therefore displeasing to God, it can make no sort of compromise at all, but must respectfully, but resolutely, maintain its ground or be in conscious rebellion against God. If they have such convictions—and they most solemnly say they have—how can Brother Stirling or anybody else consistently ask them to do what they believe to be wrong? Never mind now about whether they *are* or are *not* correct in believing the practice to be wrong, for that has nothing whatever to do with the *fact* that they do so believe; and as long as they so believe, no man who knows the fact can consistently ask them to do such a thing. I, therefore, in charity conclude that Brother Stirling does not know the fact of their convictions, and hence that he has not thoroughly studied the issue. Let us here note some facts which should receive his very serious attention, as well as that of all others who stand with him.

1. Justly deploring division among Christians, he says: "A new situation has arisen among the churches in Canada" in the way of an attempt "to restore unity by means of compromise." The brother is radically mistaken here. This Canadian situation is by no means "a new situation," but it is at least as old as the days of Nehemiah, when Sanballat and Tobiah and Geshem came forward with a proposition for compromise and blandly said to him, "Come, let us meet together in one of the villages in the plain of Ono, . . . and let us take counsel together;" but the brave and loyal Nehemiah politely, but firmly, replied: "I am doing a great work, so that I cannot come down." (Neh. 6: 1-3.) When those who have departed from God's way see their mistake and want to take counsel with those who still cling to it, with the view of coming back to that way themselves, then mutual counsel will be in order; but when it becomes a compromise proposition which asks men to turn from God's way and compromise on man's way, it should be respectfully and resolutely declined.

2. Brother Stirling says, "It is easy to dismiss the matter by saying that there can be no compromise between truth and error," and then asks: "Which is truth, and which is error?" Of course Brother Stirling would not ask such a question if, like thousands of his brethren, he believed it wrong to use instrumental music in the worship of God; but he believes no such thing. On the contrary, he thinks it is all right to use it or not to use it, as churches may like, and, of course, from *his* point of view, he and all others who feel the same way can consistently compromise and either have such music in the worship or not have it, as they may see proper under one circumstance or another. But, taking him and others to mean exactly what they say here—that is, that they believe it is acceptable to God to have such music in the worship or not have it, as men may like—then it is exceedingly strange that they do not come at once to the side of the opposition for the sake of union and harmony. The opposition is consistent in refusing to go to the other side, for they believe it is wrong and displeasing to God; but Brother Sterling and others believe that they could yield and stand where the opposition stands and do no wrong, yet they refuse to yield. There is something very seriously wrong here. How can he feel consistent and ask people to do what they believe to be wrong? If Brother Stirling still believes that immersion is essential to baptism, and that, therefore, persons are not baptized until they are immersed (some of his brethren have ceased to believe this), then suppose his alleged "new situation" that "has arisen among the churches in Canada" should be extended far enough to attempt "to restore unity" on baptism also "by means of compromise." If his Methodist and Presbyterian friends should approach him with the compromise proposition for the churches to unite on the basis of sprinkling or immersion as the individual or church may see proper, *what would he say and what would he do?* "The dispute over" sprinkling and pouring "has lasted in America" not only "for two generations," but for many generations, both in America and practically all over the civilized world, and it "has done incalculable harm;" but is that any reason for stopping the "dispute" and accepting sprinkling and pouring? But that is exactly what he is asking his brethren to do on this other matter, and for identically the same reason. Of course immersion and sprinkling are not the same acts; but neither are singing and playing, which are different acts and make different kinds of music; and it is no more true in the one case that God commanded the one and not the other than it is in the other case. If it be said that God does not tell us *not* to play, I reply, neither does he tell us *not* to sprinkle; and if it be said that the command to immerse excludes sprinkling, I deny it, except in the identically same sense that the command to sing excludes playing. You are no more departing from God's command to immerse when you sprinkle than you are departing from God's command to sing when you play. In either case you add to God's command and have what he does not command, *and this is the only way you can have either sprinkling or playing.*

3. Brother Stirling further says, "The path has been blazed for us by the brethren in England," and that "some of the churches there use the organ, others do not." Now, that would be fine and lovely indeed, and to walk in peace and harmony in that path would be a most desirable thing to do were it not for the fact that another "path has been blazed for us," not "by the brethren in England," but by inspired men in the New Testament, and they say nothing at all about "some of the churches there" using "the organ," while "others do not." With all due respect to "the brethren in England" and their well-meaning defender in Canada, some of us feel solemnly bound to walk in this earlier "path" which "has been blazed for us by" inspired men.

4. Our brother says that "division under some circumstances undoubtedly is justifiable and necessary." Exactly; but what made it so? He would be compelled to answer that it was made so by introducing some practice not authorized by the New Testament. And this is precisely what is done when God tells men to make one kind of music in his worship and they deliberately make another kind. Brother Stirling and others are trying to make us believe that it makes no difference which we have, and that we can have both if we want to have them. That is, if God should tell his children to offer a certain kind of

animal in sacrifice—a sheep, for example—I suppose Brother Stirling would feel at liberty to offer a cow or to offer both a sheep and a cow, if he chose to do so. If not, why not?

5. He says "one party" says "the organ is an aid to congregational singing," and another party says "it is a hindrance." No, no, that is not the issue in any sense whatever. No matter if one party did think "it is a hindrance," that would be no reason for not having it if God says have it; and no matter if "the organ is an aid to congregational singing," that is no reason for having it if God for any reason left it out of his worship. Brother Stirling does not even touch the issue. He is all the time putting the practice in question in a class of things to which in principle it does not belong. If it did nothing more than *aid the singing*—that is, aid in *doing the thing which God says do*—nobody could properly object to it; but that is the width of the poles from the fact. It is another kind of music, and not the kind which God says make in his worship. There are two kinds of music, vocal and instrumental. God commanded the use of both kinds in the Jewish worship, and his children used both kinds. He also commanded the burning of incense in the Jewish worship, and his children used it also. But in the worship under Christ, he leaves out both the incense and the instrumental music; yet, in spite of this fact, the Catholics introduce both, and many Protestants follow their example on the music. God has not seen proper to tell us why he omitted these two practices from Christian worship, but I am simple enough to want to respect what he has said and done whether I know his reason for it or not, and to obey his precept not to add to it nor to take from it. How does that strike Brother Stirling?

6. Yes, let it here be said once for all and with all possible emphasis that the Gospel Advocate believes and is earnestly trying to teach both the church and the world that "Eskimos, Hindus, Englishmen, Chinamen, and all varieties of men throughout the ages," are divinely taught and required to obey *the same gospel*, perform *the same acts of worship*, and to please *the same Lord;* and we do not hesitate to say, in reply to the strange plea for compromise, that God does not have one way of worship for Eskimos, another for Hindus, another for Englishmen, and another for Chinamen. With all due respect for Brother Stirling and for his motives, which we do not call in question, we have no respect for such a doctrine, and we devoutly hope that he himself will come to see that it is the very quintessence of impiousness in the sight of God. "Our way of understanding the New Testament" indeed! Was any one ever more sectarian in speech? The Methodists taught me that sprinkling was only one "way of understanding the New Testament" on baptism, and when they sprinkled water on me I thought they baptized me, and I never knew any better till the sophism that men may properly go different and contradictory ways under the plea that they are merely different "ways of understanding the New Testament" was exposed. I wonder how many "ways of understanding the New Testament" Brother Stirling has learned?

7. We are making no effort to get even "the hundredth part of one per cent of the human race" to "worship according to our standard." We have no standard, but God has one, and we are trying to get one hundred per cent of all the people everywhere to conform to that standard. Of course we make slow progress, owing to the fact that the great majority of the people now, precisely as in all the ages past, like Brother Stirling, are not satisfied to follow God's way unmodified, but prefer to make compromises and go some other way. Talk about making progress after "nineteen centuries" or any other length of time! Brother Stirling has just now reached the point where the different denominations were when Campbell and his coadjutors began their "clarion call to sects," and his "compromise" article would have the rest of us join him in the unfortunate view which he takes of "doctrinal correctness" and the "scrupulous observance of ceremonial forms." We are quite as much in favor of "soul-stirring principles of goodness and love" as he is, but we also most solemnly believe in contending for "doctrinal correctness" and the "scrupulous observance of ceremonial forms" wherever God ordains such forms.

Finally, I join Brother Stirling most heartily in the plea: "No creed but the Bible! No leader but Jesus! No name but his!" And I join him with equal heartiness in the exclamation: "What a clarion call to sects!" Exactly so; and with all my might I would help to press his question: "Shall we continue to preach unity and practice division?" But I turn the whole thing back on him with all its tremendous weight by respectfully informing him that the only way to keep from making "this vantage ground of Christian union a battle field of parties" is to quit introducing things outside of the Bible which create "parties." There was not a single instance of party arrayed against party in the whole Restoration movement till somebody introduced something not taught in the New Testament; and with all due respect to Brother Stirling and those standing with him, I say shame on them to introduce a practice unknown to the New Testament, with the division of Christians into "warring parties" as the baleful result, and then, because of the said parties which they themselves have created, come decrying against the rest of us because we do not join in the same practice *for the sake of union!* We had union once on the simple and unmodified word of God—yea, we had "no creed but the Bible! No leader but Jesus! No name but his!" And we can easily have it again whenever we are all willing to have it on the same divine basis. If he has read history to good purpose, he should be ashamed to ask the question: "Can we find no common ground for ourselves?" I reply, yes, *God made it for us*, and Alexander Campbell and hundreds of others *discovered it* over a hundred years ago, and the Gospel Advocate is still contending for it precisely as God gave it and as Campbell himself contended for it, and as his successors continued to contend for it for nearly a half century with unbroken union and harmony throughout their ranks. No, no, dear brother, there is no "room for compromise" on any basis that requires us to turn from the simple New Testament order to an order founded on "the precepts of men," for the simple reason that our Lord himself would then say of us, as he says of others who do that way: "In vain do they worship me, teaching as their doctrines the precepts of men." (Matt. 15: 9; Mark 7: 7.)

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Keep thy tongue from evil, and thy lips from speaking guile. Depart from evil, and do good; seek peace, and pursue it.—Ps. 34: 13, 14.

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FIELD REPORTS

Shelbyville, Ky., October 3.—I have just closed a meeting with the Parkland Church, in Louisville. We had fine interest; and while there were only three additions by letter, we feel that much good was done. Satan had left the print of his hand upon the work at Parkland, but we feel that his influence will die under the concerted efforts of the faithful members to hold high the standard of Jesus.—R. A. Craig.

Buffalo, W. Va., October 4.—Since June and up to September I received personal help to the amount of $58.71. During the same period I received $20.50 to help out on our last lumber note, now almost due. We are very thankful for this help, and we hope it will continue until we are safe here. We have exhausted our resources in building the house of worship, and we cannot pay that note without outside help. Please help us out now, and we will pass it on to others. Always state what your offering is for. In sending mission money to me, kindly set apart half of it to help out on the note. I think I am a little better now; and if my friends will help me to pay for treatment, I may continue to improve. But at times I am entirely prostrate. While I am hopeful, I do not know what might happen. Owing to the nature of my trouble, I should have an emergency fund on hands at all times. Please think of this also. God gave me strength to conduct two very interesting meetings last Lord's day, for which I am devoutly thankful. In fact, I have never ceased to work all I could. Please write me. I can use checks or money orders. Address me at Buffalo, W. Va., Box 81.—F. P. Fonner.

Nashville, Tenn., October 6.—The mission meeting at Rockwood, Tenn., which began on the fourth Lord's day in August, closed at the water on Tuesday morning, October 4, with very gratifying results. Forty-nine were baptized, sixteen came from the "digressives," and eight wanderers returned. Of those baptized, there were twenty-three Baptists, eight Methodists, one Presbyterian, one from the United Brethren, and two from the "Holy Rollers." At the beginning of this meeting not more than twenty loyal disciples could be found in the county, with no congregation at all in Rockwood. The little band of twelve or fifteen, who were meeting regularly about two miles from town, had purchased a lot in town, and they now are building a nice, frame house, which will be ready for use in about thirty days. East Tennessee is a fertile field, and the harvest is ripe, but the scarcity of laborers is appalling. The new congregation at Rockwood is anxious to coöperate with one or two other congregations in locating a good man in that section of the State. I shall begin a meeting at Reid Avenue Church, this city, next Lord's day, to continue two weeks, which will finish my work in meetings for this season. I could hold two more meetings if my services are desired.—Will J. Cullum.

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Whatsoever a man soweth, that shall he also reap.—Gal. 6: 7.

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Then said Jesus, If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free.—John 8: 31, 32.

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The Adoption.

BY PAUL I. PRYOR.

Having read in the Scriptures of children's being adopted and also being born into God's family, and believing also that the only way people get into God's family to-day is by being born into it, I have found the Scriptures hard to understand in regard to these two great subjects. Therefore, I have studied and searched the Scriptures the more diligently, that I might know the truth about the matter.

It is generally understood that there are two ways to become a member of a family; one is by being born into it, and the other is by adoption. Just so by our Heavenly Father's family. There are children in it that were adopted, and others that were born into it. But people to-day are not adopted, but are born into God's family. (John 3: 5.)

Now let us see who is adopted. Paul, in Eph. 1: 5, 6, says: "Having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will, to the praise of the glory of his grace, wherein he hath made us accepted in the beloved." Now, who is the "us" in this passage of scripture? If we can show who the "us" is, we can see who is adopted. You will doubtless say it was the Christians at Ephesus, but it is not. Let us follow the pronouns "us" and "we" carefully to verse 12, and there he tells who the "us" is: "That we should be to the praise of his glory, who first trusted in Christ." Now we know the Ephesians were not the first to trust in Christ. That is evident. The American Revised Version has a better rendering of this verse. It reads: "We who had before hoped in Christ." Who had before hoped in Christ? Without doubt it was the Israelites. Did not they look for the coming of Christ as their only hope? Of course they hoped in Christ. (Acts 26: 7.) So it must have been the Israelites that were adopted. "For I could wish that myself were accursed from Christ for my brethren, my kinsmen according to the flesh: who are Israelites; to whom pertaineth the adoption and the glory, and the covenants," etc. (Rom. 9: 3, 4.) This scripture shows plainly that the Israelites were the adopted children.

But do you say they were born into the family by the natural birth? That is true, and that is necessary to adoption, as a child must be born before it can be adopted. But why adopt a child that has been born into the family? Because they could never obtain the inheritance unless God adopt them, which will be shown as we proceed. In Gal. 4: 22-31 we have an allegory. Let us notice it. "For it is written, that Abraham had two sons." Now notice carefully; Abraham had *two* sons. They were both his children, and both were born into his family. But one was born after the flesh, and the other by promise. Now, in the allegory Abraham represents God; Agar, the law; Ishmael, the Israelites; etc. So we will notice Ishmael, as he represents the Israelites; and in the allegory, what is true of Ishmael is also true of the Israelites, otherwise it would not be an allegory. Ishmael was the son of the bond servant, Agar. The Israelites were also children of the bond servant, the law. Ishmael had no inheritance. "Abraham gave all that he had to Isaac." (Gen. 25: 5.) The Israelites had no inheritance. "For if the inheritance be of the law, it is no more of promise." (Gal. 3: 18.) Why didn't thy have any inheritance? Because they were born an illegitimate birth. We all know a child of illegitimate birth has no inheritance. Now, it seems to me that adoption is their only hope for the inheritance. If there is any other hope for them, I would be glad if some one would point it out. "Well," says one, "the blood of Christ flowed both ways from the cross." Of course it did, but the blood only cleansed from sin. It was not enough within itself. If it was, everybody would receive an inheritance, because it flowed for all. But Christ being the legal heir, they could not inherit until after his death. So by the death of Christ, the legal heir, they were adopted and made heirs, which gives them a right to the inheritance.

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Tribute to J. M. Joiner.

BY J. PETTEY EZELL.

On August 27, 1921, at his home, near Arkadelphia, in Jefferson County, Ala., the long, useful, and eventful life of Brother J. M. Joiner came to an end. For more than fifty years he preached the gospel throughout the State of Alabama, where he was instrumental in the hands of God in saving thousands of souls. He was greatly loved by all for his unshaken faith in the word of God and his sunny and congenial disposition. Thousands will be grieved to hear of his death. For several years past, as the result of a stroke of paralysis, he has been inactive; but as the outward perished, the inward man was renewed day by day as he drew nearer the goal. He bore his pains without complaint even unto the end, and was laid away at Pleasant Hill, in Jefferson County, on Sunday, August 28.

He was a stickler for the old paths, and often expressed grief over the departures of our brethren from the simplicity of the New Testament worship. It was his counsel and encouragement that emboldened his son, with only a few others, eleven years ago, to separate themselves from all the innovations, inventions, doctrines, and teachings of men, and thus to restore the New Testament worship in Albany-Decatur, which has resulted in the splendid congregation in our city. We have often thought and spoken of him as one of the fathers of the congregation.

In compliance with his request of five years past, I conducted his burial service. He was one of my very best friends, and I loved him as a father.

He is survived by his wife, an estimable Christian lady, and to him a devoted and faithful companion; five sons—D. M. Joiner, A. C. Joiner, W. C. Joiner, Judson Joiner, and Justice Joiner; and six daughters—Mrs. Milligan Earnest, Mrs. John Stanley, Mrs. R. M. Yates, Mrs. Theodore Duke, and Misses Orlean and Birdie Joiner.

Brother D. M. Joiner, who is himself a preacher of no mean ability, made a very brief but touching talk over the remains of his father, admonishing all the children and friends to imitate the godly example of his father's life; and I pray, realizing that simply hearing and doing what our Lord says is the safe and infallible way, and more so a way of peace and unity and a common ground of union for all, that each one may walk, as did he, in the old paths, and with him at last be reunited in the city that has foundations, whose builder and maker is God.

Our doubts are traitors, and make us lose the good we oft might win by fearing to attempt.—Shakespeare.

Impressions of New York City.

BY E. L. PEARSON.

For some time I have intended to give an account of my work in New York this summer. I had a threefold purpose in going East. The first was to preach the gospel; the second, to visit my mother in Washington; and the third, to do some graduate work in Columbia University. Brother Morgan H. Carter had been engaged by the New York brethren to take up the work there. As he was unable to go before June 20, he asked me to go in May. I reached there on Sunday, May 22. My labors with the disciples there were only pleasant continually.

Their membership is rather cosmopolitan. There are a number from the Southern States, some from the West, a number from the North, and a splendid group from England. Their occupations range from plumbers, carpenters, and ship mechanics to artists and grand-opera singers. Their good fellowship is most inspiring.

After Brother Carter came, we conducted a meeting over on the New Jersey side of the Hudson. We also tried to make a thorough search for members in Greater New York. We received a few names and addresses of people from the States. We could usually locate them easily. I found one young man from Kentucky who had lived there three months and had searched every way he knew to find the church of God, but had been unable to do so. Those who have relatives and friends in New York do not realize how much they could facilitate the work of the minister there if they would only send him their names and correct addresses.

While there I sent out about seventy-five letters to different congregations, asking them to contribute to that great cause. So far as I have been informed, the only response to any of them was from the church at St. Marys, W. Va., which promised five dollars a month. That is rather discouraging. If it were not for the unusual faithfulness and liberality of the brethren there, I hardly see how the work could continue. A few individuals and congregations are sending ten dollars a month, but there are far too few to pay a minister a living wage in that city. I cannot understand why the churches ignore so great an opportunity.

My remuneration was only about one-third of my expenses, but I feel that I gained in many other ways. As I said in the outset, I had a threefold purpose in going.

Mrs. Pearson and I have agreed to contribute regularly to the New York work this winter. Who else will join us?

Some trust in chariots, and some in horses: but we will remember the name of the Lord our God.—Ps. 20: 7.

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

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FIELD REPORTS

Pikeville, Tenn., October 4.—The meeting at this place, which began on September 18 and closed on September 28, was successful in more ways than one. One was reclaimed and one was baptized. The preaching was done by Brother G. C. Brewer, who did his part well. May the God of heaven bless him, so that he may go on preaching "the unsearchable riches of Christ," and may lead men and women, boys and girls, to "the Lamb of God, that taketh away the sin of the world."—A. C. Traylor.

Union, S. C., October 5.—On my trip to Tennessee and Alabama I held several meetings, with good results—namely: At Grissim's Corner, with ten baptisms and two restored; Bethlehem, twenty baptized; Green Hill, twelve baptized (these congregations are near Lebanon, Tenn.); Grant, Smith County, three baptized and a congregation organized to begin regular work, and the prospect good for a new house soon, as the brethren there are wide-awake; Aldridge Grove, near Moulton, Ala., fifty-five baptized, twenty-three restored, and two claimed that they had been scripturally baptized. Upon my return home I found the work moving along nicely under the supervision of Brother Gibbs, who baptized eight during my absence. Brother Gibbs and I, assisted by Brother and Sister Finnell, who live in Greenville, are planning to begin a meeting there the last of this week, provided we can get a lot for our tent. Any one knowing of any loyal brethren in or around Greenville would do well to drop me a card immediately. Brethren, continue to pray for us.—Thomas H. Burton.

Haleyville, Ala., October 5.—I began a meeting with the church at Center Point, Tenn., on July 17, and continued it eight days, with one baptism and one restoration. I then began work with the church at Leoma, Tenn., and continued till August 3, resulting in one restoration. My next meeting was at Hanceville, Ala., beginning on August 7 and continuing till August 17. Twelve were baptized, and the church planned to do some real mission work in 1922. I began with the church at Haleyville, Ala., on August 21, and continued two weeks. One was baptized, and the church decided to do some more effective work in 1922. I next helped Brother John T. Underwood at Isbell, Ala., one week. Six were baptized. Brother Wylie and I then worked at Thorn Hill, Ala., one week. The "Holy Rollers" have so excited the people of this community that nothing was to be done save to "preach the word" and hope for future results. Brother Wylie and I then went to Golden, Miss., and worked for one and one-half weeks. Two were baptized. Golden is a mission field which promises to be a good place in the future. I am now in a meeting at Ethridge, Tenn., with good interest. I shall begin a Bible reading with the church at Haleyville, Ala., the last week in October.—J. H. Horton.

A Cry From Athens, Tenn.

BY W. C. PHILLIPS.

The dog that barks only where there is game is believed; the baby that cries only when it is hurt gets sympathy; the person that takes his bed before he grunts needs a doctor; the party that goes on a hunger strike before he begs for bread is worthy of it. But the dog that will not bark when treed, so that the hunter may find him, is not worthy of feeding; the baby that does not cry at all when it is being hurt, so that it may get the attention of the nurse, does not need very much sympathy; the person that dies before he takes his bed or grunts ought not to have treatment; and the party that would starve before asking for bread, when it can be had for the asking, ought not to have anything.

Now, as we are not to be heard for our much speaking or loud crying, I am making this appeal short. The Athens church is meeting in a combination barber shop, pressing shop, and shoe shop; but they have a church building in progress—have the rafters up and the storm sheathing on. They are out of finances, and the work must stop unless folks who are able to do so come to their assistance.

Now the ball season is over, and those dollars you have been spending once, twice, and three times a week, and have been living without, can be sent to assist in the completion of this church building. Now, come on, good people, and help make it possible for these poor people who have been suffering for the want of the gospel and for the want of a place to meet for so long to have a comfortable place in which to meet, and which they can call their "home." Do not throw this aside and neglect the matter, as the bad weather is going to be upon us soon. I have such faith in God and in the uprightness of the good brethren that I have made the announcement that I will preach in the new church building on the first Lord's day in November; but the work must be done, and about one thousand dollars is needed to do it. Will you not give the matter your immediate thoughts and cares? Send all donations to B. B. Posey, Athens, Tenn. They will be acknowledged.

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

His anger endureth but a moment: in his favor is life: weeping may endure for a night, but joy cometh in the morning.—Ps. 30: 5.

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Science Produces a Vitalizer Superior to Famous Gland Treatment—Magic Power of a Bark From Africa.

Have you lost your youth, vigor, and "pep?" Does life seem dull and work a grind? Don't worry. Science has discovered a new vitalizer superior even to the much-discussed "goat-gland" and "monkey-gland" treatment.

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The new vitalizer contains expensive chemicals, but manufacturing in enormous quantities has brought the cost within the reach of all. Furthermore, the laboratories producing this new vitalizer, which is called Re-Nu-Tabs, are so confident of its power that they offer it on the basis of "no results, no pay."

Any reader of this paper may test the new discovery without risk. Send no money, but just your name and address, to the Re-Nu Laboratories, 232 C Gateway Station, Kansas City, Mo., and a full treatment of Re-Nu Tabs will be mailed. Deposit $2.00 and postage with the postman on delivery. If not delighted by the results at the end of a week, notify the laboratories, and your money will be refunded in full. Do not hesitate about accepting this test offer, as it is fully guaranteed.

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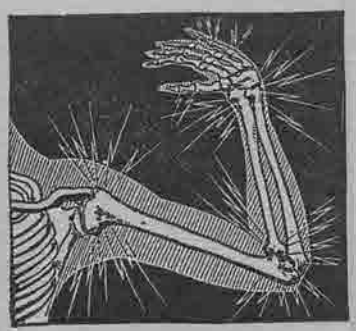
In the year of 1893 I was attacked by Muscular and Sub-Acute Rheumatism. I suffered as only those who are thus afflicted know for over three years. I tried remedy after remedy, but such relief as I obtained was only temporary. Finally I found a treatment that cured me completely, and such a pitiful condition has never returned. I have given it to a number who were terribly afflicted, even bedridden, some of them seventy to eighty years old, and the results were the same as in my own case.



"I had sharp pains like lightning flashes shooting through my joints."

I want every sufferer from any form of muscular and sub-acute (swelling at the joints) rheumatism to try the great value of my improved "Home Treatment" for its remarkable healing power. Don't send a cent. Simply mail your name and address, and I will send it free to try. After you have used it and it has proven itself to be that long-looked-for means of getting rid of such forms of rheumatism, you may send the price of it, One Dollar; but, understand, I do not want your money unless you are perfectly satisfied to send it. Isn't that fair? Why suffer any longer, when relief is thus offered you free? Don't delay. Write to-day.

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How Do Men Speak of You?

BY C. PETTY.

"Woe unto you, when all men shall speak well of you! for so did their fathers to the false prophets." (Luke 6: 25.)

This woe is right the opposite of what we like. It is so natural for us to like to hear all men speak well of us, commend us, and even to brag on us for what we say and do, that we love to return the favor; but let some one criticize or speak adversely of us or our ways, and what we will say about them will be a plenty. It seems so natural for us to want to get even with them, no matter how we live. But that is not the way we should do; we should not criticize nor speak harsh things of those who speak evil of us, but say no harm of them, and treat them kindly, then we will "overcome evil with good." I have felt like going home when I would be locked out of houses and all manner of evil was being spoken against me, for I did not think I could do any good; but I would think of what the Bible says about the man that all men speak well of. I know that there is something wrong with him, and badly, too, or the Savior would not have pronounced a woe upon him; and I know this, that if a man pleases the Lord he will have enemies, and plenty of them, as shown by examples in the Old Testament and in the New Testament.

In 1 Kings 22 we learn that the king of Judah came down to the king of Israel, and while there Israel's king asked him if he would go with him up against the Syrians and take Ramoth-gilead, and he agreed; and they asked all of Ahab's prophets if they must go, and all of them (four hundred) said, "Go." But the king of Judah said: "Is there not here a prophet of the Lord besides, that we might inquire of him?" And the king of Israel said: "There is yet one man, Micaiah the son of Imlah, by whom we may inquire of the Lord: but I hate him; for he doth not prophesy good concerning me, but evil." Here we have four hundred prophets that the king of Israel spoke well of because they would prophesy anything he wanted them to prophesy, and only one that would prophesy only the things the Lord told him, and he was hated by the king. So only one pleased God. And it is so to-day; when a man pleases God, he will have enemies.

Take Paul as an example, who was not spoken well of. From the time of his conversion every evil word and deed was spoken and done against him. Even in Damascus the Jews aimed to kill him for his first preaching, but the disciples "let Paul down by the wall in a basket" and he escaped. And at Jerusalem, while making his defense, the Jews listened to the story of his life until he related his conversion and call to the apostleship, "and then lifted up their voices, and said, Away with such a fellow from the earth: for it is not fit that he should live." (Acts 22: 22.) The next day when the chief captain loosed Paul, and he, "earnestly beholding the council, said, Men and brethren, I have lived in all good conscience before God until this day," "the high priest Ananias commanded them that stood by him to smite him on the mouth." (Acts 23: 1, 2.) Furthemore, we learn that more than forty Jews made a conspiracy "that they would neither eat nor drink till they had killed Paul." (See verses 12, 13.) But the conspiracy was made known to the chief captain, and he sent Paul away that night to Cæsarea, and turned him over to Felix: but soon the Jews were on his trail with Tertullus, a certain orator, who informed the governor against Paul. Tertullus said to the governor: "We have found this man a pestilent fellow, and a mover of sedition among all the Jews throughout the world, and a ringleader of the sect of the Nazarenes." (Acts 24: 5.) Then, when Paul was doing his last preaching, he said: "All men forsook me: I pray God that it may not be laid to their charge." (2 Tim. 4: 16.) The great apostle Paul came as near imitating the Savior in living a perfect life as any man that ever lived, and yet from the beginning of his Christian life to its close he was spoken against. But what a glorious ending of that life! For the gates of that shining city were open to him, and that fadeless crown awaited his entrance into that glittering home.

So do not be discouraged, brother or sister, if you are spoken evil of; but pass on softly and humbly through life, looking for the crown that shall be yours when toils shall end.

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It is probable that few people ever think of scrofula—its bunches, eruptions, and wasting of the body—without thinking of the benefit many sufferers from it have derived from Hood's Sarsaparilla, whose success in the treatment of this one disease alone would be enough to make it what it is—one of the most famous medicines in the world.

There is probably not a city or town where Hood's Sarsaparilla has not proved its merit in more homes than one, in arresting and completely eradicating scrofula, which is almost as serious and as much to be feared as its near relative—consumption.

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An improved Aspirin tablet which is absolutely safe to use even in cases of extreme debility and weak heart. Relieves headaches, neuralgia and rheumatic pains, and reduces fever. No depressing effects. Made by a formula which is in general use by leading physicians. 35c per package at your druggist's or by mail from the manufacturers, Piedmont Laboratories, Inc., Clinton, S. C.

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FIELD REPORTS

Clarksville, Tenn., October 3.—The tent meeting at Big Rock starts off well. Two baptized, interest good, yet prejudice on the part of the Baptists is high. A new congregation is almost sure, having found eighteen members in or near Big Rock who want to worship God.—J. G. Malphurs.

Livingston, Tenn., Route 1, October 4.—Our meeting at Big Branch closed on Sunday after eight days' duration. Five were baptized. While it rained about half of the time, this was a very happy meeting. It was the fourth meeting that I have held for them. I have promised to go back next year, the Lord willing.—Willie Hunter.

Livingston, Tenn., October 3.—I preached at Flat Creek yesterday, and baptized two. I am to go to Andrews Cove on Wednesday for another mission meeting. I have promised to hold two more mission meetings this year, making seven in all. The brethren are arranging for me to work in this county again next year.—J. C. Pendergrass.

Lawrenceburg, Tenn., October 6.—Our work for September was mission work—some in the home county. A good brother with a converted pocketbook made it possible for us to do this work. The Lord blessed his gift and my poor effort by adding thirty to the one body—ten at Nelson Schoolhouse and twenty at Brier Hill Schoolhouse.—T. C. King.

McEwen, Tenn., October 3.—Brother R. B. Henry, of Model, Tenn., closed a week's meeting at McNeil Schoolhouse yesterday. One lady was baptized. This is a mission point, and they had never heard the gospel before. I think much lasting good was accomplished. Brother Henry has promised to hold another meeting next fall, the Lord willing.—William Kennerly.

Dongola, Ill., October 3.—Our meeting is fine here. We are still chipping off the Baptist power. The brethren here are wanting to buy a tent for gospel services. If any congregation has a good one, notify Smoot & Co., Dongola, Ill. We have rented a large storehouse in Wetaug, Ill., a Catholic town. Our crowd was large the first night. I believe we are going to have success in this work. This is an old town, and never has a Christian preacher preached in it till now.—J. C. Mosley.

Washington, D. C., October 3.—The attendance and interest in the worship here is better, and every one seems to have a mind to work. We had the pleasure of having with us last Lord's day Brother and Sister Edward Scobey, of Nashville, Tenn. He is the son of our beloved brother, James E. Scobey, and she is the daughter of Dr. Womack, of Nashville. They were on their bridal trip, but were faithful to make the worship the first and the prime thing. Give us more such young people.—W. S. Long.

Nashville, Tenn., October 5.—I closed my last meeting for the season at Forks of the Creek, in Jackson County, Tenn., last Sunday night. This was one of my best meetings of seven held since the first of July, notwithstanding we were hindered much because of heavy rains. In this meeting five were baptized and five were restored to fellowship. I suppose I will now take up some kind of clerical work, in connection with my regular Sunday work, until time for meetings next year. Altogether my protracted-meeting work this year has been a source of great joy to me.—T. C. Fox.

Beaumont, Texas, October 3.—Our meeting, which was conducted by Brother Will W. Slater, of Fort Smith, Ark., closed last night. We were hindered greatly by rain. We had no additions, but some visible results, as Brother Slater succeeded in putting a lot of enthusiasm into the members. He is certainly a great preacher and a power in the pulpit. He kindly consented to come and labor with us. We employed him for six months, beginning in January. He would not agree to stay longer. We feel that we have had a great meeting in every way, and the church is rejoicing.—Ben H. Mullen.

Springfield, Mo., October 3.—I closed at Greenway, Ark., on September 12, with six additions and much good done otherwise. The brethren asked me to return in 1922, but I thought three successive meetings were enough for a while. I closed at Cureall, Mo., on September 25, with one addition. Very large crowds and much good seed sown. I will return in 1922. I visited home one week, and began at Waddill, near Stella, Mo., on October 1. We

MRS. HAYDOCK SAVED FROM AN OPERATION

Followed Advice of Her Druggist's Wife and Took Lydia E. Pinkham's Vegetable Compound

Chicago, Ill.—"I was in bed with a female trouble and inflammation and had four doctors but none of them did me any good. They all said I would have to have an operation. A druggist's wife told me to take Lydia E. Pinkham's Vegetable Compound and I took 22 bottles, never missing a dose and at the end of that time I was perfectly well. I have never had occasion to take it again as I have been so well. I have a six room flat and do all my work. My two sisters are taking the Compound upon my recommendation and you may publish my letter. It is the gospel truth and I will write to any one who wants a personal letter."—Mrs. E. H. HAYDOCK, 6824 St. Lawrence Avenue, Chicago Illinois.

Because Lydia E. Pinkham's Vegetable Compound saved Mrs. Haydock from an operation we cannot claim that all operations may be avoided by it,—but many women have escaped operations by the timely use of this old fashioned root and herb medicine.

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

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

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

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

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I do not ask for a single penny. I send it to you without cost, so you can prove what it will do in your own case. Mrs. Paul Gram says she suffered for over fourteen years, that doctors and medicine did her no good, she took LEPSO and has not had a single attack in over fifteen years. Hundreds of other remarkable testimonials.

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Sick or nervous headaches, backaches, women's aches almost instantly respond to the liquid remedy Capudine. It stops the pain by removing the cause. Every home should keep a bottle handy. Sold by druggists, 10c, 30c, 60c. Insist upon getting **CAPUDINE**

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There's no longer the slightest need of feeling ashamed of your freckles, as Othine—double strength—is guaranteed to remove these homely spots.

Simply get an ounce of Othine—double strength—from your druggist, and apply a little of it night and morning and you should soon see that even the worst freckles have begun to disappear, while the lighter ones have vanished entirely. It is seldom that more than one ounce is needed to completely clear the skin and gain a beautiful clear complexion.

Be sure to ask for the double strength Othine as this is sold under guarantee of money back if it fails to remove freckles.

expect a good meeting. I shall begin at Oldfield, Mo., on October 19. Brother Charles F. Hardin rendered me invaluable service as song leader and otherwise at Cureall.—M. S. Mason.

Scott's Hill, Tenn., October 5.—Our protracted meeting at this place began on Saturday night, September 24, and closed on Sunday, October 2. Brother I. A. Douthitt, of Sedalia, Ky., did the preaching. We consider the meeting a success. Rain hindered some, but the attendance both day and night was good. Brother Douthitt's familiarity with the Word, together with his great earnestness, attracted the attention and interest of his audience. The church was built up and strengthened. Some of the most influential citizens of the town and surrounding community were interested as never before. One obeyed the gospel.—W. A. Austin.

Belleview, Tenn., October 7.—My meeting on the Ozark Trail, near Granite, Okla., closed on August 21, with two baptisms, one from the Presbyterians. I began a meeting at Oak Ridge, Obion County, Tenn., on the first Lord's day in September, which closed on the following Saturday night, with five restored. I went from there to Refuge and began a meeting on the second Lord's day, which closed at the water's edge at 8 A.M., the following Lord's day, with five baptized. Brother Dave Guinn, of Cloverdale, led the song service. From here I hurried across the country to Keefe, near Wynnburg, Lake County, and began a meeting at 11 A.M. on the same day, which closed on the following Saturday morning at the water, with one baptized (from the Methodists). From there I went to Sharp's Corner, Maury County, and began a meeting on the third Sunday in September, which closed at the water on the following Sunday, with four baptized and two restored, one from the Presbyterians. That morning I began a meeting at Brown's Chapel, which continued until the following Thursday night, with two baptized and two restored. I left every one rejoicing over the meeting. This closes my summer's work. I go from here to the farm.—W. T. Beasley.

Taylor-Scott Debate.

BY R. L. DOUTHITT.

On September 19 Brother John C. Taylor (Christian) and J. R. Scott (Primitive Baptist) met in a four-days' discussion near Waverly, Tenn. This debate was carried on in such a way that all were well pleased. Many old people said this was one of the best debates they had ever attended, and that such debates would do good. The church at Waverly and a small congregation where it was conducted supported it. This discussion was held at the close of Brother Taylor's work at Waverly. The brethren speak well of his work while there. Brother Taylor is familiar with the teaching of our Lord, and by his logical reasoning assures his adversary that he cannot pervert the gospel of Christ while he is around. No church will make a mistake in securing Brother Taylor to defend the cause we represent.

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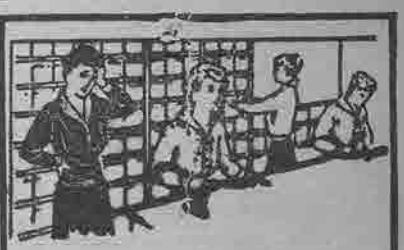

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Mail at once the names of all the objects you can find in the picture beginning with "L". It costs nothing to try. To the one sending in the largest and nearest correct list of names the first prize will be awarded. To the one sending in the second largest and nearest correct list the second prize will be awarded, etc. In case of tie for any prize offered, the full amount of such prize will be awarded to each tying contestant.

THE PRIZES

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	If No "More Eggs" is ordered	If $1 Worth of "More Eggs" is Ordered	If $2 Worth of "More Eggs" is Ordered	If $5 Worth of "More Eggs" is Ordered
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2nd Prize....	20.00	150.00	300.00	1,000.00
3rd Prize....	10.00	75.00	150.00	500.00
4th Prize....	10.00	50.00	100.00	250.00
5th Prize....	10.00	30.00	60.00	150.00
6th Prize....	6.00	20.00	40.00	100.00
7th Prize....	6.00	15.00	30.00	80.00
8th Prize....	6.00	10.00	20.00	60.00
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(In the event of ties, duplicate prizes will be given.)

Costs Nothing to Try

Read the great simplicity of this offer. All you need to do is to look over the objects in the puzzle picture. Get everyone to help you. Get the whole family around. Write out every object beginning with "L", such as Limousine, Lock, etc. Nothing hidden—no need to turn the picture upside down. If the judges decide that your list is nearest correct list—the first prize of $40.00 will be awarded to you even though you do not send an order for "MORE EGGS". But we are giving you a chance to win far more than $40.

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Will you win $40 or $2,000? If you are awarded first prize and have ordered no "MORE EGGS" you win $40. If you purchased $5.00 worth of "MORE EGGS," the same list wins $2,000. Which prize do you want?

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E. J. Reefer

Dept. 25
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(Additional pictures sent free on request)

Observe These Rules:

1. Any man, woman, girl, or boy living in America but residing outside of Philadelphia, who is not an employe or relative of an employe of E. J. Reefer may submit an answer. It costs nothing to try.

2. All answers must be mailed by post office closing time, Dec. 16, 1921.

3. All lists of names should be written on one side of the paper only and numbered numerically, such as 1, 2, 3. Write your full name and address on each page in the upper right hand corner. If you desire to write anything else, use a separate sheet.

4. Only such words as appear in the English dictionary will be counted. Do not use obsolete words. Where the plural is used the singular cannot be counted and vice-versa.

5. Words of the same spelling can be used only once, even though used to designate different objects or articles, or parts of objects or articles. An object or article can be named only once.

6 Do not use compound words, nor any words formed by the combination of two or more complete English words, where each word in itself is an object.

7. The answer having the largest and nearest correct list of names of visible objects and articles shown in the picture that begin with the letter "L" will be awarded first prize, etc. Neatness, style, or handwriting have no bearing upon deciding the winner.

8. Candidates may co-operate in answering the puzzle, but only one prize will be awarded to any one household; nor will prizes be awarded to more than one of any group outside of the family where two or more have been working together.

9. There will be three independent judges, having no connection with E. J. Reefer, who will judge the answers submitted and award the prizes at the end of the contest, and participants agree to accept the decision of the judges as final and conclusive.

10. All answers will receive the same consideration regardless of whether or not an order for Reefer's "More Eggs" is sent.

11. The announcement of the prize winners and the list of words will be printed at the close of the contest and a copy mailed to every person sending an order for "More Eggs".

GOSPEL ADVOCATE

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SHRINKING FROM EXPOSURE

"I hid myself." (Gen. 3: 10.)

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Why did he hide himself? Because he could not face the exposure of his sin. He had rebelled against the Lord and done that which was evil in his sight. And the evil thing worked to this dark issue—it perverted his nature and inclined him against the Lord whom he had resisted. He had no delight in God. He feared him, and he had a growing distaste of him. He had no desire to meet him; nay, indeed, he fled from him. He sought to seclude himself and find peace in forgetfulness. At any rate, and at any price, he must not meet God! "I hid myself."

We have all shared this man's quest of a hiding place from God. We may have sought along another road, but we have shared his flight from God. We have entered into his sin, and the poisonous thing has worked in us as it worked in him, and our palate has been perverted, and the sweet things have become bitter, and we have lost our delight in God. We have no lover's desire to walk and talk with him. Let us rouse our sleeping memories, and demand how it has been with us when we have wandered in ways of trespass and turned our backs upon God. How was it at the close of the day, at the hour of our devotions, the time of the evening sacrifice? Did we hasten into the secret place like children going home from school, jubilant and glad? Were we almost breathless in our eager speech with the Lord? Nay, nay, it was quite other than this. That night we missed our devotions. The prayers were left unsaid; or if we prayed, we prayed without looking. We hid ourselves in blind words, empty words; we gabbled a medley of words in which there was no communion. We did not want any communion. We had no desire to gaze on him whom we had pierced. And so we ran away from open and vital fellowship. We prayed prayerless prayers—prayers which had no windows, no outlook, no aspirations. Or, more probably still, we never even appeared to pray at all. We just left them out of the day. That night the altar fire was not burning. There was no going into the holy place. We just scuttled into bed and sank into an unbeliever's sleep. And what was all this but a childish attempt to hide ourselves from the Lord? We kept away from the Lord, lest we should suffer a divine exposure of our shame.

For that is the real secret of the matter. Our sins troop out when we come into the presence of the Lord. The light disturbs them. The psalmist was relating just such an experience in the words: "Thou hast set our secret sins in the light of thy countenance." They are no longer secrets when we pass into the light. The hidden things are all revealed. It is like as when a beam of sunlight falls across a room. All the motes, all the myriads of impure particles which have been hiding invisibly in the atmosphere, show up in the sunlight, dancing in their unclean revels. The sun sets them in the light of his countenance, and they stand exposed.

And how can I, whose native sphere is dark, before the Ineffable appear, and on my naked spirit bear the uncreated beam? Who can bear the revealing light of the Lord? Who can bear even the clear beams of a commandment? Or still less, who can bear the lucent beam of a beatitude? Or still less, far less, who can bear the vivid, illuminating sense of the Lord's presence? And so we fear the light. And so we come to hate the light, lest our deeds should be reproved. We hide ourselves from God.—J. H. Jowett, in British Weekly.

CURRENT COMMENT

By A. B. L.

One of the hardest things for a Christian to do is to "wait and murmur not." If he is well acquainted with the teachings of his Master, he naturally expects to be mistreated and even persecuted by the world. There is nothing surprising in this, for we are told plainly that "all that will live godly in Christ Jesus shall suffer persecution." There are times when we can do naught but wait upon Jehovah, as did the Psalmist, to settle our accounts and to see that the wrongs done us are righted. From an English journal I quote the following illustration:

An American unbeliever, a farmer, thought he would vex a Christian editor. So he wrote him a letter as follows: "Dear Sir: I have been trying an experiment. I have a field of corn which I plowed on Sunday. I planted it on Sunday. I cultivated it on Sunday. I cut it and hauled it to the barn on Sunday. And I find I have therefrom more corn to the acre than has been gathered by any of my neighbors this October." The farmer reckoned on the sneer implied in his letter coming as "a poser" to the editor. What was the man's surprise, however, when, in the next issue of the paper, reply was given in one sentence: "God does not make full settlement in October." This is an observation of wide-ranging application. God keeps a book; and both in regard to judgment and recompense he bides his time.

We too easily forget that our God, "who doeth all things well," bides his time. As one great writer put it, "God is never in a hurry." Even so great a character as David grew impatient. He said, "I was envious at the foolish, when I saw the prosperity of the wicked," and exclaimed: "O let the wickedness of the wicked come to an end!" But David had no misgivings about the final outcome. His defense is of God, "which saveth the upright in heart." Before the day of his death David saw most of his enemies discomfited and put to shame, and learned that "the way of the wicked he turns upside down." I have the faith that God will protect and finally vindicate all of his servants as he protected and vindicated David. We may depend upon it that what God does not make right here and now, he will set right in the day of judgment. And it is upon this very promise that the apostle Peter bases his solemn adjuration for patience and holiness: "Finally, be ye all like-minded, compassionate, loving as brethren, tenderhearted, humble-minded: not rendering evil for evil, or reviling for reviling; but contrariwise blessing; for hereunto were ye called, that ye should inherit a blessing. For, he that would love life, and see good days, let him refrain his tongue from evil, and his lips that they speak no guile; and let him turn away from evil, and do good; let him seek peace, and pursue it. For the eyes of the Lord are upon the righteous, and his ears unto their supplication: but the face of the Lord is upon them that do evil. And who is he that will harm you, if ye be zealous of that which is good? But even if ye should suffer for righteousness' sake, blessed are ye: and fear not their fear, neither be troubled." (1 Pet. 3: 8-14.)

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There recently appeared in the Baptist and Reflector a paragraph so full of pungent truth that it deserves more than a passing notice. It bears the caption, "Silence of Scriptures," and reads as follows:

"Where the word of God fails to speak, let us be silent," says our corresponding secretary in a timely message to our people. We cannot afford to parley and haggle over things which are not clearly and definitely stated in the Bible. There must be more than room for inferences or deductions on our part; it is not enough that we base our testimony on language into which it is possible for us to read our own meaning. If a doctrine is not of God's word, it will come to naught when the full truth of revelation is turned on it. If infant baptism, for example, is not authorized by the Holy Scriptures, and God's word does not speak of it positively one way or another, let no human voice be raised in support of it; and likewise let all tongues be silent against it, except to declare the whole truth of the Bible utterances concerning the ordinance of which infant baptism is said to be a part by some who presume to speak where the word itself is silent. That will be sufficient.

I do not know the name of the corresponding secretary specifically referred to, but, whoever he is, he deserves a loud "amen" from all who are contending "for the faith which was once for all delivered unto the saints." While, indeed, he gives only one-half of the slogan uttered by the Campbells and used with tremendous effect during the days of the Restoration movement, it is true that half a loaf is better than no loaf at all. If our religious neighbors, the Baptists, would only adopt the slogan suggested by the corresponding secretary, it would do much toward promoting religious unity and a better understanding.

But coming down to brass tacks, let me ask in all seriousness, if the Baptists really make up their minds to keep silent where the word of God fails to speak, what is to become of the Baptist name, the doctrines of close communion, justification by faith only, and other unscriptural tenets? Briefly put, will not all the denominational machinery, including the "corresponding secretary," fade away just like infant baptism? Somebody once said something about a man "being in the right church, but in the wrong pew." It is to be hoped that our esteemed cotemporary will persevere in the application of his well-chosen motto and make the job complete.

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People usually talk about the things that fill their minds. "For out of the abundance of the heart the mouth speaketh." If we could ever reach that point where our thoughts are under perfect control, "casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ," then our language would be free from slander, profanity, false accusation, and all evil speaking. As between the choice of being like a raven or a dove, one would prefer the dove. Another writer explains why:

When the flood began to recede, Noah sent out a raven from the ark, which returned not to him again, because she found food and freedom on the carcasses which floated on the surface of the water. He later sent out a dove, which came back with a twig in her mouth, but which, after being sent forth a second time, came not back to him, because she had found food and liberty in the boughs of the trees. How many people there are who feed their imaginations on the rottenness there is in the world! They look for that which is corrupt; its existence they "roll as a sweet morsel under their tongues." They seem to be moral scavengers. Others look for that which is clean and beautiful and dwell in an atmosphere that is fragrant with their own purity of thought and nature. Both find what they look for, and enough of it to satisfy their demands.

It may be that all of us cannot be doves. But why should any one be a raven?

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In stating the qualifications of an elder Paul uses the expression, "not soon angry." To the Ephesians he wrote: "Be ye angry, and sin not: let not the sun go down upon your wrath." It thus appears that one may be angry and have a righteous indignation for a while without detriment to his soul. But the harm comes when one stays angry, for it is thus that anger becomes bitterness and wrath. The angry man has lost the battle before it begins. Anger is the fort on fire and the forces fleeing. It lends aid and comfort to the opposition by furnishing fuel for scorn and contempt. Of all passions which grip the souls of men, none is so easily checked at the start, but none more disastrously suicidal if not extinguished.

OUR CONTRIBUTORS

Was Sidney Rigdon the Original "Author and Proprietor" of the Whole Mormon Conspiracy?

BY R. B. NEAL.

I unhesitatingly answer, "He was," and am willing to affirm it before any pen Mormondom may select.

Query: When was "Mormonism" planted on the earth?

Bear in mind that "Latter-Day Saintism" is an alias of "Mormonism." They are two labels for one and the same system.

Answer: May 15, 1829.

Proof: "Words of the angel John (the Baptist) spoken to Joseph Smith, Jr., and Oliver Cowdery, as he laid his hands upon their heads and ordained them to the Aaronic Priesthood in Harmony, Susquehanna County, Pa., May 15, 1829."

"Upon you, my fellow servants, in the name of Messiah, I confer the Priesthood of Aaron, which holds the keys of the ministering of angels, and of the gospel of repentance, and of baptism by immersion for the remission of sins; and this shall never be taken again from the earth, until the sons of Levi do offer again an offering unto the Lord of righteousness."

Joseph Smith was the first Baptist, and Oliver Cowdery was the *first person* to enter the Latter-Day Saint kingdom or church. Joseph baptized Oliver, then Oliver baptized Joseph, and he was the second Mormon or Latter-Day Saint. They then "ordained" each other, no doubt at the same time, by the "laying on of hands" each on the head of the other. There and then was "Mormonism," *alias* Latter-Day Saintism, planted.

This Cowdery-Smith commission is the one under which every "Elder" labors and baptizes. No one on earth who cannot trace the hands "laid on his head" back to the hands of either Joseph Smith or Oliver Cowdery has any authority to baptize. The Mormons, both seers and both churches, *repudiate* the commission given by Jesus in the New Testament and rebaptize all who come to them who have been baptized under it.

Sidney Rigdon's name is not mentioned in this transaction, the "infancy," or birth of the church. *Was he there?* He must have been, for he said, on April 6, 1844, at Nauvoo, Ill., before the largest assembly the Mormons ever had: "I have known the history of this church from *its infancy*."

That is a positive statement, made at that Conference before Joseph Smith, Hyrum Smith, Brigham Young, Wilford Woodruff, with the Presidency, the Apostles, the High Council, and an immense number of Elders. *No one contradicted it.*

He also said: "I recollect in the year 1830, I met the whole Church of Christ (Mormon Church) in a little old log house about twenty feet square, near Waterloo, N. Y." No one contradicted that. Now every Elder would brand it a lie if he could. He said: "*All the Elders, all the members* met in conference in a room twenty feet square."

Proof: "Times and Seasons," Volume 5, pages 522-524. Their own paper and "Conference minutes."

This makes a corpse of the claim that Smith never saw Rigdon until after he was baptized in November, 1830. As further proof, Oliver Cowdery, in his "Renunciation of Mormonism and Denunciation of Joseph Smith, Jr.," published in 1839, pages 5-6, said, when he realized that Smith had "made a tool" of him: "And what served to render the reflections past expression in its bitterness to me, was, that from his hands I received baptism, by the direction of his angel of God, whose voice, as it has since struck me, did *most mysteriously resemble the voice of Elder Sidney Rigdon*, who, I am sure, had no part in the transactions of that day, as the angel was John the Baptist, which I doubt not and deny not. When I afterwards first heard Elder Sidney Rigdon, whose voice is *so strikingly similar*, I felt that this dead brother was to be in some sense, to me unknown, *the herald of this church* as the great John the Baptist was of Christ." Smith knew at the time the "angel" was Rigdon. They were trying to deceive Oliver. The above shows that Oliver "smelt a rat," and he gives us "a tip," is afraid to declare what he then knew would upset the whole Mormon scheme and advertise himself as both a tool and a fool. Was Rigdon there? He declares he was before tens of thousands of Mormons, with the Seer, the Presidency, and the Apostles on the front seat, and not a contradiction then or afterwards.

I have before me a copy of that rare and valuable book by E. D. Howe, "History of Mormonism," the first book published exposing the Mormon fraud. It ought to be republished. It would be helpful to the cause of truth. He gathered facts known facts, sworn facts, in the early days of the Latter-Day conspiracy. Here is the concluding sentence of this wonderful work: "We therefore must hold out Sidney Rigdon to the world as being the original 'Author and Proprietor' of the whole Mormon conspiracy until further light is elicited upon the lost writings of Solomon Spaulding"

Significant that the first men who seriously and industriously gathered facts of this fraud while they were fresh would reach such a conclusion.

The "further light" has come to light, and confirms and clinches the conclusion. Cowdery knew that John the Baptist was not an angel and never could be. He knew that an angel could never be a *man*. He identified "the voice" of that man-angel, and declared that Rigdon was "the John the Baptist of Mormonism." Rigdon says he was there. Was he? *He was?*

Buddhism's Marvelous Advance in America.

I am no alarmist. Years spent in the work of a newspaper man on the leading dailies of this country accustomed me to observe incidents without emotional bias. When a man has seen murders, riots, wars, court crises, and such things as happen in the grind of a newspaper career, he does not easily become excited.

But there is a crisis confronting the Christian church compared with which all our so-called "problems" pale into insignificance.

That crisis is the inroad of Buddhism under its various guises and aliases in this country.

The churches, denominations as well as our brotherhood, are being insidously undermined by a well-financed Buddhist propaganda, the extent and influence of which is almost unbelievable.

The whole scheme is so ingenious, so artistically planned, that were I not familiar with the aims of the Jesuits, I should believe them the fathers of the whole plan.

I am speaking sober truth—truth ascertained through the chastened confession of a man who himself was absorbed by the stupendous trickery, until he found himself ruined spiritually; a man once high in the Established Church of England, but now a spiritual bankrupt, according to his own confession.

Here is the whole device, outlined as briefly as I can put it:

The Buddhists long for converts, as do advocates of all religions. They realized that, to the alert, chaste Western world, open missionary effort to convert men and women away from the Christian faith to Buddhism would be futile, even repulsive.

So they fell on this regimen:

First, wean susceptible Christian persons away from the Christian church. To do this, lecturers were engaged (and, in frank fairness to many of these lecturers themselves, I must admit that they are not aware that they are being thus used) to appeal to the psychological side of Christians. Meditation, self-examination, appeals to better healthfuless as a result of psychic study, etc., form the first step. Any one at all observant must have noticed the amazing number of psychological experts making their appearance in our cities during the days following the war. My own attention was first attracted by the elaborate programs of these men and women; they spent hundreds of thousands of dollars for billboard advertising, for newspaper space, often as much as whole pages, yet their lectures, given in the most expensive halls and auditoriums, were invariably free of charge. Investigation startled me when I discovered that Buddhist propagandists were financing these enterprising persons—of course, often through devious ways, so as not to reveal to the lecturers themselves the source of their revenue for expense; the thought being that, with Christianity decadent, patriotism would be lessened, and the doctrine of self set up supreme.

That this initial step proved successful every minister in the city churches knows well. Who of us has not seen some of his best members drop out of their accustomed place in the congregation, to attend "courses of lectures" on psychology, at first set for the evening Lord's-day hour, and eventually for the regular morning hour of service? Just a few days ago a woman, once the most faithful member of my own congregation, one of its most zealous supporters, apologized to me because she would not be able to make her usual subscription for improvements on the church building, for the reason that she did not have the spare money. Later in the day, unconscious of the fact she was revealing the reason, she asked to be excused from attendance on the evening services in the church, because, as she admitted, she had paid twenty-five dollars for a course of lectures on "Applied Psychology;" "and I cannot afford to miss one of these lectures after having paid for them all." This particular lecturer, a woman, following her public series, opened a class for her six hundred dupes.

The second step is more open.

Once weaned away from active Christian church influence, by an artistic arrangement the new member is copiously dosed with mystic suggestions. Oriental philosophy, appeals to optimism (which is but Buddhism's Western name for Kismet or Fatalism), etc.

Now the ground is fallow for injection of New Thought.

This is done with skill worthy of a better cause. Appeals to the physical nature, promises of improved health, etc., arouse the deluded individual, and New Thought opens its doors with a more advanced lesson in Orientalism. Even at this stage the New Thought convert would shudder at Buddhism; New Thought, he or she avers, is but an aid to a better comprehension of the Christ teaching.

It is but a step into Theosophy from New Thought. Their teaching is so similar that the difference is merely in definitions. With Theosophy, Jesus Christ is the Son of God, just as we are all sons of God, by individual development. The deity of Jesus Christ is undermined in the conception of the new convert.

It is easy to see the next step.

Buddha, too, was in like manner the son of God. He becomes equal with Jesus Christ.

The once devout Christian is now an avowed Orientalist, Buddha has added a new recruit, and the Christian church has lost its hold on that once noble spirit forever.

This is no idle outline. These are facts I have ascertained against my own wish, in the cold investigation of affairs as they are in our midst.

And unless the churches of Christ, all the churches that name Jesus Christ as the Son of God, united and with differences laid aside, make a stand against this Jesuitical intrigue, another generation will behold America, God's second Land of Promise, lapsed into idolatry far more degrading than that which sent the ten tribes of Israel into oblivion.

There is but one remedy; a mighty evangelism with the fervid spirit of Christian enthusiasm, a voice crying in the wilderness with all the zeal of Jeremiah or John the Baptist.

Frankly, I am alarmed for the future of the nation that submits to this intrigue. God will not discriminate in our favor. As all empires have fallen when they forgot God, so America must perish from the face of the earth unless we check this new idolatry.

Our schools are already in the hands of these enemies of the living God. "Modern viewpoint" is the shibboleth of liberal education. We were too dull to see all this in time to check it in our schools; now we must meet it on the very threshold of God's house, the Christian church.

I appeal to the Christian press of America to investigate, and to cry aloud against this thing.—Arthur Talmage Abernethy, in Christian Standard.

Westward Bound.

BY S. H. HALL.

After more than two months' absence from Los Angeles, we are now on our journey back, and by the time this is seen by our readers we hope to be in Los Angeles.

Space forbids as full a report as I would like to make, but, briefly stated, I submit the following:

First, at Farmersville, Texas. Here I remained with the church for thirteen days, which resulted in twenty-one baptisms and eleven restorations and about five hundred dollars pledged for some needed work on their house of worship, on which they had already begun improvement. Brother Teddlie, student of Thorp Spring Christian College, led the singing, and did it well. He closed the meeting for me on Sunday following my departure on Friday night. I love the people at Farmersville, and hope to be with them again, and see no reason why they should not build up one of the greatest churches in Texas at that place. I heard many good things of Brother Wooldridge's work at that place, also of Brother Denton's visit and of Dr. Wood, of Dallas.

From Farmersville I hurried to Ada to be with Mrs. Hall's people a short while, and made a short visit to Shawnee, Okla., and spoke twice. I found a most excellent congregation, full of life and a burning desire to do greater things for the cause in that beautiful town. I had received a very urgent invitation to move there and work with them, and their zeal made me very much desire to do so.

My next stop was in Nashville, Tenn. And after visiting the Gospel Advocate office, I hurried out to mother's and had a pleasant stay with her, and then hurried on to Chattanooga, where I began a revival with the Cowart Street congregation. Words cannot express how very, very enjoyable the days were to me while in that town. My home was with Brethren Reuben Lee and Leslie Boyd and their splendid wives, with whom Sister Thomas, the widow of the lamented Jim Thomas, and her two daughters live. Every moment of the time was enjoyed, and the last night I was with them we sat up till after twelve o'clock at night talking about the welfare of the cause in Chattanooga. There were twelve additions, all told, before I left, and one was reclaimed and one confessed his faith in Christ the Sunday following. We hope to hear of others as a result of Brother Hugh E. Garrett's visit to that place on Sunday, October 9. Time forbids my saying all that I wish to say about the

good people in Chattanooga and of the many old friends I met while there. We have six congregations, and they are looking forward to the establishment of more congregations.

Closing my work at Chattanooga on Friday night, September 30, I took the sleeper for Macon, Ga., where I spoke on Saturday night, October 1. I was glad to find the work doing well in the hands of Brother R. P. Cuff, who has agreed to remain with them another year.

At the close of the service at Macon, I took the sleeper for Atlanta, arriving there early in the morning of October 2, and went to the home of Brother N. A. Hunter for breakfast. It turned out to be a rainy, bad day, but never have I seen a day in California so bright as this rainy day turned out to be for me. Our house was filled, and all had to come through the rain. At night, though it continued to rain, our house was packed, due to visiting brethren from the South Pryor and East Point congregations. The collections for the day went above one hundred and thirty dollars, and three souls reconsecrated themselves to God.

So far as I could learn, the Atlanta work moves gloriously onward. Brother Goodpasture was away in a meeting, a thing I very much regretted. The work goes well in his hands. I hated to leave, but I left them Monday for mother's, where I spent a part of three days, then took the train for Amarillo, Texas, where I now am.

It was my intention to visit Savannah, Ga., before turning my face Westward, but I succeeded in getting the business matters there that needed attention attended to through the mails. We have some important announcements to make about this work soon. The work goes well at that place. Brother Ijams and wife have gone there to teach school, and he will do the most of the preaching there for the next twelve months. He is a strong, godly man, and I am so glad he is there. Brother J. B. Beck, who has been with them for more than a year, has been released to work elsewhere. Brother Jasper Copeland will remain there and help with the work. We have sixteen hundred dollars secured for the building fund, and definite announcements will soon be made of a better proposition than the one formerly announced for a house of worship in that city. Let it be remembered that we need more money, and I trust that every one who reads this will send a donation for that work to Brother J. N. Copeland, 2423 Barnard Street, Savannah, Ga., and it will be duly receipted and properly used. Don't forget this. We soon will have one of the best churches in Georgia in Savannah. Let us put her on her feet now, then hasten to another city or town that needs the gospel of Christ.

The services at Amarillo to-day (October 9) were very enjoyable both morning and evening, with one confession and baptism. Brother Frank Shepherd, who labors with this congregation, is at Albuquerque, New Mexico, in a mission meeting.

David Lipscomb College.

BY S. P. PITTMAN.

It is gratifying to know that so many all over the country are deeply interested in the progress of David Lipscomb College. There may be a few persons with an imaginary grievance or a fancied scrupulous objection who oppose the college out and out and wish to see its downfall. There are many, no doubt, who look upon this school with supreme indifference, caring neither for its success nor for its failure; but there are thousands of good men and women scattered over a large area eagerly solicitous about the welfare of the institution they have attended, or have patronized, or have seen patronized by some friend and companion.

When our friends are *expecting* great things of us, it stimulates us to *do* great things.

To feel that the school should undergo no changes in policy or in methods is a mistake. While the world moves rapidly on and changes are constantly being made in the business world; while society is undergoing such radical changes; while governmental methods are frequently changing, is it any wonder that there should be an occasional change in educational and institutional policies and methods?

There are certain fundamental principles, however, upon which the old Nashville Bible School was founded that are retained with more or less loyalty and rigidity by the institution that now bears the name "David Lipscomb College." The spirit of devotion to the Bible as the most important book and the development of the moral and spiritual sensibilities of the students are still in evidence, and it is to be hoped always will be, as long as this institution of learning remains in the educational field.

The session of 1921-22 has fairly well begun, and, without speaking in the least disparagingly of former years, this session bids fair to be one of the most interesting, as well as one of the smoothest, in the history of the school. The attendance is not so large as it has been during some years, but a spirit of harmony and coöperation prevails. Under the supervision of Brother Horace S. Lipscomb there is manifest a spirit of enthusiasm and studiousness that will bring results in the future, and the students of the present session will be an advertisement for the school. The presence of Brother Elam in the Bible department betokens stability and loyalty to the word of God. There are other additions to the faculty that add strength to the teaching force. It is hoped that the year will pass without the necessity of strict measures of discipline, so unpleasant to both teacher and pupil.

If brethren could only realize the importance of putting their boys and girls under the right kind of influence, the David Lipscomb College and similar institutions would be taxed beyond their capacity, and there would be a demand for more and more such schools.

A young man in one of the State normal schools who formerly was a student in David Lipscomb College writes as follows: "I hope for David Lipscomb College a prosperous year. As I mix with students and teachers of worldly institutions of learning, I realize more and more the greatness of the work done in David Lipscomb College." This is but a sample of the sentiment cherished by hundreds of men and women who are now ex-students of this school.

Notice From State Department of Public Instruction.

Nashville, Tenn., October 11, 1921.—To the Ministers of Tennessee: The week beginning October 30 has been designated "Education Week." During this week it is desired that the patrons of each school in the State assemble at the school buildings for the purpose of conferring together on the condition and needs of the schools. All of the ministers in the State are invited and urged to start this campaign off by delivering a sermon on the subject of education at one service on Sunday, October 30. The State Department of Education will appreciate your coöperation in this campaign. Upon request, we shall be glad to furnish you information concerning school conditions in Tennessee.

J. B. BROWN, Superintendent.

For All the Days of All the Years.

To keep my health!
To do my work!
To live!
To see to it I grow and gain and give!
Never to look behind me for an hour!
To wait in weakness and to walk in power,
But always fronting forward to the light,
Always, and always facing toward the right,
Robbed, starved, defeated, fallen, wide astray—
On, with what strength I have!
Back to the way! —Charlotte Perkins Gilman.

The True and Living God. No. 1.

BY JOHN D. EVANS.

It is told of a poor peasant in the mountains of Wales that month after month, year after year, through a long period of declining life, every morning as soon as he awoke, he opened his window toward the east to see if Christ was coming to take him home. But the Christ for whose appearing he waited so long could have been found each day as an "unseen guest" in his own humble cottage. The Lord he sought in the skies might have been found by his side—yea, in his very soul.

The same is true of Jehovah, our God. The apostle Paul declared that "he is not far from each one of us," that "we are his offspring," and that "in him we live and move and have our being." Yet for ages the world has been groping its way in darkness in the ceaseless effort to find him—scientists, philosophers, theologians, each in his own way. The astronomer seeks to find him in the stars; the geologist, in the earth formations; the botanist, in the flowers and plants. The pantheist makes him identical with the universe. He sees him in the flower, in the stone, in the tree, in the light, in the heat and cold, in earth or in heaven. The aggregate of these material things makes the God of pantheism, a view shared in a large measure by modern so-called "Christian Scientists." Such a God is without thought, without emotion, tenderness, mercy, or love, and is not, therefore, the God revealed in the Bible.

Neither art, nor science, nor philosophy, nor geology, nor botany, nor pantheism, can create the God of the Bible. He is more than the sum of them all. God is not nature, and nature is not God.

It is true his wisdom and power are revealed to us in the book of nature. He is the God of nature and the author of all its laws. He guides the planets and gives instinct to the birds and to the souls of men. He created the material heavens and the material earth. "He stretcheth out the north over the empty place, and hangeth the earth upon nothing." He giveth all physical life and breath, and hast "made of one blood all the nations to dwell on the face of the earth." "He hath made everything beautiful in its time."

It is true that "the heavens declare the glory of God, and the firmament showeth his handiwork. Day unto day uttereth speech, and night unto night showeth knowledge." But the Bible only reveals him to us in all his attributes, our relation to him and his relation to us as our Creator and Father.

Notwithstanding the fact that the idea of God is the "center of the spiritual universe, the focal point of human thought" and of all history and experience, it has been regarded by thousands as an improper subject for investigation. Centuries ago the question was raised: "Canst thou by searching find out God?" And one of the world's greatest poets said:

> "Know then thyself, presume not God to scan;
> The proper study of mankind is man."

But there is within the heart of the being whom God created in his own image a burning desire to know more of his Creator. Like the patient man of Uz, he is continually saying: "O that I knew where I might find him, that I might come unto his seat!" With Philip, the evangelist, we are crying out: "Show us the Father, and it sufficeth us."

In the wonderful book called "The Bible" God has revealed unto us all that is necessary for us to know about him. In it we come "face to face" with him. We meet upon common ground. He is Spirit; so are we. Our spirits came from him. They are God-breathed. Our spirit, soul, and body are declared to be his. The worship that we render him must be "in spirit and in truth." It is with our spiritual eye that we are able to behold him. Only the "pure in heart" can see him.

All that he has seen fit to reveal concerning himself, his plans and his purposes, it is not only our privilege, but our duty, to know. As we open the inspired volume the first great fact that confronts us is: "In the beginning God!" That idea permeates every page from Genesis to Revelation. God, the creator and designer; Christ, the executor; and the Holy Spirit, the revealer—these constitute the subject-matter of the world's greatest library.

In the development of God's plans and purposes from creation until now, each of these divine beings has had his distinctive work; yet, in all that has to do with the happiness and well-being of the race of man, "these three are one." With becoming reverence, in the spirit of humility, let us trace the course of events in the sacred volume that have to do with God's revelation of himself and the gradual unfolding of his plans and purposes. The writer of the Hebrew letter announces that "God, who at sundry times and in divers manners spoke in times past unto the fathers by the prophets, hath in these last days spoken unto us by his Son."

In the patriarchal age God revealed himself to the patriarchs directly; in the Mosaic dispensation, through Moses and the prophets; in these last days he "hath spoken unto us by his Son." Now "no man knoweth the Son, but the Father; neither knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal him."

As we turn the pages of the sacred record we find the name of Jehovah inseparably interwoven with the destinies of men and nations. He was in the world in its creation, in its preservation, in its history, and in its redemption. In nature he ruled by great forces; in history, by great principles; in governments, by just laws; and in human hearts, by love. He established Israel among the peoples of the earth, and kept her in the midst of warlike nations, and made her a saving power, a blessing to "all the nations of the earth." It was a part of the divine plan that this nation should preserve the worship of the true and living God. He revealed himself to the Jew, not simply as their God, Lawgiver, and King, but as a merciful and loving Father. He took them, as it were, by the hand and led them over the rough and dangerous places, and ever in their journeyings he was to them a loving and tender Shepherd. Like David, they could lie down at night in perfect security, believing confidently that he who "never slumbers nor sleeps" would suffer no ill to befall them. With him they could say: "The Lord is my shepherd; I shall not want. He maketh me to lie down in green pastures: he leadeth me beside the still waters," etc. How fortunate were the chosen leaders among the patriarchs and prophets whom he honored by a direct revelation of his will.

Abraham, living quietly among his kindred and friends, heard his voice, commanding him to sever his home ties and go into a land which he would show him, and immediately heeded the call and "went out, not knowing" what the future held in store for him. His obedience to the divine call changed the history of the human race. Leaving a pagan land and a pagan ancestry, in the providence of God he became the ancestor of the Hebrew race, the "friend of God," the spiritual father of all who believe.

Enoch lived so close to God that the death sentence pronounced upon the fallen race at Eden was suspended in his case, "and he was not; for God took him." Thus in that ancient day was the world given the pledge of immortality.

Isaac at different intervals had his way cheered by the voice of Jehovah, saying: "I am the God of Abraham, Isaac, and Jacob, thy God, and in thee shall all the families of the earth be blessed."

Jacob, tired and weary in his journey, could lie down at night with a stone for his pillow and in his dreams see a ladder erected from earth to heaven, on which "the angels of God were ascending and descending;" and after the vision had passed away he could feel and realize that this was "none other than the house of God."

Moses sees him in the burning bush in Midian and hides his face. He was made to realize that the place upon which he stood was "holy ground," for God was there. Again, amidst Sinai's thunderings he cries out: "I pray thee, show me thy glory."

Job, after expressing the fervent desire that he "might find God and come even to his seat," says: "I have heard of thee by the hearing of the ear, but now mine eye seeth thee."

The sweet singer of Israel while tending his flocks at night could look up to the starry firmament and, "beholding the glory thereof, exclaim: "When I consider thy heavens, the work of thy fingers, the moon and the stars, which thou hast ordained; what is man, that thou art mindful of him? and the son of man, that thou visitest him?" Indeed, so fully did he realize the presence of his God that he raised the question which carries with it the answer: "Whither shall I go from thy spirit? or whither shall I flee from thy presence? If I ascend up into heaven, thou art there: if I make my bed in hell, behold, thou art there. If I take the wings of the morning, and dwell in the uttermost parts of the sea; even there shall thy hand lead me, and thy right hand shall hold me." No wonder he could say: "How precious also are thy thoughts unto me, O God! how great is the sum of them! If I should count them, they are more in number than the sand: when I awake, I am still with thee." Truly all Israel could confidently say: "Great is our God above all gods!" And again: "Jehovah is our God, and beside him there is no other." The objects of his continual watch care and tender love, they could say with the poet:

> Beyond the dim unknown
> Stands God, within the shadows,
> Keeping watch above his own.

In every dispensation God has provided and designated meeting places, where his people could commune with him and he with them, and where he would record his name and manifest his glory. In the patriarchal age an altar was erected in the home, in which the head of the family was the officiating priest. This period has been aptly called the "starlight dispensation" of God's grace and mercy.

Later, under the explicit direction of Jehovah, tabernacle worship was instituted, where sacrificial offerings were made, and where, by priestly mediation, the sins of the people were rolled forward "year by year continually" until the "Lamb slain from the foundation of the world" should by "one offering" in the end of the ages "put away sin by the sacrifice of himself." In this movable tent, or tabernacle, his people assembled and communed with him. Here he recorded his name and filled the house with his glory.

After a few hundred years of tabernacle worship it came into the heart of David, king of Israel, to "build a house for the Lord." But God said to him: "Thou shalt not build a house for my name, because thou hast been a man of war, and hast shed blood . . . Solomon thy son, he shall build my house and my courts: for I have chosen him to be my son, and I will be his father." This "palace" which Solomon is to build, declared David, is "not for man, but for the Lord God." Then "Solomon determined to build a house for the name of the Lord, and a house for his kingdom." "The house which I build," says Solomon, "is great: for great is our God above all gods." When he had completed the building according to divine specifications and had placed therein the ark of the covenant, containing the two tables of stone which Moses put therein at Horeb, when the Lord made a covenant with Israel when they came out of Egypt, he stood before the altar of the Lord in the presence of all the congregation of Israel and spread forth his hands. Later he knelt upon the rostrum, or "scaffold," which had been erected, and said: "O Lord God of Israel, there is no God like thee in the heaven, nor in the earth; which keepest covenant and showest mercy unto thy servants, that walk before thee with all their hearts." "Now when Solomon had made an end of praying, the fire came down from heaven and consumed the burnt offering and the sacrifices; and the glory of the Lord filled the house." "And the Lord appeared to Solomon by night, and said unto him, I have heard thy prayer, and have chosen this place to myself a house of sacrifice. . . . For now I have chosen and sanctified this house, that my name may be there forever: and mine eyes and mine heart shall be there perpetually." In this and the succeeding temple the devout Jews met and communed with their God for a thousand years or more until the temple worship was abrogated at the cross of the true Messiah and New Testament worship was instituted in the city of David on the first Pentecost after our Lord's resurrection. The Mohammedans had their "Kabah," or national shrine, in Arabia, upon the walls of which was written: "Within the Kabah it matters not whither men turn. God is everywhere." To the devout few every spot in the temple was hallowed ground. Like the Psalmist, they were continually chanting: "I was glad when they said unto me, Let us go unto the house of the Lord." It was there that they were permitted to commune with the true and living God.

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TEXAS-OKLAHOMA DEPARTMENT

BY C. R. NICHOL.

All articles, reports, orders for Gospel Advocate, and books, from Texas and Oklahoma, should be sent to C. R. Nichol, Clifton, Texas.

Jealousy.

BY C. R. N.

You have heard of the man who placed over the mantel in his sitting room the placard: "We will speak no evil here." If visitors began to make evil reports or say evil things about any one, he would point to the placard. In my father's office I saw the placard: "Jehovah sees and knows what we say and do."

For a number of years I have been trying to preach, and though I have not accomplished all I have desired in the work of the Master, some success has attended my efforts; and I know some brethren who have labored, I am certain, as faithfully as I have, whose efforts have not been crowned with the visible success that has attended mine.

Is there one who thinks I am bragging on my work? If you do, you do me an injustice. Each sermon I preach I realize that I am unable to do all I would; and when I engage in retrospection, it seems to me I have accomplished so little in my life work. I am not ashamed of what I have accomplished, but I am far from the feeling that I can boast of having done a great work in comparison with what I should have accomplished.

Though I have met with some success in the work of preaching the gospel, and though my brethren have called me to defend the truth in a great many debates—possibly in more debates have I engaged than any other brother among us—who, who in all the brotherhood is jealous of me? I insist that there is not a preacher in the entire brotherhood who is envious of me or the work I have done—not one—nor of the work I am able to do now; and I think I have never had a greater capacity for work than just now, and was never so well prepared for work. Instead of being jealous of me, I have ever found, and I find now, my preaching brethren not only willing, but ever ready—yea, anxious—to lend me any assistance they possibly can, even to their own personal discomfort.

Yesterday I had a letter from a young preacher, in which he said: "I regard you as a great man; but if there is ever a time when I can assist you, please command me fully." From another only last week I had a letter, in which he said: "I will never be able to defend the truth in debate like you have and can, but let me serve you in any way possible." Another writes me: "I know you are busy—you are always busy, they tell me—but I want you to assist me some; and I know you can and will, for you are a friend of the young preachers, as well as the older ones." Who has ever entertained the idea that a preacher of the gospel is jealous of me?

I wonder what, when, and where can be found the basis for the charge which is so often seen in our papers about preacher jealousy? I confess to you I am unable to see the ground for this oft-repeated charge, and I have an idea I know as many preachers as any man among us.

Foy E. Wallace, Jr., one of our most successful evangelists in Texas, was with the church in Lometa, Texas, for a meeting—a place where I have engaged in two debates and assisted in many meetings. In the meeting Foy Wallace assisted in there were about one hundred and fifty additions. That is a larger number than I baptized in three meetings I assisted in there. Who thinks I am jealous of Foy, or that there is a preacher in Texas jealous of Foy E. Wallace, Jr.? We rejoice in his work, and the preachers tell of the great meeting.

G. C. Brewer has recently moved to Texas, and this summer he assisted in a meeting in Cleburne, Texas, with one hundred and fifty additions. Thinkest thou there is in Texas a man jealous of G. C. Brewer? Ask Brewer what has been his reception at the hands of the preachers in Texas.

Recently I was in a meeting in Nashville, Tenn. It was reasonably successful. One night I counted in the audience twenty-one preachers, and every night of the meeting there were preachers to hear me. Who thinks there is in Nashville a preacher jealous of me?

Possibly if I regarded myself as some great one, if I feared some one would receive some of the *honor* which I think should be mine, if I was suspicious, I might see something which would lead me to say some one was jealous.

It is a serious charge to make that preachers are jealous, and I rise at this juncture to resent the wholesale charge which is being made. I propose to take the task of defending C. M. Pullias against this charge that he is jealous. No, Brother Pullias has not retained me as his counsel, but I am self-appointed, and rather court the opportunity to see the specific charges against him. But do you say that the charge of jealousy has not been made against Brother Pullias? He is a preacher, is he not? The charge is jealousy among preachers. If it is not Pullias, you should not bring him under the charge by the wholesale charge. Is it F. B. Srygley, or T. Q. Martin, or W. P. Skaggs, or J. W. Chism, or is it some young preacher—J. W. Brents, Foy E. Wallace, or Kearby Bentley? How do I know to whom you make reference when you make the charge of preacher jealousy? There are many brethren who do not know me, and some of them may think this preacher-jealousy charge is against me. Some one may think it is H. Leo Boles who is envious. Cease this injustice you do us by this charge.

In all the world there is not to be found such a self-sacrificing body of men as are the preachers of the church of Christ, and their love for each other is so great that it seems to me that they are almost clannish.

Bitter speaking against your brethren should not be indulged.

Charity is not necessarily the giving of alms; it may be bestowed in a word, look, or smile. Sometimes a gentle rebuke may be the truest form of charity.

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The Soldier of the Cross.

BY OSCAR SMITH.

This is an age of superstition and fanaticism. One can find any kind of religion in the world that he desires. But there are only two roads that can be traveled. One leads to eternal death and despair, and is called the "broad road." The other leads upward, and is sometimes steep and rugged, and the traveler is often exposed to dangers; but by pressing onward his feet at last press the golden circle of the infinite, and he will be supremely happy throughout eternity.

The Christian life is a warfare. It is a conflict between righteousness and unrighteousness, between Christ and Satan. The soldier of Christ, having vowed eternal fidelity to his Leader and Captain, marches onward and upward with his banner ablaze, singing as he goes:

"I have lifted up the banner
That has never known defeat;
I have burned the bridge behind me,
And I never shall retreat."

As he thus marches, his feet are "shod with the preparation of the gospel of peace." His weapon is the "sword of the Spirit, which is the word of God." From the time that this sword was unsheathed on the first Pentecost after the

resurrection of Christ, it swept on its dazzling way, until it was said: "Have they not heard? Yes verily, their sound went into all the earth, and their words unto the ends of the world." (Rom. 10: 18.) The soldier of the cross does not sulk in his tent when he hears the call to conflict. His feet are resting upon the Rock of Ages, which defies the tremor of earthquakes and the corrosion of time. His eyes are fixed on the Son of God, whose blood was shed on Calvary; and by an earnest, persistent effort he succeeds in gaining admission to that incomparable city not made with hands, "eternal, in the heavens."

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Permanent Work.

BY J. K. BENTLEY.

During the few years of my ministry I have preached and held meetings in thirty-eight counties of Texas, and have preached some in Oklahoma and Arkansas. I have baptized three hundred and fifteen persons. Making a rough guess, I would say that perhaps one hundred of these are faithful members of the church. I have sometimes felt that some of my work was practically wasted. Why? Because I was only able to stay long enough to see them become members of the family of God, and then had to leave these "babes" in Christ without any care or food, either to starve or become victims of Satan's "fiery darts." I now realize that some of my efforts were just about as sensible as for a father to wait for his child to be born and then leave the helpless mother and child to get along the best they could.

When the apostles went into a new field, they either stayed with the new converts or left some other competent person to care for them, teach, encourage, and strengthen them till they became strong enough to stand alone and feed themselves. We cannot establish the cause on a permanent basis in a ten-days' meeting. It is my opinion that an evangelist can accomplish more by remaining in one county and staying at one place until the new converts become "rooted and grounded" in the faith, cemented and compacted together in love. It is my heart's desire to spend my time next spring, summer, and fall in one county, holding meetings, baptizing people, and then to feed them, "teaching them to observe all things" Jesus commanded, until they become "strong in the Lord," lest my work should be burned. May God help us to see the white harvest fields, and give us a desire to send laborers into the harvest to gather the precious sheaves.

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Personal Notes.

Lee P. Mansfield closed at Hickory, Okla., with twelve baptisms.

A. M. Lemmons baptized eight in a meeting in Ravenden, Ark. Two restorations.

T. W. Phillips closed in Osceola, Texas, with four baptized and two restored.

J. M. Childress baptized three in a meeting at Healdton, Okla. He reports a great field for workers to be found wherever he goes.

John M. Rice baptized fifteen in a meeting in Dill, Okla. He is now, with Ira Y. Rice directing the song service, in a meeting in Guthrie, Okla.

J. S. Dunn baptized eight in a meeting in Rutherford, Tenn., and the congregation aroused to greater efforts. Jim Dunn never fails to make the church rejoice and do greater things.

Elvin Bost closed near Fort Gibson, Okla., with thirty baptisms and three restorations. In the past nine weeks Brother Bost has baptized some seventy-five in Muskogee County, Okla.

From Tice Elkins, Fort Worth, Texas, October 4: "The meeting at Rosen Heights, this city, is one week old, with twenty-two added—sixteen by baptism. Three were baptized at South Side Church and one took membership last Sunday."

T. W. Phillips is in his second meeting with the church in Osceola, Ark., this year. The outlook is promising for a successful meeting. Brother Phillips is available for some work after November 15. Write him at 1014 College Avenue, Fort Worth, Texas.

J. B. Nelson closed a meeting in Tahlequah, Okla., where for a few weeks about eighteen members had been meeting for the regular services appointed by the Master. There was only one baptized, but a congregation of thirty-seven members now in the place as the immediate result of the meeting.

From F. L. Young, Paris, Texas, October 10: "After continuing twelve nights, the West Paris meeting closed last night. There were two baptized and three restored. I begin to-night at Tioga, Texas, and expect to continue ten or twelve days. Our congregation is doing well. Peace and good will prevail."

W. H. George changes his address from Wewoka, Okla., to Bonham, Texas, where he will labor with the church. Brother George reports: Meeting in Marlow, Okla., closed with six baptisms; at Delight, Ark., with three baptisms; Billtown, Ark., five baptisms; Nathan, Ark., six baptisms; near Bonham, Texas, with six baptisms.

D. S. Ligon, of Denton, Texas, is in a meeting at Ola, Ark. The meeting is moving along very well, considering the conditions. He says: "The church here is having a hard fight with the organ question. In the first place, the town is not religiously disposed; but picture shows, the pool hall, and other worldly things go well here."

Cled E. Wallace baptized three in Winfield, Ala., and seven in Hamilton, Ala. This was the first visit of Brother Wallace to Alabama, and he reports a most delightful stay with the brethren in the places named, and trusts to assist in the work there as well as other places again. Brother Wallace is one of our great men of Texas.

John E. Dunn changes his address from Irving, Texas, to 905 Ferris Avenue, Waxahachie, Texas. Correspondents should note the change. Brother Dunn wishes to have letters at once from the places expecting or wishing him for meetings another year. He has made some partial promises, and desires to hear from all such, that he may have his work outlined by January 1. If you wish him for next year, write him

From J. A. Hudson, Oklahoma City, Okla., October 10: "Yesterday was a beautiful fall day. It was also a good day with us at the Tenth Street and Francis Avenue Church. There were five additions—one baptized (a fine young man), one reclaimed, and three identified with us locally who had been members elsewhere. This brings our membership to three hundred and eighty-six. We want more strength yet, but we want, above all, to get closer to God."

From T. E. Tatum, Hallsville, Texas, October 12: "The meeting at Malvern, Ark., began on the night of September 8 and continued twenty days. We found six members of the church of Christ upon my arrival. We 'set in order' a congregation and enrolled ten more names of members whom we found while there. We restored one to the fellowship. The meeting was held on a beautiful lawn on the courthouse grounds. I preached four sermons on Baker Hill, a suburb of Malvern. Many people listened attentively, and I believe the seed of the kingdom was sown in good and honest hearts and that a harvest of souls will be reaped at Malvern. Some good preacher should be located there for full time in the city and its suburbs, all of which contain about seven thousand people. A committee was appointed to look after a lot and the erection of a church house."

D. S. Ligon writes: "The meeting at Booneville, Ark., closed with seven baptisms, and the church seemed greatly encouraged in the Lord's work. There is much work needed in that part of Arkansas, and I hope the brethren will do more as the days come and go. One lady made the confession and set the time for the baptizing, but I understand the Baptist preacher waited on her and it was all off. I am now at home looking after home affairs for a few days. I am to begin a meeting at Ola, Ark., on October 10 to continue for several days. The church at Ola is divided over the organ, and this is bad, but I hardly think it is as bad as where the church is divided over a preacher. In the eyes of some people, the interest of the preacher is greater in them than the cause of Christ, and some few preachers in this fair land of ours seem to think they must preach at a certain town even if it does divide the church. Brethren, the world is too big for a preacher to stay at a place as a hired servant when it will divide the brethren. Think more of the cause of Christ."

QUERY DEPARTMENT

BY J. C. McQUIDDY.

J. W. Wyatt, of Dresden, Tenn., wishes to know if there is any scripture to justify a member's being withdrawn from for saying there are contradictions in the Bible, when he proposes to prove his statement and the churches refuse to hear him. He refers to the last chapter of First Samuel and the first chapter of Second Samuel, which he claims is a contradiction. In the last chapter of Samuel it is stated that Saul took his sword and fell upon it; and when his armor-bearer saw that Saul was dead, he fell likewise upon his sword and died with him. This is evidently the true account. The language of the Amalekite in claiming that he himself slew Saul is evidently a fabrication. In many of the particulars it is grossly self-contradictory. There is no fact in the case but the bringing of the crown, or diadem, and bracelets of Saul, which, as he appears to have been a plunderer of the dead, he must have found on the field of battle. These he brought to David, telling him that he had dispatched Saul simply to ingratiate himself with David. When we put the proper interpretation on the two accounts, there is no contradiction at all.

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G. C. Mayo, of Milan, Tenn., says: "(1) Please explain through the Gospel Advocate Mark 1: 15 and Acts 20: 21, as some contend that repentance comes before faith and cite these passages for proof. (2) Please explain Rom. 8: 26, as that is cited for proof of direct operation of the Holy Spirit. (3) Is this found in the Bible: 'Cursed be the dead if it rains in their face?'"

1. Mark 1: 15 reads as follows: "The time is fulfilled, and the kingdom of God is at hand: repent ye, and believe in the gospel." The Jews referred to in this passage had been brought up to believe in the true God. Their practical failure in life was the need to repent, that they might be the better prepared to believe the gospel. They were to repent of their sins against God and to believe in the coming Messiah. The facts of the gospel are that Christ died for our sins according to the Scriptures, was buried, and upon the third day rose according to the Scriptures, as we learn from 1 Cor. 15: 1-4. These Jews could not be expected to repent of the death, burial, and resurrection of Christ before it occurred. Hence, the correct position is that they were to repent of having sinned against God and believe the gospel of good news, or glad tidings. Acts 20: 21 reads: "Testifying both to Jews and to Greeks repentance toward God, and faith toward our Lord Jesus Christ." The "Greeks" referred to in this passage are not Gentiles, as some think, but they were Jews either outside of Judea or those who had been proselyted from the Gentiles. The translation would have been clearer by the word "Hellenist." The same is to be found in Acts 6: 1, where we know that it does not refer to the Gentiles. The "Helleeni" of Acts 20: 21 and "Helleeniston" of Acts 6: 1 have a different meaning entirely from the "Ethnesans" (Gentiles) of Acts 11: 18. As these believed in God, they were requested to repent toward God. They were not taught to repent toward Christ before they believed in him, for such a thing would have been an impossibility. No man can repent of a sin until he believes that he has been guilty of that sin. A man could not repent toward Christ unless he first believed in Christ. These men believed in God; hence, they were asked to adjust their lives in harmony with their faith, that they might be better prepared to accept the truth concerning the Messiah.

2. Rom. 8: 26 is as follows: "And in like manner the Spirit also helpeth our infirmity: for we know not how to pray as we ought; but the Spirit himself maketh intercession for us with groanings which cannot be uttered." The Spirit helps us to bear our trials. God gives the Spirit to those who obey him. "And we are witnesses of these things; and so is the Holy Spirit, whom God hath given to them that obey him." (Acts 5: 32.) "And because ye are sons, God sent forth the Spirit of his Son into our hearts, crying, Abba, Father." (Gal. 4: 6.) We receive the Spirit through the word of God. The seed of the kingdom is the word of God. In the seed there dwells the germ of life. The Spirit operates and works through the word. John 6: 63 declares: "It is the spirit that giveth life; the flesh profiteth nothing: the words that I have spoken unto you are spirit, and are life."

3. Our brother has quoted a homemade scripture to suit the occasion, and, so far as my knowledge goes, this is nowhere found in the Bible. This is a kind of superstition of which Christians should not be guilty. The thing for Christians to do is to read the Bible, study it, and then love and appropriate the truths that it teaches.

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G. H. O'Neal, of Kelso, Tenn., asks this question: "What do you think is the character and teaching of the Bible about taking the collection before or after the Lord's Supper? We have discussed this, and some of the brethren think it is right to take the collection before the Supper, of which I approve, and some advocate taking it after the Supper." This is clear proof that some brethren are prone to discuss things that are of no importance. They are like the class of which the Savior said: "Ye blind guides, that strain out the gnat, and swallow the camel!" (Matt. 23: 24.) "Now concerning the collection for the saints, as I gave order to the churches of Galatia, so also do ye. Upon the first day of the week let each one of you lay by him in store, as he may prosper, that no collections be made when I come." (1 Cor. 16: 1, 2.) While this tells us upon the first day of the week to lay by in store as prospered, it does not state whether the contribution shall be before or after the Lord's Supper. It is true Acts 2: 42 says: "And they continued steadfastly in the apostles' teaching and fellowship, in the breaking of bread and the prayers." Simply because a thing is mentioned first, it does not follow that it must be first. Luke also speaks of a man building a house, and digging deep and laying a foundation. This does not mean that the house must be built before the foundation is laid. Also, we learn that the God of our fathers has raised up Jesus, whom he slew and hanged on a tree. If because a thing is mentioned first it must be done first, then Jesus was raised up, slain, and afterwards hanged on a tree. Every one knows that exactly the opposite is true. Jesus was hanged on a tree, slain, and afterwards raised up. There are some things left to our common sense and judgment. Everything should be done decently and in order. It does not make any difference whether the contribution is taken before or after the Supper. Our concern should be to see that we contribute, and that we contribute liberally as God has prospered us upon each first day of the week. By neglecting this we are guilty of violating the law of God.

Christmas Stories and Legends.

The above is the title of a new book for children, which was compiled by Phebe A. Curtiss, author of "White Gifts for the King." No greater teaching force has ever been discovered than the story, and no one has ever lived who used that force so skillfully as did our Great Teacher. It is not strange, then, that among all the stories that have ever been written or told, none are so dear to us as those which center around his birth. Young and old alike delight in them and never tire of hearing them. Each story in the new book has its own sweet lesson. It makes an exceptionally pleasing gift for the children. The price is $1.25, postpaid. Order from the McQuiddy Printing Company, Nashville, Tenn.

HOME READING

Carrying Things to Carrie.

Belle Norton rushed into the house like a brisk west wind, ran upstairs to her room, and soon came stumbling down again, counting over some pieces. "O, mother," she exclaimed, "isn't it lovely? I can do it just as well as not. Here is seventy-five cents, all from my own 'reserve.'"

Mrs. Norton, being used to Belle's sudden enthusiasms, kept steadily knitting while she asked: "What is it that you can do, Belle?"

"Carry something to Carrie Stanley. You know she has been dreadfully sick, and now she is beginning to get better, and the girls are all thinking up things to take her; and I have thought of something just perfectly beautiful. My, but wouldn't I like it myself! Carnations are high, but seventy-five cents will buy half a dozen, and I have decided to get two dark-red, two white, and two of the lovely day-breaks. I shall arrange them for her myself; and then, mamma, I thought I would take a large tumblerful of currant jelly that you taught me how to make last summer. It came out so well, you know, and I want to tell Carrie that I made it myself. Don't you think that's a nice plan, Mrs. Knitley?"

Mrs. Norton hesitated a moment before she answered. "I don't know, Belle. Perhaps it is; but if I were in your place, I would go over to Mrs. Stanley's and inquire what will be the best for Carrie."

"O, dear! I wanted it to be a sort of surprise. I just love surprises!"

"You wouldn't want it to be a disappointing surprise, would you?"

"No-o," said Belle, reluctantly.

"You see," Mrs. Norton went on, "they don't have any too much money to use at Mrs. Stanley's. I'm afraid they depend a good deal on old Mr. Norcross' pension. Of course, there has been a good deal of extra expense while Carrie has been ill; it may be that she needs some things that they don't feel able to buy."

"All right, mother." Belle's high spirits had all come back again. "I'll run right over to Carrie's, and perhaps I shall be the one to get a surprise."

And she certainly did get a surprise—several surprises. When Mrs. Stanley came to the door, there was a worried look on her face, and she seemed sort of relieved when she saw Belle standing there with nothing in her hands.

"We heard that Carrie was beginning to get better," Belle began quickly, "and I thought perhaps there might be something I could bring her."

"Y-yes," Mrs. Stanley spoke nervously, "the girls are very thoughtful—very kind; some of them have brought in things to Carrie already."

"O, have they? What have they brought?"

Mrs. Stanley hesitated a moment. Then, as if it were an effort to speak each word, she said: "Step in and see."

Wondering what the mystery could mean, Belle followed Mrs. Stanley into the house. "Don't speak very loud," she said; "Carrie is not strong enough to see much company yet, and she would surely want to see you if she knew you were here. Right in this way."

"O," cried Belle, "what beautiful lilies! And the room is full of their sweet perfume! Doesn't Carrie just love them? Who brought them?"

"Sh-h!" warned Mrs. Stanley, closing the door. "Lily Pembroke brought them. 'They will speak my name to Carrie,' she said, with her sweet smile, and they must have cost ever so much. But do you know"—Mrs. Stanley lowered her voice as if she were afraid some one was listening—"Carrie is so weak and sensitive that she can't bear to have the lilies in her room. The perfume makes her faint."

"Dear me," said Belle, "I never knew sickness could affect anybody like that."

"Of course, Lily didn't understand it. And it was the same way with the girls that have brought these things for Carrie to eat. Here are three tumblers of nice jelly. But Carrie can't eat anything so acid as that yet. Nor these salads, nor this rich spiced cake; and—O, dear me!—here is a thick mince pie that fairly makes your mouth water. That—well, I guess I won't mention any names. Father and I eat these good things, of course; but father says that every mouthful chokes him when he thinks of what Carrie ought to have, and his pension isn't due for two weeks, and—"

"What are the things that Carrie ought to have, Mrs. Stanley?" asked Belle, quickly.

"Fresh eggs, the doctor says, and nourishing beef broth. And he did speak of lamb chop, broiled; but, of course, everything is so high."

"If you will excuse me—I have an errand down the street—I will be back later, and just say 'Hello!' to Carrie." Belle started down the steps and then ran back. "Mrs. Stanley, what—what would you ask for if you were going to get a piece of beef to make broth?"

"What they call a shin piece, just where they stop cutting the steak," Mrs. Stanley answered so quickly that it was evident she was thinking of that very piece of meat. "But, Belle, you mustn't."

But Belle was flying down the street and never stopped till she ran up the steps into Ryland's New Market. "Mr. Ryland," she began between her quick breaths, "how much are fresh eggs?"

"Maplewood Farm eggs are seventy-two cents a dozen."

Belle did a bit of mental arithmetic. "I'll take three."

"Three dozen?" stared Mr. Ryland.

"No; three eggs. They are for a girl that is just getting over a sickness, and she needs nourishing food. And now"—Belle was remembering carefully—"a shin piece, just where you stop cutting the steak—how much would that be a pound?"

"Twenty cents."

Belle opened her hand and considered her money. "I'll take two pounds."

"Who is this girl?" asked the market man as he laid the meat on the cutting block.

"Carrie Stanley. She's been very sick. She and her mother live with Carrie's grandfather, old Sergeant Norcross."

"H'm." Mr. Ryland moved the knife farther along on the meat before he cut into it. He didn't put it on the scales, either, but he lifted it in his hand. "I guess there's two pounds," he said.

"My! it's a good, big piece and will make a lot of nice broth! And"—Belle looked at her money again—"could I get a lamb chop for twelve cents?"

"Two lamb chops go for twelve cents for this sale only," declared Mr. Ryland, promptly.

"O, goody! That leaves five cents for an orange; perhaps Carrie could take a little of the juice. O, yes, Mr. Ryland, I can carry the bundle all right. Good-by!"

Belle ran up the street faster than ever. "Here they are," she cried; "just the things you spoke of, Mrs. Stanley. Hello!" she called gently to Carrie as Mrs. Stanley opened the door of her room. "Just a wave and a word. I'll come again when you are stronger."

Carrie's thin, pale face brightened into a faint smile as she "waved" to Belle, and as Belle started homeward she said to herself: "And to think that I was going to carry Carrie some carnations! My, my! But isn't my mother a sensible woman!"—**Girls' World.**

AT HOME AND ABROAD

R. E. L. Taylor, of Decherd, Tenn., is in a meeting at Trimble, Ohio.

John Hayes, of Bradentown, Fla., reports two baptisms in a meeting at Antioch.

Change of address: W. M. Oakley, from 326 Grace Avenue, to 7308 Pine Street, Nashville, Tenn.

D. F. Draper is in an interesting meeting at Dixon Springs, Tenn. Two baptisms are reported.

W. L. Karnes, of Portland, Tenn., is now engaged in a meeting with the little band at Goodlettsville, Tenn.

J. A. Hardison reports a good start in the meeting at Greenville, S. C. G. F. Gibbs and Thomas H. Burton are doing the preaching.

C. M. Pullias is preaching this week for the Chapel Avenue congregation, in Nashville. S. P. Pittman continues with fine interest at Grandview Heights.

There were many visitors present at the home-coming services at the Lindsley Avenue Church on last Sunday. J. Leonard Jackson reports two confessions.

J. T. Clark, of Pulaski, Tenn., closed a good meeting at Hayes Mill, Ala. There were thirteen baptisms and five restorations. A new congregation was established.

From Pleasant J. Taylor, Pomona, Cal., October 10: "Our work here is steadily growing. Our crowds are increasing at every service. Fourteen have been added to the membership since last report."

T. G. Curd closed a good meeting in the new house at Dixon, Ky., with eighteen additions. He also reports five additions at Kennerly, in Union County. He is now in a fine meeting near Morganfield, Ky.

William P. Walker writes: "Our Dover meeting closed Monday evening. Two precious souls were immersed into Christ during the meeting, and much good otherwise was accomplished for our Master's cause here."

Will J. Cullum continues in the meeting at Reid Avenue Church this week. He reports one restoration. Brother Cullum will begin a mission meeting next Lord's day at Jefferson City, where there are only two members.

From C. A. Norred, Memphis, Tenn., October 11: "The second week of the Harbert Avenue meeting begins with good prospects. Fifteen additions to date, and one to be baptized to-night. The meeting is being held by home forces."

From W. T. Beasley, Belleview, Tenn., October 10: "The Beasley (Christian) and Nunnery (Missionary Baptist) debate will begin on November 1 at 10 A.M. and continue four days. All parties wishing to attend the debate will leave the railroad at Huntingdon, Tenn. The general church question will be discussed."

From W. A. Sevedge, St. Louis, Mo., October 17: "Good services both morning and evening at Eagle's Home Hall, corner Jefferson and Lafayette, yesterday. Two placed membership at the morning service and two more at the evening service. There were several new faces in the audience at both morning and evening services."

From E. L. Whitaker, Corinth, Miss., October 14: "I began a meeting at Arnett's Chapel, near Newbern, Tenn., on the third Lord's day in September and continued it for six days, with five additions. The meeting was hindered by some of the brethren being more interested in their own affairs than they were in the work of the Lord."

S. M. Jones closed a very successful meeting with the Twelfth Avenue congregation, in Nashville. There were twenty-five additions, the most of them being baptisms. The members of this live congregation gave to Brother Jones their united and sympathetic support from start to finish. Brother Jones is now in a meeting with the Waverly-Belmont congregation.

From H. M. Phillips, Decherd, Tenn., October 14: "I have just closed an interesting meeting about six miles from Decherd, with one restored and one baptized. I shall begin my work with the St. Elmo church of Christ, Chattanooga, with a protracted meeting, beginning on October 16. I will be located there at least a year, the Lord willing. I hope for much work to be done."

J. V. Armstrong Traylor writes: "While I was conducting a meeting near Shelbyville, Tenn., several weeks ago, J. H. McBroom, who is the minister of the Main Street church of Christ at Shelbyville, told me that he intended to go into the evangelistic field next year. I wish to say that I have been with him in several meetings, and congregations will not make a mistake in engaging him for meetings next year."

Carl A. Gardner writes: "The church at Ferris, Texas, has some fine people. When the economic depression becomes less acute, I feel certain they will build a house of worship. At present we worship in a rented hall. Ferris is on the interurban, eighteen miles south of Dallas. Last Lord's day Brother Morris Gano spoke to us, and it was refreshing to have this excellent man and scholar with us."

From W. M. Oakley, Nashville, Tenn., October 13: "The meeting at Auburntown resulted in one baptized and five restored. I shall begin at New Middleton, Smith County, next Lord's day, with J. D. Derryberry in charge of the song service. This meeting will close our engagements for meetings so far as promised. If others need my services, I could begin on the fifth Sunday in this month. Let us keep busy."

From Joe L. Netherland, Miami, Fla.: "It was my pleasure to be present at the opening of the Dasher Bible School, at Dasher, Ga., on October 4. The school has an ideal location, about six miles from Valdosta, in a splendid farming country. The Bible is one of the leading texts taught. All that are interested in Christian education would do well to investigate. Information will be given by Earl C. Smith, Valdosta, Ga."

Miss Dora Exum and Mr. Ezra Philpot were united in marriage on October 9, at the home of the bride's brother, F. E. Exum, Houston, Texas. Miss Exum was formerly of Nashville and Mr. Philpot of Mount Juliet. The wedding was solemnized by Oscar Smith, of Houston. The bride and groom will spend a month or two traveling in Texas and then make a visit to Nashville. Both are good Christians, which should insure for them happy lives together.

From Lucas North, Ethridge, Tenn., October 13: "Our ten-days' meeting, conducted by J. H. Horton, of Haleyville, Ala., closed last night, with seven baptisms and the congregation greatly benefited besides. Brother Horton is one of our very able preachers, and cuts to the line that separates the word of God from the doctrines of men. Indeed, men claiming to preach the gospel plan of salvation and substituting a human system in its stead seem to him so presumptuous and awful that he cannot refrain from using pretty plain talk. We all love him for his faithfulness to the inspired Word, as well as for his fine personal excellence."

From A. G. Freed, Lavergne, Tenn., October 13: "The meeting at Lavergne continues with great interest. The hearing is fine. Eight added to date. Many more are expected before the series closes. The church here is composed of splendid material. From here I go to Hazel, Ky., for a meeting with the church there; then to Obion, Tenn.; after this, to Clarksburg, Tenn., for a series of lectures before the school in the day and preaching for the church at night. The summer has been a busy one with me. I have preached to more people and have witnessed a greater interest and more additions to the one body than any other year in all my work."

The all-day home-coming services at the Charlotte Avenue Church, in West Nashville, were attended by a large audience. The splendid new meetinghouse was taxed to its capacity. There were visitors from all the other local congregations, and an old-fashioned basket dinner was spread. I. B. Bradley, of Dickson, Tenn., preached in the morning and evening, and C. M. Pullias, of Birmingham, Ala., preached at the afternoon service. Brother Bradley continues in the revival services with increasing interest. The Gospel Advocate congratulates these brethren upon the acquisition of their new house and wishes for them still greater success in doing the Master's work.

From E. D. Shelton, Box 61, Cordell, Okla., October 13: "I am now located in Cordell, where I am attending the Western Oklahoma Christian College and laboring with the church here every Lord's day, which numbers something over two hundred members. I am well satisfied with my situation here. The school is doing splendidly. We have an enrollment of over two hundred. A very enthusiastic bunch of students. The church is progressing with its work nicely. Last Sunday all previous records were broken in the Sunday-school attendance, when it numbered two hundred and eight. We rejoice in this and are planning to do greater things for God."

The meeting at Franklin, Tenn., was very successful. Large crowds heard C. M. Pullias through the series. There were sixteen additions.

To the Churches of Christ in Arkansas: The church of Christ worshiping at Twelfth and Thayer Streets, Little Rock, Ark., is hereby appealing to you to coöperate with us in a mission meeting at Hot Springs, Ark., and would greatly appreciate one Lord's-day's contribution to help defray the expense of same. The meeting is to begin on Lord's day, October 16, and to continue for three weeks, or longer if the interest demands. Z. D. Barber, of Morrillton, Ark., will do the preaching. This is a great field in view of the fact that thousands of our fellow beings go there to be treated for the many ills of life, many of whom are our own brethren and who are deprived of worship owing to the fact that we have no church there. Send contributions to Brother Perry P. Evans, 1115 Thayer Street, Little Rock, Ark., and he will see that it is placed in the proper hands. Brethren, we must plant the seed of the kingdom in this great field.—[Signed] R. F. Ellis, Deacon.

The Gospel Not in Chains.

BY R. P. CUFF.

According to my gospel, said Paul, Jesus is risen from the dead. The fact of Christ's resurrection was, as Paul saw it, the strong substance of the gospel. The fact was and is the essence, the glory, the fullness, and the power of the gospel. In the resurrection of Jesus there was a promise and a prophecy of the resurrection of all the dead "tribes that slumber" in the bosom of the earth we now inhabit. On Christ's resurrection Paul based the hope of our own. Whatever else men might preach—howsoever many doctrines were at that time existent which repudiated the work of Jesus and the faith in his resurrection—Paul was ready to declare that Jesus had risen. Even though it brought to him the reproaches of men, and though they regarded him as a malefactor, and, therefore, a fit subject for the shackles of prison life, he was still fearless and diligent in proclaiming the fact of Christ's resurrection. As a prisoner, he wrote epistles to the churches. As a prisoner, he continued to preach the sweetest of sweet stories—the story of the cross. Putting Paul in chains failed to bind the gospel. See him rise to the heights of grandiloquence, and hear him, a prisoner bearing hardship, sing it out in lofty tones: "But the word of God is not bound." (2 Tim. 2: 9.)

The apostle did not err when he said that to bind the preacher was not to harness and harass the truth intrusted to his care. The man who enters the pulpit may stutter and may blush the blushes of the morning daffodil. Impediment in speech may mar the beauty of his words. Awkwardness of gesture may deaden the effectiveness of his expression. A mouth drawn by lines of hardness, harshness, and sarcasm may help his message to come with grating sound to the door of the hearer's heart and to find unwelcome and unpleasant lodgment there. A slow working of the speaker's mind may mean one long round of monotony and may render him a veritable bore to the congregation. Never should ugliness and weakness in the speaker, or in his style, be permitted to smother from our view the beauty and the strength, the intrinsic grandeur and power, of his message. The stuttering, blushing, impediment, awkwardness, hardness, harshness, sarcasm, and slowness belong to the speaker, not to the gospel. Backsliders, hypocrites, spiritual slackers, may seem to belie the values of virtue and to upholster the virulence of vice. We should never permit ourselves to believe for a moment that falsity on the part of the man is falsity inherent in the gospel. Those who prove untrue to the gospel have come in touch with another influence. They have been molded according to a different model.

Truly the word of God is not bound. It is the voice of God to the soul. Well is it designed and adapted to meet the soul's cravings. Hungering and thirsting after God; hungering and thirsting after truth—that is the attitude of the soul with a sound spiritual appetite. No more can the soul prosper and thrive when the truth is far removed than can the physical man survive when bread is denied. Could the word of God be bound, the souls of men would starve. The germ of life—an everlasting germ—is in that word. God sees to it that his word shall never die. It cannot be so bound but that when it is believed and obeyed it will establish peace between the soul and God. Free course it must have to meet the soul's demands. Free course it must have to conquer in the combat with sin, to bring comfort to the despondent soul and salvation to the lost, and to lift the obedient higher and higher to serenest plains of purity, and at last to place their feet in the paths of Paradise, to walk "in white" with the blessed Lord while the eons of eternity's cycles glide happily past.

Quarterly Meeting of Fanning School Trustees.

The Board of Trustees of Fanning Orphan School held its regular quarterly meeting at the school on Thursday, October 13. The regular routine of business was transacted. David Lipscomb, superintendent of the school, was unanimously elected as a member to fill a vacancy that had recently occurred. The installation of a new heating apparatus for heating the building by steam is about finished—a very important and gratifying improvement. The school is full almost to its capacity. There is under consideration some other little changes which will enable the school to take care of more pupils.

Upon request of the girls (about seventy in number) the trustees went into the schoolroom to be seen and to see. After a cheerful song by the school, accompanied by the music teacher, Miss Seitz, several of the trustees made excellent and encouraging talks to the school. Everybody seemed glad and happy. A more promising prospect for a successful year has not been. W. Boyd, Secretary.

Appreciations.

"The Gospel Advocate is unexcelled as to mechanism and wholesome, strong teaching." (O. M. Reynolds, Plainview, Texas.)

"The Gospel Advocate certainly is fine. May it ever stand firm for the cause its founders loved so well." (R. F. Ellis, Little Rock, Ark.)

"I have enjoyed reading the special numbers of the Gospel Advocate recently. They are edifying. I hope we will read more of them in the future. Keep the good work moving." (J. V. Armstrong Traylor.)

"I think the Gospel Advocate is just fine. I can see improvement every year. I wish some of the good preachers of Christ would stray up this way." (Mrs. George Irving, Croswell, Mich.

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There has been a long-felt need of a book which would enable any person who can speak to a class or an audience to give a helpful, inspiring, illustrated talk. We are glad to announce that we have secured such a work. It is entitled "Crayon and Character," and is the work of B. J. Griswold. With this book in their hands, parents can teach the children a simple, fascinating method of drawing, and at the same time make the great truths of life a part of their everyday learning. It is especially adapted to speakers who earnestly want to give illustrated talks, but who feel that they "can't draw a straight line." Practically all subjects are covered, and full instructions are given as to how to make the talks effective. The price of the book is $1.25, postpaid. Order from the McQuiddy Printing Company, Nashville, Tenn.

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EDITORIAL

Love.

BY J. C. M'Q.

Paul, in writing to the Corinthians, says, "A most excellent way show I unto you," and then proceeds to point out the way of love as recorded in the thirteenth chapter of First Corinthians. For moral elevation, strength, and greatness, there is nothing in literature equal to this chapter. No Seneca or Plato ever uttered a sentiment of such transcendent grandeur and beauty. This, the greatest and strongest chapter he ever wrote, closes with: "But now abideth faith, hope, love, these three; and the greatest of these is love." A greater than Paul says: "I say unto you, that every one who is angry with his brother shall be in danger of the judgment." (Matt. 5: 22.) It is dangerous to be angry with a brother, for it may soon grow into hatred. The beloved John tells us: "Whosoever hateth his brother is a murderer: and ye know that no murderer hath eternal life abiding in him. Hereby know we love, because he laid down his life for us: and we ought to lay down our lives for the brethren." (1 John 3: 15, 16.) God gave the greatest exhibition of his love for the world in the gift of his own Son. God himself could make no greater offering. John admonishes: "Let us not love in word, neither with the tongue; but in deed and truth." (1 John 3: 18.) It is vain for men to talk and write about their love for the brethren so long as the fires of hatred are smothered in their hearts, ready to break out in the destruction of all that comes in their way. No Christian will harbor malice, for it will eventually destroy his usefulness and lead him down to hell.

It is so evident that Christians should love one another that all must know it. The Thessalonians understood this, for Paul declares: "But concerning love of the brethren ye have no need that one write unto you: for ye yourselves are taught of God to love one another; for indeed ye do it toward all the brethren that are in all Macedonia." (1 Thess. 4: 9, 10.) How our hearts would rejoice if we could all truly say that every Christian loves every other Christian in Nashville, in Tennessee, in Texas, and in the wide, wide world! But to say this would be far from the truth. Behold the suffering and hunger among Christians! "But whoso hath the world's goods, and beholdeth his brother in need, and shutteth up his compassion from him, how doth the love of God abide in him?" (1 John 3: 17.) In the midst of all the jealousies, envies, and backbitings, it is easy to conclude that love of the brethren is foreign to many who call themselves "Christians." While love thinks no evil, Christians bear false witness against their brethren and then refuse to correct the misrepresentation. The humble, consecrated child of God will not be guilty of such conduct. But love suffers long; so it is better to endure the wrong than to strike back in the same spirit. Yea, the rather, with our hearts filled with love and in a spirit of meekness, "let us consider one another to provoke unto love and good works," and "in love of the brethren be tenderly affectioned one to another; in honor prefering one another." "Beloved, let us love one another: for love is of God; and every one that loveth is begotten of God, and knoweth God. He that loveth not knoweth not God; for God is love." (1 John 4: 7, 8.) John, the beloved disciple, continues the same thought: "Beloved, if God so loved us, we also ought to love one another. No man hath beheld God at any time: if we love one another, God abideth in us, and his love is perfected in us." (1 John 4: 11, 12.)

Henry Drummond has well said: "Love is the greatest thing in the world." He has also told us "how in the heart of Africa, among the great lakes, he came across black men and women who remembered the only white man they ever saw before—David Livingstone; and as you cross his footsteps in that dark continent men's faces light up as they speak of the kind doctor who passed there years ago. They could not understand him, but they felt the love that beat in his heart." Love will melt stones of difficulty out of the way. One of the last, slowly murmured sayings of Whittier, the poet, as he lay dying, was this: "Give—my love—to the world." I would emphasize this, the supreme need of the world; more than our wisdom, our knowledge, our eloquence, or our wealth, or all else besides, it needs our love. Just here I call to mind the lines of Spenser:

> With all thy heart, with all thy soul and mind,
> Thou must Him love and His behests embrace;
> All other loves, with which the world doth blind
> Weak fancies, and stir up affections base,
> Thou must renounce and utterly displace,
> And give thyself unto Him full and free,
> That full and freely gave himself to thee.

Life Without Love.

Without love, how dark and disappointing is all here below! What the sun is to the solar system, so is love to our happiness and usefulness. Without love, all light goes out. We might have all wisdom so that we could speak with the tongues of men and of angels, but without love we are become "sounding brass, or a clanging cymbal." If we had the gift of prophecy and all knowledge, yet without love we would be nothing. If we had all faith to remove

mountains, and if we bestowed all our goods to feed the poor and had the heroism to give our bodies to be burned, without love it would profit us nothing. Instead of backbiting and devouring one another, let us not forget that all our faith, our charity, and our attainments are worthless without love. "The gift without the giver is bare."

LIFE WITH LOVE.

Wonderful things may be done for Christ and the uplifting of humanity with love. Love is patience, kindness, generosity, humility; is well behaved, unselfish, and thinks no evil. All of us should read the thirteenth chapter of First Corinthians from the fourth to the seventh verse. For fear some will not turn to the Bible and read the passages, I quote them in full: "Love suffereth long, and is kind; love envieth not; love vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not its own, is not provoked, taketh not account of evil; rejoiceth not in unrighteousness, but rejoiceth with the truth; beareth all things, believeth all things, hopeth all things, endureth all things." Thus matchlessly does the apostle tell us what love does. If we do these things, we are not without love; but if we fail to do them, we are without it; and if without it, we are lost. The spirit of the world thinks of itself and helps itself, but Love thinks of other people and helps other people. Love keeps no ledger of slights and wrongs; it forgives as well as forgets; it does not harbor malice, for it has no room for it in its heart. Love does not get mad and pitch into folks; it asks nothing for itself and is temperate. It is the selfish man that flies into passions. Love is not provoked, because it can do something that nothing else can do—bless and pray for its enemies.

LOVE'S SUPREMACY.

All things earthly fail. In this world we shall have tribulations. All our earthly treasures and joys shall fail. Soon the things that know us now shall know us no more forever. "Lay not up for yourselves treasures upon the earth, where moth and rust consume, and where thieves break through and steal: but lay up for yourselves treasures in heaven, where neither moth nor rust doth consume, and where thieves do not break through nor steal: for where thy treasure is, there will thy heart be also." (Matt. 6: 19-21.) Prophecies shall be done away, tongues shall cease, knowledge shall vanish away; but "*love never faileth.*" When we get to heaven, we shall see Christ as he is, and shall be like him. We shall enjoy the fruition of our hopes. But love is greater than faith and hope, because God is love. The essence of love is eternal. Through all eternity we will not cease to love. "But now abideth faith, hope, love, these three; and the greatest of these is love."

R. H. Boll's Kingdom Theory.

BY F. W. SMITH.

Attention has been called to a sermon preached in Nashville recently by R. H. Boll on the "Second Coming of Christ," which was evidently intended to make the impression that his teaching had been misrepresented. He has sent to my address the "Special Kingdom Number" of his paper, Word and Work, and I propose *now to show from his own writings* that he is teaching the doctrine with which he is charged on the kingdom question.

"KINGDOM HERE AND TO COME."

Under this head the author says:

In regard to the kingdom, all, or most of us, so far as I know, agree that those who are in the church of Jesus Christ have been translated into the kingdom of God's dear Son (Col. 1: 13); that they are in 'a holy nation' (1 Pet. 2: 9); that they have been made 'a kingdom' (Rev. 1: 6.) I take it that God would not have told us such things as these, except to give us the impression that Christians now are in the kingdom and are a kingdom.

Nor is there any difference among us as to the fact that there is a sense in which the kingdom is yet to come. It does not matter what we may think is the nature of the "eternal kingdom" referred to in 2 Pet. 1: 11—we will hardly dissent that it is to us so distinct and defined a future phase of the kingdom of God that it must be "entered" into even by us who are now *in* the kingdom (Acts 14: 22). This, I think, admits of no real controversy. It is the outright statement of God's word. The one and only issue on which a dissent may hinge is not whether there is to be any future manifestation of the kingdom; but, rather, what will be the nature of it—whether we may look for the inauguration of a reign of Christ with his saints on the earth in a coming age, or whether the present dispensation closes with the destruction of the earth, and the kingdom to come will be a condition of eternal glory in heaven.

This is an adroit receding from his first position—viz.: the church is only a phase of the kingdom; that we are now in the vestibule of the kingdom, and when Christ comes we will enter the main building. D. H. Friend, one of his supporters, drew a diagram on the wall of a building illustrating to F. B. Srygley how Boll taught it. This diagram had a vestibule and a main building, and, according to one of Boll's pupils, the vestibule was the church and the main building the kingdom to come. Brother David Lipscomb, who knew Boll's theory, said, "Brethren, he will recede from it when he is pressed;" and this "kingdom series" put out in Word and Work has been an effort to do *exactly* what our venerable brother said he would attempt. But he committed himself too stoutly to Charles T. Russell's theory to get away from it, and, instead of fortifying himself against the charges made, he has *actually verified them by his own pen.* Note, first, he now admits that those "in the church of Jesus Christ have been translated into the kingdom of God's dear Son." Very well, then, Christ has a "kingdom" on this earth *now*, and all of his followers are in that kingdom.

But what about the "kingdom to come," which he here in his paper affirms is to come? He says: "Nor is there any difference among us as to the fact that there is a sense in which the kingdom is yet to come." It is well for the reader to ask, "Which kingdom?" He has already told us that Christ *now* has a kingdom, and that all who are in the church are in that kingdom. What does he mean by "a sense in which the kingdom is yet to come?" He tries to save himself by referring to the "eternal kingdom" referred to by Peter (2 Pet. 1: 11), as if that kingdom were not already in existence, and has been from all eternity, from the moment God became King. He says: "The one and only issue on which a dissent may hinge is not whether there is to be any future manifestation of the kingdom; but, rather, what will be the nature of it—whether we may look for the inauguration of a reign of Christ with his saints on the earth in a coming age, or whether the present dispensation closes with the destruction of the earth, and the kingdom to come will be a condition of eternal glory in heaven." Well, he has intimated that the "sense in which the kingdom is yet to come" is an "eternal" sense, and refers to 2 Pet. 2: 1-11 to prove it; but now he has another "*inauguration of a reign of Christ with his saints on the earth,*" and this, of course, is another kingdom in addition to the kingdom which he says is here and in which are all who are in the church. Gentle reader, do you wish to know *what* kingdom it will be over which Christ will be "inaugurated when he comes? If so, let R. H. Boll tell you. Speaking of the Jews, he said in that "remarkable sermon:"

If, therefore, they repented, these three things would come to pass: their sins would be forgiven; seasons of refreshing from the presence of the Lord would ensue; and their Christ—their Messiah of David's seed for whom they had looked and longed—would be sent to them. Christ's return from heaven would usher in those long-predicted times of *restoration*, the reparation and restitution of what was marred and ruined and lost according to promise. This accords perfectly with all we have thus far learned both from the Old and New Testaments concerning the things predicted.

The Messiah for which the Jews looked and longed was not Jesus of Nazareth, and they rejected him. They were looking for an earthly king and the restoration of an earthly kingdom, *and this is what R. H. Boll means in this extract by the word "restoration" and their "Messiah of David's seed."* How do I know? We have on file in this office the following *from his pen:*

"Resolved, That the second coming of Christ is premillennial and imminent." I affirm.

"Resolved, That Dan 2: 35 and 44 was fulfilled on Pentecost." I deny.

"Resolved, That Christ is now sitting on David's throne." I deny.

Thus he denies that Christ is on David's throne, or that Dan. 2: 35, 44 has been fulfilled.

Now, since Christ is King over a kingdom in which are all who are in the church, and he will be "inaugurated" over another kingdom to be set up on this earth, will he not be a double King, reigning over two kingdoms at one and the same time? R. H. Boll claims that the kingdom prophesied by Dan. 2: 44 has never been established, but will be when Christ returns, and that he will then take his seat on David's throne, and the "restoration" for which the Jews "looked and longed" will take place. If that be true, then Peter's prediction that this earth shall pass away (2 Pet. 3: 10) can never be fulfilled. Why? Because Daniel says the kingdom which Boll says has never been established "*shall stand forever.*" (Dan. 2: 44.) How can an earthly kingdom for which the Jews look and long "stand forever" if the earth is to be destroyed?

Who counts his brother's welfare
As sacred as his own;
And loves, forgives, and pities,
He serveth Christ alone. —Whittier.

Nothing can bring you peace but yourself.—Emerson.

Personal Evangelism.

"Let him that heareth say, Come." This is the last command in the Bible. The verses which follow it were simply the affixing of the seal. It is an honor which God places upon believers in making them his agents in evangelizing the world, calling them his "coworkers." "Workers together with him." There is honor in the company into which believers are called in this work, as well as the work itself. "The Spirit and the bride say, Come. And let him that heareth say, Come."

The first impulse of the regenerate heart is to bring somebody else to Christ. Moses sought Hobab, Andrew brought Simon, Philip brought Nathanael. "Come thou with us, and we will do thee good." Giving, in this instance, never impoverishes. The more one seeks to give to others of the blessings of redemption, the more one gets for oneself. The multiplication reacts most happily upon himself as well as upon his neighbor.

The word "Come" which Christ utters so tenderly to us when we need him and are out of the way is converted into an imperative "Go" the moment we believe. Christ saves us to a life of activity, not to a dream of heaven. "Go, preach." "Go ye into all the world." "Return to thine own house." "Go work to-day in my vineyard." These are specimens of the direct commands of Christ. And Christ's commands always imply his constant help and blessed reward. There is no failure in such work. "They that sow in tears shall reap in joy. He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him." God always takes care of the results.—Presbyterian Journal.

Love is an awakening, an inspiration, dulling the edge of resentment, sharpening the eloquence of wit, impoverishing distinction, guaranteeing equality, and proclaiming the omnipotence of God.—Willis George Emerson.

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Gospel Trumpet Blasts.

BY A. A. BUNNER.

If the Savior knew anything of a second chance for sinners, he was as silent as the grave on the entire subject, for he wholly and unreservedly let no opportunity pass to secure all of the benefits of the first chance; and he taught men and women to so do. "I must work the works of him that sent me, while it is day: the night cometh, when no man can work." (John 9: 4.) "Behold, now is the accepted time; behold, now is the day of salvation." (2 Cor. 6: 2.)

"Thus did Noah; according to all that God commanded him, so did he." (Gen. 6: 22.) Are we of to-day receiving the same commendation from the Lord? If not, why not?

"Go ye into all the world, and preach the gospel to every creature." (Mark 16: 15.) Are the congregations of the body of Christ everywhere carrying out this last and most important of all commissions, or are they flagrantly betraying the trust imposed upon them by their great Head? If they are not carrying out to its fullest extent this great commission, it is not for a lack of either men or means. The dearth of preachers that we have heard so much about is idle talk; but there is a great dearth with respect to a liberal use of the means with which God has blessed his people. Covetousness is still idolatry, and there will be more covetous people in hell, both professors and nonprofessors, than any other class of men and women. Wake up, then, to the great responsibility resting upon you.

"For from you sounded out the word of the Lord not only in Macedonia and Achaia, but also in every place your faith to God-ward is spread abroad." (1 Thess. 1: 8.) I want to ask the board of elders of every church of Christ: "Can the foregoing apostolic commendation be truthfully applied to the congregation over which you have the oversight? If not, why not?" Brother, sister, are you rich in this world's goods? If so, here is a solemn charge to you: "Charge them that are rich in this world, that they be not high-minded, nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy; that they do good, that they be rich in good works, ready to distribute, willing to communicate; laying up in store for themselves a good foundation against the time to come, that they may lay hold on eternal life." (1 Tim. 6: 17-19.) "Against the time to come!" Yes, the time will come when you will certainly want and need a good foundation. But you will be minus this unless you have been careful to lay it up. Be diligent, then, in every good word and work.

But I hear some well-to-do brother say: "I have my lands, and have them well cultivated and stocked; I have my money in banks; I have conveyances, such as fine horses, carriages, and automobiles; and I and my family propose to have a good time in this world." Then you and your family live wholly to yourselves, and have forgotten or wholly ignored the apostolic teaching: "For ye are dead, and your life is hid with Christ in God." (Col. 3: 3.) "For none of us liveth to himself, and no man dieth to himself. For whether we live, we live unto the Lord: and whether we die, we die unto the Lord: whether we live therefore, or die, we are the Lord's." (Rom. 14: 7, 8.) Some congregations of the Lord thus excuse themselves in not having the gospel preached to the world: "We have no church house of our own. When we get a good meetinghouse in which to work, we are going to do great things in mission work." Jesus did not thus excuse himself from his obligation to preach the gospel to lost sinners. He was so poor that he could say: "The foxes have holes, and the birds of the air have nests; but the Son of man hath not where to lay his head." (Matt. 8: 20.) But in the face of all of his dire poverty I hear him say: "Go and show John again those things which ye do hear and see: the blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, and the poor have the gospel preached to them." (Matt. 11: 4, 5.) Thus did Jesus in his poverty; but some of the elders of the churches say, "Let us husband our resources."

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Things That Should Not Be Taught

BY S. WHITFIELD.

We are restricted in the things that we teach as servants of God. We are told by the word of God the things that we should teach and the things that we are not to teach. If we teach all that God wants us to teach, we will not have any time to teach things that we should not teach. Those that teach things that should not be taught are sure to neglect and fail to teach things that should be taught, and often those that teach things that should not be taught attach more importance to such untaught questions than they do to things that are clearly taught. Jesus said that we were to teach all things he has commanded.

"The secret things belong to the Lord our God: but those things which are revealed belong unto us and to our children forever, that we may do all the words of this law." (Deut. 29: 29.)

All that God has not revealed should not be taught, for it is yet a secret and will be until he reveals it. Prophecies that are not fulfilled yet may be read and taught; but the meaning of these cannot be taught, for the meaning is not yet revealed by God. We might guess at the meaning, but we cannot afford to teach such guesswork. Such is no part of our work, and we have no time for it; then we would do well to leave it alone. This belongs to God's side, and we should just leave it where it belongs. When God makes things necessary to our salvation, such things are plain, so we can easily understand them. We do not need to be much concerned about things that are not plain.

"I have heard what the prophets said, that prophesy lies in my name, saying, I have dreamed, I have dreamed. How long shall this be in the heart of the prophets that prophesy lies? yea, they are prophets of the deceit of their own heart; which think to cause my people to forget my name by their dreams which they tell every man to his neighbor, as their fathers have forgotten my name for Baal. The prophet that hath a dream, let him tell a dream; and he that hath my word, let him speak my word faithfully. What is the chaff to the wheat? saith the Lord. Is not my word like as a fire? saith the Lord; and like a hammer that breaketh the rock in pieces? Therefore, behold, I am against the prophets, saith the Lord, that steal my words every one from his neighbor." (Jer. 23: 25-30.)

Dreams, guesses, opinions, theories, and speculations are all only chaff in contrast with the ever-living word of God. These things should not be taught, for they will all be burned up; but the word of the Lord will endure forever.

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

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

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

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Altoona, Pa.—"I am writing to tell you what Lydia E. Pinkham's Vegetable Compound has done for me. We have had six children die almost at birth. From one hour to nineteen days is all they have lived. As I was going to have another, I took a dozen bottles of your Vegetable Compound and I can say that it is the greatest medicine on earth, for this baby is now four months old and a healthier baby you would not want. I am sending you a picture of her. Everybody says, 'That is some healthy looking baby.' You have my consent to show this letter."—Mrs. C. W. BENZ, 131 3rd Ave., Altoona, Pa.

No woman can realize the joy and happpiness this healthy babe brought into the home of Mrs. Benz, unless they have had a like experience.

Every woman who suffers from any ailments peculiar to her sex, as indicated by backaches, headaches, bearing-down pains, irregularities, nervousness and "the blues" should not rest until they have given Lydia E. Pinkham's Vegetable Compound a trial.

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Renew your subscription to the Gospel Advocate.

"I marvel that ye are so soon removed from him that called you into the grace of Christ unto another gospel: which is not another; but there be some that trouble you, and would pervert the gospel of Christ. But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed. As we said before, so say I now again, If any man preach any other gospel unto you than that ye have received, let him be accursed." (Gal. 1: 6-9.)

The gospel, just as it was taught by the apostles, is the gospel that we must preach. Anything else is not the gospel of Christ, and should not be taught by the servants of the Lord.

"But contrariwise, when they saw that the gospel of the uncircumcision was committed unto me, as the gospel of the circumcision was unto Peter." (Gal. 2: 7.)

Some teach from this that there were two gospels—one for the Jews and the other for the Gentiles. They say that baptism for the remission of sins was preached to the Jews, but the Gentiles are saved by faith only. But Jesus said: "Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned." (Mark 16: 15, 16.)

Jesus gave one gospel for both Jew and Gentile, and baptism for the remission of sins was a part of it.

"For we preach not ourselves, but Christ Jesus the Lord; and ourselves your servants for Jesus' sake." (2 Cor. 4: 5.)

It is wrong to preach men, for this causes division. We should preach Jesus Christ, and him crucified. Salvation is in Christ and not in men, but to just keep on preaching this gets old and unpopular for some people. Some people (and even some preachers) want something new. We should not desire anything newer than the old Jerusalem gospel of Christ. Anything older, newer, or different from this will not save men.

"Neither give heed to fables and endless genealogies, which minister questions, rather than godly edifying which is in faith: so do." (1 Tim. 1: 4.)

Endless, divisive, and destructive disputes may be raised over foolish and untaught questions.

"But refuse profane and old wives' fables, and exercise thyself rather unto godliness." (1 Tim. 4: 7.)

All such things and all doctrines of men should not be taught, for they are no part of the doctrine of Christ.

Many things are taught to-day about the second coming of Christ that should not be taught. Some claim that millions who are now living will not see death. This is all speculative teaching. Such people are not ready for him to come.

See to it continually that, whatever remorse may possess you at the close of any day, it shall not be this: They made me the keeper of the vineyards, but mine own vineyard have I not kept.—J. Stuart Holden.

Hard Colds—People whose blood is pure are not nearly so likely to take hard colds as are others. Hood's Sarsaparilla makes the blood pure, and this great medicine recovers the system after a cold as no other medicine does. Take Hood's.

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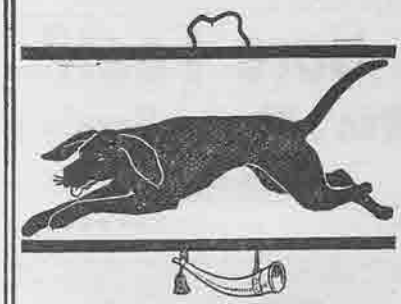

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With a "Cast of Characters extending from a President of the United States to a fox hound," the story touches a wide range of human sentiment; and through it all is the aroma of crackling camp fires and the music of the chase.

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FIELD REPORTS

Kirksey, Ky., October 11.—I closed a week's meeting at Union Grove Schoolhouse on the first Lord's day in this month, with two baptisms, one from the Methodists and one from the Baptists. Good interest was shown throughout the meeting, and I think much good was done.—Coy Chester.

Bardwell, Ky., October 12.—I closed an eight-days' meeting at Cross Roads, near Senatobia, Miss., last Lord's day, with seven baptisms. The meeting was hindered much by sickness and rain, but we closed with a large crowd. They treated me well in every way. My next meeting will be at Bessie, Tenn.—Joe Ratcliffe.

Salem, Ark., October 11.—I am now located at this place, and preaching for the churches at Harmony, Oxford, and Liberty Hill. I have also promised to preach some for the church at Morriston. This is Brother Joe H. Blue's home. I can find time to hold some winter meetings, but prefer working close to home. I am tired of making long trips.—Norman Cooper.

Hanceville, Ala., October 10.—Since my last report I have held meetings as follows: At Jones Chapel, with ten additions; at Blessing, Marshall County, with nineteen baptisms; at Eva, Morgan County, under the tent, with five baptisms; at Arkadelphia, under the tent, with five baptisms; at Garden City, no additions. I am now at West Point with the tent, and a good hearing so far.—M. A. Creel.

Shelbyville, Ky., October 13.—Last Sunday I was at the Forks of Elkhorn in the morning and at Shelbyville in the afternoon. At night I preached at Parkland Church in Louisville. Much interest is shown in the work at Parkland. I shall go there until we can arrange for a man to take the work permanently. The work at Shelbyville is very encouraging. Brethren, send us a donation to help build our house. To date no one has responded to our appeal.—R. A. Craig.

Dover, Tenn., October 8.—Our meeting at Dover is still in progress. We hope to accomplish much good here for the Master. I have just read this week's issue of the Gospel Advocate. As usual, the articles are excellent; but I wish to commend especially what Brother C. A. Gardner writes on "Who Are the Loyal Brethren?" also the article on "Giving," by Brother L. D. Perkins. Brethren, these articles are worthy of our study and meditation. For a lack of such instruction our congregations are perishing.—William P. Walker.

Albany, Ala., October 12.—On last Friday, at the water, I closed my second meeting with the church at Schochoh, Ky. Nineteen were baptized, and the church seemed encouraged in its work of faith. This is one of the oldest and best congregations in this section of the State. Brother Elam Derryberry, of Portland, Tenn., led in the song service. He is a splendid young man and has a good influence over men. I am now at home for the last month of my seventh and last year with the church at Albany. We had fine crowds Sunday and Sunday night. Sixteen have responded to the invitation at our regular services in the last month. Others are interested. Pray for us.—J. Pettey Ezell.

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

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Pulaski, Tenn., October 5.—Brother N. B. Hardeman, of Henderson, Tenn., recently closed a splendid meeting of eleven days' duration at this place. While he was here we had the largest crowds and greatest interest we have ever had during the eight years I have been associated with this congregation. There were fourteen additions, including twelve baptisms. The interest was at its greatest when Brother Hardeman had to close and return to Henderson to be present at the opening of the Freed-Hardeman College. We are very anxious to have Brother Hardeman with us in another meeting. Brother A. J. Veteto led the song service.—J. T. Clark.

Decherd, Tenn., October 10.—Brother W. P. Willis and I held a twelve-days' meeting at Hillsboro, in Coffee County. Brother Willis began the meeting for me and preached until I was able to fill my place, and I continued the meeting from Friday night till the following Thursday night. Brother Willis stayed with me until the close. Eleven persons were baptized. The attendance was large, and we feel that it was a great meeting. Brother Willis is a good, Christian man and a fine preacher. No congregation will make a mistake to call him. His address is Hillsboro, Tenn. Brethren B. S. Jenkins and Robert Collier are the leaders at Hillsboro, and they are untiring workers.—R. E. L. Taylor.

St. Louis, Mo., October 10.—The meeting at the hall, corner of Lafayette and Jefferson Streets, yesterday, was well attended. The congregation here has had about one hundred per cent increase since last June. Prospects are encouraging. Brother C. C. Merritt has just closed a tent meeting which resulted in much good. Two men were baptized and four others placed membership. We have new people in our congregation at almost every service. Brethren, if any know of members of the church who live in St. Louis that it would be good for us to call upon, we would appreciate hearing from you. Several have sent in

names in this way, and in quite a number of cases we have been able to interest them. My address is 6006a Virginia Avenue.—W. A. Sevedge.

Lewisburg, Tenn., October 10.—Our meeting here closed last night. It continued over three Lord's days. Prof. J. S. Batey preached five nights for me the first week. He is a master workman. At no time in the meeting did we have "from two to three thousand present," nor an "overflow meeting" where an "extra preacher was used;" nor did we have the "greatest meeting in the history of the church;" nor did we "steal the hearts of the people" (and no other stealing was reported); nor did any one say that "such preaching was never heard in this section," nor that "the city was stirred as never before;" but we had an ordinary meeting, and used our "home forces" in singing and preaching, and both singing and preaching were quite common. Two were restored and thirty-one were baptized.—H. H. Adamson.

Cleveland, Tenn., October 3.—The Harris Creek meeting closed out last Saturday night. We believe this was a successful meeting in every way. It was the first regular work at this place in a number of years. The sects have had no opposition in their work, but now we are sure that some are convinced of the fact that the gospel was not being preached in its purity. Here are some of the evidences of the success of the meeting: large crowds, close attention, queries asked, Bible talking, and two baptisms. Brother J. M. Harrison assisted us in this work; also, the brethren and sisters from Cleveland rendered much needed help by their presence and assistance in the song service. This closes out my protracted-meeting work for this year unless other calls come. I am now booking work for next year. Brethren, let us watch and pray.—Vernon Rozar.

Fresno, Cal., October 4.—Our hearts were made to rejoice at the morning service on September 25, when a man in feeble health made the confession and was baptized. A young lady was reclaimed the Sunday before. Hence, the good work goes on at the Nevada Avenue Church. Brother J. W. Ballard, of Helena, Okla., will begin a meeting with us next Sunday. We are hoping to have a great meeting. I am pleased to announce that the Fresno Street congregation and the Nevada Avenue congregation have adjusted their differences. The Fresno Street brethren will continue to worship where they are, but friendship will be restored and all will feel free to visit each other. We owe much to Brethren J. A. Craig, T. C. Hawley, and Charley Sewell, brethren from the Madera congregation, for bringing about this adjustment, and we thank them for their noble work.—W. Halliday Trice.

Hallsville, Mo., October 10.—I take this opportunity to express our appreciation of Brother Hugh Miller's work in conducting a two-weeks' meeting. The weather was very bad most of the time; however, he had a very good hearing nearly every service. We had four additions. Brother Miller is an able proclaimer of the truth, and the only fears that I have for him is that of his nerves getting the best of his physical strength before he has fully accomplished his noble purpose in this life. His work has been of the same spirit as that I read each week through the Gospel Advocate, and the kind that I most heartily indorse. His work was highly satisfactory with the eldership and with almost all of the members. Sorry that we are not close enough to have the preachers of the South visit us. The work here in the way of support falls on a very few members, and they are the ones least able of the congregation.—Fred H. Roberts.

Armona, Cal., October 10.—I was in Bakersfield on Sunday, and preached to quite a number of Christians by appointment. About twenty had assembled for worship. This is a fine nucleus for a new congregation in California. Bakersfield has about twenty thousand people, and I believe a congregation of near fifty members can be formed there. We are going to press the work there, and feel sure of success. We plan to get Brother S. H. Hall there in a tent meeting in a very short time, and Brother C. R. Nichol will conduct a month's meeting next fall while in California. Let every Christian feel that it is his or her special duty to help in this work of building up the cause in Bakersfield. Bakersfield is a railroad city, with large railroad shops there, and is one of the largest oil districts in the world. It is located in Kern County, San Joaquin Valley, one hundred and twenty miles from Los Angeles, and has a fine farming district around it. It will be a fine place for a number of good Eastern families to locate. Sister P. M. Drane, 2425 H Street, will answer any questions. She is from the Russell Street congregation, Nashville, Tenn. Brother J. W. Ballard, of Helena, is now in a meeting at Fresno, with a crowded house. He will hold meetings at Dinuba, Tulare, Hanford, and other points while in California. Brother Hall should be back in Los Angeles by now; Brother Walker is expected in Dinuba; and Brother Daily, of Arizona, is expected to locate in Bakersfield. With the noble band of preachers now in California and with the assistance of others who are always glad to come, victory is sure in California.—L. D. Perkins.

Guard Your Thoughts.

Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things.—Phil. 4: 8.

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The series contains such titles as Mother Goose, Little Red Riding Hood, Cinderella, Our Country Playmates, Happy Days, etc.—all equally good bedtime stories or animal stories for children. There are twenty titles in the series. Sold assorted only; 50c per dozen, $4.00 per hundred, postpaid. Send all orders to the

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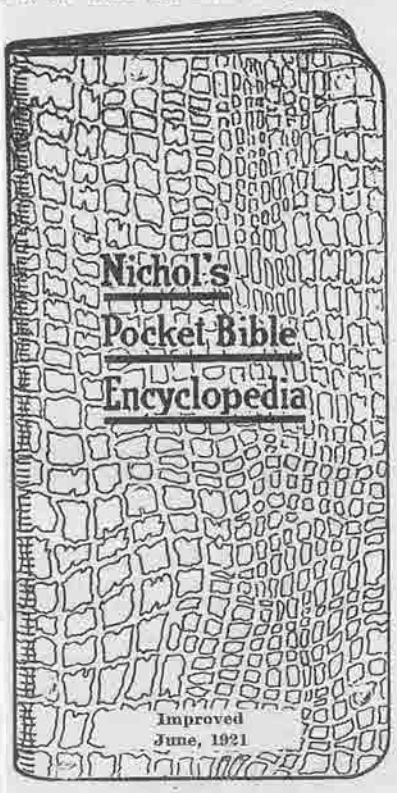

indispensable to one who has to contend with error, and he who can read and understand can take this Booklet and put to silence opponents of the truth.—Foy E. Wallace, Jr.

Nichol's Booklet is one of the best books I have ever seen. It is a jewel, and every member of the church should have a copy. You do yourself an injustice not to secure a copy. The Improved Booklet, with the chapter on instrumental music in the worship, is the best yet.—Lee P. Mansfield.

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The first edition of the Booklet was the best book I had seen in print, save the Bible. The Improved Booklet is decidedly an improvement over the former editions. My copy is indispensable. The chapter on instrumental music is worth the price of the book many times.—T. H. Etheridge, Principal Gunter Bible College.

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The Improved Booklet is great. I sold many hundred of the first edition, and I will place many more of the Improved Booklet in the hands of the people. It will lead any one to the truth who will read it. —John M. Rice.

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ALL ORDERS TO

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OBITUARIES

Ring.

On the morning of August 20, 1921, the death angel visited our home, three miles west of Hall's Mill, in Bedford County, Tenn., and bore the spirit of our oldest child and daughter, Maggie Lucile Ring, back to God who gave it. She was sixteen years, eight months, and seven days of age. Maggie obeyed the gospel at the age of thirteen, and these tender years of service in the Master's vineyard were developing a strong Christian character in this young life. She visited the sick, and had no desire to forsake the assembly for worldly pleasure. Maggie was of a kind and cheerful disposition, and after this "flower of the grass" began to wither she ceased not to pray. She left home desolate, but we pray God to help us to so live that we may meet her in the sweet beyond. MOTHER.

Smith.

On the evening of October 1, 1921, in Mount Carmel Cemetery, three miles south of Finger, Tenn., there was committed to the dust the body of little Wilmar Frances Smith, who departed this life after a sweet existence of nine months and twelve days. She was the daughter of Mr. and Mrs. J. W. Smith, of Henderson, Tenn., and doubtless promised to be the shining light reflecting the good traits of mother and father and bringing unto them the utmost happiness. Such dispensations would always bring a shadow of sorrow were it not for the promises through Christ. The truth of God's word reveals unto us that infants are saved. Therefore, they may feel assured that when the anthem of God's glory is sung around his throne, where tongues of many nations shall praise and extol, her voice will mingle in sweet harmony with the angelic chorus that shall sound for evermore.

LELAND H. KNIGHT.

Smith.

On September 18, 1921, the spirit of Mrs. Lizzie Smith, wife of Talmage Smith and daughter of W. R. Henderson, took its flight to the realms of the blest. She was found prepared, willing and waiting to go where the redeemed are at rest. Sister Smith was a true, devoted, Christian woman, always ready to work and serve her Master. She enjoyed meeting with the disciples on the first day of the week. When she knew that the end was near, she said she was ready for the Lord to take her home. She had that dreadful disease, tuberculosis, and suffered greatly; but her last moments were calm and peaceful. She was twenty-two years, seven months, and seven days old. She leaves a husband, a little boy, a father, three sisters, three brothers, a stepmother, besides a host of friends, to mourn her death. Her sweet little baby passed away only a few weeks before. She obeyed the gospel early in life and was faithful to the end. Brother B. F. Heathman, of Ashland City, Tenn., conducted the funeral services, and her remains were laid to rest in the Pardue graveyard. A FRIEND.

Martin.

On Saturday, October 8, 1921, the angel of death claimed a beloved woman, Mrs. Amanda Martin, whose life here had been so consistently spent in following in the footsteps of Jesus as to prove a blessing to all with whom she associated. Mrs. Martin was born in Georgia, December 11, 1859, and, together with her parents and two sisters, came to Decherd, Tenn., when she was quite young. For forty years she was a consistent member of the church of Christ, having obeyed the gospel during a meeting held by Elder Smithson. On Thursday, with some friends, she drove out to Oak Grove to hear Elder H. M. Phillips in his meeting there. Friday she was out in town, and even on Saturday she was up and able to be about her household duties. Near ten o'clock she complained of feeling weak and went into her room, where she lay down, and at twelve passed into the great beyond. In all her earthly sorrows she found solace only in doing the will of Jesus. She is survived by her husband, John Martin, and one sister, Mrs. Will Wright. Funeral services were conducted at the church of Christ by Elder H. M. Phillips, of Tuscumbia, Ala., and interment was made at the old cemetery.

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In answering advertisements, please mention the Gospel Advocate.

An Explanation.

W. G. Roberts, of Mattoon, Ill., says he was misrepresented by Floyd M. Edwards in the Gospel Advocate of September 30, 1920. Here is what he says: "The main part of the letter Edwards published in your paper, in which I was misrepresented, was where he referred to papers being served on me for libel and slander while I was in Springfield, Mo., debating with the Mormons. The papers were given me, all right, but were ignored. I paid no attention to them, and Edwards and his crowd paid no attention to me." We are glad to give our readers the benefit of Brother Roberts' explanation, and leave it to them to draw their own conclusion. We have no desire to misrepresent or wrong any one, and would not knowingly do so. J. C. McQUIDDY.

Passing of a Good Woman.

BY J. PETTEY EZELL.

At 9:30 P.M., July 29, 1921, Mr. and Mrs. J. A. Bayles, aged seventy-five and seventy-three, respectively, of Springfield, Tenn., were buried with Christ by baptism, wherein they were raised with him by faith in the working of God, who raised him from the dead. (Col. 2: 12; Rom. 6: 4, 5.) The eunuch (Acts 8) or the jailer (Acts 16) could not have been more sincerely happy in the promises of God than were they.

On the following Monday "Grandmother Bayles," as she was affectionately known by all, was stricken with a final stroke of paralysis from which she could not recover. In her sickness she was exceedingly happy, and after lingering patiently and uncomplainingly for six weeks she peacefully and quietly fell asleep in Jesus, September 12, at 11 A.M.

For more than fifty years she had been a devout member of the Methodist Episcopal Church, South; but at last she was struck with the force of the fact that she had never read of such an institution in the New Testament, but of the church of Christ (Matt. 16: 18; Rom. 16: 16), "church of God" (1 Cor. 1: 2; Gal. 1: 13), the church, the body (Col. 1: 18), etc., and that simply to hear, believe, and obey the gospel would make her a Christian and a member of the New Testament church. She at once became obedient, and for the little while that she lived she was insistent that all her children, grandchildren, and friends should likewise become obedient to the gospel.

May her example and last words of admonition, with the wholesome influence of other Christians and the diligent reading of the word of God, serve to bring her posterity, with many others, to see the beauty and sublimity of simply hearing and doing what Jesus says.

She is survived by her husband, four children, and a number of grandchildren. May the Father of mercies make his grace to be sufficient for their need in these sad hours and help each one so to live that we may meet her in "the city which hath the foundations, whose builder and maker is God."

She was a faithful and true wife, a devoted mother, a friend of all, and a happy and conscientious Christian.

Funeral services were conducted by the writer and interment made in the Springfield Cemetery.

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After Thorough Trial a Detroit, Mich., Man Endorses Pe-ru-na

The following letter written from Detroit, Michigan is no snap judgment expressed on the merits of Pe-ru-na, the well-known catarrh remedy, but rather a mature, sober opinion formed after a full year's trial.

This is the way Mr. Michael Fako of 906 East Palmer Avenue, in the Michigan Metropolis, writes: "After using PE-RU-NA for about one year will say I have found it a very good medicine for catarrh. It has helped me a great deal and I am very well satisfied. I have gained in weight, eat and sleep well, my bowels are regular and better color in my face.

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Nothing can be more convincing than an endorsement of this nature from an actual user. There are many people in every community whose experience, in using Pe-ru-na, has been identical with Mr. Fako's. It is the standby for coughs, colds, catarrh, stomach and bowel disorders and all catarrhal conditions.

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Among the Colored Folks

At the time of my last report I was at Center Point, Ark., in a meeting just four days old. I remained there two weeks. Ten precious souls obeyed the gospel of Jesus Christ, and two were restored. Both white and colored people were pleased with my labors and insisted that I come back for a longer period next year. I have never been treated any better than I was by these good people. They did some of the best singing I ever heard.

On the fourth Lord's day in September I began a meeting in Obion, Tenn., and remained a week. Interest was good throughout the meeting. Three obeyed the gospel, one was restored. The white people attended in large numbers and did much to encourage me in my work. I have consented to labor with them next year. My home while here was with Brother Brown Standfield, and it is a blessing to be in such a home.

On the first Lord's day in October I began a meeting at Bellwood, Wilson County, Tenn. The attendance was good at each service. There were four additions and the church was much edified. This was my fifth meeting with them. These brethren and sisters certainly know how to entertain visitors. Old Brother Womack established this congregation years ago.

On the second Lord's day in October I had the privilege of being at home (Nashville) with the Jackson Street Church, and it was a great treat. I was asked to speak day and night. There was much rejoicing in the Lord. This was my first time to be with them in over six months.

I am now (October 11) at Murray, Ky. This is a mission field. The white church of Christ called me here to preach to my people. When I arrived, I found that they had sent out circulars telling of the meeting, and a tent lighted with electricity, all ready, and nothing to do but preach the gospel. May God bless the white churches that have turned their attention to my race, because we have been misled by false teachers for years. I am glad to say that the negro will come and listen to the gospel wherever it is preached if given an opportunity; so I pray that other white churches will give the negro a chance to hear the pure gospel of Jesus Christ. M. KEEBLE.

God Knows Best.

There was once an aged hermit in the Egyptian desert, we are told, who thought it would be well with him if he had an olive tree near his cave. So he planted a little tree, and, thinking it might want water, he prayed to God for rain; so rain came and watered his olive tree. Then he thought that some warm sun to swell its buds would be advisable; so he prayed, and the sun shone out.

Now the nursling looked feeble, and the old man deemed it would be well for the tree if frost were to come and brace it. He prayed for frost, and hoarfrost settled that night on bar and beam. Next he believed a hot southerly wind would suit his tree, and, after prayer, the south wind blew his olive tree, and—it died.

Some little while after, the hermit visited a brother hermit, and—lo!—by his cell door stood a flourishing olive tree.

"How came that goodly plant there, brother?" asked the unsuccessful hermit.

"I planted it, and God blessed it, and it grew."

"Ah, brother, I, too, planted an olive; and when I thought it wanted water, I asked God to give it rain, and the rain came; and when I thought it wanted sun, I asked, and the sun shone; and when I deemed it needed strengthening, I prayed, and the frost came. God gave me all I demanded for my tree as I saw fit, and yet it is dead."

"And I, brother," replied the other hermit—"I left my tree in God's hands, for he knew what it wanted better than I."—American Messenger.

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GOSPEL ADVOCATE

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THE SUPREMACY OF LOVE

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Love is the highest gift of grace on account of its inward worth, its blessing, and its influence upon eternal life. It puts the crown upon all excellencies; it exhibits the power of Christian faith; it sets us in connection with eternity and God. In all true Christians it is one and the same in principle. Love alone has unconditional worth. It carries in itself its own contents. Everything else, even the highest spiritual advantages, obtain their worth through it. All speech, without it, is lifeless. The most beautiful orator, devoid of heart love, is but as a beautiful instrument—unconscious of what is played on it. The simplest words spoken in love are of more worth than the most charming speeches void of heart. It is better to appear foolish and weak before men than to speak without the spirit of Christ; better to lack speech than to lack love. In comparison with love everything else is small. As the lifeblood of the body is poured from the heart into all the members, and as every heartbeat pulsates in all the veins, so is love the heart of the body of Christ. God has love without measure. His essence is love. The twice-seven graces of love here shine like the seven colors of the rainbow. As the rainbow is the token of the triumph of the sun over the rain, so love shows itself triumphant over all hostile obstructions in manifold ways. The heavenly daughter of the Spirit triumphs over that which is carnal and earthly. Love ennobles the whole conduct of him who has it. As in a crown there are many precious stones, so in the single virtue of love there are imbedded many virtues. O, how sadly is the name "love" abused! That which is called "love" and "friendship" is oftentimes nothing but a trade—with one hand it gives, but with both hands it is ready to take again. Behold, how rare true love has become! Love is so far from making unrighteous demands that it rather yields its rights and imparts itself, with all it has and can, unto others. Because love wishes all good to every one, it can surmise evil of none, but ever hopes well of a neighbor. Although often deceived in its good opinion, yet does it fill out the measure of its goodness by enduring everything, and labors still to set him right, with all mildness and meekness. It does not readily despair of any sinner, however bad, and keeps hoping that God will still preserve him and that he will yet acknowledge and reform from his unrighteousness. Love is able to endure the keenest sufferings, and it is this that makes it strong. It shows itself in those who have Jesus dwelling in them, by the manifestation of good, and partly by endurance of evil, and in both meekness and long-suffering, as exhibited in the life of Jesus.

CURRENT COMMENT

By A. B. L.

Sometimes a preacher is heard to lament the fact that he does not have time to study. He feels that he is too pressed with other matters and has no time to spend in the companionship of helpful books. This indicates that he does not consider reading such books an important part of the preacher's work. He rather regards it as a pleasing and healthful pastime, but not a prerequisite to success. But we may seriously inquire if this is the New Testament view. The apostle Paul placed considerable emphasis upon the necessity of studious preparation for one's work as an evangelist of Jesus Christ. Waiving just here the mooted question as to what the reading consisted of, it is certainly true that he urges Timothy to "give attendance to reading, to exhortation, to doctrine." We do not know just which books and parchments are referred to in the Second Letter to Timothy, but Paul is exceedingly anxious that he himself during his last days shall not neglect to study. Surely if men like Paul and Timothy needed this exercise, we cannot afford to neglect it. As has been stated time and again, the Bible should be given the place of supreme importance in all our study and reading. It will never do to make the excuse that we are too busy. A contributor in the Christian Index relates the following experience:

Sometime ago, after I had spoken to a company of Baptist preachers on the importance of having regular hours for study, one of the number came to me and complained that it was impossible for him to study with any system, because he was pastor of four country churches and had to go from one to the other. He thought the city preacher had plenty of time, but the country preacher did not. I was surprised at this statement, for the best studying I ever did in the ministry was done while helping country brethren in revival services. It has always been my custom in these revival services to put the mornings in, or at least a part of the mornings, in study, and I have found that I had more time than when I was at home. I have before me now a list of eight of the greatest preachers the world has produced. I am familiar with their life stories. These men rank among the greatest of scholars and the most effective soul winners. Three of them have had long pastorates and have built up great churches, but not one of the eight was blessed with the opportunity of securing a higher education in his youth. One of this number learned to read after he was grown. Another one was a boiler maker with only a grammar-school education before he felt the call to preach. Another was a baseball player. Two were mountain boys with only meager educations; and yet, every one of these men, feeling the importance, religiously observed the morning hours for study. One of them told me that for twenty years he had spent ten hours a day in study. All of these men became famous, not only for their pulpit power, but for their wide and varied and profound learning. There is not one of the eight but had many more calls upon his time than the average county or city preacher. My contention is that if these men could make good, we can do it also. There is little excuse for a preacher's not being a student.

Roosevelt said: "I pity no man because he has to work. If he is worth his salt, he will work. I envy the man who has a work worth doing and does it well. There never has been devised, and there never will be devised, any law which will enable a man to succeed, save by the exercise of those qualities which have always been the prerequisites of success—the qualities of hard work, of keen intellect, of unflinching will."

One of the lessons learned during the Great War was the nobility of work. But we did not need to learn the lesson at such a fearful cost. It is abundantly taught in God's word both by precept and example. "My Father worketh hitherto," said Jesus, "and I work." We cannot be God-like or Christlike and idle at the same time. The temporal blessings that we receive from the gracious Giver are to a large extent dependent upon our own energies. "He becometh poor who dealeth with a slack hand." How can we consistently expect and pray for the Lord's blessing so long as we shirk and postpone our duties? Read an old colored man's philosophy quaintly expressed in verse:

De Lawd he hed a job fo' me.
  And Ah'd so much to do,
Ah ast him git somebody e'se,
  Aw wait till Ah git froo.
Ah don't know how de Lawd come out,
  But he seemed to git along;
But Ah feel kind o' sneakin' like,
  'Kaze Ah knowed I'd done him wrong.

One day Ah need de Lawd myse'f,
  An' need him right away;
He nevuh answe'ed me at all,
  But Ah could heah him say,
Way down in mah accusin' heaht;
  "Ah's got too much to do;
Yo' bettah git somebody e'se,
  Aw wait till Ah gits froo."

Now when de Lawd he hav' a job,
  Ah nevah tries to shu'k;
Ah draps whatevah Ah's on han'
  An' does de good Lawd's wuk.
Mah own affairs can run along,
  Aw wait till Ah gits froo;
Nobody e'se kin do de job
  De Lawd lays out fo' me.

Dr. Paul Moore Straver says: "In an engine room it is impossible to look into the great boiler and see how much water it contains. But running up beside it is a tiny glass tube which serves as a gauge. As the water stands in the little tube, so it stands in the huge boiler. When the tube is half full, the boiler is half full; when the tube is empty, the boiler is empty."

I think we may find here a good suggestion as to how we may measure our love for God. Do you ask: "How can I know I love God? I believe I love him, but I want to know." Look at the gauge. Your love for your brother is the measure of your love for God. Do you love men? You can estimate that. You can read what is registered in the tube. By this you can know your relation to God. There is not one love with which you love God and another with which you love men. "If a man say, I love God, and hateth his brother, he is a liar: for he that loveth not his brother whom he hath seen, cannot love God whom he hath not seen. And this commandment have we from him, that he who loveth God love his brother also." (1 John 4: 20, 21.)

The distinction between "clergy" and "laity" is a human invention that works harm. There is no foundation for it in the New Testament. In the book of Acts we find all believers witnessing for Christ and working for souls. We read that, after the persecution which arose concerning Stephen, the church was all scattered abroad except the apostles, and "they that were scattered abroad went everywhere preaching the word." The fact that the apostles remained in Jerusalem shows that those preaching the word were ordinary disciples. Along this line Arthur T. Pierson says:

We shall never win this world for Christ until disciples, as a whole, again take up the work. It can never be done by any class. It has got to be recognized as the individual duty of believers. "If thou shalt believe with thine heart and confess with thy mouth, thou shalt be saved." And further on, in Rom. 10, we read that men, by hearing, come to believe. Here, then, are the three factors in God's apostolic succession—a heart that believes, a mouth that witnesses, and an ear that hears—and that is all that is needful; because, if the heart that believes causes the mouth to speak, the speaking mouth will find a listening ear, and the hearing ear will prepare the way for another heart to believe, and another mouth to witness; and that is God's apostolic succession.

OUR CONTRIBUTORS

"Bible Schools" and "Other Things."

BY LEE JACKSON.

[We are publishing the following sensible article with the statement that we do not feel the need of any discussion on the subject at present. We ask those for or against "Bible schools" to please govern themselves accordingly.—Editor.]

"And beginning from Moses and from all the prophets, he interpreted to them in all the scriptures the things concerning himself." (Luke 24: 27.)

"School" is primarily defined: "To instruct in or as in a school; educate; teach." Hence, a school is an institution where systematic instruction is given or imparted. In a very important sense the disciples of Jesus, whom he gathered together under his personal tutorship during his earthly ministry, were a school. In the Old Testament we learn that there were schools of the prophets, and in these schools the Scriptures contained in the writings of Moses were taught. In addition to the instruction imparted to the young in the synagogue buildings, in which schools were conducted, there were higher schools, like the one presided over by Gamaliel, under whom the apostle Paul was educated and trained in the knowledge of the Old Testament Scriptures. An eminent authority, Alfred Edersheim, refers to these higher schools as academies, and, after enumerating the ordinary studies in these schools, he makes the following statement: "Besides, a school for Bible study was attached to every academy, in which copies of the Holy Scriptures were kept." ("Life and Times of Jesus the Messiah," page 233, Volume I.) It is thus seen that schools for instruction in the knowledge of the Scriptures are older than the time of our Savior upon earth; and it is true that he not only did not raise an objecting voice against them, but he openly encouraged this custom of teaching the Scriptures by going into the synagogues and taking part in these studies, making them an aid to his personal teaching.

In the city of Rome, Paul stayed two whole years in his own hired dwelling, spending his time as a teacher of the Scriptures. Of his abode in Rome it is said: "And when they had appointed him a day, they came to him into his lodging in great number; to whom he expounded the matter, testifying the kingdom of God, and persuading them concerning Jesus, both from the law of Moses and from the prophets, from morning till evening. And some believed the things which were spoken, and some disbelieved." (Acts 28: 23, 24.) And in Antioch, where the disciples were called Christians first, it is said of Paul and Barnabas: "And it came to pass, that even for a whole year they were gathered together with the church, and taught much people." (Acts 11: 26.) Here we find Paul doing that to which objection has been raised by some of our modern disciples who are bold in their claims for a strict adherence to apostolic teaching and practice. These brethren tell us that it is unscriptural to teach the Bible to a mixed assembly of Christians and unconverted persons in the congregation of worshiping Christians. In raising their objections to Bible schools and the teaching of the Scriptures to unbelievers who assemble with the believers, they are objecting to the very things that were done by the apostles themselves. While it is true that at Rome Paul was in his "own hired dwelling," and while it is also true that there is no positive statement that believers met for worship in this dwelling, yet it is true that the apostle was conducting a school of Bible teaching, in the strict meaning of the term "school," for he taught and persuaded all that went in unto him, "both from the law of Moses and from the prophets." This continued for the space of two years, and the strong presumptive evidence is that in giving these Bible lessons concerning the Christ, Paul received the believers together with the unbelievers. Considering the case at Antioch (for the one at Rome must be studied in its corresponding relation to that), there can be but little doubt about there being a mixed gathering, for the statement is: "Even for a whole year they were gathered together with the church, and taught much people." The meaning is that Paul and Barnabas met with the church as an assembly, and the "much people" taught, in part, at least, received their instruction in these meetings of this assembly. If the claim is made that this Bible teaching was concerning the Christ, and, therefore, really means that they were taught the things of the gospel, this is freely admitted as true; yet it militates nothing against the fact that the teaching was done in the assembly of the brethren, unbelievers participating in the benefits of this teaching. In 1 Cor. 14: 23-25 Paul brings out the fact that unbelievers did come into the assemblies of the saints. In truth, every congregation of Christians is a school in the midst of which a knowledge of the Christ is to be gained, and, under the dispensation of grace and truth, all proper Bible teaching looks toward a knowledge of the Christ as its object. Sincerely, there can be no more efficient method of reaching the unconverted than that of engaging with them in the study of the Scriptures.

In a recent issue of the Apostolic Review, a brother, of Gainesville, Texas, enters a protest against the teaching of the Bible in our colleges. I quote only one statement from his article, and this is done, not for the purpose of discussion, but only to emphasize the great need for the very thing which this good, Christian brother condemns. He says: "Bible colleges do exactly the same that theological schools of the denominations [*do*], except that theories they teach differ. Bible colleges teach a truer theory than do theological schools of the various religious denominations." The word "do" in brackets is added to the brother's first sentence in an effort to give it the appearance of completeness. In the conclusion of his article he tells us that he has never been inside of a "Bible college," and so the question arises, how does the brother happen to know the things whereof he affirms? Again, what does the brother mean by saying that Bible colleges teach a truer theory than the theological schools teach? Where does he get his standard of comparison? For instance, grammar schools exist for the purpose of teaching grammar, and not for the purpose of teaching *theories* about grammar; schools of mathematics teach mathematics, not *theories* of mathematics; Bible schools are supposed to teach the Bible, and not *theories* about the Bible. If theological schools teach *theories* of the Bible, and Bible schools teach a theory of the Bible, by what rule does the brother determine that "Bible colleges teach a 'truer' theory" of the Bible than is taught in theological schools? How can two theories of the Bible "differ" and both be true? They may differ and both be wrong, but they cannot differ and both be true. It is proper to suggest in this connection that if Bible schools are teaching theories instead of teaching the Bible, the thing to do is to protest against this teaching of theories and not enter an unwarranted objection to the Bible school and its purpose as an institution. There is a broad distinction between teaching the Bible and teaching a theory of the Bible, just as there is a very broad line of distinction between preaching the gospel and preaching theories of the gospel. Preaching the gospel in its plain facts, commands, and promises makes for unity among God's people; while preaching theories about these facts, commands, and promises creates divisions. But it is just as probable that theories will be taught in the congregations

by men who have never been to college as it is that they are being taught in the Bible schools—yea, vastly more probable. The young man who reads and studies the Bible under a competent teacher while in school is not in as much danger of being led astray by theories as is the young man with but little education who is left to the haphazard methods that prevail in so many churches. Unfortunately, many of us have never enjoyed many advantages in the way of studying the Bible under the personal guidance of competent teachers, but that is no reason why we should object to others' having these advantages. We should not be like the fox that wanted the other foxes to have their tails cut off simply because he had unfortunately lost his own tail.

We Can't Afford It.

The peasants, farmers laborers, mechanics, tradesmen, merchants, manufacturers, and bankers of the whole world want peace. Those who are not inspired by humanitarian motives want it for business reasons. The idea that any one can make a profit out of war and keep it has been exploded. The theory that the world can continue its armament expenditures and keep out of bankruptcy has gone the way of the ZR 2.

Who is it, then, that wants war? Who, then, stands in the way of disarmament and world peace? When an overwhelming majority of the people everywhere want something that will above all else make for their happiness and prosperity, why can't they get it? Is it because the world's leaders are fumblers, unfitted for the responsibilities that they have assumed?

We are going to find out. We are going to have a showdown in November. We shall know then whether these leaders are sincerely for peace, secretly for war, or just incompetent trimmers; whether they are really statesmen or merely politicians with the vision and ideals of ward heelers, dressed up in broadcloth. In many of its aspects the Versailles fiasco was like a partisan convention where every petty politician of the dominant faction got his. We can't afford another like it.

The purpose of the conference has been carefully limited, but so far as the people are concerned there is no limit to what they can see, hear, and learn about the wishes and qualifications of their leaders; and the limits have been imposed by the will of the leaders and not by the will of the people. The conference cannot go too far in the direction of disarmament and peace to suit the world.

Closed sessions, barred doors, and stuffed keyholes will not keep the secrets of the conference. Platitudes, buck-passing, postponements until a more convenient season will not avail to excuse a failure to arrive at a clear-cut decision. This is the convenient season; this is the appointed hour in the history of the world; this is the leaders' big chance to prove up; for this is not only a conference, but it is a trial. The world will not stand for another Versailles. Peace or a sword? is the fundamental question before the conference. Works, not words, must be the answer.

The names of the conferees are being announced. Some inspire confidence. Some were figures in the Versailles fiasco. Too many represent politics; too few represent commerce. One wonders why a Hoover with his experience and his passion for peace was not chosen. One wonders, too, why the farmers who furnish the bread and the boys, the laborers whose brawn and whose sons are conscripted, and the manufacturers who give over their plants and their children to fight wars are not able to make their voices heard when their future and their very lives are at stake.

Among the representatives of the nations there should be none who has gained honors, preferment, and political advantage as the result of wars, though there are in this class many men who are sincere and patriotic according to their lights. But even if some of the delegates are chosen from among them, their presence will not be so important as it might be under different circumstances, because other delegates, though uninvited, will sit with them in the conference, watch their every action, weigh their every word, and then, unasked, render final judgment on them and their work.

These uninvited delegates are those millions with nothing left to them but the memory of their dead—dumb peasants toiling in the fields on which their husbands died—for what? Mothers in France, in Britain, in Belgium, in Italy, and in America, whose sons were shot down in the trenches—to what end? They were told that their men died to end war. Will this conference try to redeem that promise?

These wives and mothers of the world will listen, weigh, judge, brushing aside sophistries, impatient of political juggling. With them the maimed and the blind, terrible in their futile mutilation, will sit in the conference, and beside them those legions of our youth who came home physically unhurt, but spiritually maimed and bereft of their rightful inheritance; and those other millions who planned, sacrificed, and toiled, buoyed up in their labor of waste and ruin by the promise that this was a holy war to end war. There will be present, too, a multitude who thought that they were bystanders during the great conflict and who believed the old nonsense that war made nations physically and spiritually strong; that prosperity for some could be built up from the wreckage of others; that we could waste and maim and kill to the strengthening of the nation and the glory of God—in short, all the believers in perpetual motion and the boot-strap theory of lifting oneself up to prosperity. They, too, will attend, bringing nothing more valuable to show for their war profits than a bunch of cigar-store coupons or a roll of Russian rubles. All these uninvited guests will strengthen the arms of those who believe that the thing must be done, and done now, even if somebody's feelings must be hurt, even if recalcitrant nations must be forced to behave.

We hear on every side that the world has already forgotten the war. We doubt it. A man who has lost his place in the world or the results of a lifetime's work does not easily forget. A woman who has lost her husband or her son does not forget at all.

The world has not forgotten the war, but it has lost faith in its war leaders and in those who bungled the peace. Limitation of armament is a first step toward restoring that faith. But even should this conference shirk its full duty and so discredit itself, it will not have stayed the inevitable end of war—at least of war as we have known it. There will finally be a decision against war, if not by agreement, then by force—the force of bankruptcy, famine, and world chaos. After that a new civilization will toil up from the depths; but first a new barbarism, for civilizations are centuries in the making.

Russia to-day is not only a thorough demonstration of the chaos that is communism, but it exemplies step by step the collapse of a civilization whose leaders hold to war after the people have decided against it. That during the Great War whole armies, despite threats, pleadings, and promises, melted away to the farms and factories should furnish food for reflection to even the most bullet-headed war maker. The time is coming, if it is not already here, when the cannon fodder of all nations will ask themselves why they are standing in a filthy trench, and, failing a satisfactory answer—for there is no satisfactory answer except defense against wanton aggression and invasion—will proceed to step out of it and fade away in the general direction of home.

The truth is that war must go because we can't afford it.

We can't afford it physically, in spite of the amusing little pieces that are written by apologists for war, telling

us how it improves the health of a nation. Setting-up exercises and hygienic instruction are their major and minor premises, the weeding out of the unfit their conclusion. It is hardly necessary to start a war to give youth the blessing of setting-up exercises. They might be taught in the schools. We might even have compulsory setting-up exercises for all males under forty and compulsory golf for all over that age. But perfect physical condition and faultless hygienic habits are hardly worth while if, as soon as a man has acquired them, he is sent into a filthy trench to be killed by a germ or a bullet. It is hard to take much interest in the study of hygiene when one is covered with lice; hard to care much about adding an inch to one's stature when all it will gain for one is a longer coffin.

As for the argument that war strengthens a nation and weeds out the unfit, one needs only a brief glance at Europe to find the answer. The strong young men have been killed; the weak old men survive. That is the war. The children in whole nations are undernourished; in others, young and old alike are dying of starvation, of typhus, and of cholera. That is the aftermath of war.

We can't afford it spiritually. The apologists for this fine old fashion of death and destruction tell us that it is good for the soul. Yet never were the pavements of the world so thronged with poor, pitiful streetwalkers—women who have lost their husbands, their sons, their all; never was contempt for law so rampant; never were lawbreakers so brazen; never was morality so lightly regarded; never has religion had so slight a hold on the people. And why not? When men disregard the teachings of religion; when they license destruction and the taking of life in the sacred name of war; when they throw common sense and reason in the discard and decree force as the arbiter and death as the portion of the world—just why should they expect in the sequence a sweet, camp-meeting spirit of holiness to possess mankind?

We can't afford it economically. We can't afford to have the mark at a cent, the lira at four, the franc at seven, and the pound sterling at three-seventy. There can be no comeback in world trade while that condition lasts, and it will continue as long as France keeps eight hundred thousand men in the field, and Great Britain, Japan, and the United States maintain their great navies. We can't afford to rob American business of billions every year to be sunk and shot up and wasted in wars and their aftermath. Even less can other nations afford their gigantic tax bills for armaments. We can't afford these forty-five-million-dollar battleships that are built out of the pennies of the poor; these three-million-dollar dirigibles that go up in flames; these great armies of unproductive men, endlessly consuming and wasting, that must be carried on the bent backs of the producers. We can't afford any or all of it, and least of all can we afford the propagandists of hate; the fat-headed politicians who build up artificial economic barriers between the nations; the pompous rulers who scheme for personal power and aggrandizement, no matter what the cost to the world.

We can't afford to have these hordes of the unemployed; to have our farmers work from sunup to sundown for a bare subsistence; to have our manufacturers shutting down and going bankrupt. But we cannot cure these conditions until the world stops wasting its stored, as well as its surplus, wealth in wars; until we make our leaders understand that we will no longer stand this indefensible confiscation by taxation, this damnable squandering of our substance and our lives in war.

Every nation must be prepared to sacrifice something, to abate a little of its demands, for the sake of world peace. Even partial disarmament will prove an impossible task for petty politicians, but a few men of vision and decision can initiate a program at this conference that will finally lead to peace. The world is going to attend the conference and back up these men.

We do not underestimate the practical difficulties that work against the limitation of armaments, but there are even more practical necessities that will force it. Pride, prejudice, passion—all yield finally at the approach of hunger and of death.—Saturday Evening Post.

William J. Kirkpatrick Falls Asleep.

BY J. C. M'Q.

William J. Kirkpatrick, who edited three music books for us—"The New Christian Hymn Book," "Seventy-Seven Sweet Songs," and "Praise Him"—is dead. A letter from his wife, written October 12, announces his death: "Your letter of October 6 was received, but your friend was not here; he quietly fell asleep on September 29. I found him as I thought asleep, but he had passed on to join the heavenly choir." He was an honest and upright gentleman in all his dealings with us. He was considerate and kind, and his last letter to me suggested a compiler of music well equipped to bring out a new book for us. I rejoice that I was permitted to associate and work with him, for he was truly a great man. Mrs. Kirkpatrick sends me his last prayer:

Just as thou wilt, Lord! That is my cry—
Just as thou wilt, to live or to die.
I am thy servant, thou knowest best;
Just as thou wilt, Lord, labor or rest.

Just as thou wilt, Lord! Which shall it be,
Life everlasting waiting for me,
Or shall I tarry here at thy feet?
Just as thou wilt, Lord, whate'er is meet.

Faith.

Faith transforms a way of thinking into a mode of living. Faith transforms a range of dogmas into an assembly of virtues. Faith changes creed into character and transforms theory into life. But we have not yet carried the matter deep enough if we are to come into communion with ultimate reality. I must again declare that we are dealing with the most vital distinctions, and it depends on how we regard these distinctions as to whether our Christian life is to be like a weedy waste or like a harvest field which is sweet and musical with the waving corn. Let me put the difference in another way which will bring us still nearer to our goal. Belief is engaged with truth; faith is concerned with life. Belief is the acceptance of propositions; faith is the acceptance of Christ. But, mark you, faith is not movement divorced from mind. Faith does not make the judgment blind. In faith the mind and the will are both awake. Indeed, faith begins in the courtship of the mind and the will, and then the wedded pair move together to the acceptance of our Lord and Savior Jesus Christ. But what is meant by accepting the Lord Jesus Christ? Now we are getting into the holy place, and we are nearing the sublime goal of our quest. What is that movement of the soul which implies the acceptance of Christ? Let me try to say just what I think Christian faith really is, and I will express it in a sentence, every word of which has been carefully weighed. I am speaking of personal faith in Christ, and, of course, I know that personal faith in Christ will operate in all sorts of social and corporate issues; but I am speaking now of the primary, individual relationship to Christ in which all these larger issues have their birth. Those larger issues are the consequent rivers, but this is the original spring. Well, then, I say that so far as I know it, faith in Christ is the personal acceptance of the Lord Jesus Christ as the revealer of God the Father, and as the Savior and Renewer and Governor of my life. —J. H. Jowett.

The School Idea in Christianity.

The school has played an important part in the world's program and has contributed much to man's civilization. In some form schools have existed from the earliest times, and have dealt with physical, political, mental, and moral problems.

The first school of which we have any account was small. It had one teacher and two pupils—God, and Adam and Eve. In the garden the Father taught his children their physical and moral duty. God was not a preacher, but was a teacher; he "talked" with man. The teacher is more personal than the preacher and adapts his instruction to individual needs.

Shortly after the establishment of this primitive school "an enemy came and sowed tares in the field," and from that day till this error and truth have struggled, each for supremacy. Two classes of teachers and two kinds of seeds claim a right to exist in the world.

Noah, although called a "preacher of righteousness," was essentially a teacher, and so was Moses and Ezra and the prophets. The school idea is dominant in the Old Testament.

In all ancient nations the teacher was the most important person in the community. He was the center of interest, and from him emanated inspiration, courage, hope; and from him came instruction in medicine, law, economics, and religion. His person was often considered sacred, and his word was accepted as the "voice of God." He enjoyed a sacred trust and shared a love and sympathy that few men could claim.

Jesus was preëminently a teacher. In the four Gospels he is often called a "teacher," but is never called a "preacher." He taught the people. Jesus spent more than thirty years in school that he might prepare himself to be the "Great Teacher" that he was; he studied his environment, his people, and his subject, and entered his work the best prepared man in the world.

Jesus had as his teachers his mother, nature, and God. He was in daily touch with them all, and from them he drew his wisdom, inspiration, and love. His life was a reflection of his education. In his early life he doubtless attended the Jewish schools at Nazareth, and was instructed in the higher ideals of Hebrew life.

When the time came for Jesus to enter his chosen field as a teacher, he called twelve men, and appointed them to places as assistants in his school; but before he allowed them to teach he instructed them and taught them as regarded his mission and purpose in education. The first part of his public ministry is almost wholly given to the preparation of the twelve. He gave them limited permission to teach, but was careful as to when and to whom he sent them. Mistakes made by young teachers are often fatal. Jesus carefully guarded these men, gave what practice in teaching they needed, and trained them daily. For more than three years—almost the normal college course—Jesus gave the twelve his personal attention and discussed with them almost every phase of religious life. "When they were fully prepared, he sent them into the world to "teach all nations."

The religious teacher is not so much concerned with the physical and the mental as with the moral and spiritual side of life. He stresses the "other world," and feels that the temporal in comparison with the eternal is negligible. Jesus ranked religious life as primary. "Seek ye first the kingdom of God, and his righteousness," was his command to the twelve. Food and clothes, houses and lands, and all other material goods, however important, are not to be compared with the eternal. All material things perish; the soul endures.

The words "teach" and "teacher" occur hundreds of times in the Bible, but the words "preach" and "preacher" occur but few times. This is certainly significant. The preacher is important and his work is essential, but the teacher is primary. The real, substantial work is done by the "teacher."

The preacher has an audience for two hours per week at best; the teacher has an audience for six hours five days in the week. The preacher's hearers come and go—they are not the same all the time; the teacher has the same students every day. The teacher has the opportunity to mold the life of his pupils; the preacher can only now and then impress his audience. The teacher's work is the more permanent.

The Mormon-Christian War.

BY R. B. NEAL.

The "trick" that Brigham Young and Orson Hyde carried out with the help of Oliver Overstreet was deemed necessary to recover the church from the shock of Cowdery's apostasy. It cost Brigham five hundred dollars, but he regarded it as a good investment for his church. Soon after Cowdery's death they began publishing the statement. No one dreamed that Overstreet, when he was brought face to face with death and eternity, would "confess the fake," defend Cowdery's name, and give the Mormon Church a greater-shock.

Now read what Oliver Overstreet said at Council Bluffs, Iowa, October 21, 1848, at a special Mormon Conference. The historian thus introduces the incident:

Brother Oliver Cowdery, one of the three important "witnesses" to the truth of the Book of Mormon, and who had been absent from the church, through disaffection, for a number of years, and had been engaged in the practice of law, was present and made the remarks here annexed:

"Friends and brethren, my name is Cowdery—Oliver Cowdery. In the early history of this church I stood identified with her, and one in her councils. True it is that the gifts and callings of God are without repentance. Not because I was better than the rest of mankind was I called; but, to fulfill the purposes of God, he called me to a high and holy calling. I wrote, with my own pen, the entire Book of Mormon (save a few pages) as it fell from the lips of the Prophet Joseph Smith as he translated it by the gift and power of God, by the means of the Urim and Thummim, or, as it is called by that Book, Holy Interpreters. *I beheld with my eyes and handled with my hands the gold plates from which it was translated.* I also saw with my eyes and handled with my hands the Holy Interpreters. That book is *true*. Sidney Rigdon did not write it. Mr. Spalding did not write it. I wrote it myself as it fell from the lips of the Prophet."

The above is from "History of the Church," Volume I., page 50, printed by the Reorganized Church, at Lamoni, Iowa, 1908.

If our readers wish it and the editors will publish a few more articles from my pen, I will gladly prepare them. Cowdery's "size-up" of Joseph Smith after an acquaintance with him such as no other man ever had, except Rigdon, would bear good fruit.

Cowdery tells *what Jesus said* to him about Joseph. Nero was never painted in blacker colors.

Alexander Campbell "sized up" Joseph Smith when his pen preached one of (no doubt the truest) the "funeral sermons" of Smith when he was killed. That is interesting and instructive. I have it.

Peter Cartwright had a personal interview with Joseph Smith. It bordered on a debate. It is rich in lessons on the Prophet and his deluded followers. He sized Smith up in a vigorous characteristic way.

Do you want these things, readers? If so, write me. My address is Grayson, Ky.

Let the church be true to her charter—true to the ideals set forth by her divine Lord; let her lay aside the pretense of virtue and practice courageously that which she exists to show forth; and as it was with the Lord's teaching in ancient days, the common people will hear her gladly.—Shirley C. Hughson.

Abraham.

BY H. LEO BOLES.

Some subjects are too massive for the human mind to handle with ease. Such is the theme of Abraham. The subject of love is an infinite subject and cannot be fully comprehended by a finite mind. Its greatness is found in its divine origin, infinite comprehension, and fundamental attribute of Jehovah. The theme of Abraham is great in the amount of revelation that we find on this subject in the Bible. The history of Abraham occupies more space in the Bible than the whole human race from the creation down to the days of Abraham.

The Bible gives us only short sketches of the character and life of Adam, Eve, Cain, Abel, Enoch, and Noah, but it gives us a very full detail of Abraham's life from the time that he was called of God to leave Ur of the Chaldees to the day of his death, including the space of one hundred years. Sixteen books of the Old Testament make reference to Abraham. There are two hundred and sixty-two passages of Scripture referring to Abraham in the Old Testament; one hundred and thirty of these references are found in the book of Genesis. There are seventy-four references to Abraham in the New Testament. Seven of the eight writers of the New Testament refer to Abraham. Jude is the only writer of the New Testament that does not mention Abraham. The New Testament begins with Abraham; he is mentioned in the first verse of the first chapter of the first book of the New Testament. More of the sacred scripture narration clusters around Abraham than any other character except Christ.

Moses, the accredited author of Genesis, narrates with precision the important events which are connected with Abraham's life. He is exact in delineating the traits of his character which are unfolded on a variety of occasions. He depicts the character of Abraham through a long life under very trying ordeals, adorning it with many excellent traits and virtues, still he does not exempt it from the blemishes and imperfections of the human flesh. The Sacred Volume records splendid actions and heroic virtues which belong to the father of the faithful. We see him practicing moderation, mercy, justice, and generosity. Moses reveals him administering to the needs of others, showing kindness, melting with pity, and glowing with affection. What an example of inspiration he becomes to us when we realize that we, like Abraham, are men of human passions and are placed in situations similar to his, with the opportunity of practicing the virtues which adorn his character' We do not study with profit the example of Abraham if we do not desire to cultivate the same traits of character and attain to the same exalted station which God has given him.

The name "Abram" was first given to this Old Testament patriarch, and is used sixty times in the Bible with reference to him. It means "father of height," or "exalted father," or "father of elevation." He wore this name until Jehovah honored him with renewal of the promise of a numerous progeny. He was ninety-nine years old when his name was changed. "Neither shall thy name any more be called Abram, but thy name shall be called Abraham; for the father of a multitude of nations have I made thee." (Gen. 17: 5.) Abraham means "father of a multitude" or "father of a multitude of nations." The history of the future life of this character reveals him as being true to his name. He is, indeed, the father of many people.

He was the youngest son of Terah, and was born, according to one chronology, in 1996 B.C. He died at the age of one hundred and seventy-five, 1821 B.C. From Noah to Abraham there are nine generations. He descended through Shem, the oldest son of Noah. The genealogy from Noah is as follows: Shem, Arpachshad, Shelah, Eber, Peleg, Reu, Serug, Nahor, Terah. From Adam to Noah there are ten generations. Hence, Abraham was the twentieth generation from Adam through the line of Seth. According to some chronologists, he was born two years after Noah's death. Young's Analytical Concordance makes Abraham contemporary with Noah for about fifty years. The chronology as given by different authorities is somewhat confusing, because of the different dates given.

Matthew, in giving the genealogy of Christ, begins with Abraham. Abraham was the starting point of Jewish history. The Jews looked on Abraham as their father and founder of their race and nation. They did not trace their genalogy back to Terah or Nahor or any of the other patriarchs; however, they were descendants from these patriarchs, as well as they were from Abraham. Everything began with Abraham. He is so prominent and looms up so high that all the others are overlooked and he is made the beginning. The imposing and forcible character of Abraham plays such an important part in the early history of the human family and redemption and salvation of the Jews that he seems to the Jews to be the beginning of all things. Luke, in tracing the genealogy of Christ, begins with Joseph and Mary and traces the genealogy back through David, Abraham, and on to Adam, thus making Adam the beginning of the genealogy. He does not stop with Abraham as Matthew does. There is a reason for this. Luke was writing probably for Gentiles, and views the genealogy from the Gentiles' point of view. Abraham was not the beginning of the history of the Gentiles. Hence, Luke passes on through Abraham to Adam as the origin of the human family and the first father in the flesh of the Son of man, who is the Son of God. Matthew, a Jew, and writing for Jews and from a Jewish standpoint, naturally begins with the beginning of the Jews, which was Abraham. Every Jewish historian, both inspired and uninspired, that has written concerning the history of the Jews makes Abraham the beginning. Stephen's speech, as recorded in the seventh chapter of Acts, begins with Abraham and narrates in order the events connected with the history of the Jewish people. Abraham is not only given as the beginning of God's people in the flesh, but is also given as the father of all who walk in the steps of his faith. "For this cause it is of faith, that it may be according to grace; to the end that the promise may be sure to all the seed; not to that only which is of the law, but to that also which is of the faith of Abraham, who is the father of us all." (Rom. 4: 16.)

Appreciations.

"I have been a reader of the Gospel Advocate for forty years, ever since I was a boy at home, and I cannot do without the paper now. It gets better every issue. I like the special issues; they are grand." (C. C. Stonestreet, Concord, N. C.)

"Your issues for September were great, and I believe the 'Peace' Number was the best of all. O, what a glorious thing it could be if we could attain to that peace! Let us all work and pray for peace among ourselves first, then to all others, even to enemies, or just as far as the Bible allows." (C. Petty.)

The Secret of a Happy Life.

"How can you look so pleasant to-night?" a man asked his friend. "You have had a score of interruptions this afternoon, when you had hoped to do a lot of work."

"That's all right," was the answer. "Every morning I give my day to Christ, then I take what he sends. These interruptions come in the way of duty. Why should I complain about the service he has appointed?"

It was a very wise saying. Many of us offer a partial consecration, and, therefore, the interruptions are regarded as breaking the purpose of the day. The only way is to dedicate all our time, and then to take every action as prompted by the Lord. It is amazing how the moments are sanctified when they are thus accepted.—Advocate and Guardian.

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EDITORIAL

Encouragement.

BY J. C. M'Q.

In this day when everything appears to be upside down Christians should be especially active in good works. They should lose no opportunity to encourage people to read and study the Bible. There is a dearth of preachers in all denominations and even among those claiming to be simply disciples of Christ. There are many churches without preachers and many preachers who are not preaching to any church. It seems hard to get the churches and the preachers together. We should not be surprised, however, that there is a dearth of preachers when we observe how little people read the Bible in the home. The Bible should be studied in the home, in business—in fact, everywhere. "Ye search the scriptures, because ye think that in them ye have eternal life; and these are they which bear witness of me; and ye will not come to me, that ye may have life." (John 5: 39.) God, through Moses, commanded the Jews to teach the word of God to their children: "And these words, which I command thee this day, shall be upon thy heart; and thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thy house, and when thou walkest by the way, and when thou liest down, and when thou risest up. And thou shalt bind them for a sign upon thy hand, and they shall be for frontlets between thine eyes. And thou shalt write them upon the doorposts of thy house, and upon thy gates." (Deut. 6: 6-9.) We also learn that Timothy was taught the Bible from lisping infancy: "Having been reminded of the unfeigned faith that is in thee; which dwelt first in thy grandmother Lois, and thy mother Eunice; and I am persuaded, in thee also." (2 Tim. 1: 5.) The dearth of Bible study leads to a dearth of preachers and a dearth of spirituality among the churches. The home is the salt of the church as the church is the light of the world. With poor homes and with homes in which the Bible is not studied, we will find poor churches and little spirituality among the members of these churches. Unless we are willing for the fountains of spirituality to dry up in the churches and in our homes, we must teach the religion of Jesus Christ more and more to the people. It is a taught religion, and unless we teach it to our children they will not learn it. "No man can come to me, except the Father that sent me draw him: and I will raise him up in the last day. It is written in the prophets, And they shall all be taught of God. Every one that hath heard from the Father, and hath learned, cometh unto me." (John 6: 44, 45.) When all authority and all power in heaven and in earth had been given unto Christ, he commanded his disciples: "Go ye therefore, and make disciples of all the nations, baptizing them into the name of the Father and of the Son and of the Holy Spirit: teaching them to observe all things whatsoever I commanded you: and lo, I am with you always, even unto the end of the world." (Matt. 28: 19, 20.) Our boys and girls cannot grow to be useful men and women unless they are taught the religion of the Lord Jesus Christ. If we would have our sons to grow up to be proclaimers of the gospel of Jesus Christ, we must teach them from early infancy to know God and to learn of the Lord Jesus Christ. "Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light." (Matt. 11: 29, 30.)

When our sons begin to proclaim the gospel of Christ, we should encourage them in the noble work. Many young men start out to preach the gospel who become discouraged even with the proper support and encouragement. It is the purpose of this journal to encourage every young preacher to contend vigorously for the faith and to lend him a helping hand while doing so. It is true that young men should learn to endure hardness as good soldiers, should be able to sleep in poor beds and to eat rough diet. This is more essential than a knowledge of Hebrew and Greek. While I do not disparage an educated ministry, and feel that it is better for preachers to be educated, yet their education is not complete unless they know how to endure hardness. Every young preacher finds it difficult to get an introduction to the churches. I remember well when I was a young preacher that my father furnished me a horse to ride, kept it shod, and I preached in schoolhouses and such places as I could find where the people would hear me. Very few churches sought my services: and even when they did, they accepted them and gave me no remuneration. I did not complain at this, but labored faithfully in the hope that I might learn to preach the word of God more acceptably and thereby be instrumental in leading sinners to Christ. I presume every young minister has very much the same experience. I fear sometimes that old ministers do not encourage the young ministers just as much as they

should. No one can read Paul's letters to Timothy and Titus without being impressed with the consideration, kindness, and tenderness shown young preachers. In writing to Timothy, he says: "Unto Timothy, my true child in faith: Grace, mercy, peace, from God the Father and Christ Jesus our Lord." (1 Tim. 1: 2.) He also says to Titus: "To Titus, my true child after a common faith: Grace and peace from God the Father and Christ Jesus our Savior." (Tit 1: 4.) While thus solicitous for their welfare, he was not negligent in teaching them to take heed to the doctrine and to themselves. So we should encourage our young preachers to-day to preach the word, to be true Christians, holding out to them the promise that if they do so their reward will be great.

Our young preachers should learn to write. No one is a gifted writer until he learns how to write, and he learns only with much thought and practice. If you never give the young preachers an opportunity to write, they will never be gifted with the pen. We want our young preachers to write for the Gospel Advocate, believing that if they will put forth their best efforts they will not only write acceptably, but that they will write something that will be helpful to our readers. Don't wait in the expectation of being able to write as do the most talented and gifted writers, but do your best, seeking to grow better as the days come and go. It is our purpose to help and encourage young preachers all we can. Soon the old preachers will cease their labors, and the young men must assume the responsibilities that now rest upon their shoulders. How rapidly we all pass away! In just a moment, in comparison with the never-ceasing ages of eternity, our work is done. As we have always done, we shall continue to encourage our schools and colleges. It shall be our aim to treat all alike. It is not the purpose of this journal to tie on to one college to the exclusion of others, but to endeavor to encourage all to teach the word of God. We shall give legitimate news items from all the institutions of learning, but cannot conduct campaigns of special advertising for different institutions. We are not able to do this for all, and to do it for one to the exclusion of others is not best. Colleges will be expected to pay for advertising.

The Genius and Growth of Catholicism.

BY M. C. K.

There are two important facts connected with Catholicism with which all the people of the whole civilized world, and especially those of the United States, ought to be made acquainted: (1) The vast and marvelous growth of the system; (2) its real genius and character. If every citizen of the United States were in possession of full and accurate knowledge on these two facts, it might bring about a wholesome tendency in both civil and religious affairs. Catholicism has been marked by more or less rapid growth in numbers and power almost throughout its whole history; but in recent centuries, and especially in our own country, that growth has been still more marvelous. Furthermore, it is probably true that not one person in one hundred of our population, including even a large number of Catholics themselves, understands the real genius and character of Catholicism with its politico-ecclesiastical policy whenever and wherever it comes into power.

Let us, first of all, carefully note the vital and important distinction between the system itself and vast multitudes of its adherents. Viewing them in their individual lives and characters, thousands of Catholics are among the very best, most benevolent, most charitable, and in every way most worthy of the people. They feed the poor, visit the widows and orphans in their affliction, minister to the sick, and in all lines of practical religion do their utmost to alleviate and better the condition of suffering humanity. This much is here cheerfully conceded, because truth and justice require it.

But the system of Catholicism is a radically different thing. There is no other such gigantic ecclesiastical and religious organization on earth. Neither Buddhism nor Mohammedanism, with their teeming millions of adherents, is anything in comparison with it. It is a vast politico-ecclesiastical institution whose ultimate aim is to dominate the whole earth. Its prelates talk much about teaching religion in the schools, and yet it has always favored excluding the Bible from the public schools. But why so? When we see what they mean by teaching religion in the schools, we will have the correct and very significant answer to this question. The system of religion which they want taught in the schools and elsewhere is largely a political system. From the June (1921) number of "The Protestant," a new magazine under the editorship of Judge Gilbert O. Nations, of Washington City, and published from there, I take the following:

In 1917 John Joseph McVey, a Roman Catholic, published the twenty-seventh edition of his textbook known as a Manual of Christian Doctrine, written by a seminary professor in the Church of Rome. The book is published with the imprimatur of the Roman Archbishop of Philadelphia and is therefore official and authoritative. The preface contains this information:

"This book is intended as a manual of religious instruction not only in the Novitiates and Scholasticates of teaching Congregations, but also in the classes of High Schools, Academies, and Colleges."

It is therefore designed to impart the kind of religious instruction that popery favors and demands. The fact that it has run to the twenty-seventh edition indicates the wide use made of it in schools under Roman Catholic control. It will be edifying, therefore, to look into its pages and ascertain what mouthpieces of Rome mean by religious instruction in our schools and what the hierarchy is having taught in schools chartered and controlled by the papal throne, but operating in the United States.

A course of lessons on the Constitution of the Church in the form of questions and answers begins on page 122. On the following page this matter appears:

"Why is the Pope called the vicar of Christ?

"Because he holds Christ's place and represents him upon earth."

That is the starting point of the religion and morals that Rome instills into several hundreds of thousands of boys and girls in this country year after year. But that is perfectly orthodox Roman doctrine. Pope Leo XIII. said of himself: "We hold upon this earth the place of God Almighty."—Great Encyclical Letters, page 304.

But on page 28 of the Manual of Christian Doctrine this illuminating declaration appears:

"Does the Pope posses none but spiritual power?

"He also possesses temporal power in the States of the Church."

On pages 131 and 132 this appears:

"Why is the Church superior to the State?

"Because the end to which the Church tends is the noblest of all ends.

"In what order or respect is the State subordinate to the Church?

"In the spiritual order and in all things referring to that order.

"What right has the Pope in virtue of this supremacy?

"The right to annul those laws or acts of government that would injure the salvation of souls or attack the natural rights of citizens."

In order to get the full force and significance of the foregoing, it is necessary to bear in mind that the Pope claims to stand in the place of God Almighty and to be the sole judge of what does injure the salvation of souls or attack the natural rights of citizens. The teaching, therefore, clothes him with irresponsible power to annul any law that meets his personal disapproval. . . .

On page 153 the Manual of Christian Doctrine says:

"May the State separate itself from the Church?

"No, because it may not withdraw from the supreme rule of Christ."

Thus the separation of Church and State, which, in the language of Judge Nations, is "one of the corner stones of our government," is declared by this Catholic school textbook to be wrong, and the children and youth in all Catholic

schools are so taught. Behold the impression under which Catholic children grow up! The union of Church and State is one of their prime principles wherever they can bring it about. When they succeed in accomplishing this end, then the Church can decide who is a heretic deserving punishment and can execute its edicts against all such persons through the functions of State. And why should they not do this? It is the logical and inevitable outcome of their doctrine. Their subjects are not only taught that the Pope is "the vicar of Jesus Christ"—that "he holds Christ's place and represents him on earth"—but that he is in "the place of God Almighty," and, therefore, has "the right to annul those laws or acts of government that would," in his estimation, "injure the salvation of souls or attack the natural rights of citizens." Of course, if he is in God's place and his acts are therefore the acts of God, they are right, and the people have nothing to do but to obey. But the doctrine is false, and therefore such conclusions about what Rome has the right to do are radically wrong and vicious. The people of both Church and State need to be awakened on this vital issue. Let them open their eyes to the situation and avert the coming conflict. In point of interest and activity in striving to propagate what they believe to be right, let them imitate the vigilance and activity of this mighty system itself. Rome has always been and still is most vigilant and wide-awake. She takes no chances on sending her children to Protestant schools, but furnishes her own schools, and sees to it that, as far as in her lies, they shall come under no counter influence. In principle this is right, and Protestants are inconsistent as well as notorious in their flagrant violation of it. The friends of truth and righteousness in both Church and State need to study the situation.

Later I hope to give some figures on the growth of Catholicism.

R. H. Boll's Kingdom Theory.

BY F. W. SMITH.

The editor of Word and Work has *plainly* and *unconditionally* told us that the kingdom prophesied by Daniel (2: 35-44) has never been fulfilled, and is, of course, yet future, according to the editor. I hardly think he or any one else will claim that Daniel is talking about "a sense in which the kingdom is yet to come," but is saying plainly: "And in the days of those kings shall the God of heaven set up a kingdom which shall never be destroyed, nor shall the sovereignty thereof be left to another people; but it shall break in pieces and consume all these kingdoms, and it shall stand forever." (Verse 44.) He speaks with no qualifying terms about the matter, but simply says "a kingdom," which means a kingdom in its entirety, without different "phases" or "senses." And, mark you, *it is to be set up on this earth in the days of certain kings reigning on this earth.*

Now, I am persuaded that the reader is anxious to know *what kind* of a kingdom this will be that God is yet to set up on this earth. Evidently it *is not* the kingdom which R. H. Boll has told us is already here, and in which "are all who are in the church of Jesus Christ." Jesus Christ said of his kingdom, which the editor says is here now, this: "My kingdom is not of this world," etc. (John 18: 36.) That is, his kingdom is a spiritual institution and wholly unlike the kingdoms of this world. To be in Christ is to be in his church, since the body of Christ and the church of Christ are one and the same (Col. 1: 18), and the editor tells us that to be in the church of Christ is to be in the kingdom of Christ. Very well. Now let us see what one receives by being in the kingdom of Christ: "Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with every spiritual blessing in the heavenly places in Christ." (Eph. 1: 3.) Here it is *distinctly* stated that *every spiritual blessing* is in Christ. Hence, according to R. H. Boll, who tells us that all who are in Christ are in his kingdom, it follows most conclusively that the kingdom yet to be set up on this earth *has no spiritual blessings in it.* Again, since Christ declared that his kingdom, which R. H. Boll admits is here now, "Is not of this world," it follows that the kingdom yet to be set up *is* of this world; hence, a worldly government. But what is that kingdom that Daniel said the God of heaven would set up? According to R. H. Boll, it is the old Jewish institution which was born in rebellion against God (see 1 Sam. 8: 1-22), and which God destroyed and about which he derided Israel (see Hos. 13: 10, 11). Why do I say this? First, because Boll says of the Jews: "Their Christ—their Messiah of David's seed for whom they had looked and longed—would be sent to them. Christ's return from heaven would usher in those long-predicted times of *restoration*, the restoration and restitution of what was marred and ruined and lost according to promise." That the Jews' conception of the Messiah then was, and even now is, an earthly ruler like Solomon, David, and all the kings of Israel, and their conception of the kingdom Christ was to establish was the *restoration* of the Jewish kingdom, can admit of no doubt at all. Witness the following: "They therefore, when they were come together, asked him, saying, Lord, dost thou at this time restore the kingdom to Israel?" (Acts 1: 6.) This was the Jews' conception of the kingdom Christ came to rule over, and to them it was not to be a new kingdom different from the one over which David ruled, but a *restoration* of the one over which David ruled. This was "their Christ—their Messiah of David's seed for whom they had looked and longed," and whom R. H. Boll says "would be sent to them." I asked him once in the presence of others these questions: (1) What will be the difference between that kingdom you say Christ will set up when he returns and the kingdom we already have? (2) What blessings will be in that kingdom that are not in the one we have? (3) What will be the conditions of admittance into that kingdom? He said the terms of admittance had not yet been revealed, and I am wondering if he has any new light on that point.

But how is R. H. Boll going to have the kingdom prophesied by Daniel set up when Christ comes? He knows that "in the days of those kings" (Dan. 2: 44) refers to the Roman empire with its divisions, for he says on page 296 of Word and Work: "For the stone was to smite and to crush *the feet* of the image; and the feet, concededly, were the Roman world power." Well, he has a way of making things fit, regardless of the provision of God's word and the gross inconsistencies into which it may place him. He asks the question: "Since Rome has vanished, how can the prophecy be at all fulfilled? (Page 296, Word and Work.) Now let him answer his own question: "The Roman world power, then, though now it does not exist, is to return." Inventive genius! Who can surpass it? What a prophet is R. H. Boll! This, gentle reader, is the reason he has Christ coming back to this earth in "a body of flesh and bones" to "sit on David's literal throne," for he avows Christ is not yet on David's throne.

No one in this world knows any better than R. H. Boll himself that the Gospel Advocate never objected to his or any one else's preaching on the second coming of Christ or studying the prophecies, but that the objection was to his telling what unfulfilled prophecies meant and what Christ would do when he returns—viz., restore the Jewish kingdom. He started a discussion of these matters with me through the Advocate, and when he saw he could not sustain himself he abandoned the contest under the pretense that we had no definite proposition. Strange he did not think of that before writing two replies to my articles trying to sustain his position!

Opposed to War.

BY J. C. M'Q.

On page 1044 appears an article from the Saturday Evening Post under the title, "We Can't Afford It." This article is worthy of a very careful reading, and should elicit the sympathy of every one against war. From an economical standpoint, to say nothing of Christianity, the country cannot afford war. Our people are now groaning under the heavy tax rate which is for the purpose of defraying the expenses of the war. So long as France maintains an army of eight hundred thousand men in the field, and Great Britain, Japan, and the United States maintain their great navies, the people of these countries will be taxed heavily for the purpose of supporting the armies and navies. We cannot possibly afford to spend a billion dollars every year to be wasted in war.

As we cannot afford a war economically, neither can we afford it morally or spiritually. War means death to all morality and spirituality. The morals of our people are lower to-day than they have been for years. The spirituality of the churches is at a low ebb. Men mock at religion and preach Bolshevism instead of preaching the religion of the meek and lowly Nazarene. No man can take the New Testament and defend cruel wars. Christians should suffer wrong rather than do wrong. They should realize that "vengeance belongeth to the Lord." They are not to render evil for evil, but to return good for evil. As a result of the great world war, we to-day have more people suffering from hunger, unemployment, robbery, and criminality than ever before. This condition of affairs will continue until we cease to waste our wealth on wars. Neither can we expect our sons to be spiritual-minded, upright, and to refrain from doing wrong, so long as we support and encourage great armaments for the destruction of mankind. We should devote our energies to leading the people into paths of peace and righteousness instead of arming our sons to destroy life and to deluge the world with blood and tears. How much better it would be to give liberally of our means and to give our thousands for the preaching of the gospel of Jesus Christ, rather than to give it for the maintenance of great armies and navies! The religion of Jesus Christ will elevate and lift up fallen humanity, rather than drag it down to suffering in this life and eternal death in the world to come. Now is the time for our scribes to write against war. It is argued by some who are interested in diplomacy that the United States is pursuing the very course that will eventually result in war with Japan. Japan is needing territory to expand. The people of that country are very much crowded and are very much in need of more land. Japan is infringing on China and is taking over very largely control of that country. China is looking to the United States to maintain the open door which was introduced by John Hay years ago. It is contended that unless the United States deserts China, which it has done twice before, and leaves it to its fate, war will eventually result with Japan. Those who love peace and righteousness and who are unalterably opposed to all wars should vigorously teach "peace on earth, good will toward men." They should not be slow to teach the nations that they should learn war no more. "And he will judge between the nations, and will decide concerning many peoples; and they shall beat their swords into plowshares, and their spears into pruning hooks; nation shall not lift up sword against nation, neither shall they learn war any more." (Isa. 2: 4.)

Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal; but lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal: for where your treasure is, there will your heart be also.—Matt. 6: 19-21.

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Write names and addresses plainly.

PUBLISHERS GOSPEL ADVOCATE

NASHVILLE, TENN.

AT HOME AND ABROAD

Change of address: G. W. Jarrett, from New Smyrna Fla., to Ocala, Fla.

S. P. Pittman closed a very successful meeting at Grandview Heights, this city.

"The special numbers on 'Unity' and the 'Old Paths' were indeed gems." (Mrs. E. A. Woodruff, Montgomery, Ala.)

A. G. Freed had a very successful meeting at Lavergne, Tenn., resulting in fourteen additions. He is now at Hazel, Ky.

Charles F. Hardin closed a meeting near Seneca, Mo., with fourteen additions to the congregation. He is now at Dexter, Mo.

A. N. Kennedy, of McKinney, Texas, is ready to arrange for fall and winter meetings. He has had twelve years' experience.

C. A. Norred reports twenty-five additions in the Harbert Avenue meeting at Memphis, Tenn. It was conducted by home forces.

"The special numbers have been exceptionally fine, and I look forward with pleasure for others." (John L. Rainey, Louisville, Ky.)

Charles Holder closed a meeting at Inman, Tenn., with eighteen additions. A congregation of twenty-three members was established.

M. S. Mason plans to hold meetings during the winter. If he can serve your congregation, address him at 740 Normal Street, Springfield, Mo.

A. B. Barret is in a good meeting at Columbia, Tenn. He will preach a series of sermons at David Lipscomb College, beginning on November 6.

Earnest C. Love came to see us last week. He is now in a meeting at Walling, Tenn. Brother Love's father is critically ill, having sustained a paralytic stroke.

"I don't feel that I can do without the Gospel Advocate. It has strengthened me more than anything else, save the Bible, in the cause of primitive Christianity." (C. J. Knight, Baldywn, Miss.)

The church at Murfreesboro, Tenn., is fortunate in securing the services of C. M. Pullias as their regular preacher. He is to begin work there on January 1, 1922. We congratulate both church and preacher.

Our beloved brother, E. G. Sewell, passed his ninety-first milestone on October 25. He is enjoying remarkably good health for one of his advanced age. Brother Sewell has the best wishes of all our readers.

The meeting at Reid Avenue, this city, conducted by Will J. Cullum, continues with increased interest and attendance. There have been sixteen baptisms, three restorations to fellowship, and two to take membership.

J. V. Armstrong Traylor writes: "I preached last Sunday morning and night for the F Street church of Christ, of Louisville, Ky. John T. Smithson, their regular minister, was away, conducting a meeting near Murfreesboro, Tenn.

The meeting at Charlotte Avenue proceeds with fine interest. Brother Bradley reports sixteen additions for the first week. C. M. Pullias is having good crowds at Chapel Avenue, and S. M. Jones reports a favorable interest at Waverly-Belmont.

From Mrs. R. L. Crowell, Brunswick, Ga., October 20: "G. E. Claus has just closed a ten-days' meeting here, with J. B. Beck, of Savannah, Ga., leading the singing. We feel greatly encouraged. The interest is growing. This is the first meeting the church of Christ ever conducted in Brunswick. We hope to have a tent meeting in the spring. Pray for us."

From N. W. Proffitt, Bushong, Ky., October 18: "The meeting at Mount Gilead, in Kentucky, closed on October 17, with eight baptisms. This was in some respects one of our best meetings. More from the denominations heard us than common. I am now at Ebenezer in a meeting. The crowd last night was small. There is much opposition at this place. I shall go to Freewill next."

From J. H. Hines, Ozark, Ala., October 13: "I am at Ozark, the county seat of Dale County, in a mission meeting. I have found nine members. I began the meeting last night in the courthouse, with fifteen present. The people here know but little about the Bible and nothing about the church of the Bible. Few are coming out to hear one who is setting forth a strange teaching to them. There was one added at Highland Park last week."

From J. F. Davis, Box 12, Lookout Mountain, Tenn., October 23: "Since I asked the kindness of the brethren to help me over the present distress I have received contributions amounting to twenty-four dollars from all sources. We are so thankful for this help. May God reward the contributors accordingly. I am not well yet, and want to continue the treatment for pellagra, as I want to be at the work of preaching the gospel of Christ."

From M. F. Chenault, Jr., West Columbia, Texas, October 21: "C. H. Crain, of Houston, Texas, closed a mission meeting at this place on October 9, with one baptism and one restoration. The first week of the meeting was badly handicapped because of rain, but the next week we had good weather and much larger crowds. No previous attempt had ever been made to establish the church here. Brother Crain left a congregation of more than twenty members who will meet each Lord's day to worship God 'as it is written.'"

Many queries are forwarded to the editor of the "Query Department" without the name of the querist. Hereafter such questions will not be answered. It is necessary for every one to sign the query and give his name at least to the editor of the "Query Department." It is preferred also that people who ask questions allow their names to be signed to them. There may be some instances when this is not best, but ordinarily it is best for one to sign his or her name. The editor of the "Query Department" requests all to observe this and to sign their names unless harm would be done by revealing the name of the one who asks the question.

John T. Smithson writes: "On Wednesday night, October 19, I closed a ten-days' tent meeting on the Woodbury pike, about four miles from Murfreesboro, Tenn. Despite the cool weather at night and the busy season for the farmers, the services were well attended both day and night. There were two young men baptized. They are said to be the best young men in that community. One lady who had formerly been a member of the church, but had gone into the Methodist Church, returned to her 'first love' and promises to live the life of a Christian only. It is the opinion of the people there, though it is a place where no preaching has been done heretofore, that much good will result from the meeting."

Forthcoming Debate.—F. O. Howell and Ben M. Bogard will engage in a four-days' debate on the subject, "The Origin, Teaching, and Practice of the Church," at Hurley's Schoolhouse, about one and one-half miles from Chewalla and about three miles from Ramer, Tenn., beginning on November 15. Chewalla is on the Southern Railway, and Ramer is on the Mobile and Ohio. Mr. Bogard is a well-known debater among the Missionary Baptists, and this debate promises to be one of much interest. Those expecting to attend should write Thomas McLaughlin, Ramer, Tenn., or A. H. Lannom, Rutherford, Tenn. If you come over the Southern Railway, you will come to Chewalla; and if you come over the Mobile and Ohio Railroad, you should come to Ramer."

J. O. Barnes sends us a very interesting report of work in Florida. He writes as follows: "John B. Peden, of Avon Park, Fla., began a meeting with the church here on October 2 and closed it on October 11, with two souls added to the congregation as visible results. The meeting should have continued longer, as interest was increasing, but owing to the fact that Brother Peden had to meet other engagements he closed rather suddenly. Brother Peden is a good, plain, gospel preacher and a clean gentleman, who loves the cause of Christ and has made much sacrifice to establish New Testament Christianity in South Florida, where he has been living quite a number of years. We need more self-sacrificing men like Brother Peden in Florida. I will leave on October 28 for points near Ocala, where I will assist in the work of a fifth-Sunday meeting among the brethren of several counties who are cooperating in the work there and reviving the interest among the churches. They are also employing an evangelist to do mission work in that section, thus setting an example worthy of the notice of all churches. I am also to preach in several meetings during the month of November, which will keep me in the field the greater part of the month. Brethren, pray for us and the work."

Change of address: A. B. Blazer, from Pineapple, Ala., to Graysville, Tenn.

From Z. D. Barber, Hot Springs, Ark., October 19: "J. O. Yingling and I are in a meeting at Hot Springs, which starts off with fairly good interest. We are very anxious to permanently establish the cause here. We are collecting together the members here and in the surrounding community, and hope to be able to leave them in good working condition. If you know of any members here or have some friends here, please give us their names and addresses that we may look them up. This is a mission meeting, and we need your prayers and coöperation."

From Will W. Slater, Harveyville, Kan., October 17: "I will teach a seventeen-days' normal singing school at Blakemore Church, five miles southeast of England, beginning on December 19 and closing on January 6. This is a splendid opportunity for those interested in sacred song to improve their knowledge of the subject. Special attention will be given to leading and directing. Write to L. L. Bell, Route 2, England, Ark., and he will prepare a place for you. Joe H. Blue will conduct a four-days' debate with a Christadelphian at this same place, beginning on December 13. I am to 'keep time' while Brother Blue makes the 'fur fly.' We expect a great time. This leaves me in a good meeting at Harveyville. Pray for me."

From R. C. White, Adairville, Ky., Route 1, Box 37, October 22: "I am here with the Bethany congregation in my last engagement for 1921. I began last night with an encouraging audience. For nearly two years, I am told, no services have been held here even on Lord's day. I hope to be able to get them to meet regularly again. M. L. Moore is expected to begin a meeting at Glasgow, Ky., next Monday night; W. A. Cameron, Largo, Fla., at Bethel, near Franklin, Ky., next Thursday night. This will take Brother Moore from Bowling Green and me from Bethel; hence, the plan is for me to go to Bowling Green. I labored there twice monthly in 1914 and 1915. I shall be glad to be there again on the first Lord's day in November."

Call for Assistance from A. B. Blazer, Graysville, Tenn.—"Brethren in Christ: Lack of support and no school advantages have forced me to look for a more suitable location. I have found enough work here for the last three months to support my family and prospect promising for time to come. Wife has disposed of horse, cow, hogs, farm implements, and crop during this time to apply on rent and bills. She is ready and begging to leave there at once. Distance is four hundred and fifty miles. Three full fares and freight on household goods and library, fifty dollars or more. I need some assistance. I will appreciate it much. Children are not in school. Good schools here. I am now in a meeting at Soddy, Tenn. One addition here on previous visit. Brethren are hopeful of good results. Mining companies are all closed down. Many on extremity. This congregation has a good representation of manhood, and they are up in the front rank."

F. M. Little, the busy preacher at Montgomery, Ala., sends us this interesting report under date of October 22: "The West End Church, this city, has had a six-days' meeting this week, the preaching being done by W. J. Haynes, of Grady, Ala. Brother Haynes is an able gospel preacher. Four were baptized and the church was edified. The West End Church is improving steadily, having recently set in order the things wanting. Brother Haynes will do some preaching at Selma, Ala., beginning at the evening service to-morrow. John Churchwell, Jr., will preach at Selma at eleven o'clock. Brother Churchwell is a gifted and eloquent young preacher being encouraged to preach by the Catoma Street Church of Montgomery. All churches should develop the talent in their young men. We should encourage young preachers. Brother Hamiter, of Mulat, Fla., has done some good work at different points in South Alabama during the last few months. I regret to hear that he has not been supported as he should have been. I am hoping that Christians will yet come to his rescue that he may be permitted to stay on the field. I came from East Tennessee to Alabama. I know by observation that the appeal of W. C. Philips, of Athens, Tenn., is a worthy one. Churches and individuals will make no mistake to help Athens, Niota, and Rockwood. Through the untiring efforts of G. W. Farmer, of Cleveland, Tenn., congregations are being established in East Tennessee, and they should be helped to get upon their feet. As John Pitts, of Montgomery, says: 'You never lose what you give to the church.' Help all the men and missions you can, and get others to help. We will be rewarded 'in the sweet by and by.'"

Let us all make an earnest effort to put the work at Union, S. C., on a better financial basis. Some have already contributed liberally to this work and a good start has been made, but the house of worship needs to be completed before it can be used this winter. Brethren Burton and Gibbs, who have given much time and labor to this field, are filled with anxiety, and a liberal response at this time will encourage them. Read Brother Burton's statement, which follows: "Brethren, I hope and trust that this will be the last appeal that I will have to make to finish our first house in this State. A few congregations and individuals gave a contribution the fifth Lord's day in July for our building fund, and I am glad to announce that it amounted to $1,336.30, which was sufficient to pay us out of debt and leave us about fifty dollars in the bank. This appeal was made by Brethren A. M. Burton, Fletcher Williams, and S. F. Morrow. We appreciate the liberality of the brotherhood toward this work and believe that it is sufficiently interested to give us a liberal contribution the fifth Lord's day in this month and help us raise the remainder needed to complete our house, which is about $1,200. This does not include the seating. We will continue to use our tent chairs for a while. As the building now stands, we cannot possibly use it this winter. I have tried to borrow the necessary amount to complete it, but failed. Brethren, please come to our rescue and help us to have a place to meet this winter, or shall we be without a place and let what we have done be wasted? It seems to me that we cannot afford to look back or quit at this time for the lack of only a few hundred dollars. So please send your fifth Lord's-day's contribution and help us put the cause of Christ on a firm basis in this community. Send all contributions and make all checks payable to Thomas H. Burton, Union, S. C."

Brethren J. P. Sewell, George A. Klingman, James I. Cox, and H. E. Speck, of Abilene, Texas, send us a circular letter which calls attention to the fact that before the Savior was born he was heralded by the prophets as the "Prince of Peace" and to the language of the prophet which says: "They shall beat their swords into plowshares, and their spears into pruning hooks; nation shall not lift up sword against nation, neither shall they learn war any more." (Isa. 2: 4.) These brethren make the following suggestions in the belief that they will be helpful in bringing about the limitation of the armament of nations: "(1) Let every preacher of the gospel write a letter to President Harding, one to each of the Senators of his State, and one to the Representative of his district, urging that he stand unflinchingly and unyieldingly for disarmament. (2) Present the matter everywhere you preach, and do your very best to have every member write such letters as suggested above. (3) Circulate a petition in favor of disarmament and have as many persons as possible sign the same. Call for volunteers to circulate these petitions around in the homes of the people. Then send the signed petitions to Washington, a copy to the President, one to your Senators, and one to your Congressman. (4) Have at least one man in your State go to Washington City and stay there at the conference from its opening session to its close and use his influence in every way possible for disarmament. There is no time to be wasted; November 11 will soon be here; and this is our opportunity to let the world know how we stand on the war question. Don't quit this work when conference begins, but push it on until it closes. If we are for peace and against war, we have no right to be silent and idle while an effort is being made to disarm the nations and then complain if our nation is forced into war. Above all else, get every Christian possible on his knees praying for the success of this conference. Let no service close until the conference is over without special prayer for its success."

Another Editor.

BY J. C. M'Q.

I am glad to announce to our readers that F. B. Srygley has been selected to assist in the work of editing the literature. For the present he will write the Intermediate and Primary Quarterlies. He has an analytical mind, is a good Bible student, and is well-fitted for this work. It is the purpose of the management of the literature to improve the series and to adapt it more and more to the necessities of all classes. I feel that our constituency is to be congratulated on the acquisition of Brother Srygley to our ranks. We bespeak for him the same hearty support and encouragement which has been given to all former editors of the literature. With F. W. Smith editing the Advanced Quarterly and Little Jewels and Brother Srygley editing the other two quarterlies, we should have a series of helps that will equal the very best and that will be very helpful and instructive to all.

HOME READING

A Real Man.

Men are of two kinds, and he
Was of the kind I'd like to be.
Some preach their virtues, and a few
Express their lives by what they do.
That sort was he. No flowery phrase
Or glibly spoken words of praise
Won friends for him. He wasn't cheap
Or shallow, but his course ran deep,
And it was pure. You know the kind.
Not many in a life you find,
Whose deeds outrun their words so far
That more than what they seem they are.

There are two kinds of lives as well—
The ones you live, the ones you tell.
Back through his years from age to youth,
He never acted one untruth.
Out in the open light he fought,
And didn't care what others thought
Nor what they said about his fight
If he believed that he was right.
The only deeds he ever hid
Were acts of kindness that he did.

What speech he had was plain and blunt.
He had an unattractive front.
Yet children loved him; babe and boy
Played with the strength he could employ,
Without one fear, and they are fleet
To sense injustice and deceit.
No back-door gossip linked his name
With any shady tale of shame.
He did not have to compromise
With evildoers, shrewd and wise,
And let them ply their vicious trade
Because of some past escapade.

Men are of two kinds, and he
Was of the kind I'd like to be.
No door at which he ever knocked
Against his manly form was locked.
If ever man on earth was free
And independent, it was he.
No broken pledge lost him respect;
He met all men with head erect;
And when he passed, I think there went
A soul to yonder firmament,
So white, so splendid, and so fine,
It came almost to God's design. —Selected.

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The Little Soldier.

There were once two little boys, and each wished—O, so very, very much—to be a soldier. It was Soldiers' Day, the sun was up, and from every house a red-white-and-blue flag was flying. Soon the soldiers would march by in their gay-colored uniforms, with the fifes playing pretty tunes and the drums beating time for the soldiers' feet.

The two little boys sat upon their doorsteps and talked together across the fence about it all, for they were both very much excited.

"I shall be as fine a soldier as any of them," said the first little boy, whose name was Bobby.

"I shall put on my soldier's cap with the gold cockade and my fringed epaulets and my new red drum," he went on. "As soon as I hear the parade I shall follow at the end, and every one will see me."

"O, there it comes!"

There was the sound of music at the end of the street.

"We must hurry, Tommy," said Bobby. "You put on your cap and your epaulets and your drum, too."

So the two little boys put on their soldier caps, their fringed epaulets and their little red drums, and they hurried off to join the parade.

Bobby could run the faster; so he soon outstripped Tommy, whose feet were short and fat and got in his way a good deal. Soon Bobby had reached the end of the parade; but Tommy, left behind, nearly tumbled over a silky-eared dog which lay crying in the road.

"Pretty little dog! What's the matter?" asked Tommy, stopping and lifting the silky-eared dog up in his arms.

Then he saw. The dog's poor little paw had been broken and quite crushed by some heavy cart wheel. Tommy sat down on the curbing and bound the hurt paw with his own handkerchief and stroked the silky ears and whispered comforting words in them. Presently he got up, still holding the dog in his arms, and he started home, for it was quite too late now for him to follow the parade. Even the drums sounded far away.

"I can't be a soldier to-day. I can't be a soldier at all," said Tommy to himself; and one big, salt tear splashed down to the sidewalk.

"Why not?"

Tommy stopped suddenly and looked up right into the eyes of a real soldier in a long blue cape. The soldier had dropped out of the parade and was going home.

"You are a soldier," the real soldier said. "Look!"

He opened his cape and showed Tommy a shining gold star that he wore upon his coat.

"That is my decoration," he said. "They gave it to me because once I carried a wounded friend just as you are now. It was harder than fighting, my lad."

"And do you really think I can be a soldier?" Tommy asked again.

"You are a soldier," answered the real soldier again, stroking the dog's soft, brown head.—The Mayflower.

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The Common Fault.

A professor in a Western college has been making tests in connection with his classes in psychology to find out what is the most general fault among his students—that is, a habit which could not be classed as a sin or a crime or a misdemeanor, but a failure in the sum total of characteristics that mark a successful man or woman.

What do you think he found? Thoughtlessness. His tests were very simple, and even childish.

He left a book lying on the floor where every student saw it as he came into the classroom. Seven students stepped over the book without trying to pick it up. The eighth kicked it a little farther along the aisle. Four students stepped on the book, evidently not even seeing it. The twentieth student picked up the book and put it on the professor's table.

There were three pictures on the walls of the classroom. The professor hung these askew, and a week went by before any one appeared to notice it, and then no one straightened out the picture, but one of the students asked the teacher if they ought not to be hung even.

One of the commonest excuses that men make after some harm has been done to some one or something is: "I'm sorry; I didn't think." A man runs into another car with his, and causes a smash-up or perhaps a tragedy. He is sorry. He did not think he was in any danger. The man fails to be on time for his appointment, wasting valuable time for the man waiting. "So sorry! I did not think it was so late!"

And so it goes all along the line of thoughtlessness. Perhaps the professor was right in his final conclusions.

"Thoughtlessness is not a fault of habit. It is a sin and a crime combined, for it leads almost always to both."—Dr. Charles M. Sheldon, in Christian Herald.

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Create in me a clean heart, O God; and renew a right spirit within me.—Ps. 51: 10.

QUERY DEPARTMENT

BY J. C. McQUIDDY.

Jerome Myers, of Oakman, Ala., asks this question: "Should a brother or individual who refuses to recognize himself as a member of his home congregation be recognized by any other congregation?" I do not know the peculiar circumstances connected with this question. If the home congregation of the individual or brother is not living in harmony with the word of God and he has tried to correct the evils, it may be that another congregation should recognize him as a member in good standing. If, on the other hand, the congregation is living in harmony with God's will and the brother is out of harmony with the truth, then another congregation should not recognize such an individual.

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A person who does not wish his name given to the public, but signs himself "An Interested Reader," says: "In studying the lesson in the Advanced Quarterly for September 18, I find this statement: 'Admitting that instrumental music in connection with the worship of God is not wrong within itself, it is no part of the worship and is not essential to it, and he who introduces it against the conscience of those who esteem it to be wrong sins against them and against Christ.' It is my understanding that instrumental music has no connection whatever with the worship of God and Christ. What does that part of the sentence mean, 'admitting that instrumental music in connection with the worship of God is not wrong within itself?'" Things that are not ordained of God should not be mixed with things that are appointed by him. God has fixed the items of worship, and left out instrumental music; therefore, we have no right to mix profane things with sacred things. As we walk by faith and not by sight, and as every item of worship must be one of faith, the man who introduces something which is not of faith sins against the consciences of those who esteem it to be wrong.

The same interested reader asks: "Can Revelation be explained by taking a chapter at a time for a discourse, or a part of a chapter? I mean, can it be read and explained, as the Gospels of Matthew, Mark, Luke, and John, Acts of Apostles, and Paul's letters?" There are some things in Revelation that are perfectly plain and which may be explained. There are many things that I am not able to explain, as I do not understand them. There are enough plain, simple things in the Bible to occupy the brightest minds until Gabriel blows his trumpet. There are even things in the Epistles which men may wrest to their own destruction. Things in the Epistles, Acts of the Apostles, or any part of the Bible that are not clearly revealed should not be agitated to the destruction of Christians. We should devote our time to the fundamental things that are clearly revealed and thus go forward in the Christian life.

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It is to be regretted that Christians can find so many little things over which to raise a disturbance. If the protesting Christians had the spirit of Christ, these differences would never occur. T. W. Wallace, of Fort Worth, Texas, states that a brother objects to carrying the emblems on the first day of the week to the sick, and demands the chapter and verse that authorizes them to do so. The same scripture that authorizes him to go to the meeting-house on the first day of the week and partake of the emblems authorizes him to take the emblems to the sick. Christ has said that where two or three have met together in his name, he will be in their midst to own and to bless. The Bible simply tells us that Christians met on the first day of the week (Acts 20: 7) to break bread. It does not tell us just where they met. From the connection, however, it would seem that they were gathered in some private place, for it says: "And there were many lights in the upper chamber where they were gathered together." Individuals professing to be Christians should cease to contend over such matters. God has left to our common sense and judgment to select the place where we should meet. If one place suits better than another, we should meet there. Let us strive more and more to manifest the spirit of Christ, and let us cease to allow such quibbles to disturb the church of Christ.

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Shelly Crump, of Chicago, Ill., says that a man believes the teaching of the church of Christ, except he believes in trine immersion instead of single immersion. He asks for scriptural proof concerning single immersion. Paul states in the fourth chapter of Ephesians that "there is one Lord, one faith, one baptism." From this we could as easily prove that there are three Lord's as prove that there are three baptisms. Baptism typifies the death, burial, and resurrection of Christ. Christ did not die three times, neither was he buried nor raised three times; yet, according to the reasoning of those who favor trine immersion, Christ should have died three times, should have been buried and resurrected three times. All know that the Bible does not teach anything of the kind. Again, we learn from the nineteenth chapter of Acts that twelve persons had been baptized unto John's baptism. Paul taught them that they should be baptized in the name of Jesus; and when they learned of the mistake that had been made, they were baptized into the name of the Lord Jesus. This shows that when a man is baptized into the name of Christ (and there is but one person named here), that at the same time he is baptized into the name of the Father and of the Holy Spirit; for in Christ "dwelleth all the fullness of the Godhead bodily." (Col. 2: 9.) This shows that in order to be baptized into the name of the Father, Son, and Holy Spirit, it does not require one to be immersed one time in the name of the Father, one time into the name of Christ, and one time into the name of the Holy Spirit. They were baptized into the name of Christ, and in being baptized into him they were baptized also into the names of the Father and Holy Spirit.

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Charles Nichols, of Parrish, Ala., inquires to know: "(1) Is a man's baptism valid that has not believed in Jesus Christ with all his heart? (2) To baptize a man that has not repented of all his sins, is his baptism valid? (3) Is a man's baptism valid that has not confessed Christ? (4) What should one say when he confesses Christ? (5) Must a man make the confession of Rom. 10: 8-10; Matt. 10: 32, 33; and Acts 8: 36, 37, before he is baptized, for his baptism to be valid? (6) Does the administrator have to be a Christian for one's baptism to be valid?"

1. Baptism without faith in Jesus Christ is worthless.

2. The administrator of baptism cannot tell whether the man's baptism is genuine or not. For a man to be baptized who has not repented would be mockery in the sight of God.

3. There is no special form of confession given in the New Testament. The very fact that a man presents himself for baptism is in a sense a confession of Christ.

4. In answering question 3, I have answered question 4.

5. Those who have obeyed Christ must believe in their hearts and must be ready to confess the Lord Jesus Christ with their mouths so long as they live. Verse 37 of Acts 8 is not in the Revised Version. However, as given in the Kings James Version, it only shows that Philip inquired to know whether the eunuch had faith. He was acting under the commission, "He that believeth and is baptized shall be saved." If the eunuch had faith, he was ready to baptize him.

6. Of course no one would prefer to be baptized by a bad man instead of a Christian. No one can know, however, whether the administrator of baptism is good or bad, since no man knows what is in a man, save the spirit of man which is in him.

TEXAS-OKLAHOMA DEPARTMENT

BY C. R. NICHOL.

All articles, reports, orders for Gospel Advocate, and books, from Texas and Oklahoma, should be sent to C. R. Nichol, Clifton, Texas.

Nichol and Cayce Debate.

BY D. S. LIGON.

The above-named debate was to have begun on September 27, out some fourteen miles from Lebanon, Mo., at the New Hope Primitive Baptist meetinghouse, but from some unknown cause Mr. Cayce failed to appear. Mr. Cayce sent a telegram bearing date of September 24, stating that he was unavoidably delayed and could not get there for the 27th, and asking if he should come on if he could get there by the next day. Mr. Cayce did not say one word about putting the debate off in this telegram, neither did the Baptists present say a word about putting it off. There were several Primitive Baptist preachers on the ground, and all seemed to be full of self-confidence; and feeling that they were called and sent of God, they seemed to feel sure that the truth would not suffer in any of their hands. So they got together and "cast lots" to see which one of the "called and sent" should fight their battle. The lot fell upon one Mr. Coones, in whom all seemed to confide, and they started into the debate as confident of victory as they could well show by word and action, and feeling in their hearts that the Lord's cause would not suffer in his hands. Brother Nichol accepted Mr. Coones as a substitute for Mr. Cayce. With this arrangement and agreement, Mr. Coones, in full assurance of his faith and ability, stepped out upon the arena in the defense of the following proposition: "The Scriptures teach that God gives spiritual or eternal life to dead (alien) sinners without conditions on their part."

It is not my purpose to give the arguments pro and con, but there were some things Mr. Coones said in defining his proposition that were very strange indeed. In defining what he meant by spiritual or eternal life, he said that it was a life given that the sinner did not possess, and this life is without end. Brother Nichol insisted that Mr. Coones give a clearer definition of eternal life. This Mr. Coones did not attempt to do. Brother Nichol then showed him, as he himself believed, that the devil, false prophets, together with all the wicked, at the end will be cast alive into hell, and there will have an eternal existence—a life without end—and, therefore, if spiritual or eternal life is no more than to live on and on, the devil and all the wicked will possess eternal life. On the word "dead," Mr. Coones argued that the sinner was so dead, lifeless, that he could not think or act, could not seek after righteousness. "Yes," said he, "the sinner is so dead that he cannot even wiggle till God gives him eternal life." In defense of this he gave Eph. 2: 8, 9: "For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: not of works, lest any man should boast." Brother Nichol called the attention of Mr. Coones to this text and asked him if he thought the word "that" refers to "faith." He said that we are certainly saved by grace, and that (grace) not of ourselves; it is the gift of God; but we are not saved without faith, but through faith. Brother Nichol showed that "the grace of God that bringeth salvation hath appeared to all men" (Tit. 2: 11), and that we are justified by this grace (Tit. 3: 9); but we are justified by this grace through faith, for it is by faith that we have access "into this grace wherein we stand," and rejoice in hope of the glory of God (Rom. 5: 1, 2).

At the close of Mr. Coones' second speech I told his moderator that they had better wire for Mr. Cayce to come on, for Mr. Coones could not debate with Brother Nichol. To this I received no reply, but they went right on after noon, thinking, perhaps, that Mr. Coones would do some better; but by his last speech he was so dead he could hardly "wiggle," and his brethren could both see and feel his weakness. The Baptists, no doubt, began to think just how they could stop the debate; and luckily, to save Mr. Coones from further embarrassment, they received another telegram next morning requesting that the debate be put off till some future time. So they came to us showing the telegram and requesting that the debate be put off, with the plea that it would make Mr. Cayce feel as though they had turned him down and that it would be an injustice to him to go on with the debate. Brother Nichol's moderator told them that the debate was the result of a contract between the Baptists and the Christians and that no one party could or should jump up and close the debate without an agreement between the parties concerned. The Baptists closed the debate, but promised to secure Mr. Cayce for the debate at some future time, he and Brother Nichol to set the date for July or August, 1922.

While it was quite a disappointment to all the people to learn on the morning the debate was to begin that Mr. Cayce was not there, yet it was an enjoyable occasion. Several Primitive Baptist preachers were there. There were present from among our preaching brethren, as I remember, Brethren Gay, Harrell, Walker, and King. Brother King lives in the community and is a good man, full of love and zeal in the Lord's work. Brother Gay lives in Texas, and was there in a good meeting. Also, Brother Clayton Gall, from Wichita, Kan., was there, and preached one night, as we had a joint meeting that night. We have but few brethren there, but they are good brethren.

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The Way of Holiness.

BY J. M. DEVENY.

Jesus informs us that "the way" is narrow that leads to life. (Matt. 7: 14.) "Because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it." It is, indeed, narrow in comparison with the broad way that leads to destruction, yet broad enough for all the redeemed to walk therein.

Isaiah speaks prophetically of "the way." (See Isa. 35: 8-10.) He calls it "The way of holiness," and shows how plainly it is marked out. "Wayfaring men, yea fools, shall not err therein." And again: "No lion shall be there, nor shall any ravenous beast go up thereon." "The unclean shall not pass over it." Blessed thought! "The way" is holy, plain, and safe. All are invited to enter, yet none save "the redeemed shall walk there." What have we to inspire hope as we walk this highway? "Exceeding great and precious promises." (2 Pet. 1: 4.)

Are there any dangers in "the way?" No, but there are dangers when we deviate from "the way." Think you that we can walk in this way while engaged in the sin of fornication, adultery, lying, defrauding, and kindred evils? I think not; for it is evident that we have fallen, not in "the way," but by "the way," having strayed from "the way" and stumbled into one of the pitfalls that on either side infest "the way." For pitfalls, quagmires, and dangerous sands, figures of evil, are all along "the way;" yea, lions and ravenous beasts inhabit the gulches, tangles, and jungles that border the many bypaths leading from "The highway of holiness."

But one may say: "Wayfaring men, yea fools, shall not err therein." Beloved, God's "shalls," in dealing with men, are conditional. "Yet forty days, and Nineveh shall be overthrown." But the people repented, sitting in sackcloth, and it was not overthrown. God has not built exceeding high walls along "the way" so that his children cannot climb over, exposing and subjecting themselves to the dangers lurking on the outside. O, no. "God will not

protect us against ourselves in spite of ourselves;" for though we have such a highway, in which we can walk and be safe, yet we are still free to choose a bypath and go astray, exposing ourselves to the great dangers incident thereto.

Yes, we all make mistakes, and in an unguarded moment we stumble, and some fall, not in "the way," but rather by or from "the way;" but when we do, by God's grace and help we should at once seek to reëstablish our feet in "the way," looking to Jesus, "the author and finisher of our faith," realizing that he is our High Priest, Intercessor, and Advocate with the Father. He knows our weaknesses: and if we sincerely and obediently trust him, praying to the Father through him, our prayers will be heard and all will be well. Then may we, like David, hide his word in our hearts, and may we heed the admonition of Paul to let the words of Christ dwell in us richly, that we be found, not out of 'the way," should he call; for by and by, if we have proven faithful, we will be called up higher, and shall enter "with songs and everlasting joy upon our heads," and "shall obtain joy and gladness, and sorrow and sighing shall flee away," and "a crown of life" shall be ours forevermore.

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Duty.

BY J. M. HARREL.

The knowledge of having lived righteously through the day makes melody for our souls during the night. (Read 2 Pet. 3: 13; Eph. 4: 26.)

We who fail to do our duty have broken the thread that binds us to that perfect day and will be made to say: "The harvest is past, the summer's is ended, and I am not saved." (Jer. 8: 20.)

Should faith and hope fail, trust in charity. Let us speculate no more on our duty, but simply do it. Though we may not quite understand, perhaps Heaven will show us the reason why. (Read 2 Tim. 2: 22; 1 Cor. 13: 8-13.)

Knowledge, as a hill, finds but few who ever climb. Duty, as a path, leads to the city sublime. (Read Matt. 7: 13; Gal. 4: 26.)

Man not only owes his service, but himself, to God. (Read Rom. 12: 1.)

Let us fear nothing, except that we may not know all our duty or that we may fail to do all we know. (Read 1 Pet. 4: 17; 1 Cor. 10: 12.)

Happy is he who loves to perform a duty; but if you do not feel like it, that is no reason for not doing it. (Read 1 Sam. 15: 22; 2 Thess. 1: 8.)

He who performs one duty has greater strength for the next. (Read 2 Pet. 3: 18.)

The doing of things from duty is but a carriage on the strait and narrow way over which we are passing to life eternal, and but few are riding thereon. (Read Matt. 7: 13.)

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Personal Notes.

Tice Elkins closed with the Rosen Heights congregation, Fort Worth, with twenty-five additions. This is a new congregation.

T. M. Carney reports one baptism and two restorations in the congregation at San Angelo, Texas, recently. Interest is increasing in the work.

J. M. Deveny writes: "W. M. Davis has been with us for a series of meetings, which resulted in one restoration. The preaching was fine."

J. Kearby Bentley closed at Sadler Mountain, Okla., with twenty-four baptized and one restored. Of the number baptized, seven had been Baptists and one had been a Methodist.

Ben West, minister for the congregation in North Fort Worth, Texas, reports a crowded house, with two baptisms and one restoration, at last service on Sunday, and one baptism in the midweek service. At Saginaw, a mission work eight miles from the city, two more baptisms.

Oscar Smith, who labors with the church in Houston Heights, Texas, recently conducted a meeting in a mission point in the city, with one baptism. Last Sunday there was one addition to the Heights congregation. Brother Smith is now in a meeting in Tenaha, Texas.

J. E. Wainwright has just closed the most successful meeting in the history of the church in Sinton, Texas. Since Brother Wainwright began work with the church in Sinton four weeks ago there have been thirty additions, and the regular attendance on Sunday has increased seventy-five per cent.

From Ira Wommack, Sulphur, Okla., October 16: "I preached at Oakland over last Lord's day. There is a goodly number of Christians at work for the Master there. In the afternoon I baptized two young ladies at McMillan. I go to Maud to-day to be with Will M. Thompson in debate with a Primitive Baptist."

From J. S. Daugherty, Kirbyville, Texas: "The Honey Island meeting was another victory for the truth. About fifteen members agreed to begin Bible-school work and to keep house for the Lord. The debate there with the Apostolics failed to materialize. When I arrived on the ground, I found the nest truly warm, but the bird had flown."

J. G. Allen, Muskogee, Okla., writes that the new house which is being erected by the church in that place is near enough completion that they met for worship in it on October 9. Elvin Bost, who for the past three months has been doing mission work in Muskogee County, Okla., preached for the church in Muskogee on that night.

W. H. Crain writes: "I have just closed an interesting meeting in West Columbia, Texas, with one baptism and a congregation of some twenty-five members assembling for regular worship as an immediate result of the meeting." Brother Crain has assisted in two mission meetings this year, and a congregation was established at each place. He is to hold another such meeting in League City, Texas, before the close of the year. How many congregations have assisted in a mission meeting this year?

C. R. Nichol has just closed a meeting with the church in Monticello, Ky. Interest was good throughout the meeting. In the afternoon of each of the three Sundays of the meeting he was with some congregation near Monticello. In this county (Wayne) the few congregations are working with each other, and support an evangelist for full time, who is busy constantly in the work of the Master. J. L. Hines is the evangelist. O. F. Shearer, who lives in Monticello, does much work for the Master, being a consecrated minister. Only a few years ago this was a destitute field. J. D. Walling has done much and valuable work in opening up this field. Brother Nichol is now in a meeting in Shelbyville, Tenn.

O. M. Reynolds is happily located with the saints in Plainview, Texas. The church there supports him for all his time, but will use him for a number of meetings and work in the section in reach of that place. He has just closed an interesting meeting in Hale Center, Texas, which resulted in an increase in the congregation of three members. He is now in a meeting at Abernathy, Texas. There are a number of congregations in Texas supporting a man for all his time, and sending him for much of the time to places where congregations do not exist or where they are too weak financially to have the preaching needed. It is gratifying to see the activity of the congregations. There are a few reactionaries and a few Bolshevists, but congregations worth while are doing advance work.

K. C. Moser writes from Wewoka, Okla.: "W. M. Thompson has just closed a debate with L. L. Pickett (Methodist), of Kentucky. The debate was held at Stuart. The church is rejoicing over another victory. This was one debate in which there was no mud slinging. I moderated for Brother Thompson, and followed the debate with a week's meeting. Five were baptized and two were restored. One of those baptized was a man nearly seventy-eight years old. The debate helped him to see the truth. The church at Stuart has a bright future. We are not going to be satisfied with anything but success. The church at Wewoka is fine. There was almost a hundred-per-cent attendance at our Bible study last night. You may object if you wish, but the church at Wewoka is going to be heard from. We have no slackers. Our boys from fifteen years of age up lead the prayers or do anything else that they are called on to do. Not one time have I heard one say, 'Excuse me.' I will preach at Calvin, Okla., on the fifth Sunday in this month."

Others Relieved— Why Not You?

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Take Heed.

BY C. V. EVANS.

The falling away of mankind from obedience and service to God through disobedience and transgression is plainly and vividly told throughout the Bible; and in every instance the transgressors brought destruction upon themselves by turning away from God and forsaking his commandments. Among the examples of those who fell by disobedience and transgression, we may mention that of the human family, in its infancy, by the sin of Adam; almost the entire human race, after it had grown immense, and was exterminated by the great deluge on account of its wickedness; thousands of Israel in the wilderness; the peoples of Sodom and Gomorrah, the peoples destroyed by fire from heaven, and which the New Testament mentions as being "an ensample unto those that after should live ungodly." (2 Pet. 2: 6.) Among individuals who have fallen away are King Saul, Judas Iscariot, Ananias and Sapphira, and numerous others.

The New Covenant admonishes, "Wherefore let him that thinketh he standeth take heed lest he fall" (1 Cor. 10: 12); and, "Give diligence to make your calling and election sure" (2 Pet. 1: 10); and again, "Work out your own salvation with fear and trembling" (Phil. 2: 12). The above convincingly shows that salvation is conditioned upon our constant obedience and service to God; and that, unless we are careful about our salvation, there is a possibility of our falling from the blessings of God's promises. His promises are only to the faithful.

But, regardless of the plain teaching of the word of God showing the possibility and danger of people's turning away from him and becoming entangled in the snares of the devil after the ways of the world, there are religious teachers who claim that when one becomes converted, it is then utterly impossible for that one to ever drift away from God and be lost. The devil could wish for no better device to deceive and bring human souls to destruction than such rebellious and inconsistent doctrine, which, by its very nature, is disposed to cause people to become heedless about worshiping God and obeying his teachings.

Not only does the Bible present examples of many who have fallen and admonish us to be careful lest we fall, but it teaches us that some shall do so. "Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils; speaking lies in hypocrisy; having their conscience seared with a hot iron, forbidding to marry, and commanding to abstain from meats, which God hath created to be received with thanksgiving of them which believe and know the truth." (1 Tim. 4: 1-3.) One must first have faith before he can depart from it. Also, when he departs from the faith, he is then without faith and is an unbeliever. "Without faith it is impossible to please him [God]." (Heb. 11: 6.) Again: "He that believeth not shall be damned." (Mark 16: 16.)

So, then, people, through disobedience and sin, have fallen away; in latter times they will continue to do so, and be condemned for their iniquities. How much, then, it devolves upon us to give the study of God's word first place among all things, and abide in his teachings, thus giving diligence to make our calling and election sure!

TREMENDOUS VALUE FOR 15c.

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

Washington, D. C., Special.—People in every section of the country are hurrying to take advantage of the Pathfinder's wonderful offer to send that splendid illustrated review of the whole world thirteen weeks for 15 cents. It costs the editor a lot of money to do this; but he says it pays to invest in new friends, and he will keep this rare offer open for a short time longer. You will like this paper; it is thirty years old, and now bigger and better than ever; splendid stories and rare miscellany. Question Box will answer all your questions. Only 15 cents, mailed at once to Pathfinder, 42 Langdon Sta., Washington, D. C., will keep your whole family informed, entertained, helped, and inspired for the next three months.

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Ugh! Calomel makes you sick. It's horrible! Take a dose of the dangerous drug tonight and tomorrow you lose a day.

Calomel is mercury! When it comes into contact with sour bile, it crashes into it, breaking it up. Then is when you feel that awful nausea and cramping. If you are sluggish, if liver is torpid and bowels constipated or you have headache, dizziness, coated tongue, if breath is bad or stomach sour, just try a spoonful of harmless Dodson's Liver Tone tonight.

Here's my guarantee—Go to any drug store and get a bottle of Dodson's Liver Tone for a few cents. Take a spoonful and if it doesn't straighten you right up and make you feel fine and vigorous, go back to the store and get your money. Dodson's Liver Tone is destroying the sale of calomel because it can not salivate or make you sick.

McShane Bell Foundry Co.
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CHURCH, CHIME and PEAL BELLS
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FIELD REPORTS

Kilgore, Texas, October 15.—I had a good meeting at Petrolia, Texas. Six were added by baptism. Brother C. L. Taylor lives there, and the church is fortunate in having him as one of its members and promoters. I go next to Bremond, Texas. This will be my second meeting there for the year.—John W. Hedge.

Lueders, Texas, October 17.—I have finished my protracted-meeting work for the summer and am now at home again doing regular work for the church. I have arranged to remain here next year, which will be my fifth year at this place. We have a splendid little congregation, and they have "a mind to work." We have had eighteen additions to the church this year. I have held meetings as follows: At Centerline, with three additions; Mount Olive, ten additions; Swan's Chapel, twenty-eight additions; Lindsey Chapel, thirteen additions; Wilsonville, one addition; Post Oak, seven additions. My work was all done in and around Lueders.—J. D. Harvey.

Rogers, Ark., October 18.—Brother John Taylor has just closed a fine meeting for us. There were only three baptisms. However, it was the best meeting we have had here for years. By Brother Taylor's zeal and great efficiency in presenting the gospel we were put in a better light before the town than we have ever been before. Every one who heard Brother Taylor pronounced him a power. Many members of the Christian Church attended the meeting and became very much interested in the preaching, so that they dismissed their services last Sunday night and came to hear him. We very much appreciate Brother Taylor, and we expect to have him with us again. —A. F. Warren.

Livingston, Tenn., Route 1, October 19.—I began preaching at South Carthage, in Smith County, last Thursday night and continued until Sunday night. This is a mission point with only three or four members. It is a little town just across the river from Carthage, the county seat of Smith County. I preached in the Union meetinghouse. There were no additions, but the interest and crowds grew till the close. It is a sectarian stronghold. I believe good will be accomplished there in the near future. While there I heard that Brother E. A. Elam would labor for the church in Carthage monthly. This church seems to be very weak in numbers. I go next to Jackson County for a meeting. —Willie Hunter.

Fort Worth, October 17.—At the business meeting last evening the Southside church of Christ declared their intention of keeping me for another year, as my second year here was at an end. My third year begins with encouraging prospects. There was no dissenting voice, and I have the promise of all the workers in the church that they will give me their cooperation. Five were added by membership last Lord's day, and there is a steady growth all along. I believe some of the best people on earth are in this church. The sisters are still meeting every Tuesday at the church house, sewing and laboring for the poor, and there are hundreds in Fort Worth who turn eyes of trust to the church when they are in need. She shall not fail them. When our funds run low, we have but to mention to the assembly that such is the case, and they come forward with money and clothing to carry on the work. Blessed is the man who is fortunate enough to labor with these people.—Tice Elkins.

Hamilton, Miss., October 17.—I preached here yesterday and last night. We had a very good hearing at both services. I held a short meeting here in July, which was the first preaching done here by our brethren in a number of years. Eight or ten families have moved here from Tennessee in the last three years, but the most of the men, though good men, are not members of the church. This makes it very hard on their wives. Brethren, can we afford to neglect these good sisters? It is our duty to see after and help them until they get able to carry the work on. Would you fathers let one of your children that had moved away into a new place starve and die for the lack of bread? How much more should the church help these of our Father's children to be fed on the "bread of life!" Let those who have friends around Hamilton resolve that, with God's help, they will establish a church here. I have promised to help them all I can and preach for them once a month. I have more work than I can do, as I must work on the farm for a support while I do this work. Brother J. M. Dennis has promised to come to my home and spend the winter and help in this work. The work at Nile is doing well. They are going to build, and they need help. Brethren, if you want to do some real mission work and help a two-year-old church build a house of worship, which will be the only one within fifty miles, send it to J. M Sanders, Dossville, Miss. We will make acknowledgment.—H. D. Jeffcoat.

RECIPE FOR GRAY HAIR

To half pint of water add 1 ounce Bay Rum, a small box of Barbo Compound, and ¼ ounce of Glycerine. Any druggist can put this up, or you can mix it at home at very little cost. Apply to the hair twice a week until the desired shade is obtained. It will gradually darken streaked, faded, or gray hair and make it soft and glossy. It will not color the scalp, is not sticky or greasy, and does not rub off.

TETTERINE

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

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

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Brings a Ray of Hope to Childless Women

Lowell, Mass.—"I had anemia from the time I was sixteen years old and was very irregular. If I did any housecleaning or washing I would faint and have to be put to bed, my husband thinking every minute was my last. After reading your text-book for women I took Lydia E. Pinkham's Vegetable Compound and used the Sanative Wash, and have never felt better than I have the last two years. I can work, eat, sleep, and feel as strong as can be. Doctors told me I could never have children—I was too weak— but after taking Vegetable Compound it strengthened me so I gave birth to an eight pound boy. I was well all the time, did all my work up to the last day, and had a natural birth. Everybody who knew me was surprised, and when they ask me what made me strong I tell them with great pleasure, 'I took Lydia E. Pinkham's Vegetable Compound and never felt better in my life.' Use this testimonial at any time."—Mrs. ELIZABETH SMART, 142 W. Sixth St., Lowell, Mass. This experience of Mrs. Smart is surely a strong recommendation for Lydia E. Pinkham's Vegetable Compound. It is only one of a great many similar cases.

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Pile Sufferers

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

Let Me Prove This Free.

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

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

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

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

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

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

Free Pile Remedy.

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Please send free trial of your method to

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For Fever Headaches and Neuralgic Pains

Safety Aspitone First

An improved Aspirin tablet which is absolutely safe to use even in cases of extreme debility and weak heart. Relieves headaches, neuralgia and rheumatic pains, and reduces fever. No depressing effects. Made by a formula which is in general use by leading physicians. 35c per package at your druggist's or by mail from the manufacturers. Piedmont Laboratories, Inc., Clinton, S. C.

In answering advertisements, please mention the Gospel Advocate.

OBITUARIES

Draper.

Eldon P. Draper was born, near Bagdad, Smith County, Tenn., on December 10, 1885, and died on October 4, 1921. He obeyed the gospel in 1902, at Spencer, Tenn., while attending school. Eldon was a good man, one who never heard the cry for help but what he responded. He was on an errand of mercy when his car turned over, and the fall caused his death two days later. His wife was Miss Zora Cherry, who, with one girl and two boys, survives him. Eldon was the son of the beloved James T. Draper, one of Tennessee's good, solid, gospel preachers. His home was in Granville, Tenn., from which place the remains were carried to Smyrna, four miles north of Cookeville, and interred in the presence of a large concourse of sorrowing friends and relatives. The writer spoke words of condolence.

D. FRANK DRAPER.

Robinson.

Sister Elsie Lowry Robinson is no more upon earth. She passed over into the great beyond on October 11, 1921, to receive that reward that awaiteth the children of God. She was in the true sense a kind neighbor, a noble wife, one of the best of mothers, and, above all, a good Christian. On account of her husband's business keeping him away from home a great deal of the time, the responsibility of looking after the home fell upon her, which duties she did not shirk, but stayed with and builded and guarded that home, and it was largely through her efforts and influence that her home and children were made what they were, and she was proud of them, and had much cause to be, and her husband and children reverenced and honored her. Her life is ended, her work well done, her battles have been fought and the victory won.

UNCLE BILLIE.

Phillips.

On the night of October 5, 1921, the angel of death visited the home of Brother Charlie Phillips, of Franklin, Tenn., and claimed his dear companion, Mrs. Maud Talley Phillips. She was born in 1875. She obeyed the gospel about thirty years ago, being baptized by Brother Will Anderson. She leaves a husband, two little sons, two sisters, one brother, and a host of relatives and friends to mourn her death; but they should not weep as those who have no hope, realizing that she tried to be obedient to the commandments of our Lord and Savior Jesus Christ. When she knew that the end was near, she said that she was ready and willing to go. We believe that she is sweetly resting in the arms of Jesus and basking in his love. Funeral services were conducted by Brother C. M. Pullias, after which her body was laid to rest in the cemetery at Franklin, Tenn.

MRS. LEE HALL.

Reagan.

Brother B. B. Reagan, of Bryant, Ark., was born on February 2, 1857. He was married to Miss Jeanettie Jordan on December 24, 1890. He obeyed the gospel in September, 1887, and became an active member of the family of God. I had known Brother Reagan many years. During two protracted meetings I made my home with him. He was kind and hospitable in his home, making all visitors feel welcome. He loved to hear the gospel of Christ preached, and he did not hesitate to encourage the preacher in sounding out the word among the destitute. He was faithful until paralysis rendered him unable to go to church. He departed this life on September 14, 1921. He is survived by his wife, one daughter, four sons, and a number of relatives and friends. May we all be as faithful to God as Brother Reagan was and dwell with him forever in heaven. I conducted the funeral services in the presence of a large and appreciative audience which attested the high esteem in which Brother Reagan was held.

T. E. TATUM.

RENWAR VS. RHEUMATISM.

It is certainly a pity that so many people suffer year after year the intense pains of rheumatism when it can be so easily expelled from the system by the simple treatment of taking Renwar Rheumatic Salts. Rheumatism is caused by uric acid in the blood; and in order to effect a complete cure, it is necessary to entirely eliminate this acid from the blood. Renwar is guaranteed to relieve, or your money refunded. It contains no injurious drugs. It is the one sure remedy, and it does not in the slightest degree injure the stomach or affect the heart. Mr. Joseph L. Boehmer says: "One 50c bottle has done me more good than all sanatorium treatments; and what it did for me, why should it not do the same for others? Should any one doubt the virtue of Renwar and the certainty of curing this malady, refer them to me." For sale by druggists; price, 50c; or by mail on receipt of price from WARNER DRUG COMPANY, NASHVILLE, TENN.

Worldliness.

This is a beautiful world in which we live. Who cannot admire the majestic mountains, the verdant woodlands, the fertile plains, and the rolling sea? When God, the Creator, looked upon all these things which he had made, he pronounced them all "good" and loved them. In what consists the love of the world? In this: that one standardizes his life according to this present age; he conforms to the pattern of things, of time and sense, rather than the things of eternity and of the Spirit. The world passes away and the desires to which it gives rise in the heart of man; to fashion one's life by it, therefore, is to cut it by a pattern which will itself change and ere long cease entirely. "Be ye transformed by the renewing of your minds."—Selected.

MURINE FOR YOUR EYES

Night and Morning. *Have Strong, Healthy Eyes.* If they Tire, Itch, Smart or Burn, if Sore, Irritated, Inflamed or Granulated, use Murine often. Soothes, Refreshes. Safe for Infant or Adult. At all Druggists. Write for Free Eye Book. Murine Eye Remedy Co., Chicago

Aches and Pains of rheumatism are not permanently, but only temporarily, relieved by external remedies. Why not use an internal remedy—Hood's Sarsaparilla—which corrects the acidity of the blood, on which rheumatism depends, and cures the disease?

Free to Asthma and Hay Fever Sufferers

Free Trial of a Method That Any One Can Use without Discomfort or Loss of Time

We have a method for the control of Asthma, and we want you to try it at our expense. No matter whether your case is of long standing or recent development, whether it is present as Hay Fever or chronic Asthma, you should send for a free trial of our method. No matter in what climate you live, no matter what your age or occupation, if you are troubled with Asthma or Hay Fever, our method should relieve you promptly.

We especially want to send it to those apparently hopeless cases, where all forms of inhalers, douches, opium preparations, fumes, "patent smokes," etc., have failed. We want to show every one, at our expense, that our method is designed to end all difficult breathing, all wheezing, and all those terrible paroxysms.

This free offer is too important to neglect a single day. Write now and begin the method at once. Send no money. Simply mail coupon below. Do it to-day—you do not even pay postage.

FREE TRIAL COUPON

FRONTIER ASTHMA CO., Room 124G, Niagara and Hudson Sts., Buffalo, N. Y. Send free trial of your method to:

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Follow, If You Take This Advice

Chattanooga, Tenn. — "After four years of suffering and misery untold, from a trouble that seemed to baffle the doctors, I became despondent, when somehow I came into possession of Dr. Pierce's book, "The Medical Adviser." After reading it I decided I could be benefited by Dr. Pierce's Golden Medical Discovery and the Anuric tablets, so I began their use and in three weeks I started to improve. I only weighed 125 lbs. when I commenced the treatment and today I weigh 140 lbs., and am practically well. I can't give too much praise to Dr. Pierce's God-given remedies."—John A. James, 1812 Citico Ave.

You can quickly put yourself in A-1 condition by going to your druggist and obtaining Dr. Pierce's Family Remedies—tablets or liquid; or write Dr. Pierce, president Invalids' Hotel in Buffalo, N. Y., for free medical advice. Get the Medical Adviser from your neighborhood druggist or send $1.00 to Dr. Pierce.

CANCERS CURED AT THE KELLAM HOSPITAL

The Kellam Hospital cures Cancers, Sores without the use Burns, and Chronic Tumors, Ulcers, X-Ray of the knife, X-Ray, Radium, Acids, or Serum, and we have cured over 90 per cent of the many hundreds of sufferers treated during the past twenty-three years.

KELLAM HOSPITAL, Inc.

1617 West Main St. Richmond, Va.

DROPSY TREATED ONE WEEK FREE

Short breathing relieved in a few hours; swelling reduced in a few days; regulates the liver, kidneys, stomach, and heart; purifies the blood; strengthens the entire system.

Write for Free Trial Treatment.

COLLUM DROPSY REMEDY CO., Dept. E-43. Atlanta, Ga.

Headaches Vanish

Sick or nervous headaches, backaches, women's aches almost instantly respond to the liquid remedy **Capudine.** It stops the pain by removing the cause. Every home should keep a bottle handy. Sold by druggists, 10c, 30c, 60c. Insist upon getting **CAPUDINE**

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Hear Ye Him.

BY G. H. O'NEAL.

In English we are taught that pronouns are used to avoid the repetition of nouns. While Jesus was on the mountain with Peter, James, and John his brother, "there appeared unto them Moses and Elias talking with him. Then answered Peter, and said unto Jesus, Lord, it is good for us to be here: if thou wilt, let us make here three tabernacles: one for thee, and one for Moses, and one for Elias." As the bright cloud overshadowed them, behold a voice out of the cloud, which said, This is my beloved Son, in whom I am well pleased; hear ye him." So with acute conception we perceive that the pronoun "him" represents the Son of God, and every one who has a desire to dwell with him in the mansion on high should hear him with avidity.

We learn that since the very earliest existence of mankind there has been a great necessity of hearing and obeying God. It is an evident fact that merely hearing and disobeying will not clothe us with an incorruptible crown in the world that is to come. To verify this statement, read Gen. 2: 17, where God, in speaking of the tree of the knowledge of good and evil, said: "In the day that thou eatest thereof thou shalt surely die." It is true the man heard what God said, but disobedience to the same caused him to die. "For since by man came death, by man came also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive." (1 Cor. 15: 21, 22.)

In the days when the eyes of Eli had begun to wax dim that he could not see, the Lord called Samuel, and he ran unto Eli and said, "Here am I." Eli answered by saying: "I called not; lie down again." This was repeated until the Lord had called Samuel three times, and he, in response to his father's instructions, said: "Speak; for thy servant heareth." This is a lamentable time for the ones who are followers of God as dear children, to see so great a multitude in an impenitent attitude.

"We Can't Keep House Without Sloan's

WE always keep Sloan's Liniment right where we can lay our hands on it. We use it for every sort of external ache or pain, rheumatism, neuralgia, backaches, stiff joints, sprains and strains."

Sold by dealers you know and can trust.

35c, 70c, $1.40

Keep it handy

Sloan's Liniment Pain's enemy

Don't Wear a Truss

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

C. E. BROOKS, 443G State St., Marshall, Mich.

The wise and the foolish man heard; but the wise obeyed and stood the test, while the foolish disobeyed and could not stand when the storm came. (Matt. 7: 24-27.)

Ezekiel was set as a watchman unto the house of Israel, and received the promise of hearing the word and warning them. "Nevertheless, if thou warn the wicked of his way to turn from it; if he do not turn from his way, he shall die in his iniquity; but thou hast delivered thy soul." (Ezek. 33: 7-9.)

Since Christ's command is to warn the wicked to turn from his evil way and live, the minister of the vineyard ought to have an intense desire to work while it is day; for the night cometh, when no man can work.

I close my subject by quoting James 1: 22: "But be ye doers of the word and not hearers only, deceiving your own selves."

Self-reverence, self-knowledge, self-control—these three alone lead life to sovereign power.—Tennyson.

BOILS Old Sores, Cuts and Burns have been healed since 1820 with

Gray's Ointment

Sold by all druggists. Write for sample to W. F. Gray & Co., 716 Gray Bldg., Nashville, Tenn.

The next time you buy calomel ask for

Calotabs

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

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

WATCH YOUR HEART!

Work-shop Strains result in Heart Trouble when you least expect it.

Dr. Miles Heart Treatment

is a Tonic and Regulator for the Weakened Heart.

SOLD BY ALL DRUGGISTS

MILES MEDICAL CO., Elkhart, Ind.

Renew your subscription to the Gospel Advocate.

Worth Remembering.

To be glad of life, because it gives you the chance to love and to work and to play and to look up at the stars;

To be satisfied with your possessions, but not content until you have made the best of them;

To despise nothing in the world except falsehood and meanness, and to fear nothing except cowardice;

To be governed by your admirations rather than by your disgusts;

To covet nothing that is your neighbor's except his kindness of heart and gentleness of manners;

To think seldom of your enemies, often of your friends, and every day of Christ;

And to spend as much time as you can with body and with spirit in God's out-of-doors—

These are little guideposts on the footpath of peace.—Henry Van Dyke.

An Opportunity to Do Good in Your Winter Bible Class.

BY R. D. SMITH.

To those who expect to organize winter Bible classes or are in need of good books otherwise in the study of the Bible it is desired to make the following suggestions. You can certainly do no better in the selection of a book to assist or guide your pupils than to purchase "Outlines of Bible Study," by G. Dallas Smith. I have made use of this system for a long time, and have found the work the very best for its purpose. The book contains one hundred and twenty pages, with an introduction on the Bible, its origin, its versions and translations. This is followed by a diagram or "Chart of Historical Periods of the Bible," after which the whole Bible is set forth and divided into epochs or historical periods very much as we see in our school histories. The work closes with a set of splendid maps for the benefit of the student, so that he may acquaint himself with the geography of the Bible. The book is not only good for class work, but is a splendid table book for ready reference on Bible matters. You will be pleased with this work. Another splendid work by the same author is "Lectures on the Bible and What Is Man;" and another still, "Is Instrumental Music in 'Psallo?'" The last two works, like the first, treat of their subjects in that clear and forceful manner characteristic of the author, and will be found very helpful to all who may desire to make studies in these lines.

"Outlines of Bible Study" sells at seventy-five cents per copy; "Lectures on the Bible and What Is Man" is sixty cents; and the pamphlet, "Is Instrumental Music in 'Psallo?'" is ten cents per copy.

These books should be ordered direct, for the present, from Mrs. Katherine Smith, 405 West Wilson Street, Cleburne, Texas. Mrs. Smith had the great misfortune to lose her husband and our brother, G. Dallas Smith, the author of the books, about a year ago. She was left without support. However, the Cleburne congregation has been unusually nice, and has done all for them that could be asked, and more; and besides this, great kindness has been shown by many others toward them; but the burden is very heavy on her, as she is trying to rear her children and to give them an education. It would be certainly a great help to her in her struggle to maintain the family, and would be greatly appreciated by the Cleburne church and by all of the friends, and especially her own people and herself, if, when you are in need of such books, you would order them from her.

$13.95 Goodyear Raincoat Free

Goodyear Mfg. Co., 950-R Goodyear Bldg., Kansas City, Mo., is making an offer to send a handsome raincoat free to one person in each locality who will show and recommend it to friends. If you want one, write to-day.

Sore Feet?

Don't Worry. Here's a Remedy!

Hot foot bath. Dry feet carefully. Rub thoroughly with Eucapine Salve. Towel till dry. Then off to bed with a happy heart for your poor, sore feet will be better in the morning.

Eucapine Salve

Antiseptic Analgesic Antiphlogistic

(Prevents Infection) (Relieves Pain) (Allays Inflammation)

Is a great comfort in cases of inflamed conditions of the skin and of the membranes of the air passages. 50c per 2 oz. jar, at your druggist's or by prepaid parcel post from the manufacturers. Full size jar free to physicians and quantitative formula supplied if desired.

Piedmont Laboratories, Inc.,

Clinton, S. C.

FRECKLES

Now Is the Time to Get Rid of These Ugly Spots.

There's no longer the slightest need of feeling ashamed of your freckles, as Othine—double strength—is guaranteed to remove these homely spots.

Simply get an ounce of Othine—double strength—from your druggist, and apply a little of it night and morning and you should soon see that even the worst freckles have begun to disappear, while the lighter ones have vanished entirely. It is seldom that more than one ounce is needed to completely clear the skin and gain a beautiful clear complexion.

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Preachers and Preaching.

BY WILLIE HUNTER.

From what I can observe, it seems that something timely could and should be said along the line of the above heading, that has not yet been said. As to whether I will say the things most needed is yet to be judged.

My little experience as a preacher in preaching has proven to me that it is no small task to so arrange my work during the protracted-meeting season as to stay arranged to the satisfaction of both the preacher and the brethren. It is often the case that when the time and the place for the meeting have been decided and settled on, and the preacher has his work all booked and planned, just before the meeting is to begin the preacher will get word that so and so does not want the meeting at the time set for it, as another meeting will be in progress near by and there would be a conflict, or we would not have moonlight nights, too hot or too cool, and numerous other things that they had not considered likely when the meeting was decided on maybe eight months or one year before this, not knowing but what the preacher could just conform to any change on a very short notice without disappointing him or breaking into his promises at other places. And sometimes if the preacher is not on the spot at the time appointed, it matters not what the reason may be, let it be interest in another meeting that is holding the preacher, or sickness in his home, or what not, some will fly up, get angry, and call another preacher, or decide not to have any meeting at all, and blame the preacher for it all, regardless of the circumstances. Brethren, these things ought not so to be. I believe that the preacher should have some say-so in the matter as to when it will meet his convenience in travel, time, etc., as all cannot have their meetings at the same time or in moonlight nights.

And a number of churches should strip themselves of so much style and choice. I know of one church in a certain town where a preacher went and delivered three discourses. There were no additions. The church gave him twenty dollars, which, of course, was all right. Sometime after this another preacher was called, and he preached three or four sermons, and there were one or two baptisms, and the church gave him not a penny. Both preached from the same Book—the same gospel. But one was from the city and the other from the rural district: one, a common, plain man; the other, as the church thought, a fine city preacher. See? I have no kick with either of the preachers. Both, I think, are good men. But did the church do right and act justly? Another case came under my observation where a preacher went out in his car and held a few-days' meeting, and the church paid him upward of sixty dollars. The next year another brother held a meeting at the same place for the same people, and preached the same gospel, and the same church gave the latter brother the sum of twenty dollars. "Are ye not then partial in yourselves, and are become judges of evil thoughts? . . . But if ye have respect to persons, ye commit sin, and are convinced of the law as transgressors." (James 2: 4-9.)

I am raising no howl on my individual part, but it does seem that we could beat the way we are now doing along some lines.

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Mail at once the names of all the objects you can find in the picture beginning with "L". It costs nothing to try. To the one sending in the largest and nearest correct list of names the first prize will be awarded. To the one sending in the second largest and nearest correct list the second prize will be awarded, etc. In case of tie for any prize offered, the full amount of such prize will be awarded to each tying contestant.

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5th Prize....	10.00	30.00	60.00	150.00
6th Prize....	6.00	20.00	40.00	100.00
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(In the event of ties, duplicate prizes will be given.)

Costs Nothing to Try

Read the great simplicity of this offer. All you need to do is to look over the objects in the puzzle picture. Get everyone to help you. Get the whole family around. Write out every object beginning with "L", such as Limousine, Lock, etc. Nothing hidden—no need to turn the picture upside down. If the judges decide that your list is nearest correct list—the first prize of $40.00 will be awarded to you even though you do not send an order for "MORE EGGS". But we are giving you a chance to win far more than $40.

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Will you win $40 or $2,000? If you are awarded first prize and have ordered no "MORE EGGS" you win $40. If you purchased $5.00 worth of "MORE EGGS," the same list wins $2,000. Which prize do you want?

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Send in your list at once. Send your "MORE EGGS" order at the same time, Qualify for Big Cash Prizes.

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Observe These Rules:

1. Any man, woman, girl, or boy living in America but residing outside of Philadelphia, who is not an employe or relative of an employe of E. J. Reefer may submit an answer. It costs nothing to try.

2. All answers must be mailed by post office closing time, Dec. 10, 1921.

3. All lists of names should be written on one side of the paper only and numbered numerically, such as 1, 2, 3. Write your full name and address on each page in the upper right hand corner. If you desire to write anything else, use a separate sheet.

4. Only such words as appear in the English dictionary will be counted. Do not use obsolete words. Where the plural is used the singular cannot be counted and vice-versa.

5. Words of the same spelling can be used only once, even though used to designate different objects or articles, or parts of objects or articles. An object or article can be named only once.

6 Do not use compound words, nor any words formed by the combination of two or more complete English words, where each word in itself is an object.

7. The answer having the largest and nearest correct list of names of visible objects and articles shown in the picture that begin with the letter "L" will be awarded first prize, etc. Neatness, style, or handwriting have no bearing upon deciding the winner.

8. Candidates may co-operate in answering the puzzle, but only one prize will be awarded to any one household; nor will prizes be awarded to more than one of any group outside of the family where two or more have been working together.

9. There will be three independent judges, having no connection with E. J. Reefer, who will judge the answers submitted and award the prizes at the end of the contest, and participants agree to accept the decision of the judges as final and conclusive.

10. All answers will receive the same consideration regardless of whether or not an order for Reefer's "More Eggs" is sent.

11. The announcement of the prize winners and the list of words will be printed at the close of the contest and a copy mailed to every person sending an order for "More Eggs".

GOSPEL ADVOCATE

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Try, Try Again—Improved

BY C. A. S. DWIGHT.

(In Northwestern Christian Advocate.)

☼ ☼ ☼

If at first you do succeed,
Try, try again.
Life is more than just one deed;
Try, try again.
Never stop with what you've done;
More remains than you have won;
Full content's vouchsafed to none;
Try, try again.

If you've won a bit of fame,
Try, try again.
Seek a still more honored name;
Try, try again.
Sit not down with folded hands,
Cramp not hope with narrow bands;
Think what prowess life demands!
Try, try again.

If you've won on lower plane,
Try, try again.
Life is more than one campaign;
Try, try again.
Send your guidons to the fore,
Strive to seize one standard more;
Still ungained are palms galore;
Try, try again.

If at first you do succeed,
Try, try again.
For future harvests sow thy seed;
Try, try again.
Rise with sacred discontent,
Realize that life is lent
On highest searches to be spent;
Try, try again.

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CURRENT COMMENT

By A. B. L.

Men who have reached the top in America's business world started at the bottom and came up the road to success by saving a good part of what they earned. We offer the following examples:

Edward H. Harriman was a poor minister's son; George Eastman, millionaire president of a camera company, worked for three dollars a week; F. D. Underwood, president of the Erie Railroad, was a railroad brakeman; General Coleman du Pont, United States Senator from Delaware, worked in a coal mine; F. W. Woolworth, of the ten-cent stores, was a grocery clerk; Thomas A. Edison was a newsboy; John D. Rockefeller and John Wanamaker started in life as clerks; Henry P. Davison, partner of J. P. Morgan, was a farm hand; G. D. Swift, founder of the meat-packing house, worked in a butcher shop; Henry C. Frick, the coke king, worked in a flour mill; Charles M. Schwab, the steel magnate, was a day laborer.

In view of such conspicuous examples we might well afford to ponder Zechariah's question, "Who hath despised the day of small things?" Certainly, from the business viewpoint, it is folly to despise them, when we know that they lead to the highest round on the ladder of success. We may find the same principle working for success in the Christian life. Jesus taught in the parable of the talents that the only way to become ruler over many things is to prove one's faithfulness in little things. "I used to think," writes F. B. Meyer, "that God's gifts were on shelves one above the other, and that the taller we grew in Christian character, the more easily we could reach them. I find now that God's gifts are on shelves one beneath the other, and that it is not a question of growing taller, but of stooping lower, and that we have to go down, always down, to get his best gifts."

☼ ☼ ☼

Most people believe that it is rather difficult to make good, true friends. But the real problem is not to make them, but to keep them. Emerson said: "He who would have friends must show himself friendly." Once we show kindness and friendliness to others, we may feel sure of making friends. But if we would keep them, there are certain things that we cannot suffer ourselves to do. The following explanation of why a woman lost her friends, adapted from Success Magazine, is well worth keeping:

She was not loyal to them.

She measured them by their ability to advance her.

She did not know the value of thoughtfulness in little things.

She was always saying mean things about them in their absence.

She was cold and reserved in her manner, cranky, gloomy, pessimistic.

She never thought it worth while to spend time in keeping up her friendships.

She regarded friendship as a luxury to be enjoyed, instead of an opportunity for service.

She never learned that implicit, generous trust is the very foundation stone of friendship.

She never threw the doors of her heart wide open to people or took them into her confidence.

She was always wounding their feelings, making sarcastic or funny remarks at their expense.

She was always ready to receive assistance from her friends, but always too busy or too stingy to assist them in their time of need.

In the matter of friendship, we must not only be ready to receive, but also ready to give of our very best. "To give is to live" and to have friends. This priceless commodity can only become ours by observing the Master's rule: "Give, and it shall be given unto you; good measure, pressed down, shaken together, running over, shall they give into your bosom. For with what measure ye mete it shall be measured to you again." (Luke 6: 38.)

☼ ☼ ☼

Nashville has a large per cent of negro population. It has what is generally conceded to be the largest and most influential negro university in the world. Some of the most substantial business men in the city are members of the colored race. It is, therefore, not out of place to consider what the negro needs and how we may help him. On this point, George Stoves, pastor of the West End Methodist Church, in this city, gives the following summary:

He does not want the social mingling of the races. The last thing he wants is amalgamation. The amalgamation we have had thus far does not come from the negro man.

He does want the same treatment at the hands of our courts that any other man receives.

He believes that when he qualifies himself, he should have a voice in the affairs of the nation.

He claims that the state should afford him the same privilege to educate his children that it gives to the white man.

When he pays the same railroad fare as does the white man, he thinks he should have equal accommodations. That is, the car which has been set apart for his own use ought to be as clean and comfortable as any other.

I am stating what the negro has said to me, and I wish to put myself on record as saying that I think his claims are just. You may not agree with me, but I beg you to go away from here to think of these things dispassionately. Lay aside your prejudices and the traditions of the South as you study this question.

You may be inclined to throw this off by saying: "If the negro doesn't like the way he is being treated, let him help himself."

No, no! He can't help himself. He does not know how. If he tries, he will make it bad for you and worse for himself. He is the weaker race.

In the name of God and humanity, I ask you, ought not the strong to help the weak?

I do not believe that there is a single unjust demand in the above list. Perhaps, from the civic viewpoint, it is not as full as it should be. The white Christians in Nashville never have been fully awake to the opportunity they have of preaching the gospel to the thousands of negroes here. It is much easier to get them interested in benighted classes thousands of miles away. But God is no respecter of persons. Certainly we should not neglect the distant field, but here is the point as the Savior would put it: "These ought ye to have done, and not to leave the other undone."

☼ ☼ ☼

Sir Humphrey Davy, at the end of his brilliant career, wrote these words: "I envy no quality of mind or intellect in others, not genius, power, wit, or fancy But if I could choose what would be most delightful, and I believe most useful to me, I should prefer a firm religious belief to every other blessing; because it makes life a discipline of goodness, creates new hopes when all earthly hopes vanish, and throws over the decay of existence the most gorgeous of all lights."

From this we may learn that the humblest child of God possesses in his "firm religious belief" something that has been craved by the greatest minds in the world. If we could only believe this, we would never envy anybody, but would want others to share earth's greatest blessing with us. This is doubtless what James had in mind when he said: "Hearken, my beloved brethren; did not God choose them that are poor as to the world to be rich in faith, and heirs of the kingdom which he promised to them that love him?"

OUR CONTRIBUTORS

The True and Living God.

BY JOHN D. EVANS.

Every man of normal faculties has a god, either true or false. Religion is a universal instinct. All worship at some shrine. From time immemorial the nations, tribes, and tongues of the world have had their deities and some form of worship. Under the Jewish theocracy, while devout Jews were erecting altars here and there to their God, Jehovah, multiplied thousands of idolaters were bowing the knee to Baal, their god. While the finger of God was writing upon tablets of imperishable stone the words, "Thou shalt have no other gods before me," the multitude in the valley were converting their jewels into a "golden calf" before which they were ready to bow in adoration in preference to the true and living God, who by his mighty hand had delivered them from Egyptian bondage. In that age of the world, as well as in apostolic times, there were "gods many and lords many." Images were carved of wood and stone, gold and other precious metals. Sun, moon, and stars were objects of worship. Oftentimes great men were deified and became the idols of men. Carlisle, in his "Heroes and Hero Worship," suggests that such deification of mortals was the result of souls in darkness struggling for light. In ignorance of the true God, their desire to worship something led them to accept as objects of worship the human beings that approached nearest their conception of what their god should be. In fact, all gods that men's hands have fashioned are invested with powers and attributes and feelings in harmony with their conception of what a god should be.

In apostolic times Paul and Barnabas were supposed to be "gods in the likeness of men." Paul was called "Mercury" (Greek, "Hermes") "because he was the chief speaker," and Barnabas was called "Jupiter" (Greek, "Zeus"), each setting forth some supposed characteristic of these Roman deities.

In the classical city of Athens it was said to be "easier to find a god than a man." No wonder the apostle Paul found there an inscription to the "unknown god." Their gods were so numerous that their vocabulary of names was exhausted. Taking advantage of what seemed to be a sincere desire to worship at some shrine, the apostle Paul lost no time in declaring unto them the true and living God as the only being worthy of their praise and adoration.

It is said that Alexander the Great at one time called to himself in Babylon a priest from every country he had conquered and asked of each one these questions: "Who is God? Who is the supreme, invisible being you worship?" The priest from India answered, "Brahma;" the priest from Persia, "Ormus;" the priest from Judea, "Jehovah;" while Alexander himself insisted that Zeus was the only God.

If we were to visit all the nations of the earth and propound the same question, we should receive about the same varieties of answers. Egypt would tell of Osiris, preserved by miracle from all enemies. The Norseman would tell of Odin, the "Alfather" with power to create the mountains, seas, and heavens; of Thor, the thunderer, with his ponderous hammer, destroying giants, etc. Rome would tell of Jupiter, king over all things, ruler over all the gods, his codeities, hurling them down from high heaven at will or lifting men up to the skies. The Greeks would insist that Zeus was the father of gods and men, the protector of kings, the avenger of broken oaths, etc. They would tell us that his hand guided the stars and regulated the whole course of nations. The North American Indian communes with the "Great Spirit," "Manitou," and religiously buries his dead with their tomahawk and bow and arrow, that they may be ready for use in the "happy hunting ground." Only "the fool hath said in his heart, There is no God."

But all gods except Jehovah, the only true and living God, originated in the minds of men. They were fashioned by human hands, of material substance, and are good, bad, or indifferent according to the character of their makers. The characters of men make all gods except Jehovah. He makes men and inspires character. The gods of all nations are at best but magnified human beings, and "subject to like passions" as men, many of them mythical monsters, full of treachery, evil, and lust. In tracing the history of the nations and races, we find that the ones which have the loftiest conception of God have a religion that best answers the needs of man. "As a man thinks about God, so is he." The strongest argument against atheism is India. The strongest argument in favor of Christianity is America. No wonder the Psalmist said: "Blessed is that nation whose God is the Lord!" It is a precious privilege to live in a land where Jehovah reigns.

The great need of humanity to-day is not only to know more about the God of the Bible, but to really know him. It does not necessarily follow that we have to know all about God in order to know him. In fact, if we knew all about him, we would "want another king to adore." If we could see him, we would want to see beyond him. There are many secret things that we shall never know, but the "things which have been revealed belong to us."

The inspired writers of the New Testament acquaint us with the fact that the only way now to find God and enjoy him is through his Son and our Savior. He is "Immanuel" (God with us). He came to reveal the Father. It was he who taught us to say, "Our Father." To his inquiring disciples he said: "He that hath seen me hath seen the Father." Again: "No man can come to the Father except by me." "I am the door: by me if any man enter, he shall go in and out, and find pasture." Through him we enjoy sonship and joint-heirship. "Beloved, now are we the sons of God." His boundless love and mercy flow to us through Christ. Through him he bears our burdens, carries our sorrows. Through him he provides cleansing and pardon for all the sons of men.

The masses of humanity are without God, not because he cannot be found, but because they seek him in the wrong way. "Ye will not come to me," says the Savior, "that ye might have life." The world by its own wisdom cannot find God; nor can it find him as long as it maintains the wrong attitude of mind and disposition of heart. "He that doeth evil hath not seen God." "The carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be." "He that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him." He does not propose to dwell in a Christless heart or a heart of unbelief. Only the "pure in heart" can see him. So the heart must be "purified by faith" before the soul can find God. When John announces that "no man hath seen God at any time," he immediately adds: "If we love one another, God dwelleth in us, and his love is perfected in us."

But the right attitude of mind and disposition of heart is not all that is necessary. There must be a righteous life and a willingness to serve. He only finds God who devotes his life to service divinely marked out. "The eyes of the Lord are upon the righteous, and his ears are open unto their cry. The face of the Lord is against them that do evil." "Trust in the Lord, and do good; so shalt thou dwell in the land, and verily thou shalt be fed." "When a man's ways please the Lord, he maketh even his enemies

to be at peace with him." "The Lord knoweth the way of the righteous: but the way of the ungodly shall perish." "The steps of a good man are ordered by the Lord: and he delighteth in his way." "No good thing will he withhold from them that walk uprightly." "Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city."

It has been truly said that to "glorify God and enjoy him is the chief end of man." When we accept the wonderful salvation provided for us through his Son and our Savior, we give honor and glory to him as the only true and living God and have our hearts filled with a joy that this world cannot take away.

In the midst of earth's cares and disappointments, its blasted hopes, its shattered idols, its changing systems, how consoling is it to know there is One "who changeth not," who is the "same yesterday and to-day and forever," and who "never slumbers nor sleeps!"

How calmly may we commit ourselves to the hands of Him who bears up the world, "who suffers not even a sparrow to fall to the ground without his notice," and who provides for the enjoyment and happiness of every living thing, having every confidence that "no good thing will he withhold from those who put their trust in him."

Yea, "I am persuaded, that neither death, nor life, nor angels, nor principalities, nor power, nor things present, nor things to come, nor height, nor death, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord."

The Greatest Victory.

"He that ruleth his spirit is better than he that taketh a city." The hardest fought battles take place within the domain of the human heart. The greatest conquests are not those on battle fields, where armies clash and where one army conquers the other, but within the spirit of man, for he that controlleth his spirit is greater and mightier than he that captures a city. Invisible foes are the most relentless, and invisible battles are the severest, and unseen victories are the grandest. The capture of a city may be by strategy and by superior forces or better equipment. The powers of one's being must be brought into harmony, must be balanced and properly controlled. We cannot rule our spirit by suppression or by humiliation, but by proper setting and balancing of all our essential faculties. All our faculties must be in accord, like a well-tuned instrument, which gives no discordant note.

Self-conquest is the greatest and grandest victory that can be achieved, because it is achieved in the grandest domain known to man. A civil war within is far more devastating than any other; to prevent riot and discord within is indeed a great achievement; there can be nothing nobler than harmony within the spirit when tempests roar without. It is the soul's fireside, the quiet domain where the music of harmony is heard and recognized—music, the symphony of which regales the tired spirit.

But to rule the spirit, to keep all its powers harmonious when tempted to panic and riot, to maintain chivalry in all our warfare, to keep the holy lights burning on the most tempestuous night, demands great resources of strength. And the need has been anticipated, and we can find our resources in Christ. "Be strengthened in the grace which is in Christ Jesus." That initial strength is not a human achievement, it is a divine equipment. It is not the creation of a will, it is the gift of grace. It is an endowment, the endowment of the Holy Ghost. A man is able to rule his spirit when he himself is kept by God.—The Evangelical Messenger.

"The 'Peace and Unity' Number was great." (Pleasant J. Taylor, Pomona, Cal.)

LOS ANGELES NOTES

By S. H. HALL,
2669 North Sichel Street,

House of worship, corner Altura and North Sichel Streets. Take North Broadway car to Sichel, then one block to left.

The Sin Easily Committed.

In Heb. 12: 1, 2, Paul says: "Therefore let us also, seeing we are compassed about with so great a cloud of witnesses, lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us, looking unto Jesus the author and perfecter of our faith, who for the joy that was set before him endured the cross, despising the shame, and hath sat down at the right hand of the throne of God." For a while, at least, let us study this wonderful statement of the inspired penman. Isaiah says: "Therefore with joy shall ye draw water out of the wells of salvation." Most certainly this we are doing when we drink fully and freely of the thoughts so clearly revealed to us in God's word. We should learn well and sing well the song Jehovah gave Moses to teach Israel: "And Moses spake in the ears of all the assembly of Israel the words of this song, until they were finished. Give ear, ye heavens, and I will speak; and let the earth hear the words of my mouth. My doctrine shall drop as the rain, my speech shall distill as the dew; as the small rain upon the tender grass, and as the showers upon the earth." (Deut. 31: 30; 32: 1, 2.)

In spite of this teaching, Israel, like many to-day, wandered from the pure teaching of their God and made doctrines of their own. Hence, Jehovah says of them: "For my people have committed two evils: they have forsaken me, the fountain of living waters, and hewed them out cisterns, broken cisterns, that can hold no water." (Jer. 2: 13.) This very thing Christ had in mind when he said of them: "But in vain do they worship me, teaching as their doctrines the precepts of men." (Matt. 15: 9.) And Jehovah had the same thing in mind when he said: "I have spread out my hand all the day unto a rebellious people, that walk in a way that is not good, after their own thoughts." (Isa. 65: 2.)

With all this before us, how beautiful the harmony we see in the following statement: "For my thoughts are not your thoughts, neither are your ways my ways, saith Jehovah. For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts. For as the rain cometh down and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, and giveth seed to the sower and bread to the eater; so shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it." (Isa. 55: 8-11.)

The doctrine of our Heavenly Father has been sent to us as the food for our souls. For our Lord hath said: "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." (Matt. 4: 4.) If we will take this pure teaching and daily live as it directs us, it will establish in us the very nature of our Lord and Savior. We will daily become more and more like him. It will keep us from the pitfalls of life, steer us clear of being governed by the carnal nature, and make us a blessing to our day and generation. Let us, therefore, get every thought in the words you see at the heading of this article.

1. "*Seeing we are compassed about with so great a cloud of witnesses.*" and "*looking unto Jesus. . . . at the right hand of the throne of God.*" Read all of the eleventh chapter of Hebrews for the great cloud of witnesses. The word "cloud" is applied to a great host of people. Speak-

ing of Israel, God said: "Thou shalt be like a cloud to cover the land." (Ezek. 38: 9.) Think of Abel, Enoch, Noah, Abraham, Sarah, Isaac, Jacob, Joseph, Moses, Gideon, Barak, Samson, Jephtha, David, Samuel, and the countless thousands who in the past have run the race and finished their course! Think of them as surrounding you and watching you now as you run! Study their lives. See how they overcame difficulties by their undoubting faith and confidence in the promises of God! Then, above them, don't forget to look continually at our living Lord, the very one who shed his blood for us and who in the end is to be the Judge. Think of him at the right hand of God, with his eyes continually upon us and wanting us to succeed even more than we can comprehend or imagine!

These are some of the things that we must see right in the beginning of the race. But, my brother, do you see them? Don't we often run as though Christ were dead or a nonenity and the faithful heroes of the past mere fables? Get from under this spell of unbelief and believe. For this writer of the book of Hebrews had just said in the eleventh chapter: "But without faith it is impossible to please him: for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him." Don't forget the timely statement of John: "And this is the victory that hath overcome the world, even our faith." (1 John 5: 4.)

These heroes of faith that we must by faith see surrounding us as a great cloud of witnesses did not love the world, nor the things that are in the world. Listen! They were not even tormented with the fear that some one of their fellows would be considered more successful than themselves. They knew not that devilish spirit, born in the very heart of the carnal nature, and named "envy" and "jealousy." O, no! They were free from such little things and walked and lived above the flesh and the world. They really believed there is a better country than this and continually looked forward to it. They were not continually burdening their minds about "my rights" in this old world, for here they considered themselves strangers and pilgrims. They knew not how to be forever seeking personal advantage over their brethren. The success of any saint, to them, was a part of their own success. These were brethren indeed. Let us study their lives of faith and trust and absolute surrender to God. This we must do in the very beginning if we run the race successfully.

2. "*Lay aside every weight.*" This is the second thing enjoined upon us. We must lay aside, not some of the weights, but "every weight." But some one will ask: "How can I lay them aside?" Here your attention is again called to faith—undoubting faith in our Lord's promise that he not only continually sees us, but is on the ground to help us the very moment we stumble and give us every needed help. Will we not believe: "God is our refuge and strength, a very present help in trouble?" (Ps. 46: 1.) It is good to have God as a present help. Try to imagine what the Spirit means when he says he is a "very present help." "Be ye free from the love of money; content with such things as ye have: for himself hath said, I will in no wise fail thee, neither will I in any wise forsake thee. So that with good courage we say, The Lord is my helper; I will not fear."

It may be that the love of money that we are here commanded to be free from is the besetting sin of some of us. Anyway, it is a bad thing, a dangerous thing, to be in love with anything that pertains merely to this life. "But godliness with contentment is great gain: for we brought nothing into the world, for neither can we carry anything out; but having food and covering we shall be therewith content." (1 Tim. 6: 6-8.) Will we not, then, throw off, because Christ begs us to do so, this anxiety about food and raiment? Here study Matt. 6: 24-34. Do you remember Peter's admonition: "Casting all your anxiety upon him, because he careth for you?" (1 Pet. 5: 7.) You say: "I don't know how to cast my anxiety upon him." If you do not, the whole trouble is to be found in the fact that you believe not the statement: "*He careth for you.*" If *He* careth for us, this is the next question we should consider: *Is he able to care for us?* Truly did David exclaim: "Blessed is the man whose strength is in thee!" (Ps. 84: 5.) "God hath spoken once, twice have I heard this; that power belongeth unto God." (Ps. 62: 11.) No other one has power, only as the Lord permits it to be exercised. And remember, it is He who promises to bear our burdens for us. "Cast thy burden upon Jehovah, and he will sustain thee: he will never suffer the righteous to be moved." (Ps. 55: 22.) Is it not said, "No good thing will he withhold from them that walk uprightly;" and: "O Jehovah of hosts, blessed is the man that trusteth in thee?" (Ps. 84: 11, 12.)

If any one should be able to lay aside every weight, it is that one who has no doubt about the promises of our God. No one else can lay aside the weights except the whole-hearted believer. Not one good thing under the sun will be withheld *if I walk uprightly.* Walking uprightly is *my* part of the covenant. May God help me, then, is my prayer, to let every thought about every man and woman and every word and every act be an upright thought, word, and act. Certainly we know *right!* Yes, and those who know it and are not doing it are not fooling their neighbors and not often themselves. There is a joy that comes to the soul that hungers for Christ and his righteousness. "I will bless Jehovah at all times: my soul shall make her boast in Jehovah." And why not? For the same writer declares: "But they that seek Jehovah shall not want any good thing." (Ps. 34: 1, 2, 10.)

Study the above feeble effort to clear the way for a whole-hearted study of our "besetting sins," or "the sins easily committed."

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Bits of News.

Our whole trip back West was a glorious success. We left Amarillo on Monday morning, October 10, and drove into the driveway to our garage at home at 9 P.M., October 15. We made three hundred miles the last day.

At Sichel and Altura I found a full house on Sunday morning following, and a hearty welcome back. Brother Sam Witty, of Ontario, was with us and did the preaching, and it was well done. We also had visitors from the Pomona congregation. After the services, we went to Sycamore Grove for basket dinner.

Brother Riggs closed a meeting at Alhambra on Sunday night, October 16. It continued three weeks, with two confessions and baptisms. Some six or seven of our very best families who live in that beautiful town have banded themselves together, and we have another congregation started.

Chalk Talks For Teachers.

There has been a long-felt need of a book which would enable any person who can speak to a class or an audience to give a helpful, inspiring, illustrated talk. We are glad to announce that we have secured such a work. It is entitled "Crayon and Character," and is the work of B. J. Griswold. With this book in their hands, parents can teach the children a simple, fascinating method of drawing, and at the same time make the great truths of life a part of their everyday learning. It is especially adapted to speakers who earnestly want to give illustrated talks, but who feel that they "can't draw a straight line." Practically all subjects are covered, and full instructions are given as to how to make the talks effective. The price of the book is $1.25, postpaid. Order from the McQuiddy Printing Company, Nashville, Tenn.

The Growth of Sin.

BY JAMES E. CHESSOR.

Left free to run its course in a human life, sin develops steadily and insidiously. Like a forest fire, the conflagration of sin may start with an ominous blaze, only to spread with terrific swiftness, waxing fiercer and fiercer, until finally titanic efforts are required to arrest its progress. Like a fire, too, the flame of sin is wont to break out afresh at unguarded moments. Danger lurks in smoldering embers, for a vagrant wind may fan away the ashes and kindle a spark into a consuming fire. Temptation is such a wind calculated to fan a smoldering passion into a flare-up of wickedness. Danger is never quite past and temptation must not be dallied with. The temple of the heart must not be swept and garnished for the return of the unclean spirit. We must walk circumspectly.

In its steady development, sin is like the growth of a thrifty plant in good soil. It reminds me of Johnson grass. Farmers, especially those of the South, know something of that noxious growth. It cannot be curbed, and herein lies its danger. The penetration of its roots is surprisingly rapid. Within a very short time the grass from a bit of rootstock will have covered several square rods of surface and the roots themselves will have gone even farther. The farmer finds it passing under his cross fences to adjoining fields and encroaching upon the premises of his neighbors. Alarmed at the rapid and unexpected spread of the grass, he would confine it within bounds or stamp it out. But when he attempts to arrest its progress, he finds it exceedingly difficult to kill the growth. The roots lie deep and everywhere. The struggle against the pest is long drawn out and tests the perseverance of the farmer. Indeed, the farmer who thoughtlessly sows Johnson grass can never certainly know whether he shall ever be able to free his soil of this baneful plant. It is almost impossible to eradicate it, and the farmer learns to rue the day he sowed the seed.

How like Johnson grass is the growth of sin! Its tentaclelike roots ramify the heart in swift and orderly growth. The evil plant flowers in the life in deeds of lawlessness; and as the harvest doubles and trebles, the roots sink deeper and deeper in the heart. The works of the flesh are indicative of the silent inner working of iniquity going on within the heart. There lies the fountain of polluted waters, the source of evil thoughts and of sinful desires. Ordinarily, sin becomes deeply seated in the heart before the sinner is really aware of his peril. He comes to himself only to realize with a shudder that the odds are against him. He finds himself at once in a life-and-death struggle, with first the spirit and then the flesh triumphant. He has sown something worse than Johnson grass—he has sown the seeds of sin; and Johnson grass was never more stubborn than sin, nor harder to eradicate. There is such a thing as sowing to the flesh and reaping corruption, sowing to the wind and reaping the whirlwind. The sinner learns this at last when his sin finds him out. And when he is willing to face his sin, when he arises to go to his Father in penitence and tears, he must then, with God's assisting grace, dig at the roots of sin. He must dig with the patient perseverance of the farmer, in season and out of season. He must bring his every thought and imagination into captivity to the obedience of Christ, otherwise sin will abound.

The case of Cain affords an impressive example of the steady and climactic growth of sin. Not to speak of the unbelief and the presumption that led him to substitute an offering of the "fruit of the ground" for the bloody sacrifice God evidently had commanded him to offer, let us note, one by one, the orderly steps or stages in the development of his crime against Abel. First is the sin of *envy*. "Jehovah had respect unto Abel and to his offering: but unto Cain and to his offering he had not respect." This attitude of Jehovah engendered envy in Cain's heart because his heart was not right. Sin was even then crouching at his door—sin in its incipiency—and its subsequent development was steady and swift. Instead of eradicating envy from his heart, Cain cherished it. This led inevitably to *hatred*. "Cain was very wroth, and his countenance fell." He was a very angry man, and ugly hate shone in his face. It was at this point that Jehovah remonstrated with Cain, but in vain. He admonished him to master and control this passion into which he had fallen—"*do thou rule over it.*" (Gen. 4: 7.) Jehovah gave this advice in great mercy, and if Cain had heeded it—if he had ruled his spirit—he would have been spared the disgrace and suffering into which crime precipitated him. But he brooded over his unenviable reputation and cultivated and nursed his hatred for Abel until it grew into *malice*. Cain had added fuel to fire from the first until at last he had reached an exceedingly aggravated and abnormal state of mind. He was now harboring malice for his brother—malice aforethought. Envy, hatred, malice—these separate and distinct passions were hidden away in a wicked heart. They could be detected in the countenance, but as yet there had been no outward deed. The overt act and the climax of Cain's sin was *murder*.

Of course, Cain *lied* about this crime. He denied it. In answer to the question, "Where is Abel thy brother?" Cain declared with mock sincerity: "I know not: am I my brother's keeper?" We are not surprised that Cain lied, but we would have been greatly surprised if he had not lied. It was natural that he should have contrived to cloak his deed. Lying was convenient and in the nature of the case seemed to Cain to be inevitable. But murder was the peak of Cain's crime against Abel. In the shedding of innocent blood, the blood of his brother and companion in the flesh, Cain's sin became full-grown. That diabolical deed filled his cup of iniquity to the brim. Blindly, yet willfully, had Cain pursued his wicked course. He would learn in no other school than that of experience; and thus spurning the counsel of Jehovah, he came to his evil lot. He had sown envy, cultivated hatred, nursed malice, and done murder, and sought to conceal his deed. This is the plant that grew up in his heart and bore the bitter fruit of crime in his life. *This is the way sin grows!* James tells us how sin is conceived in the heart, develops in the life, and produces death. "Let no man say when he is tempted, I am tempted of God; for God cannot be tempted with evil, and he himself tempteth no man: but each man is tempted, when he is drawn away by his own lust, and enticed. Then the lust, when it hath conceived, beareth sin: and the sin, when it is full-grown, bringeth forth death." (James 1: 13-15.) If we would but remember that "the wages of sin is *death!*"

But sin is insidious as well as steady in its growth. In this respect it is like some stealthy disease. Sometimes sin is called a disease of the soul or of the heart, and as such is typified by leprosy. I like to think of Christ, the great and good Physician, prescribing the remedy for the leprosy of sin. Sometimes I think of erysipelas when I see an aggravated case of sin. But more often sin reminds me particularly of the scourge of pulmonary tuberculosis, the "great white plague" which steals upon its countless victims with the cunning of designing intelligence. There is no disease in the catalogue so insidious in its attack. The patient is scarcely aware of the encroachment of tuberculosis, so gradually does it pass from stage to stage. At first he finds some trivial excuse for his condition and believes that he will soon be well. Later, when there cannot be any doubt as to the unmistakable and dangerous inroads of the disease upon the constitution of the patient, he is further deluded by the reassuring anticipations that tuberculosis arouses. Hope is a characteristic of the dis-

ease and a sure token of its deadly work. Bright, illusory hope remains active until the last, flattering the patient into expectation of recovery. He talks of life, and not of death. But perfidious disease goes onward and onward, gradually gaining ground, carrying the victim ever downward until finally he enters the valley of the shadows and succumbs to the inevitable.

Sin is like that. It is an insidious disease. It slips upon us with the noiseless footstep of a cautious beast of prey, with the insidious approach of disease. We are free to admit that we sin, but deny that we are great sinners. We have lost much of our sensitiveness to the terrible enormity of sin. We have forgotten that sin is an abominable thing which Jehovah hates (Jer. 44: 4), and is so loathsome in his eyes that he resolutely refuses to look upon it. (Hab. 1: 13.) Perhaps it is because we all sin that we do not abominate iniquity as does God. "The whole world lieth in wickedness" (1 John 5: 19), and the universality of the scourge has served to blind us to the "exceeding sinfulness of sin." The god of this world, or Satan, is represented as blinding the minds of the unbelieving that "the light of the gospel of the glory of Christ, . . . should not dawn upon them." (2 Cor. 4: 3, 4.) Hence, we are frequently led to think that we are standing when—lo!—we are in imminent danger of falling. We are not aware that the disease of sin is eating away within the heart. We learn to sin habitually and in a measure unmindful of what we are doing. You remember the story of the old horse which, after a long service at the sweep, was turned loose to lie for his remaining days on a pasture. This horse could not forget the years he had spent at the sweep. So day after day he would shamble out into the open pasture, involuntarily describe a circle with radius corresponding to the length of the sweep, and keep to his path whole hours together. He was grinding away as he had been accustomed to do for years. It came from force of habit. Men are not unlike the horse. They grind at the devil's mill habitually and unconsciously. They tread the beaten path day after day. Sin has stolen upon them like a disease and their consciences are seared as with a hot iron.

You remember David the king and his unspeakable sin. He was a man after God's own heart, but he was a greater sinner than he thought he was. We may not be able to understand how it was that David was so blind to the terrible enormity of his crime. He was not unlike the prodigal son in departing from God's favor and plunging headlong into sin, and he seems to have been slow in coming to himself. Indeed, it was not until the prophet of God had thundered into his ears, "Thou art the man!" that he awoke to a realization of his lost condition. He had been taken by surprise. I am sure we are not unlike David. We are all in some measure suffering from the inroads of the disease of sin. We have our besetting sins and our hereditary weaknesses; and the sooner we face the facts, the better it will be for us. Every intermittent symptom—every outbreak of sin—is proof of the unintermittent disease within. It is the part of wisdom to watch those symptoms and imperative that we cure the disease back of them. Indifference to sin will cause us an awful surprise at the judgment: "I never knew you; depart from me, ye that work iniquity."

Remember that sin is a growth—a steady, insidious growth. Remember that it grows steadily like a noxious plant, and insidiously like a loathsome disease. Remember, too, that *anything that grows ought to be watched.* Be advised—danger and death lurk in sin. Be on guard. Shun temptation. Resist the devil. Draw nigh to God. Live the prayer life. Anchor your hope in Jesus, and let his blood be upon your soul.

Pleasing Ourselves.

BY PHŒBE.

It is not a mark of egotism for a Christian to say that he is strong, because it only takes a childlike act of submission to God's way to transform a rebellious heart into a beautiful, Christlike character. The simplicity of it is what makes it so confusing to men of complex minds. In 2 Cor. 12: 10 Paul gives us the secret of strength: "Wherefore, I take pleasure in weaknesses, in injuries, in necessities, in persecutions, in distresses, for Christ's sake: for when I am weak, then am I strong." And in these things *only*, he tells us, we are allowed to glory. So, then, when we have learned, in some measure at least, to suffer with Christ, we are not left in ignorance of how to treat those who are weak. In Rom. 15: 1-3 we find: "Now we that are strong ought to bear the infirmities of the weak, and not to please ourselves. Let each one of us please his neighbor for that which is good, unto edifying. For Christ also pleased not himself; but, as it is written, The reproaches of them that reproached thee fell upon me." Also, in Rom. 14: 10: "But thou, why dost thou judge thy brother? or thou again, why dost thou set at naught thy brother? for we shall all stand before the judgment seat of God." And again, in Matt. 18: 10: "See that ye despise not one of these little ones; for I say unto you, that in heaven their angels do always behold the face of my Father who is in heaven."

No words of my own can describe so well what I think about the matter of "pleasing ourselves" as these words by an unknown poet:

I cannot say,
Beneath the pressure of life's cares to-day.
I joy in these;
But I can say
That I would rather walk this rugged way,
If Him it please.

I cannot feel
That all is well, when darkening clouds conceal
The shining sun;
But, then, I know
God lives and loves; and say, since it is so,
"Thy will be done."

I do not see
Why God should e'en permit some things to be,
When he is love.
But I can see,
Tho' often dimly, through the mystery,
His hand above.

I do not know
Where falls the seed that I have tried to sow
With greatest care;
But I shall know
The meaning of each waiting hour below,
Sometime, somewhere!

I do not look
Upon the present, nor in nature's book,
To read my fate:
But I do look
For promised blessings in God's Holy Book;
And I can wait.

Christmas Stories and Legends.

The above is the title of a new book for children, which was compiled by Phebe A. Curtiss, author of "White Gifts for the King." No greater teaching force has ever been discovered than the story, and no one has ever lived who used that force so skillfully as did our Great Teacher. It is not strange, then, that among all the stories that have ever been written or told, none are so dear to us as those which center around his birth. Young and old alike delight in them and never tire of hearing them. Each story in the new book has its own sweet lesson. It makes an exceptionally pleasing gift for the children. The price is $1.25, postpaid. Order from the McQuiddy Printing Company, Nashville, Tenn.

TEXAS-OKLAHOMA DEPARTMENT

BY C. R. NICHOL.

All articles, reports, orders for Gospel Advocate, and books, from Texas and Oklahoma, should be sent to C. R. Nichol, Clifton, Texas.

Will There Be a Reaction?

BY C. R. N.

In the Christian Courier (Dallas, Texas), Cephas Shelburne, a minister in the Christian Church, says:

Some of our own preachers and churches and papers are advocating and practicing "open membership," as if the denominations were knocking at our doors for entrance and clamoring like thieves and robbers to climb up some other way. One of the Chicago churches, with several millions of people around it, has proclaimed "open membership" for sixteen years, and has received one hundred of all sorts, including Jews, Catholics, Scientists, and what not; while in a town of a few thousand people, one of our gospel preachers, in the same sixteen years, has baptized and received into the membership four thousand people. The world and the denominations, if they know it, want the Bible way, and the business of our preachers is to preach it to them; and they will gladly hear it and respond to its message. Our old preachers were busy preaching the gospel. They had a definite Bible message; they knew what our people stood for, and they proclaimed it; they felt with Paul: "Woe is me, if I preach not the gospel!"

But now that we have brought the denominations to an appreciation of our position and their preachers to preaching it, we are surrendering it—at least, failing to proclaim it. We are afraid of our own position. Let one of our preachers, churches, colleges, papers, conventions, state their position, put it down on paper in black and white, immediately there is a protest and cry of "creed," "binding it upon the brotherhood," "ecclesiasticism," and all that! We need the positive note in our preaching and journalism—to let the world and the divided church know where we stand and what we stand for; to get back to the gospel plan of salvation, and the Bible basis for the union of the divided bodies of Christ who no longer "thank God for the divisions of the church," but whose ministers, many of them, are preaching the position and plea that the Christian Church has held for a hundred years, but in which its ministry is sadly weakening or cowardly leaving others to proclaim.

It is rather refreshing to hear such a plea from a "progressive" preacher. There is such a crying need for the simple, plain, forceful presentation of the gospel that I pass the cry on to our readers.

A few years ago there was a great "union meeting" in Denton, Texas. The minister in charge was a preacher of the Christian Church. The opportunity to preach the gospel to great crowds was his, but he declined to do that. The preachers on the platform with him were of the sectarian churches; the money to pay him for his work was to come from the people who tabooed "doctrinal sermons;" and this "Christian" minister knew full well that if he should tell sinners in plain New Testament terms what to do to be saved, his meeting would come to the ground with a dull thud. I talked with him while the meeting was in progress, and asked him why he did not preach the full gospel. His reply was: "I am in a union meeting, and you know I cannot." It is impossible for me to conceive how it is possible for a faithful man of God to be so circumstanced that he cannot, or will not, preach the whole truth.

It appears to me that the Christian Church will be put to the necessity of revising their practice before they can get far in convincing the thinking folk that they are sincere, even should they return to the plain preaching of the gospel. View this as an instance of contradiction in preaching and practice: The Christian Church—that is, some of them (and Brother Shelburne is of that number)—contends that baptism is a condition of salvation, and that it requires an immersion in water to constitute baptism. Though many teach thus, they do not hesitate to ask a Methodist or a Presbyterian minister to join them in their services, calling on them to lead prayers, deliver exhortations, etc. If immersion is necessary to salvation, then these unimmersed ministers are not saved. On what ground can the Christian Church use such men in their services? Do you not by such use of them convey the idea to the people that you think they are saved?

If the refusal of the unimmersed minister to be immersed and his teaching that immersion is not necessary to salvation do not number him with false teachers nor jeopardize his salvation, why attempt to convince any one that immersion is necessary to salvation?

I am told that there are some "loyal" ministers who do not hesitate to use sectarian ministers in the prayer service of their meetings. I will be glad to give one of them space for an article setting forth the ground on which he does such.

A number of years ago the Christian Church ceased to contend for New Testament command or precept for their practice in the church and introduced instrumental music in the worship, human societies to do the work the church should do, then followed (in many places) the practice of receiving into their fellowship the "pious unimmersed" and the plea for "open membership." They threw wide the floodgate. I am not surprised to find some of them now striving to stem the tide which is sweeping them from their former mooring and bringing on them the ridicule of the other sects. It is not infrequent now to hear some one say: "The Christian Church does not stand for anything."

Recently I was in a meeting in Vernon, Texas. Within a few doors of the tabernacle in which I was conducting the meeting there was a dance given in the home of one of the officers of the Christian Church of that town.

I am anxious to join hands with Brother Shelburne in his effort to recall his wandering colaborers to New Testament teaching; but, my brother, let us not condemn ourselves in that which we allow.

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Not of Works.

BY CLED E. WALLACE.

"For by grace have ye been saved through faith; and that not of yourselves: it is the gift of God: not of works, that no man should glory." (Eph. 2: 8, 9.)

Salvation is of grace. The Lord has never been under obligation to any sinful human being because of any merit that human might possess by reason of any act. The doctrine of human merit is absurd. A man could not, in the nature of the case, live long enough to do enough to merit the forgiveness of a single sin against God.

It is, therefore, the more remarkable that some contend that obedience to the gospel is unnecessary; that men are saved without obedience. When Paul says "not of works," does he exclude obedience? If so, the Bible contains contradictions that cannot be harmonized. Christ says: "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father who is in heaven.' (Matt. 7: 21.) When Paul says "not of works," he has no reference to the doing of "the will of my Father" that Jesus says is essential to entering the kingdom.

Again, Paul himself declares that Christ is the author of salvation to those that "obey him" (Heb. 5: 9); that men are made free from sin when they obey the gospel "from the heart" (Rom. 6: 17, 18); and that Christ will take vengeance on all who "obey not the gospel" (2 Thess. 1: 7, 8.)

If saved by works of human merit, man could boast. But that very boasting is made impossible by the "law of faith," a law which contains commands that must be obeyed.

(Rom. 3: 27, 28.) When Paul says "not of works," he does not refer to any command of the gospel. His main reference is to the legal system—the law of Moses—which could save no one. (Gal. 2: 16; Acts 13: 38, 39.)

Paul says Abraham was *not* justified by *works*. (Rom. 4: 1-4.) James says Abraham *was* justified by works. (James 2: 21, 22.) Paul speaks of one kind of works; James, of another. A man cannot be saved by the kind Paul speaks of; but he cannot be saved without the kind James mentions. Paul's argument is that if Abraham could be saved by faith four hundred years before the law of works was given, we can be saved by faith "apart from the law" after it has been abolished. James reminds us that Abraham obeyed, and that "faith wrought with his works, and by works was faith made perfect." The works that Abraham did were not such as to merit all that God did for him and promised him, but such as "made perfect" his faith.

A man hears the gospel, knows himself to be a sinner, void of merit in God's eyes. He can only be saved by grace. His individual faith gives him access into grace. (Rom. 5: 1, 2.) Salvation is conditional. "He that believeth and is baptized shall be saved." (Mark 16: 16.) "Repent ye, and be baptized every one of you in the name of Jesus Christ unto the remission of your sins." (Acts 2: 38.) Does any one seriously believe that a man is trying to buy his salvation and boast about it when he obeys such commands "from the heart?" No, as a matter of course. When a man believes in Christ, repents of his sins, confesses Christ, and is baptized, he thereby confesses his inability to save himself by accepting God's conditions of remission. The haughty, rebellious spirit belongs to those who decline for various reasons to do what God's word clearly requires. "But to this man will I look, even to him that is poor and of a contrite spirit, and that trembleth at my word." (Isa. 66: 2.)

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Short Cuts.

BY COLEMAN D. NICHOL.

The New Birth.—The natural kingdom arose from the exercise of creative law and is perpetuated by birth law; the spiritual kingdom had its rise in the exercise of spiritual creative law and secures its perpetuation by spiritual birth law. Hence, Jesus said: "Except a man be born again, he cannot see the kingdom of God." (John 3: 3.)

In the study of this subject it may be well to examine a few passages upon which some minds seem to be confused. In John 3: 8 we have: "The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit." A close inspection discloses a comparison between Nicodemus and those born of the Spirit. As a "master in Israel" and Jewish philosopher, while possessing a goodly share of the wisdom of the world, he does not understand the origin, direction, and destiny of wind currents. Evidently he thought the birth of the Spirit would perfect such knowledge. Jesus, to disabuse him and correct the unexpressed error, said: "So [or, likewise] is every one that is born of the Spirit." There is no comparison of the action of the wind upon the body and the action of the Holy Spirit upon the soul. Neither does Jesus compare Nicodemus' hearing the "breathings" or "speakings" of the Holy Spirit with sinners' hearing them, but he does inform Nicodemus that to be born of God does not impart worldly or philosophical knowledge.

In 1 John 3: 9 we have this passage: "Whosoever is born of God doth not commit sin; for his seed remaineth in him: and he cannot sin, because he is born of God." In this passage John labors to show that a man violates no law in becoming a Christian or in being born of God, and, therefore, does not commit sin. He is dicussing the results of the new birth, and his conclusion is: Since the seed (word) is sown in the heart and remains, is not devoured by fowls nor choked out by worldly cares, neither snatched out by the devil, it germinates and produces obedience to faith, repentance, and baptism, and therefore the doer, in believing, repenting, and submitting to baptism, does God's will, and hence does not commit sin, and is not thereby constituted a sinner.

Paul said: "For the law of the spirit of life in Christ Jesus hath made me free from the law of sin and death." (Rom. 8: 1.) But to be born again will make men free; therefore, "the law of the Spirit of life" equals the new birth. Hence, Paul was born by "the law of the Spirit of life." Then we are born by law into the spiritual family of God.

Jesus said: "Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven." (Matt. 18: 3.) But the new birth will put you into the kingdom of God. (John 3: 3-5.) Therefore, conversion equals the new birth. Again, Jesus said: "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of God; but he that doeth the will of my Father which is in heaven." Doing the will of the Father will put you into the kingdom of God; but the new birth, or conversion, will put you into the kingdom of God; therefore, to do the will of the Father is to be born of God, or to be converted. Hence, the new birth, conversion, and doing the will of the Father are equal to each other, and are, therefore, equal to the same thing.

[Some of the views expressed in the foregoing may not be what was in the mind of the Holy Spirit, yet the view as expressed by Brother Nichols does no violence to the clearly revealed truths.—C. R. N.]

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Personal Notes.

C. D. Crouch reports that the work in Port Arthur, Texas, as well as in the surrounding country, is progressing.

A. M. Lemmons closed a meeting in Williford, Ark., with nine baptisms and one restoration.

J. B. Nelson was called from his meeting in Marlin, Texas, to the bedside of his brother in Beaumont, Texas.

T. S. Bain reports the work in Muskogee, Okla., as prospering. One was baptized recently who made the confession under Brother McGlasson's preaching.

F. L. Young is to remain another year with the church in Paris, Texas. His meeting with the church in Tioga, Texas, was interesting and productive of much good. Among those added was a man seventy years of age.

C. R. Nichol is in a meeting in Shelbyville, Tenn., to continue over November 6. The meeting starts with interest. One addition at the first service. J. H. McBroom is the preacher with the congregation and is alert to every good work.

Mrs. C. R. Nichol announces that "Sound Doctrine," Volume II., is ready now to be delivered. Those who have Volume I. will want Volume II. of this series. The price is one dollar per copy. It should be ordered from Mrs. C. R. Nichol, Clifton, Texas.

D. S. Ligon closed in Ola, Ark., with one reclaimed. Brother Ligon reports that soon he will close his protracted-meeting work for the year and will be glad to arrange to preach for some congregation or congregations for the winter. He should be addressed in Denton, Texas. Brother Ligon presents the truth with much force.

From Horace W. Busby, Fort Worth, Texas, October 17: "My meeting with the Central Church closed last night, with forty-seven added from all sources. The largest crowds in the history of the congregation attended. All the congregations with the preachers helped much in many ways. This was my sixteenth meeting with the Fort Worth churches, and I greatly enjoyed it."

Tice Elkins, minister with the South Side church of Christ, Fort Worth, Texas, reports four additions at a recent service and wonderful zeal and optimism on the part of the entire congregation. In every congregation there is work for each member to do; and when each member does his or her part of the work, the congregation will be a positive factor for the good of the community. In Fort Worth there are nine congregations striving to serve the Master as he has ordered, and each of them prospers.

HOME READING

The Rainy Day.

When the rain is falling
And we have to stay
In the house together
All the dreary day,
We don't fret or whimper
'Cause we can't go out;
We pretend we're children
That we read about.
When we're tired playing,
There is lots to do—
Things to make with scissors;
Cardboard, stiff and blue;
Pretty little verses
For each one to say—
No one cross at our house
On a rainy day.

—Elizabeth Fitzhugh.

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A Present For Ann.

The parcel-post wagon came rattling along the street and stopped in front of Grace Holmes' house. Grace ran to the door and held out her hands for the package the postman brought. Then she flew back to the kitchen, where mother was shelling peas.

"O mother, mother," she cried; "I know it's a present!"

"Let me see," said Mrs. Holmes, as she looked at the address. "Why, it has Ann's name on it."

"Ann's name?" said Grace, in surprise. "Why, Ann is too little to have packages."

"Well, Ann would like to have you open it, Grace," said mother.

Hurriedly Grace cut the string and opened the box. There was a lovely blue sweater of the softest wool.

"A slip-on," cried Grace. "It's just like Harriet's. She has to pull hers on over her head."

Mother read the card which was tucked in it: "For Little Ann, who is six months old to-day, from Aunt Alice."

My, how Grace did wish for that sweater! It was just the kind she had wanted for a long, long time. It was blue, trimmed with narrow gray stripes—the very colors she wanted, too. If only Aunt Alice had made it too big for the baby, perhaps it would fit her.

She watched as mother slipped the sweater over Ann's head and put her little hands through the sleeves. How pretty she looked! The blue in the sweater just matched her blue eyes. Then she smiled at mother and laughed right out loud for Grace.

But Grace did not smile back. She kept saying to herself: "If Aunt Alice only had known how much I wanted that sweater, she would have made it for me. She could have sent Ann something else. Ann's too little to know the difference, anyway."

All morning long she kept saying it over and over to herself. Her lips were drawn down at the corners and her forehead was puckered up. At last she took a pad and pencil and sat down on the porch steps. She was there a long time, and this is what she wrote:

"Dear Aunt Alice: Next time you have a sweater to give away, I wish you would send it to me. A rattle would do just as well for Ann. She is too little to know the difference. Your loving niece, GRACE."

She folded the letter and put it in her pocket. Then mother brought Ann out in her carriage.

"Grace," she said, "I would like you to wheel Ann up and down on the walk in front of the house until she goes to sleep."

Grace did not look pleased, as she generally did when she had Ann in her care. Back and forth she wheeled the carriage. A lady passing said: "What a pretty baby!" But Grace did not pay any attention.

Then Harriet came along. "O, look at Ann's new sweater! Grace, let me wheel her—just once!"

Grace willingly surrendered the carriage and went and sat down on the steps. She watched Harriet, who was having such a good time with the baby. Ann smiled and smiled. Soon her eyes began to droop and in a moment she was asleep.

"Grace, come look at her," whispered Harriet. "Isn't she just lovely? If I had a little sister, I'd want her to have a blue sweater just like Ann's."

Grace looked, and she couldn't help but be proud of Ann. Then she thought of the letter in her pocket. She took it out and tore it into very small pieces.

"Why, what's that?" asked Harriet.

"It's a horrid old letter I wrote," answered Grace. "If Ann belonged to you, wouldn't you rather have her get a new sweater than for you to have one?"

Harriet said of course she would.

"So would I," said Grace. Then the puckers left her forehead and the corners of her lips turned the right way once more.—Lurana R. Wilson, in Child's Gem.

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Playing the Game.

There are certain things no self-respecting man can do, because they are not compatible with his ideas of clean sportsmanship.

Sportsmanship is by no means a matter of the athletic field merely.

The presence of that quality makes and its absence mars the performance of men and women in every sphere of human activity.

A wife does not play the game if she does not help her husband to bring true a dream whose accomplishment is for the lasting good of others. She is not playing the game if she does aught to dishearten or demoralize him in the midst of a great task.

A man is not playing the game if he fails to keep faith with a woman's trust and hope and prayer. He is the foe of society if he is the foe to her spiritual sensibilities, which are finer and more finely attuned than his own.

"For their sakes I sanctify myself." These words are among the biggest in the Book that utters them.

The reason a man cannot go on the rampage to suit his own sweet will is that there are always others to be thought about. There are others whom his weakness will weaken, because they lean upon his strength.

There are millions not merely in the valley of decision, but in the valley of dependence. He may be a hero, though he knows it not; and when he topples and falls, he brings calamity and grief to some unknown to him.

Therefore a man girds himself to report for duty when he does not feel able. A driving power within him refuses to let him quit. He knows that he is badly needed, and he must obey the call.

Never was morale more necessary or team work so important. Individualism and the solo performance, however brilliant, cannot carry the social burden that must rest on the shoulders of an army headed the same way under one flag. In the crisis we cannot afford to have broken ranks and insubordination or even sullenness of spirit.

Wherever there is a group or even a pair of human beings, there must be the general deference, the mutual sacrifice. Where there is love there will be delight in service. He who has lived for his own selfish self has never tasted the supreme pleasure that giving and doing for somebody else are sure to bring.

We are not playing the game while we do as we please. We are not playing the game while we repudiate our orders. The large man submits to discipline most easily and speedily. It is the small, mean fellow who is always boasting of his independence and his importance.—Parish Leaflet.

AUTUMN POEMS

SELECTED BY CLARA COX EPPERSON.

Autumn.

BY CLARA COX EPPERSON.

Greens and browns, rich crimson and gold,
Lavishly doth Autumn her colors unfold,
To robe Mother Earth in a gay costume
Before she is cloaked in Winter's gray gloom.

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Unity.

BY JULIA WORTHINGTON.

I am one with the stars and the night winds,
And the deep, slow-moving sea;
I am one with the sweet birds singing—
I am one, dear God, with thee.

I am one with the crags of the mountain,
And the storm-tossed forest tree,
I am one with the sun-kissed meadow—
I am one, dear God, with thee.

I am one with the striving worker,
With children laughing in glee;
I am one with the soul-sick sinner—
I am one, dear God, with thee.

For the ebb and flow of thy life breath
Is what maketh all things to be.
In the Heart of the Infinite Silence
I am one, dear God, with thee.

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Our Beloved.

BY CLARA COX EPPERSON.

The silent, strong, encircling hills
In purple and red, in gold and brown,
Have donned a gorgeous robe and crown
Of vivid, autumn coloring.

Upon the wide, sun-kissed hill crest
Our loved ones are asleep, at rest,
In peace and quietude so blessed,
Until God calls them, slumbering.

The clustering hills soon brown and sear
Will in another, happier year
Put on their robes of verdant green
In earth's lovely, budding spring.

And our beloved who have lain
Asleep beneath God's sun and rain,
In celestial robes shall live again
In heaven's eternal spring.

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Companioned.

BY MARGARET LYLE.

Across the world your voice is calling me;
I feel the throbbing cadence through the cloud
Of deeply cherished memories that thrill
The very depths of me, and soft enshroud
Each grief in peace, a happiness so full
My joyous heart would cry it all aloud.

Across the weary miles your face stands clear
In sharp relief against the weary waste
Of separation and of joy deferred.
My heart cries to the laggard time: "Make haste!"

Across the world yourself is calling me—
Your voice, your face, the very heart of you.
You call in dreams and fill my waking thoughts.
I can but wait, but wait the long hours through,
Until that sometime when we may
Love's springtime in our deeper joy renew.

Across the world your voice is calling me,
In every heartbeat draws your presence near;
The days are lonely, love, and yet so full
Of you that I am sweet-companioned here.

Everyday Faith.

BY JUDITH FOX.

You do not worry when the bright day fades,
And in the twilight earth grows dark and chill;
You do not worry when the midnight shades
Hide in their gloom each pleasant glade and hill;
You close in sleep your tired eyes and say:
"To-morrow God will send another day."

You do not worry when your garden fair
Beneath the winter snowdrifts lies entombed;
You do not worry when the icy air
Stirs but bare twigs where once the roses bloomed;
You only say, content as one who knows:
"God sends again the summer and the rose."

If you trust Him in darkness for the light,
If you trust Him in frost-time for the rose,
Then why not trust Him with a faith as bright
In all your daily frets and fears and woes,
And say to every anxious thought and pain:
"Life's shadows pass, God sends the sun again?"

He that withholdeth corn, the people shall curse him; but blessing shall be upon the head of him that selleth it.—Prov. 11: 26.

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Suggestion to Churches. If you wish to give your preacher a gift that he would prize always and at the same time get the best religious weekly in the homes of your members, get busy and send us the twenty-five subscribers. Your effort will help the church, please the preacher, and encourage the Gospel Advocate. Sample copies of the Gospel Advocate and subscription blanks furnished upon request. Let us hear from you promptly.

PUBLISHERS GOSPEL ADVOCATE.

AT HOME AND ABROAD

F. W. Smith is in a meeting at Louisville, Ky.

F. B. Srygley is in a meeting at Celina, Tenn.

M. D. Baumer reports a baptism at Fairfax Avenue Church, Winchester, Ky.

J. Leonard Jackson reports a good service at Lindsley Avenue, in Nashville, last Sunday. Two were baptized.

A. Ellmore has returned to his home at Gunter, Texas, after taking a successful treatment at McKinney Sanitarium.

C. M. Pullias is preaching this week for the congregation at Gallatin, Tenn. His meeting at Chapel Avenue, in Nashville, was finely attended. One was baptized.

A subscriber, Mrs. Maud Wallace, of Aplin, Ark., wishes to know if there is a church of Christ at or near Hugo, Okla. Kindly furnish this information if you have it.

N. W. Proffitt reports good prospects at Emberton, Ky., where he is in a meeting. He further reports eight baptisms at Mount Gilead and four additions at Ebenezer.

J. D. Gunn, of Sparta, Tenn., preached for the Twelfth Avenue congregation, this city, on Sunday morning, and L. G. Kennamer at night, to large and appreciative audiences.

We were honored with a call from H. H. Adamson and wife on Monday. Brother Adamson was returning to Lewisburg from a good meeting at Franklin, Ky. Four were baptized.

The meeting at Charlotte Avenue, in Nashville, closed on Sunday evening. Sixteen persons were baptized and one was restored. This was I. B. Bradley's last meeting for the present season.

J. T. Harris closed an eight-days' meeting for the Mount Hebron congregation, in Dickson County, Tenn., which was well attended. Five were baptized, one united from the Methodists, and one was restored.

From E. L. Whitaker, Corinth, Miss., October 29: "I began a meeting at Winter's Chapel, near Wynn, Ark., last Lord's day and continued it for twelve nights, with ten additions. We have some fine brethren there."

Sister Addie Henderson, well known and well beloved by the Nashville churches, was struck by an automobile Sunday evening and seriously injured. As we go to press her recovery is doubtful, but we are all hoping and praying for the best.

From J. W. Dunn, Dyersburg, Tenn.: "I began with the Parkway Church, in Memphis, yesterday, under very bright circumstances. It is pleasant to be back among former friends. The meeting closed at Marshall, Texas, on October 25. It was good. I am to return in 1922 for three or four weeks."

County Line Bible School opens on November 21, 1921. Term sixteen weeks. Bible-reading course one term. Ministerial training course in connection with Bible-reading course, sixty lectures on the preacher's life, and forty-eight sermon outlines. Two terms. Address S. C. Garner, Principal, Bakersfield, Mo.

W. M. Oakley preached ten days for the New Middleton church, in Smith County, Tenn. While there was only one baptism, the church was well pleased with the meeting. Brother Oakley is now arranging monthly appointments for the winter and spring. Address him at 1308 Pine Street, Nashville, Tenn.

The West Side church of Christ at Cleveland, Ohio, meets at 7808 Hope Avenue, corner of West Seventy-ninth Street, every Lord's day at 2 o'clock P.M. for the worship of God. Take a Lorain Avenue street car at the Public Square and get off at West Seventy-ninth Street and walk out Seventy-ninth Street south two short blocks.

The marriage of Mr. Paul S. Pullias and Miss Ewell Beasley was quietly solemnized at the Maxwell House, in Nashville, on Tuesday, October 25. Brother Paul, one of the sons of C. M. Pullias, is a song leader of recognized ability. His wife is a Christian with many fine attainments. The Gospel Advocate extends congratulations.

Harvey Scott, Floresville, Texas, writes a small tract, "Some Statements for the Baptists," in review of a tract by Mr. Renfro, a Baptist minister. Brother Scott says many good things and presents difficulties for the Baptists, which they cannot meet. The tract is twenty-five cents per copy; three dollars per dozen. Order from Brother Scott.

A debate will be held at the meetinghouse of the church of Christ at Cypert, Ark., about five and one-half miles out from Marvell, Ark., beginning on November 20 or 21 and lasting four days, on the general church proposition—origin, doctrine, and practice. J. W. Chism, of Childress, Texas, will represent the church of Christ; Ben M. Bogard, of Little Rock, Ark., the Missionary Baptist Church.

Many friends were grieved to learn of the death of Sister L. M. Martin, of Martin, Tenn. She passed away at a Nashville hospital following a very serious operation. Sister Martin was one of the finest Christian characters who ever lived, and the editor of this page feels a distinct personal loss on account of her departure. May God bless and sustain her noble husband and all who mourn her loss.

A. A. Bunner writes: "God willing, I shall leave home on Saturday, October 29, for Columbus, Ohio, where I go to hold a protracted meeting. I leave behind me a sick wife, but she and my daughter say go; and I must work while I can, when I see the work is so much needed. My wife is some better now, and should she get worse they will wire me. We hope for the better. Any mail sent to me at 1800 West Fifty-fourth Street, Cleveland, Ohio, will be promptly forwarded to me. Pray for me and mine."

We are glad to note that the work is prospering at St. Louis, Mo. W. A. Sevedge, who lives at 6006a Virginia Avenue, sends us the following report: "Good services at Eagles' Home Hall, No. 3, corner Lafayette and Jefferson Streets, Sunday, October 23. Two were added to the membership. We have over seventy members here now. We received several names this week. Some of these have already been visited, and expressed themselves to the effect that they would meet with us. I will be glad to receive names from any one who knows of members of the church that are not meeting with us."

From W. F. Cox, Beamsville, Ontario, Canada: "During the last six months I have been busily engaged keeping up my monthly appointments at Collingwood, Tintern, and Selkirk, Ontario. In addition to my regular work, I have preached for the brethren at Bathurst Street, Toronto, and East Toronto. At the above places, where I visit monthly, I see a decided change in attendance and interest. My visits to Selkirk are very pleasant and profitable. Since the brethren have withdrawn from a few members who were walking disorderly they have taken on new spiritual life and are determined to boost the cause of Christ in their locality. May God bless them in their efforts in carrying on the work of the Master.

We can but admire the faith and zeal of a brother who reports that he is "picking cotton through the week and preaching the gospel on Lord's days." Here is such a report from William W. Still, of Athens, Ala.: "I am here in my old home in Northern Alabama, picking cotton through the week and preaching the gospel on Lord's days. On the third Lord's day in this month I preached in Brother Biggerstaff's home. We have ten brethren near Holland's Gin. Just four of these brethren meet on Lord's day. These four brethren meet in each other's homes to break bread. On the first Lord's day in November I will preach in my old home church—Reunion. I will do evangelistic work here in January, and will then return to the Burritt Bible College in Spencer, Tenn."

W. J. Cullum writes: "The meeting at Reid Avenue Church, this city, closed on Wednesday night, October 26, after continuing eighteen nights. At first conditions did not appear favorable for a good meeting, due to some internal troubles, but we trust that everything was adjusted that would in any way hinder the work. I am expecting greater things to be done at that place. There are some of the very best brethren and sisters at Reid Avenue, and they will always hold a warm place in my heart. I am now in a mission meeting at Jefferson City, Tenn., with Thomas T. Pack as my colaborer. He is in every way a great help—earnest and zealous, a good singer and preacher, and a splendid mixer with the people. As results of the meeting at Reid Avenue, there were nineteen baptisms, three were restored to fellowship, and two took membership."

Notice to Western Contributors.

For the convenience of our readers we are endeavoring to place all articles and reports from Texas and Oklahoma in the "Texas-Oklahoma Department." We request that all matter from this section intended for publication be sent to C. R. Nichol, Clifton, Texas. He, too, will appreciate this service and will give your reports prompt attention.

QUERY DEPARTMENT

BY J. C. McQUIDDY.

T. H. Meredith, of Thyatira, Miss., wishes to know the meaning of Heb. 6: 6. I give the full passage, beginning with verse 4: "For as touching those who were once enlightened and tasted of the heavenly gift, and were made partakers of the Holy Ghost, and tasted the good word of God, and the powers of the age to come, and then fell away, it is impossible to renew them again unto repentance; seeing they crucify to themselves the Son of God afresh, and put him to an open shame."

The Hebrew letter is largely devoted to showing the converted Hebrews that if they should turn away from and reject Christ, who is the only and last sacrifice for sin, there would be no other sacrifice offered for sin. If after they had tasted the good word of God and had accepted Christ, if then they should reject him and turn away from him, it would be impossible to renew them again unto repentance, seeing that they would thus crucify unto themselves the Son of God afresh and put him to an open shame. Christ is the last and living way. He is the only atonement that will ever be made for the sins of the world. To reject and turn away from him is to turn away from the one hope of salvation. Rejecting Christ, there would be no other way, and there could be no faith or repentance. Christ is the only hope for a lost and ruined race.

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Mrs. W. W. Laster, of Flint, Mich., asks concerning an important matter. She says: "The church here wants elders and deacons. At a recent business meeting two brethren were appointed for elders, who desired the work and were willing to do their best in the service of God in the capacity of elders An evangelist, after these men had been appointed, said that they did not come up to the standard, and raised so many objections that the brethren became discouraged and declined to act as elders. Under such conditions, will you please tell us just what should be done?"

It seems to me that the evangelist exceeded his authority in this case. It is not the work of an evangelist to select elders and deacons, but it is the work of the church. When the seven deacons were selected to serve, it was said to the church: "Look ye out, therefore, brethren, from among you seven men of good report, full of the Spirit and of wisdom, whom we may appoint over this business." It is the work of the church to make the selection, and not the work of the evangelist. If the church is satisfied with the qualifications of these men, then I cannot see just why the evangelist had a right to overrule the wishes of the church. It is hardly to be expected that any man will fill perfectly the qualifications of an elder. There is no perfect Christian, yet Christians are admonished to be perfect. Christians may be relatively perfect, but not absolutely perfect. Just so, we have a perfect model given us for elders, but it is not to be expected that men will perfectly fill the divine model. Perfection in angels and perfection in men are different things. We have no men as perfect as angels. Angels are not as perfect as God. So, when we come to select elders, we should be governed by the fact that there is no absolute perfection among men, there are no perfect Christians, there are no perfect elders, there are no perfect evangelists and no perfect preachers. All alike make mistakes. The evangelist should be slow to discourage men who are looking in the right direction and who show a disposition to serve God to the very best of their ability. "And whoso shall receive one such little child in my name receiveth me: but whoso shall cause one of these little ones that believe on me to stumble, it is profitable for him that a great millstone should be hanged about his neck, and that he should be sunk in the depth of the sea." (Matt. 18: 6.) When elders are doing the very best that they can and are true to the word of God in its teachings, members of the church should respect and honor them for the work they do. The sentiment that is often manifest to have no respect for those whom God has made the overseers of the congregation is thoroughly out of harmony with the truth. The elder who does his duty lives closer to the word of God than those who reject his authority. The Holy Spirit, through Paul, admonishes: "Obey them that have the rule over you, and submit to them: for they watch in behalf of your souls, as they that shall give account; that they may do this with joy, and not with grief: for this were unprofitable for you." (Heb. 13: 17.) It is wrong for Christians to expect perfection of elders, and it is wrong for them to rebel against elders who are true to God's word. So long as we are in the flesh, so long may we expect imperfection on the part of all human beings. The pharisaism that demands perfection of men or perfection of elders cannot be too severely condemned.

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R. G. Buchanan, of Lavergne, Tenn., sends the following questions which he wishes answered through the "Query Department" of the Gospel Advocate: "(1) Is it an act of righteousness or an act of unrighteousness for the members of the church of Christ to arrange their protracted meeting so it will not be at the same time of the State Fair? (2) Is it an act of righteousness for its members to take their exhibits to the fair grounds on Sunday and make arrangements for same? (3) Is it an act of righteousness or unrighteousness for Christians to play tennis ball in public places?"

1. It depends entirely upon the reason for not having the meeting at the time of the State Fair. If those arranging for the meeting decided that they could not get a crowd to attend the meeting during the State Fair, it would be folly to arrange the meeting for that time. If, however, a good attendance could be secured for the meeting during the State Fair, I can see no reason for not having the meeting at that time. People should arrange the time of the meetings so as to accomplish the greatest good for Christ. Proper judgment and wisdom should be exercised in the selection of the time for a meeting.

2. Christians are to submit to "the powers that be," and "the powers that be" have made it unlawful to work on Sunday. If Christians had proper respect for constituted authority and had the proper concern for doing the things that will make a good impression upon the world, they certainly would not work on Sundays. Sunday, or the first day of the week, should be devoted to the worship of God, and not to the arrangement of exhibits for the State Fair.

3. Christians could hardly play tennis in a secret place. If they play at all, they must play in a public place. There is no wrong in playing tennis, and I do not see why any one should object to it. Christians need exercise, need recreation, and should consider their physical requirements. God expects us to take care of our bodies, and in doing so we are rendering him service. I am sure that many people sin in not giving proper attention to the needs of their bodies. Men who own machines have the machinery repaired, but neglect their bodies until it is too late. The physical organism is the most delicate of all, and should have proper care and attention. This does not mean, however, that Christians should engage in things that are vicious and wicked.

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EDITORIAL

Rending the Body of Christ.

BY J. C. M'Q.

It is a lamentable fact that many people do not hold the spiritual body of Christ in that high esteem that they should. It would be difficult to place too high an estimate on this body, remembering that Christ gave up the glories of heaven in order to establish his church on earth. Not only did he give up the glories of heaven in order to do this, but he freely gave himself to a lowly birth, to a life of poverty, and then died the shameful death of the cross and went down into the cold grave, and came forth on the third and appointed morn a victorious conqueror over death, hell, and the grave, in order that he might redeem a lost and ruined race through his church. The Holy Spirit matchlessly portrays how Christ gave himself in order that he might give to the world a church without spot or wrinkle and without blemish. "Husbands, love your wives, even as Christ also loved the church, and gave himself up for it, that he might sanctify it, having cleansed it by the washing of water with the word, that he might present the church to himself a glorious church, not having spot or wrinkle or any such thing; but that it should be holy and without blemish." (Eph. 5: 25-27.)

In order that the body may not be rent in twain, Christians are taught to be free from envyings and strife, to be of the same mind, of the same judgment, and to love as brethren. Contentions, backbitings, evil speakings, are forbidden by the Holy Spirit. The apostle Paul, inspired by the Holy Spirit, gave the following teaching to the church at Corinth on the subject of factionalism in the church: "Now I beseech you, brethren, through the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfected together in the same mind and in the same judgment. For it hath been signified unto me concerning you, my brethren, by them that are of the household of Chloe, that there are contentions among you. Now this I mean, that each one of you saith, I am of Paul; and I of Apollos; and I of Cephas; and I of Christ. Is Christ divided? was Paul crucified for you? or were ye baptized into the name of Paul? I thank God that I baptized none of you, save Crispus and Gaius; lest any man should say that ye were baptized into my name. And I baptized also the household of Stephanas; besides, I know not whether I baptized any other." (1 Cor. 1: 10-16.) Paul very clearly shows here that Christians are not permitted to divide up into factions over their preachers. He shows them that one should not be for Paul, another for Apollos, another for Cephas, and still another for Christ. Christians should spurn the very thought of dividing up into factions over any man. Christians meet in the public assembly of the saints to worship God, and not to be entertained by preachers. Every member of the body of Christ should have a work to do in the public assembly, and should take part in the singing, in the reading, in the prayers, and in the instruction of God's holy word. The preacher who realizes how terrible and how sinful it is to make a schism in the body of Christ will not permit a congregation to wrangle over him. No man who loves God with all his heart will place his own personal ambitions and interests above the church. As the church at Corinth was dividing into factions over their preachers, Paul thanked God that he had not baptized any of them but Crispus and Gaius, and also the household of Stephanas, lest any should say that he had baptized into his own name. Such strife and factionalism are of the flesh. "Now the works of the flesh are manifest, which are these: fornication, uncleanness, lasciviousness, idolatry, sorcery, enmities, strife, jealousies, wraths, factions, divisions, parties, envyings, drunkenness, revelings, and such like; of which I forewarn you, even as I did forewarn you, that they who practice such things shall not inherit the kingdom of God." (Gal. 5: 19-21.) Language could not be clearer than this. Jealousies, factions, divisions, parties, envyings, and enmities are foreign to those who love the Lord Jesus Christ with all their soul, with all their mind, and with all their strength.

The Holy Spirit gives instruction as to the treatment of those who put their personal ambitions and interests above the body of the Lord Jesus Christ. Men who would make a party and would make a sect simply for the purpose of furthering their personal ambitions are schismatics and should be so treated. "Now I beseech you, brethren, mark them that are causing the divisions and occasions of stumbling, contrary to the doctrine which ye learned: and turn away from them." (Rom. 16: 17.) It should be noted that those from whom we are to turn away are those who are causing divisions and occasions of stumbling contrary to the doctrine of Christ. Christ teaches his followers to be humble, to be meek and long-suffering, and to be free from the love of money and selfish interests. Those who

put themselves above the body of Jesus Christ are entirely out of harmony with the religion of Jesus; hence, we are admonished to turn away from them. Instead of seeking to gratify our personal ambitions, we should listen to the voice of the Spirit as he speaks through Paul: "Doing nothing through faction or through vainglory, but in lowliness of mind each counting other better than himself: not looking each of you to his own things, but each of you also to the things of others. Have this mind in you, which was also in Christ Jesus: who, existing in the form of God, counted not the being on an equality with God a thing to be grasped, but emptied himself, taking the form of a servant, being made in the likeness of men; and being found in fashion as a man, he humbled himself, becoming obedient even unto death, yea, the death of the cross. Wherefore also God highly exalted him, and gave unto him the name which is above every name; that in the name of Jesus every knee should bow, of things in heaven and things on earth and things under the earth, and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father." (Phil. 2: 3-11.) The man who is not willing in meekness and humility to hold fast the form of sound words is not in the mind of Christ. "If any man teacheth a different doctrine, and consenteth not to sound words, even the words of our Lord Jesus Christ, and to the doctrine which is according to godliness; he is puffed up, knowing nothing, but doting about questionings and disputes of words, whereof cometh envy, strife, railings, evil surmisings, wranglings of men corrupted in mind and bereft of the truth, supposing that godliness is a way of gain." (1 Tim. 6: 3-5.)

Christ's true followers will ever be kind and tenderhearted, will be ready to yield their own preferences and in honor prefer one another, rather than contend over incidentals that are not fundamental to salvation. If we would follow the example of the meek and lowly Jesus, we would ever be ready to humble ourselves in order that Christ might exalt us. Humility goes before exaltation; we must first go down before we can go up. We should all be ready to acknowledge our sins and, like the publican, pray: "God, be thou merciful to me a sinner." At best we are very fallible, shortsighted beings. While we preach humility and preach that we should be godly and upright, how few of us practice the Golden Rule! The spirit of the Wicked One gets into the professed followers of Christ, and we find them refusing to be guided by the plain teaching of the word of God and to be advised and admonished by the elders of the church. They do this in spite of the plain declaration of the word of God: "Obey them that have the rule over you, and submit to them: for they watch in behalf of your souls, as they that shall give account; that they may do this with joy, and not with grief: for this were unprofitable for you." (Heb. 13: 17.) How often do we hear members of the church criticizing their elders, speaking of their shortcomings and of their frailties, instead of examining themselves to see how weak, how frail, and how fallible they are! We would all do well to heed the language of the Holy Spirit as given by James: "Who is wise and understanding among you? let him show by his good life his works in meekness of wisdom. But if ye have bitter jealousy and faction in your heart, glory not and lie not against the truth. This wisdom is not a wisdom that cometh down from above, but is earthly, sensual, devilish. For where jealousy and faction are, there is confusion and every vile deed. But the wisdom that is from above is first pure, then peaceable, gentle, easy to be intreated, full of mercy and good fruits, without variance, without hypocrisy." (James 3: 13-17.)

Christians, before striving and contending with each other and before dividing up into parties and factions, should remember just what the church of Christ has cost God the Father and the Lord Jesus Christ. They should remember how great the sacrifices of a dying Savior to establish his church. They should not overlook the fact that Christ gave his body and shed his blood for his church. It is a greater sin for a man to rend the spiritual body of Jesus Christ than the man committed who pierced the side and drove the nails through the hands and feet of the Lord Jesus Christ. In the church is wrapped up the wisdom and love and power of God Almighty. What a fearful thing it is to destroy the unity of the Spirit, to rend the body of Christ, which the divine wisdom conceived, the divine love prompted, and the divine power executed!

R. H. Boll's Kingdom Theory.

BY F. W. SMITH.

Under the head, "The Great Son of David," page 305, Word and Work, "Special Kingdom Number," the editor says of Christ, "He is the heir of all the glorious promises God made and swore to his father David," and among these promises he places the following: "*And the Lord shall give unto him the throne of his father David; and he shall reign over the house of Jacob forever;* and of his kingdom there shall be no end." (Luke 1: 32, 33.) Of course, no one doubts that this promise made in the passage quoted was to be fulfilled to Christ, *but it by no means can be made to apply to or harmonize with R. H. Boll's interpretation and application of Dan. 2: 35-44.*

I now proceed to verify this statement by first calling attention to the fact that Boll *denies* that Christ *is* or *ever has been* on David's throne, while at the same time admitting that Christ is now a King, has a kingdom, and all who "are in the church of Jesus Christ have been translated into the kingdom of God's dear Son (Col. 1: 13)." Unless the throne Christ now occupies *is* the "*throne of his father David*," of what promise in the Old Testament is the throne he now occupies as King a fulfillment?

In the second place, the *limits* of Christ's reign—viz., "over the house of Jacob," in the passage quoted (Luke 1: 32, 33)—is entirely *too small* for Boll's interpretation of Dan. 2: 35-44. Hear him: "Moreover, it was fully understood that this great Son of David would rule, not only in his specific realm, over the nation of Israel, but over the whole world." (Word and Work, page 304.) I know that "the house of Jacob," in Old Testament history, sometimes applies to the nation of Israel, and I know also that the term "Israel" in the New Testament sometimes applies to the spiritual seed of Abraham, or Christians. (See Rom. 9: 6-8; Gal. 3: 26-29.) Hence, there is no difficulty in applying the fulfillment of the promise in Luke 1: 32, 33 to the reign of Christ *now* over spiritual Israel, but it *will not* apply to a world power such as Boll describes—viz., "over all the world."

In the third place, the *duration* of the kingdom mentioned in Luke 1: 32, 33—viz., "*and of his kingdom there shall be no end*"—cannot be made to fit Boll's interpretation of the kingdom mentioned in Dan. 2: 35-44; for he makes that kingdom a "world power," composed of "all the nations of the world," and all world powers *shall have an end.* This kingdom "over all the world," which he tells us "the great Son of David" will rule, is quite different from the description Christ gave of his kingdom—viz., "My kingdom is not of this world." (John 18: 36.) World powers will all come to an end; but the kingdom connected with the throne of David in Luke 1: 32, 33 "shall have no end," and embraced only "the house of Jacob," and, hence, *cannot* be made to fit R. H. Boll's interpretation of Dan. 2: 35-44, which he says has not been fulfilled, but will be when Christ returns to this earth.

Moreover, he says (page 296, Word and Work), "Special Kingdom Number:" "The stone's effect upon the image [Dan. 2: 35] is due to violent impact, not to 'peaceful penetration.'" Then Christ, the Prince of Peace, is, with his

saints, to head an army of a "violent impact," and make a carnal war on the nations of earth! R. H. Boll's *literalistic interpretation* of the Bible has gotten him into all sorts of contradictions and inconsistencies from which he seems powerless to extricate himself. He seems wholly incapable of seeing that "David's throne" can mean anything else than a *literal throne* and a *literal reign*. No living man can understand or even make any sense out of Peter's sermon on the day of Pentecost in the light of R. H. Boll's interpretation of "David's throne." Hear Peter: "Ye men of Israel, hear these words: Jesus of Nazareth, a man approved of God unto you by mighty works and wonders and signs which God did by him in the midst of you, even as ye yourselves know; him, being delivered up by the determinate counsel and foreknowledge of God, ye by the hand of lawless men did crucify and slay: whom God raised up, having loosed the pangs of death; because it was not possible that he should be holden of it. For David saith concerning him, I beheld the Lord always before my face; for he is on my right hand, that I should not be moved: therefore my heart was glad, and my tongue rejoiced; moreover my flesh also shall dwell in hope: because thou wilt not leave my soul unto Hades, neither wilt thou give thy Holy One to see corruption. Thou madest known unto me the ways of life; thou shalt make me full of gladness with thy countenance. Brethren, I may say unto you freely of the patriarch David, that he both died and was buried, and his tomb is with us unto this day. Being therefore a prophet, and knowing that God had sworn with an oath to him, that of the fruit of his loins he would set one upon his throne; he foreseeing this spoke of the resurrection of the Christ, that neither was he left unto Hades, nor did his flesh see corruption. This Jesus did God raise up, whereof we all are witnesses. Being therefore by the right hand of God exalted, and having received of the Father the promise of the Holy Spirit, he hath poured forth this, which ye see and hear. For David ascended not into the heavens: but he saith himself, The Lord said unto my Lord, Sit thou on my right hand, till I make thine enemies the footstool of thy feet. Let all the house of Israel therefore know assuredly, that God hath made him both Lord and Christ, this Jesus whom ye crucified." (Acts 2: 22-36.)

Unless the inspired apostle meant that the promise God made to David, "that of the fruit of his loins he would set one upon his throne," had been fulfilled in the resurrection, ascension, and coronation of Jesus at the right hand of the Father, *then who, in all this wide world, can tell what he did mean?* R. H. Boll says Christ is not now and never has been on David's throne. He can see nothing but a *literal* throne and a *literal* Son of David with flesh and bones in God's promise to David. Suppose we ask, what was the throne of David, anyhow? The word "throne" simply means rule or authority, and David never had any *inherent* authority; he derived all the authority he possessed from God; hence, the very throne he occupied is called "the throne of God." Solomon, who was David's successor, sat upon the same throne, or had the same authority David had, and yet it is said of him: "Then Solomon sat on the throne of Jehovah as king instead of David his father, and prospered; and all Israel obeyed him." (1 Chron. 29: 23.) Again, the queen of Sheba said to Solomon: "Blessed be Jehovah thy God, who delighted in thee, to set thee on his throne, to be king for Jehovah thy God." (2 Chron. 9: 8.) These scriptures show that the throne, or rule, was God's, and that when Christ became King, or Lord, he was to sit on David's throne only in the sense of being a Ruler by God's authority. God reserved the right to choose the kings to sit on Israel's throne. (Deut. 17: 14, 15.) That kingdom with its fleshly subjects was destroyed, never to be restored, notwithstanding R. H. Boll to the contrary. David's reign was only typical of the reign of Christ in the one single feature of reigning by God's authority. (Matt. 28: 18.) He reigns over spiritual Israel; and when this reign ceases, he himself will be subject to the Father. (1 Cor. 15: 24-28.)

Statement.

BY E. A. ELAM.

When it was learned that I would no longer be expected to write, as formerly, the lessons on the Scripture selections of the International System of Bible Study, which I had done for twenty-two years, many individuals and not a few congregations wrote me immediately, urging me in a most substantial manner to continue in some way to furnish these lessons. The only question with me is to discharge, as best I can, my duty to God and men. I want neither to do wrong nor to fall short of doing right. Therefore, after much consideration, in view of accomplishing the greatest good in the most harmonious way, I have decided to continue them in the form of an annual. The four Advanced Quarterlies for the entire year which I formerly wrote will be embraced in one volume, bound, some in paper and some in cloth. Besides the lessons, with the usual questions, this book will contain some additional short articles which it is hoped will prove helpful, especially to teachers. These lessons for the whole year will be ready in this form for distribution by the last of December next and for use by the first Lord's day of 1922. Congregations or individuals can order any number of them and distribute them for use to all classes who have formerly studied my Quarterlies. These books can be preserved through the years and for all future study. It is believed that to place these lessons in this permanent form will prove more beneficial in the end. From year to year many have asked how to obtain bound volumes of my Quarterlies. I am pleased that they will be thus offered and that all who desire can obtain them. This will be a new form of presenting the literature to the churches. These or any lessons I write are mine, and all rights, title, copyright, and ownership of this annual are reserved by and vested in me.

All orders should be addressed to the McQuiddy Printing Company, 317-319 Fifth Avenue, North, Nashville, Tenn.

The Literature Situation.

BY J. C. M'Q.

As suggested in Brother Elam's statement, some dissatisfaction was expressed after he and Brother R. V. Cawthon made known to a number of brethren and churches that I had selected another editor for the literature. It is to be regretted that these brethren agitated the matter before any public announcement was made and before I had given my reasons for making the change. This agitation also called forth many expressions of approval for what I had done. The statement of Brother Earnest C. Love which appears below is characteristic of the sentiment of many others. As I am responsible to God for my action and as I did what I considered best for all concerned, I must insist that there be no agitation of this matter in the Gospel Advocate.

With a desire to do good, the McQuiddy Printing Company will bear the expense of bringing out Elam's Notes on the International Lessons for 1922. We bespeak for the annual a liberal patronage, and take this occasion to request all our readers to buy and circulate the book to the best advantage. Let us work to the end that the experiment of printing the lessons a year in advance may not prove a failure.

I am glad to give Brother Elam the copyright and ownership of the annual, and have also agreed to give him the

benefit of the sales after 1922. Heretofore, when I have paid the expense of manufacture and royalty on sales, I have always owned the copyright. This is true of all our hymn books and other religious publications. However, in this case we are glad to make an exception in favor of Brother Elam. But after 1922, in my judgment, the copyright and ownership of the book will be practically worthless. As to the ownership of other lessons he may write, that will depend upon the agreement made with the publisher.

We will regard it as a distinct favor if our readers will order at once, as this will give us definite knowledge of the number of copies required.

The book will be bound in paper and in cloth. Prices: Cloth binding, $2 per copy, postpaid; paper binding, $1.25 per copy, postpaid.

STATEMENT BY EARNEST C. LOVE.

Just now there is some little stir over the above subject. For many years the McQuiddy Printing Company has published comments on the International Sunday-school Lessons for those who care to use them. For twenty-two years Brother E. A. Elam has written these comments for the McQuiddy Printing Company for a stipulated amount. Just recently Brother McQuiddy has decided to have these lessons got up by some one else. Brethren F. W. Smith and F. B. Srygley have been selected, and another may be added later.

There has been some protest against this. But I cannot see any legitimate ground for complaint from the brotherhood. No one calls in question Brother Elam's ability to continue the work. But why should one man have a lifetime job? Surely Smith and Srygley can do as well as Elam. Twenty-two years is long enough for one man, anyway. It is a reflection on the brotherhood to intimate that we have but one man who can write suitable comments for the Bible lessons.

I certainly cannot see why any one should blame Brother McQuiddy. So the thing to do is to order your literature as usual, and not get alarmed about a little business deal of the publisher.

Some Sad, Sweet Days.

BY T. B. LARIMORE.

We—Mrs. Larimore and I—spent September 16-20 with friends and loved ones at Henderson, Tenn. Our visit to that pleasant place was delightful to us; but sad, sweet memories of my mother made me almost melancholy while there, where the latter days and years of her life were spent.

Of course we visited the Freed-Hardeman College, and I preached to the school, the church, and the community.

Among the many friends who so cordially welcomed us to Henderson, we missed Brother Freed and his daughter Martha, he having, a few days before, taken her to Boston to put her into an educational institution there.

While the school is called the "Freed-Hardeman College," Brother Freed is not now connected with it as teacher. We have long regarded Freed and Hardeman as educators second to none. If Brother Freed has not resolutely resolved to be a school-teacher no more, I hope brethren of the truest type may secure his services and build up a great school somewhere while he is yet in his prime. We need many schools of the Freed-Hardeman type.

A handsome dormitory for girls is nearly completed on the grounds of the Freed-Hardeman College—sufficiently near completion to be occupied by the fortunate girls who are in school there. We have never seen in connection with any school a more comfortable, convenient, attractive dormitory, and Brother Hardeman is evidently taking every possible precaution to make the dormitory and the school absolutely safe for all, especially for girls. On each floor of the dormitory a teacher or teachers will always be ready to fill the place of mother, if it is possible for any mortal to ever fill a mother's place.

The present session opened September 14, with satisfactory enrollment, and many names were added to the list while we were there. We believe the present session will be a great one in every desirable sense. So mote it be.

Good Books for Sale by McQuiddy Printing Company.

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OBITUARIES

Puckett.

Sister Barbara Puckett, of Williamsport, Tenn., was born on August 4, 1870, and departed this life on October 18, 1921, for a better and brighter world. She lived fifty-one years in this beautiful world, and thirty-six years were spent in living the Christian life. She was indeed a good woman. She was never strong in body, but possessed a strong will power. She leaves ten children to mourn her loss. Her husband preceded her thirteen months. To the children I would say: "Sorrow not, even as others which have no hope." "I commend you to God, and to the word of his grace, which is able to build you up, and to give you an inheritance among all them which are sanctified." The funeral was conducted by Brother Cathey Baker at the Wilson cemetery, near Jones Valley.

A FRIEND.

Fathera.

On October 10, 1921, Brother J. R. Fathera answered the call of death. He was eighty-eight years, eight months, and one day old when he died. At the age of thirty years he obeyed the gospel, which caused the star of hope to arise and to shine brighter unto the perfect day. For fifty-eight years he lived in the church to praise his God. Of course he had the trials to face that every child of God has to face. He made mistakes, but they were such as are common to man. He leaves six children to mourn their loss as they follow his godly example and walk in his wise counsel. The writer conducted the funeral services at his home near Sharpsville, Tenn., and his body was laid to rest in the cemetery near his home to wait that great day when the dead in Christ shall rise.

JOHN T. SMITHSON.

Kellum.

On Thursday, October 20, 1921, Brother A. E. Kellum was called suddenly to the land beyond. Having spent most of the morning in town, apparently in perfect health, genial and joyful with everybody, he returned home about eleven o'clock, fed his pigs, went into the family room, took up his paper, and without a word passed "over the river." He was about sixty-six years of age. He was one of the best and most trustworthy citizens of the town and community. He was an efficient and faithful elder of the small band of disciples, superintendent of the Bible school, and had charity for all men. The little church is indeed orphaned by his departure, and the community will miss him. The stores and public school closed in honor of his memory and respect to his loved ones during the funeral hour. Services were conducted by the writer, assisted by G. T. Howerton, of Starkville, Miss.

M. H. ARMOR.

Johnson.

C. G. Johnson was born on July 20, 1850. On January 5, 1871, he was married to Susan E. Cline, who preceded him to the grave twelve years. To this union were born sixteen children. Fourteen lived to be grown. He had sixty grandchildren and nine great-grandchildren. In 1911 he was married to Miss Docia Guin, who administered tenderly and faithfully to him to the last moment. He realized her worth, and his children hold her in high esteem. For nearly fifty years he was a member of the church of Christ. He rejoiced at the success of the church, and contributed of his time and means for its advancement. A good man has laid down his armor and gone to his reward. He will be missed in his community. He contributed to the joys of his fellow men. Their success was his delight. His door was open to the wayfarer without question as to his worthiness. He was a friend of the oppressed, easily approached by those in need. His nature was genial, and he was jovial to friends in his last sickness. Brother Tipton (in his eighty-fifth year) and Brother Hartsfield spoke words of consolation and admonition at the grave.

X.

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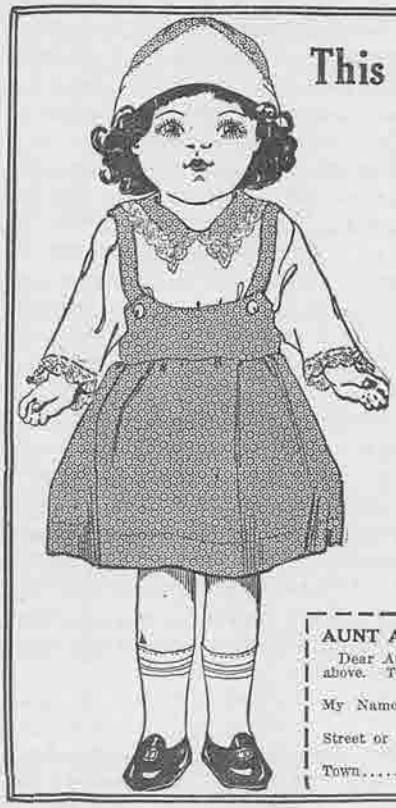
Be sure to ask for the double strength Othine as this is sold under guarantee of money back if it fails to remove freckles.

Among the Colored Folks

Meeting at Murray, Ky.

The white church of Christ at Murray, Ky., decided over six months ago to do some mission work among my people at Murray, and arranged with me to come and do the preaching, and I must say that they never left a stone unturned in preparing for the meeting. Interest was good from start to finish. Both white and colored attended well, some coming from ten to fifteen miles every night. Some nights the larger part of the congregation was white; and many of these white people had never obeyed the gospel, but were impressed with the truth. Brother Overby, the white preacher of the church of Christ, rendered all the assistance he could. He led the song service most of the time, and I want to say it was well done. A good many of the colored people had known him all of his life, and they say he has always been willing to assist the colored people in every way that would serve to help them. When I began preaching, they said I had a new doctrine; but I got them to reading, and, to their surprise, they found what I was teaching in their Bibles. Some of them confessed that they read the Bible more while I was there than ever before. Fifteen precious souls obeyed the gospel in this meeting and two were restored. One old man, eighty years old, and an old woman, eighty-five years old, obeyed the gospel. When these two old persons came forward, there was great rejoicing among both white and colored. While the meeting was in progress we found about twenty-four brethren and sisters scattered around Murray, and we got them to consent to meet regularly on Lord's days to keep house for the Lord. This made a total of thirty-nine. The white brethren succeeded in getting the schoolhouse for them to worship in, and some of them have agreed to meet with them in the afternoon and teach them how to keep house for God. Brother Overby says he will preach for them when he is in town. With such an opportunity as this, these brethren and sisters can soon become self-supporting. There was one confession at the close of the meeting on Lord's-day night, and we had baptizing in the river "the same hour," with a large crowd present. The encouraging and comforting things that Brother Overby said at the close of this meeting will never be forgotten. The white brethren asked me to return next year and spend three or four weeks there, and I gladly consented.

I am now at Utica, Miss. Brother



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Aunt Alice has a doll for every little girl so be sure and write TODAY. Write and tell her your name and address and ask her to send you her big Doll Offer. Hurry and be the first in your neighborhood to get a doll. Use this coupon.

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The use of Dr. Pierce's Favorite Prescription makes women happy by making them healthy. A great many women in the South owe their good health of today to this famous Prescription. Get it at your drug store, or send 10 cents to Dr. Pierce, Invalids' Hotel in Buffalo, N. Y., for a trial pkg. Dr. Pierce will give you confidential medical advice free

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R. L. Sweeny, a white brother who lives here, wanted me to come and preach for my people, and arranged for a nice place for me to stop, and also arranged with the sanctified people here to let me use their house. I have preached but one sermon, but they have already seen that they are not sanctified and are anxious to be taught. The outlook is good for the truth. Brother A. M. Burton is supporting me in this meeting. May God give us more men like this good man!

M. KEEBLE.

Texas Valley (Ga.) Mission.

I am enjoying Brother Keeble's articles. I would to God that we had such a missionary in these parts. I crave to know more of the Lord's will and wish to get some good colored brother to visit this community and assist me in my study and to preach the gospel to my neighbors, some of whom seem interested.

Prother Perdue, of Athens, Ga., baptized me last July in the presence of a large audience of white and colored people. Of course it provoked comment and criticism for a white man to baptize a negro. Some of them were glad, others were mad. Some of them accused me of "joining the white folks' church." But verily I heard the gospel and "gladly received the word." I was formerly a Methodist minister. I now wish to do all I can in a faithful Christian way to undo so far as possible what I have taught that was misleading and harmful. I want to become a gospel torchbearer to those of my neglected race who sit in midnight darkness relative to the gospel. I wish to state, humbly, that I bore a good reputation and character while with the Methodists. No man can say aught against me, truthfully. Some tracts on "First Principles" and "The Church" (by Brother Fuqua), copies of the Gospel Advocate and Christian Leader, the unusual and untiring interest of Brother Moon, and the matchless preaching of Brother Perdue led me into the kingdom of Christ. My heart goes out in gratitude to all these causes, and I praise God for the gift of his Son, and to him I ascribe all honor and glory. Brother Perdue held a brush arbor meeting of one week's duration near my home after my baptism, and much good was accomplished.

Through the favor of Brother Moon, I have a shoe shop in Holland, Ga., and shall make and repair shoes this winter. I walk to my home, three miles away in the mountains, each day, and thank the Lord for this opportunity to earn a few needed dimes these hard times. If you have any discarded shoes with good uppers, I can use them to advantage.

W. U. BENTON.

FIELD REPORTS

Dongola, Ill., October 24.—I am still preaching in Wetaug. House packed. Had baptizing in the Ohio River yesterday. We are getting more Baptists than any other belief. I visited an eight-hundred-acre priest farm. The Catholics let their children take dinner where I did. The children followed me a distance and bade me good-by.—J. C. Mosley.

Lawrenceburg, Tenn., October 26.—Our meeting at Armstrong Springs, Ark., closed on Sunday. We have a few brethren there meeting in a schoolhouse. The Lord blessed our efforts by adding twelve by baptism and one who claimed scriptural baptism. If the church was "greatly" edified, I failed to see it. This part of Arkansas is a destitute field.—T. C. King.

Maysville, Okla., October 14.—I began my meeting at Byford, near Stratford, Okla., on September 28 and closed it on October 10, with seventeen baptisms and one reclaimed. Fine interest all through the meeting. The brethren from Stratford rendered valuable help in the meeting by way of song and prayer service. At this writing I am at Bellview, in Pontotoc County, in a meeting, with very good interest.—J. D. Mathews.

Algood, Tenn., October 24.—On the third Sunday in this month I began a meeting at Temperance Hall, in Dekalb County, and closed it on the fourth Sunday night. The attendance was very good and the attention the very best. There were no visible results. We have a house there, but have only three members. Once there was a very good congregation there, and I hope to see another good congregation there in the future.—Allen Phy.

Celina, Tenn., October 26.—I closed my second mission meeting in Andrews Cove on the third Sunday in this month. When I first visited them, there were only three members of the one body in the cove. They now have eight, and they are going to keep house for the Lord. Several others are almost persuaded to become Christians. I went from there to Mount Pleasant and stayed one week. We had one baptism. I am now at Pleasant Grove, near Celina. I have several other calls for meetings.—J. C. Pendergrass.

Albany, Ala., October 24.—We had the best attendance we have ever had last Sunday, with three baptisms, one restored, and one from the Christian Church. I have only three more Sundays at Albany, and am grateful to my Father to be able to close out my labors of several years with the very best of feeling and interest. I am glad to report that Brother C. H. Woodroof, of Anniston, Ala., will succeed me in this field, while I shall be-

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gin work with the church at Cookeville, Tenn., on the third Sunday in November.—J. Pettey Ezell.

Lafayette, Tenn., October 25.—On the second Lord's day in this month Brother H. Leo Boles began a meeting with the church here. He presented the truth plainly and strongly. The audiences were not so large at the beginning, but the interest grew and at the close (third Lord's-day night) the house was full. Four were baptized, the church strengthened in the faith, and the people put to thinking. The meeting should have continued longer, as the interest was greater than for years. I think it a serious mistake, after preaching to get up an interest, to close before the benefit of the interest is secured. We expect Brother Boles with us next year.—W. H. Carter.

Sedalia, Mo., October 20.—When I visited Berea, near Slater, Mo., the first Sunday, I thought best to spend a few days visiting among the people, and so we had services at night. The brethren had decided that they were not able to have a protracted meeting, but after we had held services up to Wednesday night they decided to run on the rest of the week. Three noble souls were brought into the work—two men and one woman—during our little stay. About thirty-five or forty homes were visited. By the end of the week we had the interest worked up so that we should have had a week or so more preaching, but business matters called me home, and I will not be able to visit them for a few weeks. Last Sunday night we had the house almost filled with interested listeners. Some of the best people I ever saw, I think, live in this congregation. Pray for and with us that we may be able to accomplish much for God's cause in this part of the country.—S. W. Bell.

Decherd, Tenn., October 26.—I have just returned home from a good meeting in Trimble, Ohio. Nineteen were added to the one body and one was reclaimed. Among the number baptized was a lady about seventy-five years old, who had been a member of the Baptist Church for about sixty years. I also baptized a young lady schoolteacher who had been brought up under Methodist influence. I found a little band of zealous, loyal Christians there. They told me that if I filled the house I would be the first preacher to fill it. Part of the time we could not seat the crowd. Large audiences at all the services. Prejudice was very high. The "digressives" came out well, and some of them returned to their "first love." They cared for me while there and invited me back next year. I go next to Montgomery, Ala. I have been challenged by an uncle of mine, a Missionary Baptist preacher, for a debate. I accepted the challenge and will arrange for the debate just a soon as I get through with my protracted meetings, which will be the latter part of November.—R. E. L. Taylor.

Comanche, Okla., October 24.—I have been silent for some time and sick. I returned from the Ozark Mountains much improved, as I thought; but I contracted grippe and have been wrestling with it for the past three weeks, and cannot say when I will be sufficiently strong to do any preaching. I have some calls for meetings in November that I am hoping to be able to hold; but unless I gain considerably, I will have to cancel all work again. I rejoice that the brethren are having such glorious meetings everywhere, but I myself have practically lost the summer, not having been able to hold a single meeting and to preach but little. This has been especially hard on me, for I have had to forego the pleasure which such work affords me and the remuneration as well; and every one knows that to one who has had no other income for years except from his work as a preacher, and in many instances that very inadequate, this means much. Now the winter is coming, and I am yet unable to do anything, with finances at a very low ebb; but I thank God that the Lord and his people have not forsaken me, and I still believe that I will be provided for. May the Lord bless all his faithful children.—U. G. Wilkinson.

New Haven, Conn., October 24.—For the last three Sundays I have attended the Bridgeport congregation, about twenty mile away. A few members live here, but on inquiry I learned that some have gone in with the Baptists and others have left the city. The excuse was that the brethren at Bridgeport were too conservative. This view gives occasion to say that this congregation has no preaching on Sunday mornings, the only time some can or will attend. They have a single speaker from their own membership for an evening lesson; but only a moderate per cent of the membership come then, not to mention the need for attendance from outsiders. But some members go from house to house in prayer meetings and Bible study, and an occasional conversion results. This latter practice seems very essential in view of the absence of evangelistic methods at regular services. I am glad to say the younger men of the church are given a chapter to read in their turn, and that about all male members who attend take some part from time to time. I enjoy the morning services myself, but I can easily understand why outsiders prefer one enthusiastic and instructive speech to half a dozen talks and chapters read. Perhaps it would be better to utilize the morning occasion in a warm gospel service, and use Wednesday or Sunday evening for the exhortations and mutual edification. Really it is a problem that each church must settle for itself, of course; but all should use some variety, it seems to me, if thus they can get more interest.—W. W. Freeman.

THIS GIRL IS A WONDER

Do you want more money than you ever possessed? If so, learn to make nut and fruit bonbons. The business will net you $90.00 to $300.00 per month. You can work from your own home. All who sample your bonbons become regular customers. Mary Elizabeth started her candy kitchen with $5.00, and has made a fortune. Cannot you do likewise? I will tell you all about the business and help you start, so you can become independent. Now is the psychological time to make big money, as sugar is cheaper and fine bonbons command phenomenal prices. Write to-day. ISABELLE INEZ, 58 Morewood Building, Pittsburgh, Pa.

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Here's an easy way to save $2, and yet have the best cough remedy you ever tried.

You've probably heard of this well-known plan of making cough syrup at home. But have you ever used it? Thousands of families, the world over, feel that they could hardly keep house without it. It's simple and cheap, but the way it takes hold of a cough will soon earn it a permanent place in your home.

Into a pint bottle, pour 2½ ounces of Pinex; then add plain granulated sugar syrup to fill up the pint. Or, if desired, use clarified molasses, honey, or corn syrup, instead of sugar syrup. Either way, it tastes good, never spoils, and gives you a full pint of better cough remedy than you could buy ready-made for three times its cost.

It is really wonderful how quickly this home-made remedy conquers a cough—usually in 24 hours or less. It seems to penetrate through every air passage, loosens a dry, hoarse or tight cough, lifts the phlegm, heals the membranes, and gives almost immediate relief. Splendid for throat tickle, hoarseness, croup, bronchitis and bronchial asthma.

Pinex is a highly concentrated compound of genuine Norway pine extract, and has been used for generations for throat and chest ailments.

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Honolulu Mission Report.

BY MAX LANGPAAP.

Contributions received during September for the support of the Honolulu mission work were as follows: For personal use, $164.35; for the Mission Home Building Fund, $150. Brethren, this is a splendid showing. We thank God for his liberality through you.

Expenditures for September, $148.24. Brother Pennell informed us that it would take at least $150 a month. You see he did not miss it very far.

We are very anxious to reduce the debt on the house. This is the chief source of our expenditures now. I had to borrow eighteen hundred dollars to swing the deal. In the meantime I am hoping for assistance to meet another payment of eleven hundred and twenty-five dollars by the first of February. Just a little here and there will do wonders for us. May the Lord bless you. We intend, with God's help, to fight it out here, if it takes years and years of hard, disappointing work—and it will take that. This is a promising field, and we will sow the seed for a future harvest. Pray for us and assist all you can.

Address: Max Langpaap, Box 1174, Honolulu, Hawaii, care of J. H. Bowman.

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Love.

BY J. V. ARMSTRONG TRAYLOR.

The supreme work to which we need to address ourselves in this world is to learn love. It is a well-known fact that life is full of opportunities for learning love. It has been said that the world is not a playground, but a schoolroom, and life is not a holiday, but an education; therefore, the one great lesson for us all is, "how better we can love."

It seems that people would hunger and thirst for the "greatest thing in the world" more than they do, but the reason, I suppose, is, they do not want to pay the price for it, and the price is obedience to God. Christ says: "If ye love me, ye will keep my commandments. He that hath my commandments, and keepeth them, he it is that loveth me: and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him." (John 14: 21.)

The absence of obedience is the evidence of the absence of love, because love invariably produces obedience; love influences action. "Love never faileth." How superabundantly it pays itself back! For there is no debtor in the world so honorable as love. Right here I use a quotation from Browning: "For life, with all its yields of joy or woe and hope and fear, is just our chance o' the prize of learning love—how love might be, hath been indeed, and now is."

Paul gives some very forceful lessons on love in his letter to the Corinthian brethren, and in this letter we find the analysis of love. Let us observe what its elements are; and they are things which can be practiced by every man in every place in life. Notice the nine ingredients:

"Love suffereth long"—Patience.

"And is kind"—Kindness.

"Love envieth not"—Generosity.

"Love vaunteth not itself, is not puffed up"—Humility.

"Doth not behave itself unseemly"—Courtesy.

"Seeketh not her own"—Unselfishness.

"Is not easily provoked"—Good temper.

"Thinketh no evil"—Guilelessness.

"Rejoiceth not in iniquity, but rejoiceth in the truth"—Sincerity.

In this letter love is contrasted with things that people esteemed very highly in those days, which were many, namely—eloquence, with prophecy, with mysteries, and faith and hope; but it is very vividly pictured that love is superior to all of those things, because the end is greater than the means.

Love "thinketh no evil"—imputes no motive, sees the bright side, puts

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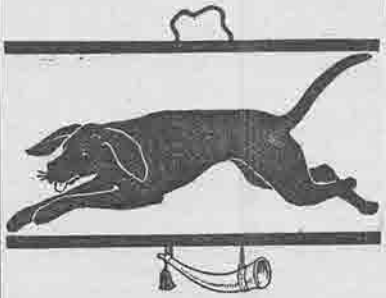

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It was Carlyle who said of Robert Burns that "there was no truer gentleman in Europe than the plowman poet. It was because he loved everything—the mouse, and the daisy, and all things great and small that God had made."

It is grand that we have "the perfect law of liberty" to look into to see if we have the love dwelling within us that God wants his people to have. That great law Book will tell us how to treat our enemies: "Love your enemies, and pray for them that persecute you." (Matt. 5: 44.) Not only does it tell us how to treat our enemies, but it tells us how we should treat the brethren: "Let that mind be in you which was also in Christ Jesus." Therefore, remember that is a matter of life or death; for "we know that we have passed out of death into life, because we love the brethren." (1 John 3: 14.)

This motto is very frequently used: "If we could only see ourselves as others see us." But it should read this way: "If we could only see ourselves as God sees us." Hence, if we will look into the soul's mirror, then we will see ourselves as God sees us, and that great mirror will very quickly show us whether we have passed from death to life. "If a man say, I love God, and hateth his brother, he is a liar: for he that loveth not his brother whom he hath seen, cannot love God whom he hath not seen. And this commandment have we from him, that he who loveth God love his brother also." (1 John 4: 20, 21.)

The reason Paul was singling out love to the Corinthian brethren was because it lasts. "Love never faileth." He runs over a few things that men thought would last and shows that they all are fleeting, temporary, passing away. "Whether there be prophecies, they shall fail." It was the mother's ambition for her boy in those days that he should become a prophet, and at that special time a prophet was greater than a king. "Whether there be tongues, they shall cease." "Whether there be knowledge, it shall be done away." All these things are great, but "the greatest of these is love."

I believe any person who can look back upon his life can see that the moments when he has really lived are the moments when he has done things in the spirit of love. There are many who desire to live this way:

"I lived for myself, I thought for myself—
For myself, and none beside;
Just as if Jesus had never lived,
As if he had never died."

"Do you know the world is dying for a little bit of love?"

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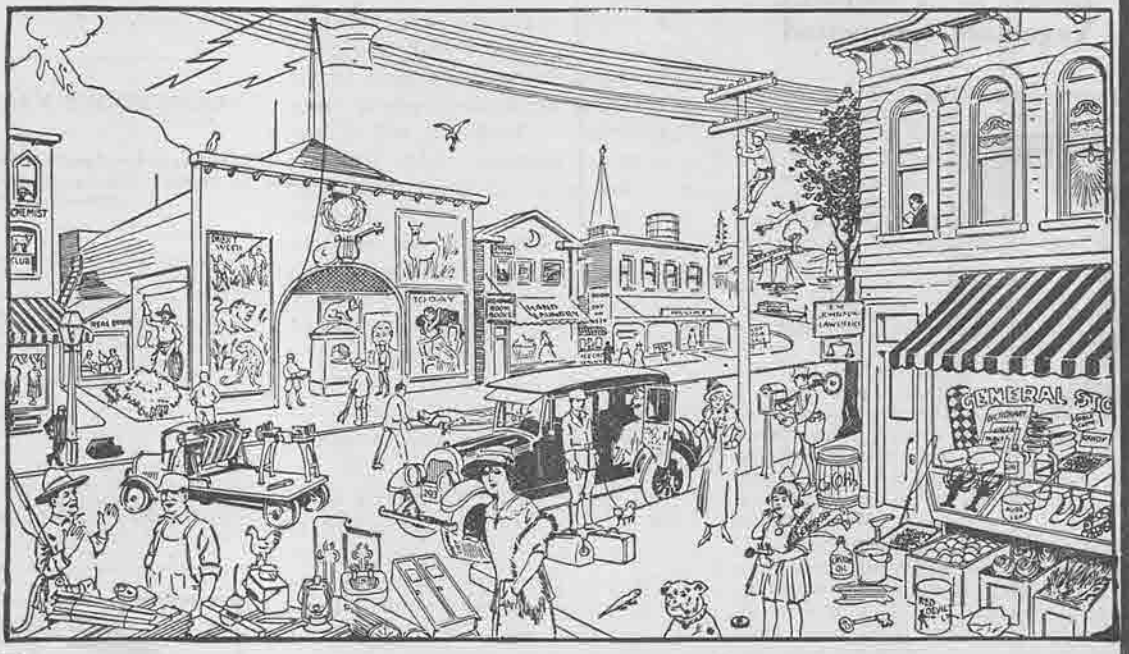

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4th Prize....	10.00	50.00	100.00	250.00
5th Prize....	10.00	30.00	60.00	150.00
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1. Any man, woman, girl, or boy living in America but residing outside of Philadelphia, who is not an employe or relative of an employe of E. J. Reefer may submit an answer. It costs nothing to try.

2. All answers must be mailed by post office closing time, Dec. 10, 1921.

3. All lists of names should be written on one side of the paper only and numbered numerically, such as 1, 2, 3. Write your full name and address on each page in the upper right hand corner. If you desire to write anything else, use a separate sheet.

4. Only such words as appear in the English dictionary will be counted. Do not use obsolete words. Where the plural is used the singular cannot be counted and vice-versa.

5. Words of the same spelling can be used only once, even though used to designate different objects or articles, or parts of objects or articles. An object or article can be named only once.

6 Do not use compound words, nor any words formed by the combination of two or more complete English words, where each word in itself is an object.

7. The answer having the largest and nearest correct list of names of visible objects and articles shown in the picture that begin with the letter "L" will be awarded first prize, etc. Neatness, style, or handwriting have no bearing upon deciding the winner.

8. Candidates may co-operate in answering the puzzle, but only one prize will be awarded to any one household; nor will prizes be awarded to more than one of any group outside of the family where two or more have been working together.

9. There will be three independent judges, having no connection with E. J. Reefer, who will judge the answers submitted and award the prizes at the end of the contest, and participants agree to accept the decision of the judges as final and conclusive.

10. All answers will receive the same consideration regardless of whether or not an order for Reefer's "More Eggs" is sent.

11. The announcement of the prize winners and the list of words will be printed at the close of the contest and a copy mailed to every person sending an order for "More Eggs".

GOSPEL ADVOCATE

Volume LXIII. No. 45. NASHVILLE, TENN., NOVEMBER 10, 1921. $2.50 PER YEAR, IN ADVANCE.

Gen. John J. Pershing's Message.

As we contemplate the causes of war and realize its horrors, every right-thinking man and woman must feel like demanding that some steps be taken to prevent its recurrence. An important step would be to curtail expenditures for the maintenance of navies and armies.

The estimates recently presented to our Congress for the naval and military services contemplate an appropriation for the next fiscal year of more than five million dollars for every working day in the year.

It is a gloomy commentary upon world conditions that expenditures several times greater than ever before in peace times should be considered necessary, especially when the most rigid economy in governmental administration is essential if we would avoid national bankruptcy.

The world does not seem to learn from experience. It would appear that the lessons of the last six years should be enough to convince everybody of the danger of nations striding up and down the earth armed to the teeth. But no one nation can reduce armaments unless all do.

Is it not, then, time for an awakening among enlightened peoples to the end that the leading powers may reach some rational agreement which would not only relieve the world of this terrible financial load, but which in itself would be a long step toward the prevention of war?

Ours is not an aggressive nation. We want no territory and we have no designs on other people. If other nations have the same attitude, it seems unreasonable not to believe that all will be willing to prove it by consenting to limit armaments. Unless some such move be made, we may well ask ourselves whether civilization does not really reach a point where it begins to destroy itself and whether we are thus doomed to go headlong down through destructive war and darkness to barbarism.—Address at New York, December 29, 1920.

CURRENT COMMENT

By A. B. L.

It seems to be the popular thing in the literary world nowadays to flaunt the weaknesses of public leaders into the face of the public and at the same time to make scant mention of their strong points. Some anonymous writer published recently "Mirrors of Washington," a book which unmercifully flayed every noted statesman from President Harding down. Each subject was coolly analyzed and dissected. Men who occupy the highest places in public life were made out to be selfish, narrow-minded weaklings hardly worthy of respect and confidence. One wonders, after reading the book, just what is to keep the old Ship of State from going on the rocks with such statesmen at the helm. The book was widely circulated and its contents greedily devoured by those who take delight in destructive literature. The lesson comes nearer home when we reflect that not only the President and members of the cabinet, but those who occupy much humbler positions, are likely to suffer the same fate. The editor of the Christian-Evangelist points out both the disposition and the remedy as applied to preachers in the following paragraph:

A tribe of North American Indians remembered a weak moment of a would-be chief by naming him "Young-Man-Afraid-of-His-Horse." He was always hobbled by the reproachful name. There are ministers who might be fittingly called "Rev. Afraid-of-His-Audience." It would be a cruel tag to attach, and Christian charity would not allow it. But we may be sure that the people quickly find it out, when it is so—and, to put it mildly, they do not like it. A minister must have courage, because he is a leader. And he will have it while he keeps himself conscious of God and of the fact that he is God's messenger. God said to Ezekiel when about to send him forth on his message to Israel: "Thou, son of man, . . . be not afraid of their words, nor be dismayed at their looks." With such courage, the people would know a prophet was in their midst. And whatever may seem to happen at the time, the prophet is the salvation of society. He will not let people forget God.

The true minister of God does not pose as a prophet of God and is averse to the title "Reverend." He is content to be servant of all for Christ's sake. But he will "shun not to declare the whole counsel of God" at any privation or cost. He is deeply conscious of his imperfections and tries to profit by his own mistakes. He is comforted by the belief that, however the public or his brethren may size him up, God is merciful and good and will help him him to overcome. Like Paul, he is enabled to say, "When I am weak, then am I strong," and, "I can do all things through Christ who strengtheneth me." ☼ ☼ ☼

Just now the leading topic for editorial discussion both in the secular and religious journals is the International Disarmament Conference called by the President and to be held in Washington, beginning on November 11. Literally volumes have been written already, and if the distinguished representatives of the nations take the time to consider all the plans that have been suggested from one source and another, its sessions will extend far over the time when the snow flies into next summer. More than likely they will attempt to settle this great world problem themselves, acting upon the theory that "the worst vice of all is advice." There are those, however, who insist upon being heard, as, for example, read the following exhortation clipped from one of our leading exchanges:

Disarmament, even of the limited kind, will not last long unless accompanied by some rational, practical, and mutually-agreed upon plan for settling international disputes. That the world's wisest statesmen have not long before this devised something better than the life-destroying, bankrupting, demoralizing, barbaric method of physical violence is amazing. Think of civilized nations shooting one another and blowing up each other's cities—to decide what is right and just! Of course only that is permanent which is right in a world over which God reigns. That truth apprehended would make war impossible. International tribunals would then be provided to decide what is just and equitable in case of disputes between nations as to territorial rights and other causes of misunderstandings. The nations have yet to learn that the Golden Rule of the Master is applicable to their dealings with each other. Which of the world's statesmen will be bold enough and Christian enough to state that truth at the coming world conference in Washington?

This editor is not alone in contending that Christian men and women everywhere should take the lead by setting themselves against "this dangerous and harmful heresy of preparedness." Cephas Shelburne, in the Christian Courier, asks: "Can the church afford to stand uncertain, silent, and in the backgrcund at a time like this, when civilization itself is in the balance ready for the scales to tip either way? Is it rather not a time of trumpet call, a time when every church and pastor, congregation and member in America should be at the forefront, encouraging and aiding with their prayers to bring to earth again the angels' song of peace on earth?" In the same vein Charles F. Aked said recently in a sermon: "The time has come when the nations must choose between disarmament and destruction. They must choose to obey the last command which Jesus gave before he was led to the cross, 'Put up the sword into the sheath,' or they must witness the flaming death of our civilization and our hopes." All of this sounds very fine, but the question may be seriously asked if the majority of the people really want disarmament and world peace. There are some signs that do not point that way. During the recent convention of the American Legion at Kansas City, when Generals Foch and Pershing were present, the highest encomiums of praise and adoration were passed upon our soldier boys and they were made to feel that in going to battle they had done the greatest deed of their lives. Only yesterday we read how Sergeant Woodfill, of Indiana, had been summoned to Washington to receive the most coveted medals within the gift of the military authorities. And why? Because it had been officially determined that the Sergeant *had killed nineteen Germans in bloody combat*. This week Nashville is all agog over the reunion of the Thirtieth Division. The society girls are excited and thrilled with the prospect of dancing with the heroes of the hour. Socially, the young man who did not cross the seas is for the moment forgotten and, perhaps, ostracized. These signs, I repeat, do not betoken a passion for conditions of universal peace. Our civilization has not reached this ideal point. The teachings of Jesus and his apostles on the war question have been woefully neglected. Even Christian ministers failed to catch the Master's meaning or else his teachings failed to soak in. A prominent preacher of the North recently boasted that it was the Christian pastor who took the lead in "the late war and the many drives." Can you imagine Paul boasting of such a thing?

But despite the inconsistencies of some of those who now plead for disarmament and the mistakes of the past, it is certainly true that we should do what we can to bring about a successful meeting at Washington. Every one of us should set himself against this beastly business of war and for the principles and ideals of Jesus as proclaimed in the gospel of peace and good will. So many petitions and warnings will be addressed to the Conference that the chances are that our humble petition, should we be emboldened to send it, would be ignored or cast into the discard. But there is One Great Ruler whose ears are always attentive to the cry of his obedient children. In such a crisis Paul's admonition is especially needed: "I exhort therefore, first of all, that supplications, prayers, intercessions, thanksgivings, be made for all men; for kings and all that are in high place; that we may lead a tranquil and quiet life in all godliness and gravity. This is good and acceptable in the sight of God our Savior; who would have all men to be saved, and come to the knowledge of the truth." (1 Tim. 2: 1-4.)

OUR CONTRIBUTORS

Observations Along the Way.

BY EARNEST C. LOVE.

On September 4 I left Fresno, Cal., and started on a trip across the continent. I spent over six weeks on the trip, and preached or attended meeting almost every night, with three services on most of the Sundays. I came through Southern California, Arizona, New Mexico, Texas, Oklahoma, Arkansas, and a part of Tennessee, and arrived at my father's home, near Columbia, on October 20.

A preacher could hardly be expected to make this trip without learning something of the condition of the churches with which he came in contact. In fact, I made the trip, stopping along the way as I did, partly for the purpose of making observations. The following will set forth a few things as they impressed me.

In one sense there is no difference between the East and the West and the North and the South. A Christian is the same, no matter where born, no matter where his dwelling place. Yet there is a difference in habits and customs which is noticeable. For instance, in most towns of the West the streets are wider and are kept cleaner than in the South. Also, one does not see so many ramshackle, dilapidated buildings in the West. This is, perhaps, partly due to the fact that the Western country is newer.

But there is a friendliness in the Southern people which I never fail to notice. In El Paso, Texas, I asked a man how to find the meeting place of the church of Christ. I knew the street, but did not know what part of the city it was in. He said: "Yes, I know about where it is. Get into my car and I will carry you there. It is over a mile from here." I got in with him. He didn't belong to any church, but was doing this just to accommodate a stranger. In Fort Smith, Ark., I went into a hardware store and made inquiry for the meetinghouse. The merchant did not know. But he took the telephone and soon had the place located. It was over thirty blocks away. He said: "Just wait till I get my car out and I will take you out there." Then I knew I was in the South. For scarcely could that happen in the North or West.

There is more religion in the atmosphere on this side the Rocky Mountains. In a little town in Eastern New Mexico, called "Taiban." I had to stay overnight. I knew not a soul in the place, and not one knew me. About 4:30 P.M. I went out and made it known that I was a preacher and would preach that night if I had an opportunity. In a few minutes several people were going from house to house inviting people out to church, and we had a good crowd and a good meeting. No living man can do a thing like that beyond the Rockies.

The schoolbooks begin to show improvement in Eastern New Mexico. Not so many fairy tales and Greek, Roman, and Arabian myths, but more stories with sense in them and morals to them.

The women do not wear such ridiculously short skirts in the South. That is, fewer of them are seen on the streets with skirts up around their knees. But I have noticed a few that are short enough. While in Dallas, on Commerce Street, a woman went along in a short skirt. A man stopped in the middle of the street to gaze at her, and was nearly run down by an automobile. The car had touched him before he noticed it. The driver apologized; but the pedestrian said it was his fault, as he was looking at something else instead of watching where he was going. The man in the car said: "I was looking at the same thing myself, and I could not find my button to blow my horn." Then I knew this was something new to them. Such sights are far too common on the Pacific Coast to cause an automobile wreck. I sincerely hope our Southern women, especially those claiming to be Christians, will never be led to wear "immodest apparel."

Taking everything into consideration, I believe New Mexico is the best place for a poor man to go to get a home to-day. Land can be had there in a climate as good as Tennessee for from five dollars to thirty dollars an acre, that will grow beans or wheat or Indian corn in sufficient quantities to pay for itself in two or three years.

As to the condition of the churches, I found many things not satisfactory. The influence of the different papers is easily discernible in traveling from one place to another. Those who stay at one place do not realize this. Some know of no paper but the one they read. But there are many papers in the brotherhood. The following list may be imperfect, but I know of these: The Gospel Advocate, the Christian Leader, the Firm Foundation, the Christian Worker, the Gospel Advance, the Gospel Herald, the Herald of Truth, the Apostolic Review, the Apostolic Way, the Harvest Worker, Truth and Grace, Word and Work, the Pacific Christian, the Gospel Guide, and perhaps others. The Advocate is the oldest, and some of the others were started as a sort of protest against the Advocate because it would not readily lend itself to the propagation of somebody's favorite "idea" (we will not call it "hobby"). However, the Apostolic Review is nearly as old as the Advocate, but its present policy is very new. The Christian Leader more correctly represents the American Christian Review, from which both papers came. There is rivalry among the promoters of these different papers. Some are sure their particular paper is doing more good than any other. Each paper has its field of influence, and on this trip I had opportunity to note the influence of several of them. But my opinion is not changed. I believe the Advocate fits its readers for more efficient and practical work and begets in them zeal and earnestness and soundness of belief to a greater extent than any other paper.

Over twenty years ago a strong fight raged between the Advocate and the Firm Foundation over "sect baptism." So bitter was this fight that admirers of the separate papers discredited many things suggested by the other, merely because of prejudice. At least it would seem so. Now the Advocate people printed some lesson leaves and quarterlies to be used in connection with the Bible study on Sunday. The Firm Foundation admirers opposed that right from the start. Then there was but a little step to opposition to classes of any kind on Sunday. In time the Foundation changed its attitude on that point, and another paper, the Apostolic Way, was born. It is here to-day among us, doing all it can to prevent the study of the Bible in classes on Sunday whether with or without literature. If it is right, it is doing good; but if it is wrong (and I believe it is), it is doing harm instead of good. What I saw of its influence does not lead me to encourage its circulation.

The Apostolic Review has already accomplished real division over Bible schools and colleges (schools where the Bible is one of the textbooks). Of course, that which brings open division or even discord among faithful brethren is wrong. That is the influence of the Apostolic Review. In a few places in California they have gained a foothold. When they get control, none but a Review man is allowed to preach. When brethren found out that was the intention and universal practice, they refused to allow a Review man to preach for them. But what else could they do? But the Apostolic Review is to blame for all that.

But some of the Firm Foundation admirers are scarcely less exclusive. I was told that a certain preacher said of the money in the treasury of his home congregation: "Not one cent of this shall go to a man who receives sect baptism,

not even if it were my own father." It is these things that have made our work on the Pacific Coast very hard indeed.

One thing I rejoice over is that I found the Pacific Christian in nearly all the homes I visited; and wherever I found a goodly part of the congregation reading it, I found the church alive, responsive, and some of the young folks preparing to give their lives to the cause of Christ. This is just the influence we have desired most of all to have.

Also, I note a "school spirit" all over the country. I delivered my school lecture in nearly every place I preached. In this I urged that Christians sooner or later would have to educate their own children. This lecture, so far as I know, met with universal approval.

While claiming the Advocate readers as the best equipped and prepared to do the greatest work, I do not wish to convey the impression that we should not try to improve or that we do not need to improve. There is great need just now of a forward movement. Every Christian must begin to do more. We have been satisfied with too little in the past. The harvest is great and sheaves *must* be gathered *now*. To-morrow it will be too late. However, if I have diagnosed the case properly, the greatest need of the church is a scripturally qualified eldership. Have I missed it, brethren? Let us hear from others.

Georgia and the Far Southern Field

By B. C. GOODPASTURE

David and the New Ox Cart.

Jehovah called David from the sheepfolds of Bethlehem to the throne of Israel. One of his first cares, on becoming king, was to obtain possession of the stronghold of Zion; and this very thing he did. "And David dwelt in the stronghold, and called it the city of David. And David built round about from Millo and inward. And David waxed greater and greater." (2 Sam. 5: 9, 10.) It is worthy of remark here that David in the midst of prosperity and victory "perceived that Jehovah had established him king over Israel, and that he had exalted his kingdom for his people Israel's sake." (Verse 12.) In receiving the blessings of God, he recognized the God of the blessings. Next, after Zion had been occupied, David desired to bring up the ark of the covenant from Kirjath-jearim, where it had been left after being restored by the Philistines in the early days of Samuel. (1 Sam. 7: 1.) Elaborate preparations were made to bring up this sacred treasure.

THE GATHERING OF THOUSANDS.

"David again gathered together all the chosen men of Israel, thirty thousand." (2 Sam. 6: 11.) Some one has well said: "In bringing up the ark to Jerusalem, the king showed a commendable desire to interest the whole nation, as far as possible, in the solemn service. The people, numerous as they were, grudged neither the time, the trouble, nor the expenses. A handful might have sufficed for all the actual labor that was required; but thousands of the chief people were summoned to be present, and that on the principle both of rendering due honor to God and of conferring a benefit on the people." It is not a few preachers and elders and deacons only that should be called to take a part in the service of religion; Christians generally should have an interest in the ark of God. It does not take a large audience to "break bread," conduct a Sunday-night service or prayer meeting; yet it is infinitely better for all who can to attend all these services.

DOING THE RIGHT THING IN THE WRONG WAY.

No one can doubt that it was right to move the ark under proper conditions; for God told his people how it should be moved (Num. 4: 1-16)—that is, it should be carried by the Levites. Also, it was all right to bring it to Jerusalem. But the great trouble came through a "modern method" of transportation that was employed by David. The Philistines, in bringing up the ark from Ekron to Kirjath-jearim, had used a new cart (1 Sam. 6: 7), and used it successfully; and, instead of following the directions given through Moses, it seems that David copied the example of the Philistines. The "new cart" seemed to work well for a while. The procession was nearing Jerusalem when the "oxen stumbled," and Uzzah, putting forth his hand to stay the ark, was smitten dead. (2 Sam. 6: 6, 7.) The ark was left in the house of Obed-edom, and the thousands disbanded. Why all this trouble? Had Uzzah sinned, in that he touched the ark? Yes; but some one had sinned in this matter before Uzzah. Speaking to the Levites, David said: "For because ye bare it not at the first, Jehovah our God made a breach upon us, for that we sought him not according to the ordinance." (1 Chron. 15: 13.) Thus David located the trouble at the right place. The king and his people were trying to do a good work in a bad way. It is frequently said that the end justifies the means, but it did not in this case. What matter is it, some of this day say, if the money has been obtained in ways that are not commendable, just so it is for the poor or the ministry of the word? Does it matter how or by whom the gospel is preached, if the evangelization of the nations is the purpose? Does it make any difference what is done in worship, if it is all intended for the glory of God? All who speak after this fashion should remember that David could have asked, "What difference does it make how we move the ark, just so we bring it to Jerusalem?" with as good grace as they. It is never right to set aside God's way of doing things for man's way.

One great hindrance to primitive Christianity to-day is the use of Philistine carts in the service of the Lord. They may make some show of success for a time, but they will fail. The modern missionary society is very like a Philistine cart, introduced to bear the ark of the gospel of salvation. It, too, has had its Uzzahs, and some of its leaders have stumbled over the miracles, while others are laboring in the mire of "open membership," and the like. The church is the "pillar and ground of the truth." (1 Tim. 3: 15.)

DOING THE RIGHT THING IN THE RIGHT WAY.

David could never have been a man after God's "own heart" (1 Sam. 13: 14), if he had been unwilling to confess his sins and make amends for them. The ark remained in the house of Obed-edom three months. In the meantime David grew in knowledge or respect—or in both—for the word of God; for he said: "None ought to carry the ark of God but the Levites: for them hath Jehovah chosen to carry the ark of God." (1 Chron. 15: 2.) God's way worked gloriously. "The Levites bare the ark of God upon their shoulders with the staves thereon" to Jerusalem in triumph and joy. How different the result from that of the first effort! How different the means employed! "As for God, his way is perfect." (Ps. 18: 30.)

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News Items.

Hugh E. Garrett recently preached to large audiences in Griffin, Ga.

One was restored at the morning service at West End Avenue on Sunday, October 30.

Cancellation of Elam's Notes.

The agreement for the publication of Elam's Notes on the International Lessons for 1922, in book form, has been cancelled. This was done upon Brother Elam's suggestion after we had set up in type thirteen lessons. So our patrons will not expect the annual, but the quarterlies and other helps will be ready for distribution as heretofore.

Why We Need and Must Have Christian Schools.

"All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness." (2 Tim. 3: 16.) "The fear of the Lord is the beginning of knowledge." (Prov. 1: 7.) "Train up a child in the way he should go: and when he is old, he will not depart from it." (Prov. 22: 6.) Paul said: "Bring them [children] up in the nurture and admonition of the Lord." (Eph. 6: 4.) These two inspired men are in harmony with Christ, who also said: "Suffer little children, and forbid them not, to come unto me." (Matt. 19: 14.) But he also said: "No man [generic sense] can come to me, except the Father which hath sent me draw him: and I will raise him up at the last day. It is written in the prophets, And they shall be all taught of God. Every man therefore that hath heard, and hath learned of the Father, cometh unto me." (John 6: 45.) Children in their infancy are safe, being like heaven itself; but if they ever become men (or women), they must come to Christ only by teaching. "I call to remembrance the unfeigned faith that is in thee, which dwelt first in thy grandmother Lois, and thy mother Eunice; and I am persuaded that in thee also." (2 Tim. 1: 5.) If all children were taught to-day as was Timothy, the great need of a special school for this work would not be so imperative. But alas! Fathers and mothers in Israel have failed in their duty.

The home was God's first institution to establish; the church was the second and last; and in either the home or church, or both, God wishes to reveal himself through his word. These must use every means of "making known the wisdom of God," as Paul says he wished to do. (2 Cor. 9: 22.) We find him "disputing and persuading the things concerning the kingdom of God" "daily in the school of one Tyrannus." (Acts 19: 8, 9.) And no doubt the same things were committed "to faithful men," who should "be able to teach others also." (2 Tim. 2: 2.)

But both the family and the church have largely failed. Churches represent Christianity in America and throughout the world, because they are supposed to emphasize Bible teaching. Therefore, they are depended upon for Christian education. About all the religion people have, they learn it in the churches.

Sometime ago there appeared in the Gospel Advocate a statement concerning the report of the Japanese commission, a group of intelligent men, authorized by the Japanese government to investigate the influence of Christianity on American life. These men were favorable toward the supplanting of Buddhism for Christianity. They reported to their government: "Education, commerce, and industry have been developed to a wonderful degree; but there is little evidence that the Christian religion is regarded as important by the most of the people." Their report was consistent with what they saw, no doubt. Why? Because the churches have taught that it does not save; that there are people out of the church as good as those in it; and they have "a form of godliness, but deny the power thereof."

The University of California, in fifty years of its history, graduated over eleven thousand students, and only forty-seven of these entered the ministry. One preacher for every fifty thousand of California's population! The University of Illinois, up to 1917, had graduated more than twenty-seven thousand students, and only eigthy-seven entered the ministry, only four entered the mission fields.

It is said that a common thing in the Mississippi Valley is to hear parents whose children have returned home from the State college having turned their backs upon the church of their fathers and forgotten the Christ of their mothers, ask: "What is wrong with our State university?" Well, they have received just what they could expect and what they have paid for.

We must either Christianize the State schools or build Christian schools to counteract their baleful influence. If all other things were favorable to the former proposition, the expense to the church would be too great to contemplate. And the modern plan of Bible chairs at the University does but little, because the atmosphere on the campus is too dense with atheism, infidelity, rationalism, and materialism to develop spiritual leadership. But Christian colleges do not require as great amounts of money as are used by the State schools; yet they can and must standardize, or they will not be patronized. The trend of American education demands recognized scholarship.

Alexander Campbell, as president of Bethany College, sought to root the restoration movement in education. The Lord has used learned men as repositories of his wisdom, and they have always been depended upon for guides in exact knowledge. With the exception of Christ and the twelve apostles, who were led wholly by the Spirit, beginning even with Paul, we find that scholarly men have given the world the true Bible. Wycliffe, Calvin, Luther, Wesley, Campbell, and others are examples. King James' appreciation of learning led him to gather about himself the scholars who gave us the present Common Version of the Bible. All these great men were produced by colleges.

Recently Mr. Brumbaugh visited the University of Oklahoma and made an address to the students and faculty. As the War Governor of Pennsylvania, the former superintendent of the city schools of Philadelphia, and now working in the interest of the universities, he is a national figure. He told in graphic words the story of Germany's all but successful attempt to dominate the world through her schools. But his central theme was, "Back to the Bible." He realizes that there are some dangerous evils lurking within the State institutions.

Also, Dr. Sherwood Eddy, of international reputation, in a series of lectures, lately said: "Christ is the touchstone of destiny. His principles alone will save America—will save the world from imminent, universal ruin, in the change which must come, either by evolution, transformation, or revolution, the way of blood. Pointing out the tendency of American education as it has been going, he challenged both teachers and students to read the Bible fifteen minutes each. He said that a young man in the university that morning had come to him and said: "I am not so sure that there is a God."

Even the military leader, General Wood, late candidate for the Presidency, says: "No nation can endure without religion. One of the first signs of decadence is the falling away from religion. There can be no divergence of opinion as to the importance of our people being well grounded in religious belief." And General Medill McCormack concurs with this thought when he says: "God grant that the young men and women of this country may live to see literacy universal within its borders, to bear witness, all of them, to the true importance of liberal and technical education to our order of peace, to witness the common acceptance of Christian philosophy as fundamental to our life."

But while teachers continue to say to these young people such things as, "Evolution is a fact," and "The Old Testament is no more to us now than the Greek and Roman mythology," as they have been saying in the University of Oklahoma only recently, we may not expect the above ideals, as voiced by our leading thinkers, ever to be made real. We need a new system and new molds.

If the above theories and facts mean anything, it is plain that we must have many schools of all grades, to enable the student, young or more mature, to "meditate day and night" in his law. Students do what is given them to do. Without the occasion for thought on the higher ways of God, there will be little. As they strive for and attain the wisdom of man that they may succeed in this world, they must also be taught to "search diligently" for the truths that will make them free for the next world. Therefore, *we must have Christian schools.*

LOS ANGELES NOTES

By S. H. HALL
2669 North Sichel Street

House of worship, corner Altura and North Sichel Streets. Take North Broadway car to Sichel, then one block to left.

"The Sin Which Doth So Easily Beset Us."

We often speak of "our besetting sin," and it is due, doubtless, to the fact that we are commanded to lay aside "the sin which doth so easily beset us." Certainly we may know what this sin is, else we would not be commanded to lay it aside. We cannot lay aside something of which we are not conscious. It is very evident that our giving some thought to what our "besetting sin" is and laying it aside will greatly aid us in running "the race that is set before us." Read again Heb. 12: 1 and see if this is not correct. In the study of this, as well as any other scripture, there are two thoughts that we should seek to satisfy: (1) The unmistakable application of the statement to those to whom the writer is addressing himself; (2) its application to us, provided it can be applied to us. We are oftentimes saved from a misapplication of a scripture to our own time by first seeing its application to the parties addressed. With this in view, I wish to consider three questions:

1. *What is "the sin which doth so easily beset us?"* Both in the Common Version and the American Revised Version we are forced to say that *it is the sin which doth so easily beset us.* We have other sins, of course, but they do not so easily beset us as this sin does. I judge, therefore, that it is an easy sin to commit. Here it would be well to call other translations to our assistance. Macknight (and he is one of our best) translates this "the sin easily committed." In his comments he speaks of it as "the sin which stands conveniently around one," "the well-circumstanced sin." Adam Clarke well says: "What we term the easily besetting sin is the sin of our constitution, the sin of our trade, that in which our worldly honor, secular profit, and sensual gratification are most frequently felt and consulted." Now, it does seem that we should soon learn what this sin is. To me, it is that thing Satan tempts me to do that is easier done than other things that are wrong; and the same is true of every one else. To know this weakness and ever guard ourselves at this point certainly means much to our growth in grace and effectiveness as soul winners.

2. *The sin easily committed by the Hebrew brethren.* To take the Hebrew letter as a whole, there can be no doubt that "unbelief" in the teaching of the new covenant and going back to the old law was the sin that stood "conveniently around them. Space forbids quoting here, but I suggest that you take your Bibles and read the following: Heb. 3: 12-14; 4: 1, 11; 6: 11, 12; 10: 19-31, 36. The better thing to do is to read the whole epistle. There was a strong temptation then surrounding the Hebrew Christians to go back to the old Levitical priesthood. The one thing that made it *easy* and *so convenient* was that it was *costing them much* to be faithful. Persecution was reigning, and to go back to the old law and renounce Christianity would give them *ease* and *freedom* from such. Read what Paul says immediately following our text in the twelfth chapter about persecution. And if persecution were waged to-day against Christianity as it was then, it would make apostasy an easy thing for us to fall into. To the Hebrews it was the course of least resistance. Macknight, therefore, speaks of "the besetting sin" of the Hebrews as "the sin of apostasy which is so easily committed."

3. *But what is your and my besetting sin?* It is the sin that stands most conveniently around you and the one that stands most conveniently around me. I hardly think it is apostasy. Men are not persecuted for believing in Christ in our country. Our circumstances, to a large degree, determine the sin that is *easily* committed; and since our circumstances differ, we should expect our besetting sins to differ.

The evil heart of unbelief needs more attention before we leave it. If the Hebrew brethren had possessed that undoubting confidence in God's promises that they should, the tendency to go back to the old law to escape persecution would not have been so great. Paul called their attention to the unbelief of Israel as Jehovah was endeavoring to lead them from Egypt to Canaan. Said he: "Let us labor therefore to enter into that rest, lest any man fall after the same example of unbelief." (See Heb. 4: 11.) If we will study the conduct of Israel, we will find that they were faithful to a degree so long as things went well; but the first time they reached a place and could not see the way out, they at once doubted Jehovah's assurance to see them through all troubles. Now, is it not true that many of us have this as a "besetting sin?" It is easy to doubt when things go not well with us, and to fancy that we believe that our hearts are right with God when all things go well. Of all people on the earth, the real Christian is the most blessed. "No good thing will he withhold from them that walk uprightly." (Ps. 84: 11.) "But they that seek Jehovah shall not want any good thing." (Ps. 34: 10.) "And we know that to them that love God all things work together for good." (Rom. 8: 28.) *Walking uprightly* and continually *seeking Jehovah* is ours to do. It is God's part to see that no good thing is withheld from us. And remember, too, that he must be the judge as to what is a *good thing* for us. It may be persecution; it may be sickness; but whatever it is, it brings good to our souls. Here let us have a faith that never doubts.

The love of money makes it easy for some to be dishonest and selfish. Listen to the timely words of Paul: "But godliness with contentment is great gain: for we brought nothing into the world, for neither can we carry anything out; but having food and covering we shall be therewith content. But they that are minded to be rich [have their hearts set and bent on being rich] fall into a temptation and a snare and many foolish and hurtful lusts, such as drown men in destruction and perdition. For the love of money is the root of all kinds of evil: which some reaching after have been led astray from the faith, and have pierced themselves through with many sorrows." (1 Tim. 6: 6-10.) The very fact that Paul says, "For the love of money is the root of all kinds of evil," should make every one of us study ourselves at this point. There are many ways in which we can watch ourselves to determine whether we love money too well. Whenever we allow ourselves to act, in the smallest way, unjustly toward a soul because of financial advantage, we should know that we love money too well. Whenever we lose sight of the interest of others because of that inordinate desire to take care of self when it comes to money, we should know that we are loving money too well. A man, in cashing a check for one hundred dollars, notices that the cashier made the mistake of giving him nine ten-dollar bills and one one-hundred-dollar bill, thus giving him one hundred and ninety dollars for the check when he was due but one hundred dollars. He has the opportunity of saying to himself, "Well, it is the cashier's mistake and not mine," and walk away with ninety dollars that does not belong to him; and such a thing stands "conveniently around him," provided he loves money too well. Those who have established the habit until it has crystalized itself into character of ever doing unto others as they would have others do to them would not find this a convenient sin. They would find it perfectly convenient and easy to make the correction, and that gladly, for that cashier would have to put up the ninety dollars to cover his shortage. I say again, it should be easy for us to discover our weakness here, if this is our point of weakness. Preachers can so arrange their work as to keep their hearts

set continually on financial advantage. They can hang on with the sole desire of financial advantage, or they can leave a place for financial advantage. They can compromise the truth for financial advantage. Certainly they can make merchandise of the gospel of our Lord and Savior.

The one point that I wish to emphasize in closing is the necessity of our settling the question as to whether we allow ourselves to do wrong for money. While I have stated that we should have no trouble in learning what sin it is that we can easily do, I must also insist that quite often a man's besetting sin is the very weakness of which he seems to be as ignorant as death, and it sometimes seems almost impossible to get him to see himself at this point. Find out what this besetting sin is, brother; for it is a deadly adder that is sticking to you and will destroy your soul and body if not laid aside.

Abraham in Ur of the Chaldees.

BY H. LEO BOLES.

As we enter upon the study of Abraham, it is well to give some attention to his native city or country. It is not so important to locate the exact place of Ur; neither is it of so great importance to know the boundaries of the Chaldeans, nor the limitation of Mesopotamia, nor the extent of Nimrod's kingdom, which gave rise to ancient Babylon. Because of the antiquity of these cities and countries, nothing very definite can be ascertained concerning them. The historicity is indefinite and fragmentary; hence, a brief study will be made of Abraham in his native city, only to get a view of the background of his early life.

Authorities differ widely as to the locality of Ur and its surrounding countries. At present there are four localities which have been designated as the birthplace of Abraham. Two of these locations are said to be situated in upper Mesopotamia; the other two are located near four hundred miles further south, locating Ur on the Persian gulf. The two southern points are not far apart. The nearest biblical location is given as follows: "Now these are the generations of Terah. Terah begat Abram, Nahor, and Haran; and Haran begat Lot. And Haran died before his father Terah in the land of his nativity, in Ur of the Chaldees. . . . And Terah took Abram his son, and Lot the son of Haran, his son's son, and Sarai his daughter-in-law, his son Abram's wife; and they went forth with them from Ur of the Chaldees, to go into the land of Canaan; and they came unto Haran, and dwelt there." (Gen. 11: 27-31.) Stephen, rehearsing the history of the Jews, says: "The God of glory appeared unto our father Abraham, when he was in Mesopotamia, before he dwelt in Haran. . . . Then came he out of the land of the Chaldeans, and dwelt in Haran." (Acts 7: 2-4.) These are the most definite locations which the Scriptures furnish us, and they are not sufficient to enable one to locate accurately the ancient site of Ur. The many legends concerning the birthplace of Abraham have not sufficient authority to receive much credence.

The name "Ur" signifies "light." It is thought that the city took its name from the light which came from the fire which was worshiped by the natives. All indications are that the natives were idolatrous people; they are called "ignicolists," or "worshipers of fire." From the worship of fire, they easily became worshipers of light, especially bright light; hence, they worshiped the sun, and then the moon and the stars. They became so interested in their worship of the stars that they made a special study of the stars. This gave rise to their system of astronomy, and from their astronomy comes their astrology. The Chaldeans were so interested in astrology that all astrologers were in process of time called "Chaldeans." (See Dan. 2: 2-5.) In the New Testament they are referred to as "wise men."

Abraham's ancestors as they dwelt among the Chaldeans were worshipers of idols. It seems that they worshiped the same class of idols that the natives did. We have a plain declaration in the Bible which informs us as follows: "Now therefore fear Jehovah, and serve him in sincerity and in truth; and put away the gods which your fathers served beyond the River, and in Egypt; and serve ye Jehovah. And if it seem evil unto you to serve Jehovah, choose you this day whom ye will serve; whether the gods which your father served that were beyond the River, or the gods of the Amorites, in whose land ye dwell: but as far me and my house, we will serve Jehovah." (Josh. 24: 14, 15.) "The gods which your fathers served that were beyond the River" were the gods of the Chaldeans, and the fathers were the ancestors of Abraham. The King James Version translates it, "the gods which your fathers served on the other side of the flood." The Revision seems to be the correct translation, and the "River" spoken of here has reference to the Euphrates River. But there is another scripture which states specifically who the fathers were that served other gods. "And Joshua said unto all the people, Thus saith Jehovah, the God of Israel, Your fathers dwelt of old time beyond the River, even Terah, the father of Abraham, and the father of Nahor: and they served other gods." (Josh. 24: 2.) Abraham lived until he was seventy-five years old in Ur among the Chaldeans; and as his father was an idolater, it is probable that Abraham also worshiped idols.

There is no doubt but that Abraham was influenced by the idolatrous worship of his father, Terah, if he was not influenced by his countrymen. He had opportunity to see his father bowing down to the sun god, the moon god, and participating in the fire worship; he saw all around him worshipers of their favorite idols; he saw the people with his father engaging in the ceremonies and infamies which accompanied idolatrous worship among the Babylonians. Just how much of the true knowledge of Jehovah had been reserved, we are not told. Noah and his family were true worshipers of Jehovah. Abraham is the tenth generation from Noah. Some chronologists say that Shem was contemporary with Abraham, and that Melechizedek was Shem. However, this is mere conjecture. The knowledge of the true God may have been meager; it may have been corrupted by tradition; yet surely there was enough to keep alive a spark of faith in Jehovah. Even Terah, Abraham's father, may have worshiped Jehovah as well as idols; and his son, Abraham, may have showed preference for the worship of Jehovah.

There is a story of a legend that has been preserved in the Koran which shows Abraham's inclination to worship Jehovah; it is only a legend, and is given here as such. It is as follows: "When night overshadowed Abraham, he saw a star, and said: 'This is my Lord.' But when the star set, he said: 'I like not those that set.' And when he saw the moon rising, he said: 'This is my Lord.' But when the moon set, he answered: 'Verily, if my Lord direct me in the right way, I shall not be as one who errs.' And when he saw the sun rising, he said: 'This is my Lord. This is greater than the star or moon.' But when the sun went down, he said: 'O, my people, I am clear of these things. I turn my face to Him who hath made the heaven and the earth.'"

Remember the Poor.

If I have withheld the poor from their desire, or have caused the eyes of the widow to fail; or have eaten my morsel myself alone, and the fatherless hath not eaten thereof; . . . if I have seen any perish for want of clothing, or any poor without covering; . . . then let mine arm fall from my shoulder blade, and mine arm be broken from the bone.—Job 31: 16-22.

TEXAS-OKLAHOMA DEPARTMENT

BY C. R. NICHOL

All articles, reports, orders for Gospel Advocate, and books, from Texas and Oklahoma, should be sent to C. R. Nichol, Clifton, Texas.

Just Like You.

BY C. R. N.

"Comparisons are odious"—at times.

The church is a body, composed of many members. "He is the head of the body, the church." (Col. 1: 18.) "For as the body is one, and hath many members, and all the members of the body, being many, are one body." (1 Cor. 12: 12.) "But now they are many members, but one body." (1 Cor. 12: 20.)

In any given community the church of Christ is the aggregate of the children of God in that community, and the complexion of the congregation is determined by the character of the individual members.

Perfection is an attribute of Jehovah and man. Perfection in the absolute is an attribute of Jehovah only; it is not possessed by man in this lapsed state. Depravity is an attribute of Satan and man, but total depravity is an attribute of Satan only. "Perfection" and "depravity" are relative terms.

Since the church is an aggregation of men, the standard of perfection to which the congregation has attained is determined by the character and activity of the individual members—each supplying his part by functioning as a member of the body, "according to the working in due measure of each several part, maketh the increase of the body unto the building up of itself in love." (Eph. 4: 16.)

If every member of the church were "just like you," in zeal, activity, attendance at the services of the church, praying, singing, teaching, paying, etc., what kind of a congregation would we have?

By what method of reasoning have you reached the conclusion that Brother X should attend each service of the church and that you discharge the full measure of your duty by attending church semioccasionally? What if every member should do "just like you?"

This past summer a young man who was attending a meeting I was conducting was busy in seeing that lights were in order, books distributed, seats arranged, the audience supplied with fans, and he found a seat at the front and assisted in the song service. This was unusual for this young man, brethren said. He was heard to say before the close of the meeting: "I am enjoying this meeting more than any meeting I have ever attended." Do you have any idea why? He was investing more in the meeting than he had ever in his life. He was uniting his efforts with those of others. Do you often get out of a meeting more than you put into it?

Was the service last Sunday uninteresting? What did you contribute to make it a joy to be at the house of the Lord? Quit thinking and talking of yourself in a detached way when the congregation is considered. Remember, you are a part of the church, and as such you must supply your part. See that you do it well.

Industry was born in the garden of Eden. Nature is a most wonderful storehouse, and her supply seems to be inexhaustible, but you must labor for your sake and the sake of others before Nature will yield to you her blessings for long. Indolence and barbarianism go hand in hand. Activity is a law of life, and is necessary to development. Work is a saving grace, and it only can prevent your retrogression. You cannot be happy in the church if you do not work. Inactivity results in stagnation, and those who stagnate cannot be happy. Be more than an auditor at the church next Sunday.

If every member of the congregation of which you are a member were "just like you," what kind of a congregation would it be?

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Personal Notes.

Cled E. Wallace baptized nineteen in Coalgate, Okla.

B. U. Baldwin is working with the church in Comanche, Okla. See the work there advance.

D. S. Ligon baptized three in Waveland, Ark. A congregation now meets regularly each Sunday in Waveland.

C. E. Wooldridge had an interesting meeting in Gilmer, Texas. He is now laboring with the church in Terrell, Texas, for the winter and spring months.

T. W. Phillips baptized twelve and five were restored in the meeting in Allen, Okla. With his son, O. E. Phillips, to assist him, Brother Phillips will begin a meeting in Mexia, Texas, November 6.

The nine congregations in Fort Worth, Texas, coöperated with the Central congregation in a recent meeting conducted by Brother Busby. There were about twenty baptisms and some twenty-seven other additions to the congregation.

From Ira Wommack, Sulphur, Okla., November 1: "I preached at Ardmore last Sunday. I have arranged to preach for them on the third Sunday in each month for a while. I go to Paul's Valley next Sunday for my regular appointment there."

T. M. Carney is entering his third year with the congregation in San Angelo, Texas. This is good news. It reveals the fact that the congregation and preacher are working for the advancement of the cause. The report from preacher and congregation is that the work has a brighter outlook than ever.

J. B. Smith, one of the elders in the church in Vernon, Texas, reports that the work is growing. The largest attendance in Sunday school last Sunday ever. Great congregation. I was with them a month this summer in a meeting. Foy E. Wallace, Jr., has labored with them through two years.

Oscar Smith, who has been for several years with the church in Houston Heights, Texas, reports the congregation alive to the work. Brother Smith has just closed a meeting in Tenaha, Texas, with six baptisms. The Houston Heights congregation does mission work with Brother Smith to do the preaching, as well as through others.

W. H. George, who is now located in Bonham, Texas, has just closed a short meeting there, which resulted in five baptisms. The congregation in Bonham has some fine workers and the outlook is bright. I do not know of a place where there is not a general forward movement with the congregations, save the places where they allow some man to bind on the congregation his opinion.

J. K. Bentley is now in the winter work—teaching in public school five days in the week and reaching some point to preach on Sunday. Such men as Brother Bentley should be in the field all the while preaching the gospel. I do not intend to underestimate the necessity of teaching in the literary schools, but there are men who can do that work who are not qualified to preach the gospel. In the meeting in Mountain View, Okla., Brother Bentley baptized seven; and at Saddle Mountain twenty-five were baptized.

W. P. Skaggs, the consecrated minister with the church in Itasca, Texas, reports three baptisms in the work there. Too, he says the attendance in the Sunday-school work is larger than the church membership. How many congregations can make such a report? They are seeking the opportunity to teach the people the Bible. Recently Brother Skaggs drove out on Sunday afternoon to a schoolhouse a few miles from town and preached. This is a work preachers are doing in so many places—reaching some point in the afternoon for a service. W. P. Skaggs will ever be found in the front rank of aggressive work for the Master.

Sister Jennie Wilkinson, wife of U. G. Wilkinson, writes that Brother Wilkinson is confined to his home, being unable to answer calls for work. Brother Wilkinson has been a most useful man in the work of the Master, not only as a preacher in protracted meetings, but he has met much opposition in the field of polemics, having debated with infidels, socialists, as well as many false teachers who profess to believe the Bible. For the past three years Brother Wilkinson has been unable to be active in the work. It seems that he cannot recuperate from the "flu." Let us not forget to remember him in a substantial way. His address is Comanche, Okla.

AT HOME AND ABROAD

C. R. Nichol is in a meeting at Cleveland, Tenn.

F. B. Srygley has returned from a good meeting at Celina, Tenn.

A. B. Lipscomb will fill a regular appointment at Olmstead, Ky., next Sunday.

Two persons were baptized at Twelfth Avenue, North, last Sunday. W. Silas Moody preached at both services.

Married, on Saturday, November 5, 1921, Mr. C. Hensley and Miss Lucy Rains, J. C. McQuiddy officiating. Congratulations.

Change of address: W. M. Mann, from Red Rock, Texas, to Lockhart, Texas, Box 413; P. D. Copeland, from Antioch, Fla., to 2219 Seventeenth Avenue, Tampa, Fla.; William P. Walker, from Burns, Tenn., to 320 Sierra Way, Dinuba, Cal.

A card from Mrs. E. S. Jelley informs us that Brother Jelley, our missionary to India, is critically ill with typhoid fever. She asks the prayers and support of God's children in this crisis. The address is Vambori, Christ House, District Ahmednagar, British India.

W. W. Freeman advises us that the church of Christ meets each Lord's day in Phillips Brooks House, Harvard Campus, Cambridge, Mass. If you should have a relative or friend in that city or near by who should be interested, write Brother Freeman at 5 Dana Street.

From J. C. Mosley, Dongola, Ill., November 3: "Our meeting is still going on at Wetaug. We had baptizing yesterday. The interest is good. Five were baptized at Christian Chapel. Many others are talking of being baptized. I do not know when I will get through here."

County Line Bible School opens on November 21, 1921. Term sixteen weeks. Bible-reading course one term. Ministerial training course in connection with Bible-reading course, sixty lectures on the preacher's life, and forty-eight sermon outlines. Two terms. Address S. C. Garner, Principal, Bakersfield, Mo.

Hugh H. Miller writes: "I have just closed continuous meetings with the Bear Wallow and Sycamore Chapel congregations, near Ashland City, Tenn., the two meetings continuing ten and eleven days, respectively. Three were baptized and one reclaimed at the first place, five baptized and two reclaimed at the latter."

From M. S. Mason, Springfield, Mo., November 3: "I closed at Oldfield, Mo., with one addition, from the 'digressives.' I did much good in organization, appointment of officers, and strengthening brethren. I am now at Hutton Valley until November 13. I go from here to Mountain View, Mo., November 14-27. I can answer calls for any time during the winter."

From J. V. Armstrong Traylor: "On the last Sunday afternoon in October I preached to the small band of disciples at Shelbyville, Ky.; thence back to my appointment at West Parkland, in Louisville, Sunday night. They worship at the Strand Theater at Shelbyville and are striving hard to build a house, but they need help. Let each church send them a contribution. Send it to R. A. Craig, Shelbyville, Ky."

Brother McQuiddy officiated at two weddings recently. In the first the contracting parties were Mr. J. R. Bernard and Miss Cecil Hewitt. This wedding occurred on October 26, and the bride told Brother McQuiddy that he had performed the same service for her mother twenty-one years before. On October 27 Mr. James R. Wilkinson and Miss Nell F. Teasley were married. The Gospel Advocate extends heartiest congratulations to both couples.

From A. B. Blazer, Graysville, Tenn., November 3: "The meeting at Soddy, Tenn., continues, with increasing interest. An Armageddon meeting was begun a week ahead of ours. Two confessions last night and one the night previous. We are hoping for more. The meeting is to continue indefinitely." Some of our readers may ask: "What is an Armageddon meeting?" The editor does not know, but feels sure that Brother Blazer can explain, if necessary.

An Appeal from Bates, Ark.—Brethren, will you please send us a donation in time to reach here by November 27? We are putting Thanksgiving week on as a drive week to raise funds to build a house of worship. We have a nice lot paid for and a good little sum started for building purposes, but we need some assistance. If you are thankful for the Master's cause, manifest it by sending a donation to help us build a house. Maybe sometime we can help you. Send all contributions for this work to me or to C. T. Goforth, and you will be cheerfully receipted for it.—James L. Neal.

From R. A. Craig, Shelbyville, Ky.: "The work in Shelbyville is moving along, with good interest. J. V. A. Traylor spoke for the church last Sunday. Brother Traylor will labor some with the Parkland Church, in Louisville. Last Sunday I was at Parksville, morning and evening. We will begin a meeting at Van Buren next Sunday (November 6). We would like to get in touch with a good Christian doctor for Parksville. Write to Mr. George Hocker or W. C. White, Parksville, Ky. This is a fine field for a physician."

From A. B. Barret, Murfreesboro, Tenn.: "I closed at Columbia, after three Lord's days. Packed house, with a hundred or more turned away the first service and at several others. Large audiences at every service, and full house at closing. Three added at the last service; twenty-five all told—twenty-one baptisms. I shall return on April 9, 1922, for another meeting. Royal treatment from every one. Slayden is a great yokefellow. I am to begin at David Lipscomb College on November 6. I go to Fayetteville the first three Sundays in June, 1922. I am filling up my time for the year."

From E. D. Shelton, Cordell, Okla.: "In my last report there was an error made in regard to the number of students enrolled at the Western Oklahoma Christian College. It was stated that there were two hundred, when it should have been one hundred and thirty. This was my mistake. The work in both church and college is moving along splendidly. We are planning to have a wonderful time on Thanksgiving Day. A big dinner will be served at the college, to which all the friends and patrons of the college are invited. Also, there will be a program rendered which will consist of some numbers by the glee club and a number of speeches."

Under the leadership of Howard L. Schug, professor of modern languages in Abilene Christian College, a mission has been established for some time among the Mexicans of Abilene, Texas. A church has been organized, there being several converts among the Mexicans here. A building is soon to be erected. The Mexicans and the mission workers have raised about seventy dollars and the local churches' contribution amounts to about seven hundred dollars. Part of the labor of erection will be done by students of Abilene Christian College. Work is also to be started among the negro brethren of the city. Ben Holland, a senior in Abilene Christian College, is taking the lead in this work.

From J. Arch Houston, Ramer, Tenn.: "Charles A. Wheeler, of Jasper, Ala., and I began a meeting at Ramer on the third Sunday in September. Brother Wheeler did most of the preaching. The interest was great from the beginning and grew from the first service. The largest audiences that ever attended any meeting here. The visible results were eighteen baptisms. Brother Wheeler is now past seventy years old, and, having heard most of our great preachers, I am glad to say that I have never heard one that could get more scripture in a sermon than he can. This good old man cannot preach much longer and has not the means to carry him over old age. What are we going to do, brethren, with these worthy brethren who have proclaimed the gospel for more than one-half century? Shall we let them want in their old age? We cannot and 'speak where the Scriptures speak, and be silent where the Scriptures are silent.'"

R. T. Thompson, secretary of the McKellar Avenue congregation, at Memphis, Tenn., sends the following announcement: "F. L. Paisley, who has been laboring with the McKellar Avenue congregation for the past two years in the capacity of minister, has decided to leave the local work and enter the evangelistic field. He is leaving of his own accord, and every member regrets to see him leave. The McKellar Avenue congregation has made a most wonderful record in the past two years, and the progress the church has made can be largely attributed to the work of Brother Paisley. He will be in college at Henderson this winter and in the field next summer. Any congregation who may secure his services on Sundays during the winter months or for a meeting next summer will be most fortunate, and we heartily recommend him. While the McKellar Avenue congregation has been unfortunate in losing the services of Brother Paisley, they have been most fortunate in securing the services of E. L. Whitaker. Brother Paisley will be with us until the middle of November, and Brother Whitaker will immediately take up the work."

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EDITORIAL

Review of O. E. Payne's Book on "Psallo."

BY M. C. K.

CHAPTER I.

PRELIMINARY CONSIDERATIONS.

In consenting to make a public notice of this book, it is proper, under the peculiar circumstances attending its publication, that I should offer a word of explanation. This is made necessary, as the reader will see, by the author's disrespectful and discourteous use of my name in its pages and his wanton reflection upon my veracity, on account of which, all things else being equal, I should pay no attention whatever either to his book or to anything else he might have to say.

Before its appearance in print, Brother J. B. Briney and I were selected to examine the manuscript of his book and to submit to its author, if we would, a joint statement of our judgment of its argument. Brother Briney occupies the same doctrinal position with the author of the book; but, in conducting an argument, he knows how to be courteous and respectful toward those who differ from him; and, although on the question of instrumental music in Christian worship, it is a case of "war to the knife and no quarters" between him and me, yet we are on the most friendly and cordial terms, and I esteem him very highly, not only for his character as a Christian gentleman, but also for his attainments in the world of letters. When he finished his examination of the manuscript and turned it over to me, we agreed that, when I should complete my examination of it, we would meet and compare notes

But here a very unexpected as well as unpleasant situation soon came to light. I had not proceeded far with my examination of the manuscript until I was shocked as well as surprised that the author deliberately condescended not only to the use of positively discourteous and disrespectful reference to brethren differing from him on the subject of his argument, but that he would actually charge them with downright insincerity and willful misrepresentation! His style descended so far below the plane of common courtesy among Christians, charging me in particular with stating in my book on music what I knew was not true when I stated it, that I saw clearly before completing my examination of it that I could not, consistently with proper self-respect, make any statement to such an author about such a production. Why should I make any statement at all to a man who says I state what I *know* is not true when I make statements? On page 201, referring to a statement of mine in my book, he says: "Then follows a statement which knowingly misrepresents." That is, according to this man, I deliberately made a statement to the public *which I knew to be false when I made it!!* If what he says were true, I would not be fit to be a member of the church of God, much less to be writing books attempting to instruct Christians in divine worship; and ordinarily when I discover such uncivil statements in a publication, I lay it down without reading another line of it; but, in deference to my arrangement with Brother Briney, I read it all and then invited him to dine with me at the Watterson Hotel, where we might have our proposed conference. We spent a pleasant day together, but I promptly informed him that I must respectfully decline to join in a statement to an author who, in the same breath in which he calls on us for a statement about his book, charges me with stating what I know to be false when I make statements. I suggested to Brother Briney that he, or some other friend in sympathy with the author's doctrinal position, ought to advise him to omit from the published volume the ugly things in question. Whether he ever so advised or not, I do not know; but as far as I can recall, practically all the ugly insinuations which marred the manuscript appear in the printed volume. In addition to those already noted, on page 71, those differing from him are "pettifoggers," they "employ chicanery," and do not *believe* what they *say* about *psallo*, but are only "feigning that the meaning of psallo changed"! On page 82 he says they have "pretended that the meaning had changed"! On page 142 he says if I had not already "said of record that the horse is seventeen feet high," I would now admit that "it is impossible to *psallein* without" instrumental music! That is, according to him, I have become convinced that the New Testament authorizes instrumental music in the worship, but because I have "said of record that" it does not authorize it, *I belie myself by continuing to say that it does not!* On page 189 he questions "the motive" of those differing from him and charges that their claim about *psallo* is a "fabrication"!

Now, when I clearly saw, as all who have made a thorough study of the field of evidence can see, not only that the argument of the book is wholly inconclusive, but that it is also marked by such incivility in style, I reached the settled conviction that it needed no review or reply whatever, but carried with it its own ultimate defeat, and hence decided to pay no further attention to it at all. But

numerous letters and requests have reached me from intelligent men and women in several of the States and from Canada, asking me to review it; and hence, not because they think the argument is conclusive, for they make no such claim as the basis of their request, but because of the possible harm which such persons, whose judgment in such a matter I do not feel at liberty to ignore, think such a book may do among the uninformed, is my only reason for giving it any public notice at all.

Moreover, since consenting to notice the book publicly, I have gathered other significant facts in the light of which I will leave our readers to decide whether its author is reliable in his dealing with the language of other authors either living or dead. For example, on page 281, to give the appearance of dignity and force to his contention, this man professes to be giving a quotation from Dr. A. T. Robertson, of the Southern Baptist Theological Seminary, of Louisville, Ky. He first gives the high standing of Dr. Robertson, his learning as a Greek scholar, his authorship of Greek grammars and numerous other books, and then puts in quotation marks and attributes to Dr. Robertson the following statement about me:

"We have a preacher by the name of Kurfees, here in Louisville, who is so much opposed to instrumental music that he stands aloof from, and will have nothing to do with, his own brethren who use instruments."

Dr. Robertson and myself have both lived here in Louisville at the same time for more than thirty years, and I not only know him to be a scholar, but a Christian gentleman; and when I saw this alleged quotation, I felt morally certain that he had never made any such reckless statement about me; yet there it stood in quotation marks (!!) and attributed to him in this book! Hence, a few weeks ago, I addressed to Dr. Robertson the following letter:

"Hotel Watterson,
"Louisville, Ky., October 3, 1921.

"Dr. A. T. Robertson,
"Southern Baptist Theological Seminary,
"Louisville, Ky.

"My Dear Dr. Robertson:

"In a recent book by O. E. Payne, you are represented as making the following statement about me: 'We have a preacher by the name of Kurfees, here in Louisville, who is so much opposed to instrumental music that he stands aloof from, and will have nothing to do with, his own brethren who use instruments.' Now, even if the statement with other remarks attributed to you did not have the appearance of a careless attempt to reproduce something from memory, still I could not, for a moment, believe that one in your station would make such a statement about me, and I would not even call your attention to it were it not in quotation marks and represented as your own deliberate statement. For this reason alone, I merely ask, did you ever make such a statement about me? Kindly let me hear from you, and oblige, Yours most fraternally,

"M. C. KURFEES."

Without any delay, I received the following prompt reply:

"Southern Baptist Theological Seminary,
"Louisville, Ky., October 3, 1921.

"My Dear Brother Kurfees:

"I have your favor of October 3 relative to the book by O. E. Payne, which I have not seen. I only recall that some years ago a brother by that name came here from Canada to work in the library. I do not recall what position he took about instrumental music. I gave him data about some books that could help him and probably my own idea of some passages of which he asked me. The remark about you I do not recall at all, and certainly he took a lot of liberty to inject a personal remark into a book whether I said it or not. Certainly I have always had only the kindliest feelings toward you, and respect your right to your views about instrumental music as about anything else. I judge Brother Payne to be a decided controversialist in the light of his use of me. Cordially yours,

"A. T. ROBERTSON."

Exactly so. "A lot of liberty" indeed! Dr. Robertson no doubt stated, as was his unquestionable right, his dissent from the position occupied by myself and others on the music question, but never made any such statement about me as is attributed to him in this book; and our readers will see, before we are through, that this is a fair sample of the "liberty" which this author takes in dealing with the language of others besides Dr. Robertson. He may not belong to the class sung in the eighteenth century by Edward Young,

"Some for renown, on scraps of learning dote,
And think they grow immortal as they quote,"

but he will likely gain some notoriety from his manner of quoting.

It is no part of my purpose, nor have I so promised, to make a detailed review of this book; but I shall call attention to enough of its contents and its method of argumentation to show that it is thoroughly inconclusive, not only failing to establish the author's conclusion, but that from its own premises, if they be true, it establishes a conclusion as repulsive to him and those standing with him as it is to his opponents—a conclusion which they, in common with the rest of us, heartily reject.

I begin my criticism of the doctrinal position of this book by calling attention to its title-page. Following the title of the book, "Instrumental Music Is Scriptural," the author places conspicuously on the title-page the following language of Lucian: "It is impossible to 'psallein' without a lyre." I am not wholly ignorant of Lucian's writings and his place in Grecian literature. In fact, as I write these lines, a copy of his works in the original, including the passage in question, is open before my eyes, and at the proper time, in the course of my criticism, I shall call attention to his remark and to its bearing and value in the present controversy. Suffice it to say just now that the author of this book has hit wide of the mark on Lucian, but my only purpose at this point is to examine the use which he makes of Lucian's remark. That he himself does not understand Lucian to restrict his words to a "lyre" exclusively, although Lucian uses the word "lyre," but that it merely means *some kind of* musical instrument, may be clearly seen by his own rendering of the same passage on page 140: "Paul tells us to 'psallo.' Lucian rejoins: 'That is impossible without a musical instrument.'" Exactly so; and later on we shall have further use for this important fact.

We thus far see that, according to this author's construction of Lucian's language, some kind of musical instrument is indispensable in obeying the New Testament command to psallein—that "it is impossible to psallein without a musical instrument." I heartily indorse this construction of Lucian's language; but to the position that it is restricted to the lyre, harp, piano, organ, or some other instrument *made by human hands*, which is the position of the book here under review, I respectfully demur. More of this at the proper time.

Then, in addition to this title-page display of Lucian and his passing remark about certain arts, the author parades Lucian and his little squib on eighteen other pages of his book, and on page 135, seemingly infatuated with the Grecian satirist's remark, he speaks of it as "that gem by Lucian." Well, before we are through with Lucian, we shall find that this "gem" adorns quite a different idea from that set forth by this badly misguided instructor in philology and Christian doctrine.

[EDITORIAL NOTE.—Another article will appear in two weeks, and subsequently, if not interrupted, an article every two weeks until our review is finished.]

Seek ye the Lord while he may be found, call ye upon him while he is near: let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon.—Isa. 55: 6, 7.

Reading the Bible.

BY J. C. M'Q.

There is diversity of opinion as to the advisibility of reading the Bible in the public schools. If public schools are so *bad* that they will not tolerate the Bible, then the people should be *good* enough to discard them. For teachers in public schools to teach their peculiar views of the Bible would be one of the greatest calamities that could befall the religion of Christ, but to stop the reading of the Bible in the public school is also a great misfortune. Those who love the simple truth would look with no favor upon spiritualists, Jews, and Roman Catholics teaching their peculiar doctrines to their children, but the same parents will not stand for the Bible being outlawed and held as unfit to be read in the public schools. In the State of Washington the Attorney-General and the Supreme Court have rendered an opinion in which the Bible, in effect, is adjudged "a sectarian book" and in which it is decreed to be unconstitutional to read or teach it in the State schools. The New York Tribune reports that the Presbyterian Synod of Washington State is appealing from this decision. Here is a part of the published report:

The Presbyterians declare this ruling erroneous and that the State constitutional provisions so construed are void as in conflict with and repugnant to the principles of the Declaration of Independence.

"This ruling," it is added, "makes it impossible to obtain such knowledge in the school system of the State as all citizens are equally entitled to—instruction in the laws of nature and also of nature's God, which latter are spiritual and obtainable from the Bible."

Extensive arguments are presented to show that no State has a right to exclude from its system of education "instruction in the science of religion as set forth in the Bible—the only book which sets forth the existence, laws, and other attributes of the Divine Providence to which the Declaration of Independence is committed—without this exclusion being repugnant to the Declaration, and therefore void."

The presentment declares that within a few years after prohibiting the Bible from Washington schools it became necessary to create juvenile courts, jails, and correctional institutions, and so great was the demand for their use that people of the town and city began to make efforts to supply Bible teaching and moral training of youth attending State schools and colleges and were knocking at the back doors of their schools to which the law required their children to be committed for education, seeking recognition of Bible instruction.

It is declared that "the course of the State toward religion and the Bible will overcome all others. It took less than twenty-two years during the reign of Ahab, by favoring the teaching of Baal over that of Jehovah, to reduce the well-established Jehovah system to one prophet, while Baal's teaching had increased to over four hundred and fifty prophets."

It should not be overlooked that the one prophet of Jehovah was mightier than the four hundred and fifty prophets of Baal. The truth is mighty and will prevail. The Bible will live when the Supreme Judges in the State of Washington are dead.

The Literary Digest of October 29 contains the following:

But "it is hard to imagine that a worse calamity could befall religion than to have it interpreted to the youth of the nation by our public schools as now conducted," declares the Christian Century (undenominational). While the church will never rest easy under a judicial decree which calls the Bible "a sectarian book," the remedy is certainly not that being sought by the Washington Presbyterians, it says, and argues that though it is alleged that since the Bible has been outlawed in the public schools juvenile delinquency has increased—

"There has not been enough Bible in the public schools anywhere in fifty years to make very much difference to the child. It would be more sensible, though not yet wholly fair, to lay the increase of juvenile delinquency at the doors of the church. The church's slipshod method of teaching religion a half hour a week instead of devoting much larger portions of the time to this task is as notorious as it is farcical. The lack of conscience among church people on religious education is a failure of church teaching. What the church does have a right to ask the State is that the time of a child shall not be so monopolized by secular studies that he cannot pursue those fundamental studies which are the foundation of all ethical and spiritual attitudes. It requires in most States no new legislation to secure this fundamental right, since it is already conceded to Catholics, Lutherans, and Jews, and may be secured by evangelicals on demand."

The Christian Century is correct in criticizing the church for devoting so little time to the study of the Bible. It, however, does not go to the root of the evil, which is the home. How few homes have regular hours for Bible reading and Bible study! The Bible should be studied at least an hour every day, and the home is the best place for this study. Both the home and the church have been derelict and neglectful of duty in depending on unscriptural organizations to do the work of the Lord. Parents not only fail to teach the word of God to their children, but are guilty of sending them to universities where rationalism is taught. The decline of religion in the home and so many organizations such as the Interchurch World Movement are largely responsible for so little Bible study and so great a depletion of the Christian ministry. The Presbyterian agrees that the lack of freedom of speech in the pulpit, changes in religious emphasis, the decline of religious interest in the home, and the Interchurch World Movement have had an effect in bringing about a dearth of preachers. It says these four reasons have one root and really constitute one and the same cause:

The raticnalistic seminaries have destroyed the faith of their students in Christ and the Bible, and they have left them without a divine message and turned them over to every wind of the doctrines of men. They have wrong thoughts of God, and some of them have become atheists. When they enter the evangelical pulpits, they find themselves in conflict with the people in faith, and they call this conflict the lack of freedom in the pulpit, when, indeed, it is the lack of faith in the preacher and his intruding upon the people teaching which they have intelligently repudiated. A rationalistic congregation would not allow such intrusion a second time. The change of emphasis in religion is the same thing: it simply means a change from the authority of the Bible to that of philosophy and religious consciousness. The Interchurch Movement was due to the same intrusive, presumptive, and reckless spirit, without the authority and without principle. It diverted attention from the power of the gospel to the power of organization. The decline of religion from the home marks the appalling ignorance of the Bible and the carelessness of parents and their prayerless indifference to the ministry. These, indeed, are the things which have depleted the evangelical ministry and disturbed and injured the evangelical church. They have destroyed religion in the home and withered the coming crop of young preachers. They have robbed the present preachers of their message and sent them for occupation into the field of worldliness. The real evangelical ministry can be obtained only from the God of the church, who hurls them forth in answer to the prayer of his people. But when through teaching the people fail to believe in the Bible and its promise upon prayer and in the God of prayer, they will not pray for a ministry or anything ele.

R. H. Boll's Kingdom Theory.

BY F. W. SMITH.

The editor, in speaking of the fulfillment of Dan. 2: 44, says, "The kingdom of God comes with destructive impact upon the fourth [kingdom represented by the image] and supersedes it," and then adds: "No such thing has happened, yet Rome has gone. Has God's word failed?" O, no, God's word never fails, but the *foolish interpretations* men put upon the word of God fail; and that is the exact truth in the case before us. His *literalistic* vision has so beclouded his brain that he emphatically asserts, "No such thing has happened." Of course no such thing has happened *in the way* he interprets it; and that is not all—*no such thing ever will happen* as he predicts. He is compelled to admit that

the Roman Empire constituted the fourth kingdom represented by the image, and he is also compelled to admit that the Roman Empire is gone; hence, he says, "Rome is gone." Very well, if, as he says, "Rome is gone," does not that *disprove* his contention that the kingdom foretold by Daniel has not been fulfilled?

Now, if he is going to *literalize* the language of Daniel, let him be fair and stick to his work all the way through. He must have a literal mountain and a literal stone cut out of the mountain, if he is going to contend for a literal power in the destruction of the fourth kingdom. He should know that the entire image is but a figure, and that God used the strongest figurative language in describing its destruction. Christ said: "Think not that I came to send peace on earth; I came not to send peace, but a sword." (Matt. 10: 34.) Does any one claim that "sword" here means a *literal* sword? There was a power exerted by Christ so powerful that it had to be illustrated by a carnal weapon, and yet it was a spiritual or moral power. This is shown by his next words: "For I came to set a man at variance against his father, and the daughter against her mother, and the daughter-in-law against her mother-in-law: and a man's foes shall be they of his own household." Was this done by physical or literal power? If not, why should it be contended that "no such thing has happened" as the destruction of the Roman Empire as foretold by Daniel? If God can destroy the union of families without using literal power, can he not destroy the union of a nation in like manner? Note the following regarding the reign of Christ: "And there shall come forth a shoot out of the stock of Jesse, and a branch out of his roots shall bear fruit. And the Spirit of Jehovah shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of Jehovah. And his delight shall be in the fear of Jehovah; and he shall not judge after the sight of his eyes, neither decide after the hearing of his ears; but with righteousness shall he judge the poor, and decide with equity for the meek of the earth; and he shall smite the earth with the rod of his mouth; and with the breath of his lips shall he slay the wicked. And righteousness shall be the girdle of his waist, and faithfulness the girdle of his loins." This is strong language, but who will dare say that physical or carnal power is meant by the word "sword?" If not, why conclude that such power is meant in the destruction of the Roman power by the kingdom represented by the stone?

But it matters not what means God used in the destruction of the Roman Empire in so far as the editor's doctrine is concerned, for he admits that it is gone. But he is a resurrectionist, and resurrects the Roman Empire *reincarnated* in "the beast of Revelation," for he says (page 299): "The beast of Revelation is identical with Daniel's fourth beast, for according to Daniel the divine program is, *four* world powers—then the kingdom of God." He becomes more emphatic in his reincarnation of the Roman Empire in these words: "The Roman world power, then, though now it does not exist, is to return." (Page 300.) It is, according to Boll, to exist again in "the beast of Revelation." (Rev. 13 and 17.) Was there ever in the history of this world wilder or more complete *speculation* about the Bible than this? The Gospel Advocate has charged that R. H. Boll was a speculator; and if there is one person of sound mind and unbiased judgment that cannot see from his own writings that these charges are absolutely true, then I am badly mistaken. See how he entangles himself with his reincarnation of the Roman Empire! "When it returns, the Roman power will be in the form of a ten-kingdom confederacy under one dominant head, which fact is indicated by *the toes* of the image." He found "ten toes" on the image, and he must find in his reincarnation process *ten things* to correspond with the ten toes; hence his beast of Revelation. But the Roman power was divided, and in the division there were only four heads, and the beast (Rev. 13) has seven heads and ten horns. A wonderful lack of fitness in the editor's reincarnation process! Furthermore, the beast had ten crowns, altogether *too many* to fit the Roman power. But the editor tries to fix the matter by having these ten kings a "ten-kingdom confederacy under one dominant head;" but the Roman power had no such arrangement.

I submit that any doctrine concerning the kingdom of God or anything that pertains to man's salvation dependent upon such patchwork and wild speculation as indulged in by R. H. Boll in an effort to have Christ come back to this earth in a body of flesh and bones to sit on David's throne and rule the world with a rod of iron is not worthy of respect, and I only notice what he says on the subject because of the false reports that he has been misrepresented and the division he has brought about among the children of God by his false and foolish doctrine. No fair-minded person will charge those who oppose false teaching with being responsible for whatever division may result from such opposition.

Running from the Lord is poor business.—F. C. McConnell.

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PUBLISHERS GOSPEL ADVOCATE.

HOME READING

The Smallest Soldier of Them All.

Mignon was her name. She was a small, fuzzy-haired dog with round, black eyes and restless tail. She could walk on her hind legs and shake hands and do other cunning tricks. And now she was a soldier of France.

She had left a very pleasant home in the country, where she was the pet of the whole household, to come to this training camp for dogs, behind the fighting line. Her new master was a kind soldier in blue, who spent much of his time patiently teaching her new tricks.

First, she had to get used to the noise of the big guns. Then she must learn to crouch close to the ground or hide in a deep hole when a shell screamed. Most important of all, she had to be taught to go swiftly from one place to another with a message in a little pouch which was tied around her neck.

One morning, before daybreak, as little Mignon was dreaming pleasantly, she heard her master's voice calling: "Come, Mignon. You and I must fight this day for France."

With a glad little cry, she sprang up and followed him as his regiment marched to the firing line. The battle was terrible, but she never left her master's side.

At last word came that the German guns had destroyed the French telephone wires. Unless the French commander could get a message to his men on the other side of the field, the battle would be lost.

"That is easy," said Mignon's master, as he patted her head. "Here is a brave little messenger."

When the pouch with the message was securely fastened at her neck, Mignon's master whispered in her ear: "Go, little Mignon. I know you will not fail. Have I not taught you myself? Go! You fight for France!"

Off she darted. The soldiers watched her run swiftly for a few yards and then crouch as a shell exploded overhead. Once they thought she had been killed by a German gun, but when the smoke lifted they saw her far in the distance, dodging and running forward. At last she arrived safely with the precious message. The day was won for France.

Later, Mignon's regiment was paraded before the great general to be honored for bravery. And Mignon was there. She, too, received a "Cross of War." "For," said the soldiers, "if it had not been for Mignon, we could not have won."—Selected.

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Cleanliness of Animals.

Some people believe that animals prefer uncleanness—at least, that they do not care. Most people have seen the house cat "doll up" by the use of her tongue and paws, but they would be surprised to learn that most other animals, too, prefer to keep clean. I have heard more than one stockman say that cows would stand all night rather than lie down on badly soiled bedding. Sometimes horses all but speak their gratitude to the keeper who curries them. Dogs, too, especially among the house pets, generally show aversion to filth. I have known a fox terrier and a cocker spaniel who would invariably wipe muddy paws on the doormat before entering the house. Of course, they had been trained, but they learned with significant ease. The terrier once worried himself nearly sick over a smear of green paint on his pretty coat.

All animals of the cat family use the tongue for toilet purposes, washing the face by moistening the paws and rubbing them over the eyes and nose. The prickles on the tongue make a good comb, and enable puss to polish her coat very satisfactorily. These prickles (or papillæ) on the lion's tongue are nearly a quarter of an inch long and can be used with the severity of a blacksmith's rasp when the animal so desires. The rabbit washes its face just as the cat does, and mice and bats also rely greatly on licking.

The honeybee carries its comb in the foreleg and uses it to clean the antennæ. Some beetles are similarly equipped with a comb, which forms a deep notch protected by a spine at the lower end of the front tibia. Flies of all sorts use the fine fur on their legs as a comb for their wings and bodies.

Owls, herons, cormorants, and other birds use the foot for a comb, the claw of the middle toe. Larks and some ducks have a sawlike blade running along the inner side of the claw.

Snakes soak themselves; elephants dust themselves and enjoy their bath. Buffaloes, tigers, and some bears like to wallow; the polar bear likes his frigid dive, and spends half his time in the icy arctic waters. Monkeys scratch themselves continually, and this is more an effort at self-currying than a search for parasites. The horse, both wild and domesticated, likes his roll. That wild beasts attach considerable importance to ablutions and drinking is evidenced by their behavior toward each other at the "water hole" when they are seldom attacked by others not of their own kind.

Nearly all birds believe in personal neatness; some take great pains to pluck out with their bills all frayed or ill-shaped feathers They separate their feathers and carefully pick out all particles of refuse. Pigeons, cockatoos, and larks like their bath in the form of a copious rain; game birds and poultry prefer the dust bath; but the sparrow loves to combine these styles—he takes a dry dust shampoo, then plunges into the water.

Close observation will show that practically all insects and animals have some way of preserving cleanliness. The observer will be struck by the pride that most of our dumb friends manifest. From the prancing race horse and strutting peacock down to the humble bat, each has some degree of pride. Watch the care with which the butterfly folds its beautiful wings before going to sleep. Some of us are not nearly so careful of our clothes on retiring.—Our Dumb Animals.

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Which Was the Wiser.

Raven: "Croak! Croak!"

Robin: "Good morning to you, Sir Raven. I said, 'Good morning.'"

Raven: "You seem very merry this morning about nothing."

Robin: "Why should I not be merry? Spring has come now, at last, and everybody should be so happy."

Raven: "I am not happy. Don't you see those black clouds above us? It is going to snow one of these days."

Robin: "Very well! I shall keep on singing till it comes, at any rate. A merry song will not make it any colder."

Raven: "You are very silly. The wind is so cold. It always blows the wrong way for me. It is always too warm or too cold. To be sure, it is pleasant now, but I know that the sun will soon shine hot enough to burn one up. Then to-morrow it will be colder than ever before. I do not see how any one can be so silly as to sing at such a time as this. How can you?"

Robin: "Well, my friend, where is your snow?"

Raven: "Don't say anything; it will snow all the harder for this sunshine."

Robin: "And snow or sunshine, you will keep on croaking. For my part, I shall look on the bright side of everything and have a song for every day in the year."—Adapted.

Church Notices in the Daily Papers.

BY FRED M. LITTLE.

Since it is so common for the denominations to publish programs announcing their efforts to entertain the public, I thought it would be a good idea to let the public know that the Lord had made a program for the entertainment, instruction, and edification of his church. Both the daily papers of the city published it just as submitted. I am sending the same herewith. If you desire to give it to the readers of the Gospel Advocate, you may do so. I think it is helpful to give as much publicity as possible to the work and location of the places of worship. Also, get the public to understand that the "Christian Church" is one religious body and the church of Christ another. Here is the announcement:

Church of Christ—Catoma Street. Fred M. Little, minister. Residence, 33 South Goldthwaite Street; telephone 1255-J. Bible school convenes at 9:45 A.M.; J. L. Fitzpatrick, supervisor. Morning worship at 11 A.M. The following is the program for the church of Christ to follow: Vocal music. (See Col. 3: 16.) Warren Allen will direct this feature of the worship. Prayer is next in order. (1 Thess. 5: 17.) A discourse will be delivered as per Acts 20: 7. The subject of said discourse is, "The Bride, the Lamb's Wife." An exhortation will be given at the conclusion of the sermon as directed in 1 Tim. 4: 13. We next will eat the Lord's Supper according to the instructions of 1 Cor. 11: 23-29. Then we contribute of our means to obey the command given to the church. (1 Cor. 16: 1, 2.) Preaching at 7:30 P.M. Subject: "Heaven, and Who Will Be There." Ladies' Bible class meets Tuesday at 3 P.M. at 33 South Goldthwaite Street. Prayer meeting Wednesday at 7:30 P.M.; John Churchwell, Jr., leader. Worship ye Jehovah with us.

He is a very poor creature who cannot be angry and who is not ready to challenge wanton evildoers; the thunderstorm has its function, but let it be brief, and be followed by the clear shining after rain.—John Watson.

Chalk Talks for Teachers.

There has been a long-felt need of a book which would enable any person who can speak to a class or an audience to give a helpful, inspiring, illustrated talk. We are glad to announce that we have secured such a work. It is entitled "Crayon and Character," and is the work of B. J. Griswold. With this book in their hands, parents can teach the children a simple, fascinating method of drawing, and at the same time make the great truths of life a part of their everyday learning. It is especially adapted to speakers who earnestly want to give illustrated talks, but who feel that they "can't draw a straight line." Practically all subjects are covered, and full instructions are given as to how to make the talks effective. The price of the book is $1.25, postpaid. Order from the McQuiddy Printing Company, Nashville, Tenn.

Christmas Stories and Legends.

The above is the title of a new book for children, which was compiled by Phebe A. Curtiss, author of "White Gifts for the King." No greater teaching force has ever been discovered than the story, and no one has ever lived who used that force so skillfully as did our Great Teacher. It is not strange, then, that among all the stories that have ever been written or told, none are so dear to us as those which center around his birth. Young and old alike delight in them and never tire of hearing them. Each story in the new book has its own sweet lesson. It makes an exceptionally pleasing gift for the children. The price is $1.25, postpaid. Order from the McQuiddy Printing Company, Nashville, Tenn.

A young man who combines personal agreeableness with the ability to do things is apt to find that things come his way.—W. J. Beecher.

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In response to numerous requests from our readers for a trial order longer than three months, we have decided to make this extraordinary offer to send the Gospel Advocate to new subscribers for six months for One Dollar. It means a loss to the publishers, but a great gain to your friends who have not been getting the paper.

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FIELD REPORTS

Tuscumbia, Ala., November 6.—The meeting in Tuscumbia seems to be doing fine. Six grown persons were baptized this afternoon, and the house was not large enough to accommodate the crowds to-night, though the aisles and rostrum were crowded full. Many were turned away.—G. A. Dunn.

Montgomery, Ala., November 2.—I am now in a meeting in Montgomery, preaching for the Highland Park congregation. The meeting starts off fairly well. Brother J. H. Hines labors with this congregation. I find them to be loyal and true, and it seems that brotherly love exists among them. Brother Hines is alive to his duty and is loved by every member of the congregation.—R. E. L. Taylor.

Fresno, Cal., November 3.—The meeting at the Nevada Avenue church of Christ was a success in every way. Brother J. W. Ballard, of Oklahoma, did the preaching, and did it well. Brother Charley Sewell, of Madera, Cal., led the singing to the satisfaction of all. The crowds were large, the interest was good, and six persons were baptized. Brother Ballard is now at Dinuba. He goes from there to Tulare; thence to Hanford, where he is to begin on November 20.—W. Halliday Trice.

Hardin, Ky., November 2.—I was recently called back to Altonia, this county, where I held a mission meeting last July, to baptize another believer in Christ at that place. I preached four gospel sermons and baptized an intelligent man who is the head of a large family. Others are expected to yield obedience to our Master soon. There is talk of building a church house there, but I suggested that we build up the church in the community first, then the house.—H. W. Jones.

Ruppertown, Tenn., R 2, November 8.—Brother Will Morton, of Columbia, Tenn., has just closed a six-days' meeting at Topsy. Ten persons were baptized and one returned to duty. Brother Morton did some able preaching and aroused the people as they have never been aroused before, though we have had some very able preaching, most of which was only one or two sermons at a time, except the meeting of Brother Lark Hinson in the summer, who first started the ball rolling. There are thirty-four members here, but no church.—L. D. Whitehead.

Athens, Ala., October 30.—I am still here in Northern Alabama preaching the gospel. Last Lord's day I preached south of Holland's Gin, three miles, in Brother Hezzie Hodge's home. We had a small crowd, but a nice one. The song service was fine. We have ten brethren located near Holland's Gin, but just four of them meet on Lord's day to break bread. On the first Lord's day in November at eleven o'clock, and on Saturday night before, I will preach in my old home church—Reunion—nine miles northeast of Athens. On the third Lord's day I will be back and preach for the brethren near Holland's Gin. On the fourth Saturday night I will begin a meeting at Oakland Church, five miles west of Athens.—William W. Still.

Muskogee, Okla., October 31.—In August, 1917, I made an appeal for funds to build a church house in Muskogee. Many churches responded with ready mind. Reports were made through the papers of all funds received. Such conditions arose that I deemed it unwise to make further efforts to raise money at that time, and I returned some of the funds that I had received, with the explanation above. The funds I had on hand were safely guarded until an opportune time arrived to build. The time came this summer, when we added to the fund on hand and purchased a lot, with the restrictive clause in the deed. A good sister advanced the money to build the house. We purchased the lumber and used all the economy we could in building the house. We are able now to meet in the house, and yesterday we had an all-day service, with dinner and supper on the ground. Many visitors from other congregations met with us, and a happier congregation never met than C Street Church. Brother J. C. Hamilton, of Haskell, favored us with his presence and preached a splendid sermon in the afternoon. We extend a cordial invitation to any gospel preacher that comes this way to meet with us. We have a modern church house, located on the corner of C and Kankakee Streets, with two car lines passing the door. We expect to use the tent the Nashville churches gave us for the work in and around the city. Pray for us, brethren, and I am sure it will not be long until the Muskogee churches will be like the churches in Atlanta, Ga.—not only self-sustaining, but able to help other weak places.—J. G. Allen.

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To half pint of water add 1 ounce Bay Rum, a small box of Barbo Compound, and ¼ ounce of Glycerine. Any druggist can put this up, or you can mix it at home at very little cost. Apply to the hair twice a week until the desired shade is obtained. It will gradually darken streaked, faded, or gray hair and make it soft and glossy. It will not color the scalp, is not sticky or greasy, and does not rub off.

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FIELD REPORTS

Dolores, Col., October 27.—I am now in a series of meetings at Lebanon, seven miles west of this place. We believe it will be a success. This is the third meeting I have held at this place since living in Colorado. On last Sunday I united Brother A. W. Arnold, of Dolores, and Sister Mittie Burnett in marriage. Brother Arnold has accomplished more for the cause than any other man I know of in the State of Colorado.—Willis G. Jernigan.

Columbus, Ohio, October 31.—The meeting with the congregation in this city started in a promising way yesterday. All things working together, we look for a profitable meeting. The one seemingly real handicap is a lack of room to hold the audiences; but the brethren here hope to build soon, and then we look for real and lasting results in the way of additions to the church. This is a great [illegible] field. We now have a noble band of disciples of the Lord here, as I think.—A. A. Bunner.

Walling, Tenn., October 31.—I have been here a week. This is within sixty miles of the home of Alvin C. York. The summer home of Fielding H. Yost, the famous football coach, is in sight of here. Since I have been here a Ford ran over a goose and killed it, I married a run-away couple; several young men have been drunk on "moonshine" whisky; a still has been captured near here; I find three men carrying bullets as a result of former fights; somebody robbed the post office; last night three men were shot—one accidentally by stray bullet—no fatalities; one baptism. It looks discouraging, but I am holding on.—Earnest C. Love.

Nashville, Tenn., November 7.—Last Sunday I was with the church at Donelson. The members of the church seem to be alive and energetically engaged in work and worship. They have quite an interesting Sunday school. Dr. Boyd leads the advanced class, and does it well. Brother Alex. Perry is of great assistance in the work and worship. He is always ready and willing to do his part in the service, and more. I preached on the subject: "Things that change, and things that do not change." There was a good-sized congregation present, and they listened attentively while I spoke to them. They have good singing, somewhat better, I think, than is generally found in most churches. I will preach at the Fanning School next Sunday.—James E. Scobey.

Buffalo, W. Va., November 3.—We are having some fine meetings here now; but I am not able to conduct more than two or three successful meetings each week. I am, however, doing a good deal of real mission work in other ways. I am some better now; and if my friends will stand by me, I may continue to improve in health; but if they do not, I cannot foretell results, as I am not well by any means. My trouble is of a dangerous character. Those wishing to help me will please act now. Do not wait for me to write you, as writing reduces my strength. Address Box 81, Buffalo, W. Va. We have succeeded in paying part of our last lumber note. I think that one hundred and fifty dollars would let us out on everything, so far as the church house is concerned. Please send your offering now, stating what it is for. We cannot pay the balance of that note without help, as we have exhausted our resources in building.—F. P. Fonner.

Franklin, Ky., October 31.—Last night closed our series of meetings at this place, with Brother H. H. Adamson, of Lewisburg, Tenn., doing the preaching. Truly did we have a gospel feast worthy of report. Brother Adamson preached with the power and force that can be accorded those only who "preach the word" without fear. The sinner, the backslider, and the denominational world stood not alone in the barrage, for the church was heavily shelled throughout the encounter. Among the visiting ministers were Brethren M. L. Moore, R. C. White, Homer Rutherford, H. L. Olmstead, and W. A. Cameron. We were glad to have these brethren present to add to the strength of our meeting. We also had visitors from about nine other congregations of this section. The denominations of Franklin were strongly represented in number at every service. Their ministers also attended even until the last service. Too, it was a pleasure to have Sister Adamson with us in this meeting, for she added greatly to our joys and associations. She has won a warm place in the hearts of the people of Franklin. This was a most glorious meeting, and we thank God and take courage for the good accomplished in the Master's name. May the Lord bless these two souls as they onward go in the interest of the salvation of souls.—E. E. Shoulders.

Trion, Ga., October 30.—On September 25 I began a meeting with the church at Shawnee, Ohio, and continued it thirteen days. The membership showed enthusiasm throughout the meeting and seemed to be greatly helped. They recently left a congregation of the society and other anti-New Testament ways and bought them a good house of worship, for which they have settled in full without asking for outside help. They are faithful, zealous, and sensible in their work and worship, and are destined to grow. Brother George Butterfield and others of the congregation preach well. Beginning on October 1, I stayed over Lord's day with the congregation at New Lexicon, Ohio, speaking to good audiences of interested listeners. On October 5 I began a meeting with the Bethel congregation, near Guernsey, which continued twelve days, with one baptized. My home was with J. W. McFadden and family, which was my first home in the State of Ohio ten years ago. They and I have passed through deep waters of sorrow since that time, but we have held "to God's unchanging hand" and have been building our "hopes on things eternal." My next stop was at Zanesville, Ohio, where I spoke to good audiences at Norval Park. There again I was in the Orange grove and baptized two of the Oranges—Brother Leonard Orange's older son and older daughter. Flavil, the younger son, said: "I want you to come back and baptize me when I am old enough." I have scarcely ever met men more useful than J. W. McFadden and Leonard Orange. They can exhort, pray, sing, and write sweet music. O, for more such men and such families as theirs!—Flavil Hall.

TURNS NIGHT INTO DAY.

New Lamp Has No Wick, No Chimney, No Odor. Most Brilliant Light Known.

A new lamp, which experts agree gives the most powerful home light in the world, is the latest achievement of W. H. Hoffstot, 466 Factory Building, Kansas City, Mo. This remarkable new lamp beats gas or electricity; gives more light than three hundred candles, eighteen ordinary lamps, or ten brilliant electric lights, and costs only one cent a night—a blessing to every home on the farm or in a small town. It is absolutely safe and gives universal satisfaction. A child can carry it. It is the ambition of Mr. Hoffstot to have every home, store, hall, or church enjoy the increased comfort of this powerful, pleasing, brilliant, white light; and he will send one of his new lamps on free trial to any reader of the Gospel Advocate who writes him. He wants one person in each locality to whom he can refer new customers. Take advantage of his free offer. Agents wanted. Write him to-day.—Adv.

Don't Wear a Truss

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

C. E. BROOKS, 443G State St., Marshall, Mich.

This Month and Catarrh.

Many people find that during this month catarrh is so aggravated by sudden changes of weather, indiscretions in the matter of clothing and other things that it becomes constantly troublesome.

There is abundant proof that catarrh is a constitutional disease. It is related to scrofula and consumption, being one of the wasting diseases. Hood's Sarsaparilla has shown that what is capable of eradicating scrofula also relieves catarrh and aids in the prevention of consumption.

It is not easy to see how any sufferer can put off taking this medicine, in view of the widely published record of its remarkable successes. It is called by its proprietors "America's Greatest Medicine for America's Greatest Disease"—Catarrh.

In some cases there is occasionally need of a thorough cathartic or gentle laxative, and in these cases Hood's Pills are taken with very satisfactory results.

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Pay Postman $4.95 on Arrival
Gold Filled Watch Bracelet
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Send for this rich looking gold filled Combination Watch-Bracelet today. You will find it to be a $10.00 value. Has adjusted 7-jeweled movement, the case being gold-filled and warranted to wear 10 years. It is a stem-wind and stem-set model and it looks like a very expensive watch. The picture shows you what a handsome model it is and the gold dial adds to its attractiveness. The bracelet is flexible and will fit any wrist, so you need not hesitate to order on account of size. It is sent direct to you, as pictured, in a velvet and silk-lined box. Each watch is examined before leaving the factory and you will find them perfect time-pieces.

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So positive are we that you will be delighted with your watch that we ABSOLUTELY GUARANTEE to refund your money if you are not satisfied after examination; therefore, do not hesitate to order. Send no money. Just rush your name and address. Your watch will be sent by return prepaid mail and delivered right to your door by the postman. Pay the postman our advertised price of $4.95 on arrival and remember, if you are not entirely pleased after examination, return your watch and we will refund your money, every cent of it.

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The Kellam Hospital cures Cancers, Sores without the use Burns, and Chronic Tumors, Ulcers, X-Ray of the knife, X-Ray, Radium, Acids, or Serum, and we have cured over 90 per cent of the many hundreds of sufferers treated during the past twenty-three years.

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

The Montana Mission.

BY W. F. LEMMONS.

The debate with W. P. Bootman, Mormon, at Mona, Mont., is a matter of history. It is safe to say that the debate, which lasted six days, was a success, for it served to settle the matter with those who were about to accept Mormonism and confirmed the brethren in the faith. The church is not more than a year old, having been planted as a result of the mission work which is being done by Brother J. O. Golphenee. The first gospel sermon was preached there a year ago, and over twenty obeyed the gospel, and the church has had a steady growth ever since and now numbers more than thirty members. Some of those who are members were Lutherans, Catholics, Methodists, and Baptists. They are Scandinavians, Germans, and Americans.

All this goes to show the result of the Montana mission to which I have called attention before. In 1919, my first visit to this field, we had one church in the State, and Brother Golphenee was the only preacher. In the early part of last year Brother Janes undertook the job of raising funds to keep Brother Golphenee in the field, and succeeded until he left for Japan. Since that time I have had the principal part of the effort in my hands, and we have kept the fires burning on the altar ever since, through the liberality of the brethren whom we could reach through the papers. Five congregations are now meeting on the first day of the week in a radius of one hundred miles from Elmdale, the home of Brother Golphenee and the original congregation. The growth and interest among the people is surprising, and one cannot get on that field without hearing the Macedonian cry from different parts for the gospel. I had several calls while I was there, but I could not go, as I had engagements that I had to reach.

There is no mission work that is accomplishing so much, considering the time and investment. It is paying one hundred per cent on the dollar. Shall we keep it going? This depends upon the liberality of the church all over the country. More men need to be sent into the field, as it has grown until one man cannot do all the work that is needed to be done—cannot reach all the places that are calling for the gospel. This is doing foreign missionary work at home, because many of the people are foreigners who speak broken English.

Another thing, the Mormons are doing their best now. Since we have commenced the work, they have awakened to the fact that the people are not Bible readers and that they can make more converts in a section like that than where they know more of Mormonism. Hence, they have three or four men now on the field at work. Shall we sit idly by and watch the Mormons take the field from us? Surely not. We are going to depend upon the church to help in this work until we can put more men in the field, which we must do not later than next spring. It is a hard field to work, as it is a new country. People live in crude houses, most of which are made of sod and are poorly arranged. One has to wade through real hardships to do the work. There is no such thing as ease. One cannot take a soft seat in the parlor and enjoy the modern conveniences we enjoy in preaching in the South. The real situation can only be expressed in actual experience on the field. This was my third trip to that field. I understand the situation and know the needs. So I am calling on the brethren to continue to contribute to the work. Send your donations direct to J. O. Golphenee, Elmdale, Montana.

Let it be remembered that this work does not belong to any of the factions—neither Somner, Boll, nor anti-Sunday school. It represents the church of Christ—the body. I have no patience with factions, and would not give my influence nor work to build up any of them. Neither will I aid nor abet in their destructive work. I am opposed to the common method and attitude that is displayed toward such factionists. I believe that they ought to be exposed; that the brethren everywhere ought to be furnished with a list of their names, that they may be "marked and avoided." A heretic after the first and second admonition is to be avoided, if the apostle Paul is to be accepted as reliable. Their work is the work of destruction.

May the good Lord bless the Gospel Advocate in the fine work it has done and is still doing in educating the church to loyalty to God's word.

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

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Here's an opportunity to earn big money—$6 to $12 a day, with easy work, all your time or spare time and obtain a Ford Automobile free besides. A straightout from the shoulder business proposition. No voting or guessing contest. We want wide-awake men and women to introduce into every home our famous ZANOL Pure Food Products, Non-Alcoholic Food Flavors in tubes, Toilet Preparations, Perfumes and Soaps; 250 other light weight household necessities.

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God's Plan for Unity.

BY H. M. PHILLIPS.

There seems to be a plea on the part of many that discussions be kept out of our religious papers in order to have unity, while some plead that friendly discussion is a means of bringing unity. It is likely that extreme positions are taken and that a happy medium can be occupied in keeping with truth and grace. All are agreed that to speak as the oracles of God means unity, but it is a little hard to thus do till we know what the truth is as stated in the words used. To merely repeat the words without knowing the meaning would not be the plan of God, but it is necessary to both use the exact words as written and the meaning of the words used. Scholars tell us that some words have different meanings in different passages; so we must all be able to discern that, lest we be divided. It is very likely that a fair discussion will make such clear.

Since Christ and the apostles were free to discuss certain questions and teach directly to the people who needed to make the change, it is but natural for man to think it is right to do so now. In Paul's writings it is easy to see that he believed it good to present the truth directly, so as to do away with error, as he did to the churches at Corinth and Galatia.

There is a kind of discussion that deals more in personalities than with the subject in hand, which often causes one to be prejudiced against the real argument presented. This, of course, should be inhibited, and must be, if God's plan for unity is worked or ever reached. The sweet-spirited theory, to say nothing that will contradict what has been said by another, very likely will mean to say nothing at all. We might all keep quiet, and thus, at least, we would not be divided in words; but that is not God's plan. He says for all to speak the same thing. But as all interpret what is said in the light of the knowledge possessed, it is necessary that our knowledge be at unity. As an example, if we all say that Cornelius was "of the Italian band," we are at unity so far; but if one preacher insists that he was a great musician (for the Italians are such), and another says it does not refer to a band of musicians, but to soldiers, it is easy to see how unity is had in reading or pronouncing the words, but division as to the meaning of the words. So it surely follows that for unity to be is not only to speak as the oracles of God, but to clearly know the meaning of what is spoken.

Christ prayed for all to be one who believe on him through the words of the apostles, and there is no other way for unity to be had in Christ. If it is a help for me in understanding the words of the apostles for a friendly discussion to be heard or read, may I not be glad of such and think it is good, even if many discussions are failures?

I really think people are not so much opposed to arguing or discussing Bible subjects as they are to the manner in which it is done. Each one should define clearly that to which he objects. Christ and the apostles were very firm and a little rough in some statements, but I feel sure it was all to promote unity. Very likely we should not call one another what Christ called the people in Matt. 23 or what Paul called the man in Acts 13: 10; but there are times when the sweet, sugar-coated talk is not fitting to the case. Do you think that Christ and Paul failed to show the spirit of God in either case? To condemn a thing that is not according to the Book is but to follow the word in reproving and rebuking. To do such in the strongest terms in keeping with the word of God, in the height of a real discussion, is but to put into practice God's plan for unity. All backbone and no flesh is but a skeleton; all flesh and no backbone is a freak; but with a fully developed body is as God made human beings. To be as God wants us to be is to look sin squarely in the face and rest on God's words used by us to condemn it, and then teach the ways of righteousness in soberness and truth, and follow it though it means tribulations and even death. Unity may mean division in one's own home, in a congregation, in a paper, but never a division in Christ. The man who cannot talk religion without getting mad surely needs to become religious. We need more men who will contend earnestly for the faith Be sure to speak as God speaks; know what he means and practice it faithfully, and real unity will be the result.

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DROPSY TREATED ONE WEEK FREE

Short breathing relieved in a few hours; swelling reduced in a few days; regulates the liver, kidneys, stomach, and heart; purifies the blood; strengthens the entire system.

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Sick or nervous headaches, backaches, women's aches almost instantly respond to the liquid remedy Capudine. It stops the pain by removing the cause. Every home should keep a bottle handy. Sold by druggists, 10c, 30c, 60c. Insist upon getting **CAPUDINE**

Splendid for every sort of external ache and pain, rheumatism, neuralgia, sciatica, lumbago, stiff joints and sore muscles, sprains and strains, and the after effects of weather exposure.

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Don't Worry. Here's a Remedy!

Hot foot bath. Dry feet carefully. Rub thoroughly with Eucapine Salve. Towel till dry. Then off to bed with a happy heart for your poor, sore feet will be better in the morning.

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(Prevents Infection)(Relieves Pain)(Allays Inflammation)

is a great comfort in cases of inflamed conditions of the skin and of the membranes of the air passages. 50c per 2 oz. jar, at your druggist's or by prepaid parcel post from the manufacturers. Full size jar free to physicians and quantitative formula supplied if desired.

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Divide your spare time representing us in your community. You cannot find a more dignified business than helping place a memorial at the resting place of a deceased loved one.

Hundreds are boosting COGGINS' MEMORIALS, and report it an easy matter to sell them made from either ELBERTON BLUE GRANITE, "The Stone Eternal," or the GEORGIA MARBLE. Liberal commissions. Honesty, integrity, ambition and lawful age essential qualifications. Write immediately for full particulars and contract.

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How They Have Been Endured and How Overcome by Lydia E. Pinkham's Vegetable Compound

Experience of a Providence Woman

Providence, R. I.—"I took Lydia E. Pinkham's Vegetable Compound for a female trouble and backache. It began just after my baby was born, and I did the best I could about getting my work done, but I had awful bearing-down pains so I could not stand on my feet. I read in the papers about Lydia E. Pinkham's Vegetable Compound and the good it was doing other women, and I have got dandy results from it and will always recommend it. You can use these facts as a testimonial if you wish."—Mrs. HERBERT L. CASSEN, 18 Meni Court, Providence, R. I.

Ohio woman for three years could hardly keep about and do her housework she was so ill. Made well by Lydia E. Pinkham's Vegetable Compound:

Fayette, O.—"For about three years I was very nervous and had backache, sideache, dragging-down pains, could not sleep at night, and had no appetite. At times I could hardly do my housework. I got medicine from the doctor but it did not help me. I saw Lydia E. Pinkham's Vegetable Compound advertised in a newspaper and took it with good results, and am now able to do my housework. I recommend your medicine to my friends and you may publish my testimonial."—Mrs. CHESTER A. BALL, R. 15, Fayette, Ohio.

An Illinois woman relates her experience:

Bloomington, Ill.—"I was never very strong and female trouble kept me so weak I had no interest in my housework. I had such a backache I could not cook a meal or sweep a room without raging with pain. Rubbing my back with alcohol sometimes eased the pain for a few hours, but did not stop it. I heard of Lydia E. Pinkham's Vegetable Compound, and six bottles of it have made me as strong and healthy as any woman; and I give my thanks to it for my health."—Mrs. J. A. McQUITTY, 610 W. Walnut St., Bloomington, Ill.

The conditions described by Mrs. Cassen, Mrs. Ball, and Mrs. McQuitty will appeal to many women who struggle on with their daily tasks in just such conditions—in fact, it is said that the tragedy in the lives of some women is almost beyond belief. Day in and day out they slave in their homes for their families—and beside the daily routine of housework, often make clothes for themselves and for their children, or work in their gardens, all the while suffering from those awful bearing-down pains, backache, headaches, nervousness, the blues, and troubles which sap the very foundation of life until there comes a time when nature gives out and an operation seems inevitable. If such women would only profit by the experience of these three women, and remember that Lydia E. Pinkham's Vegetable Compound is the natural restorative for such conditions it may save them years of suffering and unhappiness.

There is hardly a neighborhood in any town or hamlet in the United States wherein some woman does not reside who has been restored to health by this famous medicine. Therefore ask your neighbor, and you will find in a great many cases that at some time or other she, too, has been benefited by taking it, and will recommend it to you. For more than forty years this old-fashioned root and herb medicine has been restoring suffering women to health and strength.

Lydia E. Pinkham's Private Text-Book upon "Ailments Peculiar to Women" will be sent to you free upon request. Write to The Lydia E. Pinkham Medicine Co., Lynn, Massachusetts. This book contains valuable information.

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Not Only For Chills, Fever and Malaria

BUT A FINE GENERAL TONIC

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FIELD REPORTS

Berlin, Ga., October 31.—Brethren Claus and Boyd, of Valdosta, were recently with us in a short meeting at Troy Schoolhouse. There were five additions—four baptized and one from the Baptists. The work here is progressing nicely, the attendance and interest on Lord's days being good. I spoke at Troy yesterday on making our calling and election sure.—Adair P. Chapman.

Forest Hill, La., November 3.—A few weeks ago I held a ten-days' meeting at a schoolhouse six miles from Forest Hill, the results being three from the Missionary Baptists and a man seventy years old from the Primitive Baptists. It was at this place last January we had the pleasure of taking by the hand an old minister of the Baptist Church and hearing him say: "I believe that Jesus Christ is the Son of God. I want to be a Christian only, and to own him Lord of lords."—C. C. McQuiddy.

Howell, Tenn., November 2.—I am now at Howell. Unfavorable weather has been a great hindrance. The congregation at this place was established several years ago by our "automobile" brethren, but that element has long since become "nil," and the old "landmarkers," though few in number, are holding together. We have some fine people here, but they are somewhat discouraged. This congregation is about midway between Fayetteville and Petersburg, approximately six miles from either place. Both of these congregations could, if they were so disposed, render considerable help to the faithful few at Howell.—C. E. Holt.

Tompkinsville, Ky., October 28.—I am at this place for the night, to preach, as I suppose, a trial sermon. I have just closed one of the best meetings of the year with the faithful at Dry Fork, Ky. This is the home of our good brother, J. D. Smith, who was with us the last half of the meeting, and who rendered much help in his efficient way by prayer, reading, songs, and sunshine of life that he put into the work. He has done a great work in his home country and is counted as pure gold tried in the fire. It is worth much to me to be associated with such a godly man and learn lessons at his feet. I found many noble Christians at Dry Fork, and they treated me royally. I go from here to Green's Chapel, in Kentucky; then to Cloverport, Tenn.; then home.—Frank Baker.

Rives, Tenn., November 1.—It was my pleasure to meet with the brethren at Dyersburg last Lord's day. When I lived there four years ago, there were only about ten faithful members that met in the courthouse. Everything seemed to go against them. But about two years ago they managed to purchase the Methodist meetinghouse, which is a beautiful building, located right in the heart of the town. This was a great help to strengthen the congregation, and now they number about fifty. Brother J. W. Dunn has moved there and will begin his work for them on the first Sunday in November. Bright prospects are in view for the cause of Christ there now. The "di-

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

Let Me Prove This Free.

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

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

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

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

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

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

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Please send free trial of your method to

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For Fever Headaches and Neuralgic Pains

Safety Aspitone First

An improved Aspirin tablet which is absolutely safe to use even in cases of extreme debility and weak heart. Relieves headaches, neuralgia and rheumatic pains, and reduces fever. No depressing effects. Made by a formula which is in general use by leading physicians. 35c per package at your druggist's or by mail from the manufacturers. Piedmont Laboratories, Inc., Clinton, S. C.

"ETERNAL LIFE HERE AND NOW"
Read
"A LITTLE BOOK"

"And I will give unto thee the keys of the kingdom of heaven." (Matt. 18: 1.)

"And he had in his hand a LITTLE BOOK open." (Rev. 10: 2.)

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gressives" have been very strong there; but as they are now without a preacher, there is great hope that they will turn from their erring way and all worship together as one big family in Christ. Let us all pray that the gospel in that town will spread as never before.—Wayne Woody.

Morrillton, Ark., October 31.—I here give a brief report of meetings I have held during the summer at Formosa, Ark. I preached nine days, with no visible results, but had large, attentive crowds throughout the meeting. This was my fourth meeting at Formosa. I was with the brethren near Dabney for five days. Five were restored to their "first love." I was at a mission point near Caglesville, where the gospel had not been preached until I preached three sermons in June of this year. One lady was baptized then, and five were baptized during this meeting. One was a Freewill Baptist. The Baptists challenged me for a discussion. I suppose the debate will come off in January. I was with the Gravel Hill congregation, near Gumlog, nine days, and had one baptism. I am now at Healing Springs, in Benton County, to be here over two Lord's days. This is another mission point. The church at Cave Springs will assist in supporting me in this meeting. We have a fine congregation at Cave Springs. I will preach a few nights for the congregations at Rogers and Cave Springs after we close out here.—R. H. Johnson.

Iowa Physician Makes Startling Offer to Catarrh Sufferers.

Found Treatment Which Healed His Own Catarrh, and Now Offers to Send It Free to Sufferers Anywhere.

Davenport, Iowa.—Dr. W. O. Coffee, Suite 726, St. James Hotel Building, this city, one of the most widely-known physicians and surgeons in the Central West, announces that he found a treatment which completely healed him of catarrh in the head and nose, deafness, and head noises, after many years of suffering. He then gave the treatment to a number of other sufferers, and they state that they also were completely healed. The Doctor is so proud of his achievement, and so confident that his treatment will bring other sufferers the same freedom it gave him, that he is offering to send a ten-days' supply absolutely free to any reader of this paper who writes him. Dr. Coffee has specialized on eye, ear, nose, and throat diseases for more than thirty-five years, and is honored and respected by countless thousands. If you suffer from nose, head, or throat catarrh, catarrhal deafness, or head noises, send him your name and address to-day.

FITS

"I cured my fits by simple discovery; doctors gave me up," says Mrs. P. Gram, of Milwaukee. If you suffer, you can receive a bottle of medicine "free" by parcel post from R. LEPSO, Dept. 36, Island Avenue, Milwaukee, Wis.

Why My Family Takes Internal Baths

When I was a boy, I was full of health, strength, vigor, and ambition. Strenuous play and activity kept me in good shape most of the time; but once in a while, in spite of my exercise, my stomach or liver got out of kilter, and then mother stepped in and dosed me back to normal.

You see, the combination of continuous activity and simple remedies was all that was needed.

But, when I arrived at manhood and entered business, there was a different story to tell.

Instead of getting sick quickly and over it the same way, I would be away below par for some time before I knew what was the matter with me.

And when the liver did assert itself and I was really incapacitated, I found that the old favorite remedies did not work as well as of old.

They would be partially successful for the moment, but headaches, constipation, and biliousness, with all their attendant ills, became more and more frequent—

Until one day, praise be, I heard of the Internal Bath, tried it, and have been entirely free from those universal ills ever since.

On discussing this with a physician friend, he told me that accumulated waste in the large intestine is by far the greatest foe to good health, fully ninety per cent of all illnesses being attributable to that cause—

That it is impossible for the vast majority of people to eliminate this naturally because of our present mode of living—

And the reason that a scientifically correct Internal Bath, used with proper regularity, is by far the best means of elimination, is because it thoroughly cleanses the lower intestine its entire length and keeps it as sweet and free from poisons as nature demands it to be for perfect health.

After I proved what it would do for me, I decided that my family would have a remedy in childhood that would be just as resultful in old age.

That's the reason my wife and children take Internal Baths, and none of the children dread the ordeal as I did medicine when I was a boy, either.

The common sense of this treatment is particularly interesting, and all its details are contained in a little book called "The What, The Why, The Way of Internal Bathing," written by Chas. A. Tyrrell, M.D., who, I am informed, made this method his life study and practice.

Tyrrell's Hygienic Inst., 134 West 65th St., New York City, makes it a practice to send this book, entirely free of cost, to any interested person who will mention having read this in the Gospel Advocate.

Personally, I am so enthusiastic on the subject that I think it a duty every one owes himself, or herself, to at least be informed on this subject, when it costs nothing to do so.

To abort a cold and prevent complications take

Calotabs

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

Vest pocket size, 10c; large family package, 35c. Beware of imitations.

STOMACH TROUBLE?

Weakness? Distress?

Ashland, Ky.—"Many years ago my mother used Dr. Pierce's Golden Medical Discovery for her stomach. She had taken treatment from physicians and had never obtained good results. After commencing to take this remedy she noticed an improvement and I can say it surely helped her wonderfully. I am pleased to write this to let others know how this medicine helped our family. Any one will benefit by the 'Discovery' if they will try it."—Mrs. M. A. Brown, 642 E. Carter Ave.

Obtain the Discovery in tablets or liquid at your nearest drug store, or send 10c for trial package to Dr. Pierce's Invalids' Hotel in Buffalo, N. Y. and write for free medical advice.

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

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Sure Relief

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Hot water
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BELL-ANS
FOR INDIGESTION

The Joyner-Winkler Debate.

BY R. C. WHITE.

Thomas Joyner (Cumberland Presbyterian) and Herbert E. Winkler (Christian) debated for two days the following proposition: "An alien sinner may become saved in answer to his own prayer before and without submitting to the ordinance of water baptism." Joyner affirmed; Winkler denied. J. W. Wheeler (Baptist) moderated for Joyner; I moderated for Brother Winkler.

There were two sessions each day of two speeches each. The audiences were good all the time, but larger the second day. The people were very attentive. I believe good was accomplished. Reid's Chapel, some four miles north of Glasgow, Ky., was the place of the debate. The best of feeling seemed to prevail. With only a very slight exception on the part of both speakers, they followed the rules as laid down in "Hedge's Logic," save in Mr. Joyner's third speech. In this he freely violated rules and was promptly called to answer.

There were several Presbyterian preachers in attendance. The following brethren who were present gave great encouragement: Emmett G. Creacy, F. H. Woodward, W. D. Emberton, Tolly Phemister, J. E. Speakman, W. T. Dunagan, and J. W. Dennis. Brother Dennis began a meeting the night the debate closed (October 19).

Mr. Joyner really debated the "faith only" theory all the way through. Brother Winkler fully met his arguments, and the brethren were fully satisfied, so far as I know. He was at some inconvenience, as his house and some valuable notes and books were burned the week before.

The brethren at Canmer and Green's Chapel asked for the debate to be repeated at each place. This was agreed upon and November was set for the time at Green's Chapel.

Mr. Joyner and moderator challenged us to a debate next summer on four propositions, but Brother Winkler thought not enough importance to the one pertaining to forgiveness complete prior to the cross. They refused the whole unless this was included. They may come to agreement later. This grew out of the statement that all sins before the death of Christ were not *absolutely* forgiven, but only rolled forward.

Mr. Joyner's position on "bind" (Matt. 16: 19) was amusing and ridiculous when Brother Winkler made it clearly to be seen from 1 Cor. 7: 39 that it does not mean stop, but ratified, required, in these passages. Mr. Joyner used John as great proof, but Brother Winkler made it clear that Christ's will as applied to us is since his *death*, and used Heb. 9: 15-17 to great advantage. This is a very important scripture. One great stronghold of Mr. Joyner was that Mark 16: 16 is spurious. Brother Winkler gave good authority on its genuineness, and with diagram on the board made a forceful argument on *obedience*.

Ousts Rheumatism.

Here it is. Those awful pains of rheumatism so common during the cold, rainy weather are completely forgotten, and the rheumatism is expelled from your system, by the very simple treatment of taking Renwar Salts, which neutralizes the uric acid in the blood, and Renwar attacks the very cause of this malady and expels the uric acid from the system. Renwar is entirely dependable. It does not in any way injure the stomach or affect the heart. It is prescribed by the best physicians, and your money is refunded if Renwar fails to relieve you of rheumatism. Give Renwar a trial, and you will never regret it. Mr. Benagh, of the Nashville Railway and Light Company, says: "Within two or three days after using Renwar my rheumatism disappeared." Price, 50 cents. Ask your druggist for it, or write WARNER DRUG COMPANY, NASHVILLE, TENN.

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Be sure to ask for the double strength Othine as this is sold under guarantee of money back if it fails to remove freckles.

Prayer.

Prayer is the culture of the soul
That turns to wheat our tares;
Prayer is the begging angel whom
We shelter unawares.

He prayeth best who loveth best
All things, both great and small:
For the dear God who loveth us,
He made and loveth all.
—Coleridge's Ancient Mariner.

Paying the Last Debt.

BY A. ELLMORE.

We have heard it said of persons who had just died that they had "paid the last debt!" But, so far as I am concerned, I never contracted such debt. I have nothing to do with this death but to suffer it. This chilling ordeal was passed upon our first parents as a result of sin, and, being of their offspring, I must suffer the consequence. It was but just for Adam and Eve, who did the first sinning, to suffer this death, since this was the penalty for the transgression. But millions have suffered death who had never sinned, but were as pure as angels—viz., infants. And do infants pay debts? If so, who contracted them? No; Adam's sin takes his posterity into the grave. Hence, two things come upon man unconditionally: (1) As by Adam all die, (2) even so by Christ shall all be made alive. These are forced upon us. We have nothing to do with them but suffer them.

Many people say that Christ paid this debt! Then why force man to pay it again? But death is not a debt, but a consequence. In order for man to be forgiven, Christ had to shed his blood and die. Why this plan I do not know; but after his resurrection it is easy to see the terms of remission of sins. Physical death was forced upon man by the sin of his parents, but Christ will have made good this loss when he raises all mankind from the dead.

Now, when we have carried these frail bodies until they have become useless and burdensome, we will take them to the Cashier of heaven's bank, who takes them on deposit and gives us a check for a new body, indorsed by the President of the Universe, and payable at the resurrection in a new body like unto his glorious body; then the Spirit enters this new body, and man becomes glorified, and enters that rest which remains for the people of God.

What a blessing that a Christian can die! For in no other way can he put off this corruptible body, and through no other avenue can he enter that blissful state, except through the gate of death.

The Biggest Bargain in the History of Poultry Raising

Introductory offer—we want the whole world to know the wonderful properties of this famous egg tonic.

$4.00 FREE

Send No Money

Two regular dollar sized packages of TWO-FOR-ONE sent C. O. D., postage paid, for $1.00. Or, so that larger poultry yards may thoroughly test and prove the correctness of our claims, we will send six full dollar-size packages of TWO-FOR-ONE C. O. D. for $2.00; you save $4.00. Two for one dollar or six for two. Take your choice. Offer good only until present stock is exhausted.

Giving Away Our Profit

Those who have used TWO-FOR-ONE, those who have had actual experience in their own poultry yard, know what a money maker it is, know it tones up the flock, keeps hens in good condition, makes them lay, day after day, even during the molting season. We do not have to spend any of our money to sell them: they are only too glad they can still obtain TWO-FOR-ONE. They order it from us regularly and we do not have to offer them any inducement except the sterling value of this marvelous poultry tonic.

To Convince You

This advertisement is to convince those who do not know about TWO-FOR-ONE to give it a thorough trial and therefore we are willing to give up our profit; yes, even a part of the actual cost to us in order to make you one of our regular customers.

Make no mistake about it, TWO-FOR-ONE is one of the wonderful discoveries of the twentieth century, and if you will once use it long enough to see the real effects on your flock of hens, you will never be without it.

A Genuine Egg Producer

TWO-FOR-ONE is not a medicine or a drug in any sense of the word. It is positively guaranteed to be harmless in every way. It will not injure your flock; in fact, it is just what we claim it to be, a good tonic. It keeps your hens in perfect health, makes them lay larger eggs, better eggs and more of them. It helps to make every chicken yard a profit producer. It takes a lot of the doubt and risk out of poultry raising. Those who kept hens for profit were eager to find a genuine article that would do away with their losses during cold weather and the molting season. They secured just what they wanted in TWO-FOR-ONE and are constant users of this great discovery of modern times. All predictions point to a cold, snowy winter and you know your hens need help in cold weather if you want eggs.

Here's the Proof

You need not take our word for it, you need not rely on this advertisement, you need not take any risk whatever. Our files are full of bona fide unsolicited letters from those who have used TWO-FOR-ONE and these letters are open to your inspection at any time.

Undeniable Evidence

Doubled egg yield

Since using your TWO-FOR-ONE our amount of eggs daily has doubled. We have 8 chickens and within one month we received 210 eggs.
Frank Uecke, Mich.

100 hens average 93 eggs daily

Here is the result for February of 100 hens after using TWO-FOR-ONE—93 eggs a day or a total of 2,697 eggs and they are still shelling them out at that rate. Mrs. R. Hege, Ariz.

OFFER ONLY GOOD FOR LIMITED TIME

Remember our generous offer to send you $6.00 worth of TWO-FOR-ONE upon receipt of $2.00, or $2.00 worth for $1.00, is only open for a limited time, just long enough, in fact, to give you a chance to try out the product and increase the laying power of your hens. Our offer is a sacrifice possible only because we know you will become a permanent customer, and in order to protect ourselves our offer will not remain indefinitely.

DON'T WAIT—ORDER NOW

Don't delay to get the cash—don't stop to write a check. Get your order in, so that you can try TWO-FOR-ONE and get your flock in fine condition for the season. Don't even stop to write a letter—just fill out the coupon and send it to us by return mail. Remember, these bargain offers must be withdrawn in a short time. Take advantage of the opportunity now.

KINSELLA COMPANY, 326 River Street
Department 26, Chicago

Gentlemen: I want to try TWO-FOR-ONE on my own flock and am therefore taking advantage of your introductory offer. Please send me Parcel Post C.O.D. all charges prepaid. (Check the offer you want.)

Large Flock ☐ 6—$1.00 packages of TWO-FOR-ONE—C. O. D., $2.00

Small Flock ☐ 2—$1.00 packages of TWO-FOR-ONE—C. O. D., $1.00

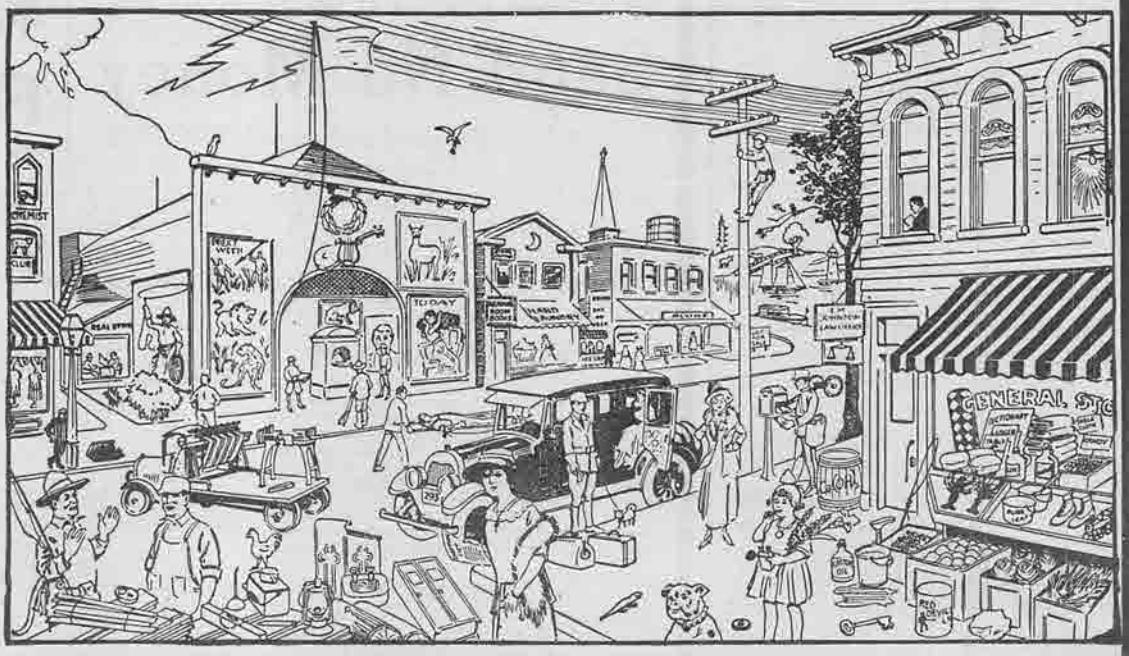
Name .....

Street or R.F.D. .....

Town ..... State .....

Win $2,000

Answer This Puzzle



How many objects beginning with "L" can you find in this picture?

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TO WHOM IT MAY CONCERN:

Mr. E. J. Reefer has deposited $10,000.00 with this bank as a guarantee that he will pay all the prizes awarded by the judges to the winners of this puzzle contest. This bank guarantees Mr. Reefer will do as he agrees.

STATE BANK OF PHILADELPHIA

F. L. Morrison
Cashier.

Open to Everybody

A GREAT big bona-fide chance to win $2,000 and 14 other Cash Prizes. Think of what you could do with $2,000 this very minute. Some one will win it! You have the same chance! How simple! Try your skill *NOW!*

Mail at once the names of all the objects you can find in the picture beginning with "L". It costs nothing to try. To the one sending in the largest and nearest correct list of names the first prize will be awarded. To the one sending in the second largest and nearest correct list the second prize will be awarded, etc. In case of tie for any prize offered, the full amount of such prize will be awarded to each tying contestant.

THE PRIZES

Winning Answers will receive Prizes as Follows:

	If No "More Eggs" is ordered	If $1 Worth of "More Eggs" is Ordered	If $2 Worth of "More Eggs" is Ordered	If $5 Worth of "More Eggs" is Ordered
1st Prize....	$40.00	$300.00	$600.00	$2,000.00
2nd Prize....	20.00	150.00	300.00	1,000.00
3rd Prize....	10.00	75.00	150.00	500.00
4th Prize....	10.00	50.00	100.00	250.00
5th Prize....	10.00	30.00	60.00	150.00
6th Prize....	6.00	20.00	40.00	100.00
7th Prize....	6.00	15.00	30.00	80.00
8th Prize....	6.00	10.00	20.00	60.00
9th Prize....	4.00	10.00	20.00	40.00
10th to 15th	4.00	10.00	20.00	40.00

(In the event of ties, duplicate prizes will be given.)

Costs Nothing to Try

Read the great simplicity of this offer. All you need to do is to look over the objects in the puzzle picture. Get everyone to help you. Get the whole family around. Write out every object beginning with "L", such as Limousine, Lock, etc. Nothing hidden—no need to turn the picture upside down. If the judges decide that your list is nearest correct list—the first prize of $40.00 will be awarded to you even though you do not send an order for "MORE EGGS". But we are giving you a chance to win far more than $40.

Win $2,000

Will you win $40 or $2,000? If you are awarded first prize and have ordered no "MORE EGGS" you win $40. If you purchased $5.00 worth of "MORE EGGS," the same list wins $2,000. Which prize do you want?

Get Busy NOW!

Send in your list at once. Send your "MORE EGGS" order at the same time. Qualify for **Big Cash Prizes.**

Special Offer on "More Eggs" During This Puzzle Contest
2 One Dollar Packages for $1.00.
5 One Dollar Packages for $2.00.
Economy Size Package for $5.00.
(The Economy Size package contains 28 times as much as the $1.00 size package)
No goods bought during this puzzle contest are subject to exchange, refund or approval.

E. J. Reefer

Dept. 25

9th and Spruce Streets, Philadelphia, Pa.

(Additional pictures sent free on request)

Observe These Rules:

1. Any man, woman, girl, or boy living in America but residing outside of Philadelphia, who is not an employe or relative of an employe of E. J. Reefer may submit an answer. It costs nothing to try.

2. All answers must be mailed by post office closing time, Dec. 10, 1921.

3. All lists of names should be written on one side of the paper only and numbered numerically, such as 1, 2, 3. Write your full name and address on each page in the upper right hand corner. If you desire to write anything else, use a separate sheet.

4. Only such words as appear in the English dictionary will be counted. Do not use obsolete words. Where the plural is used the singular cannot be counted and vice-versa.

5. Words of the same spelling can be used only once, even though used to designate different objects or articles, or parts of objects or articles. An object or article can be named only once.

6 Do not use compound words, nor any words formed by the combination of two or more complete English words, where each word in itself is an object.

7. The answer having the largest and nearest correct list of names of visible objects and articles shown in the picture that begin with the letter "L" will be awarded first prize, etc. Neatness, style, or handwriting have no bearing upon deciding the winner.

8. Candidates may co-operate in answering the puzzle, but only one prize will be awarded to any one household; nor will prizes be awarded to more than one of any group outside of the family where two or more have been working together.

9. There will be three independent judges, having no connection with E. J. Reefer, who will judge the answers submitted and award the prizes at the end of the contest, and participants agree to accept the decision of the judges as final and conclusive.

10. All answers will receive the same consideration regardless of whether or not an order for Reefer's "More Eggs" is sent.

11. The announcement of the prize winners and the list of words will be printed at the close of the contest and a copy mailed to every person sending an order for "More Eggs".

GOSPEL ADVOCATE

Volume LXIII. No. 46. NASHVILLE, TENN., NOVEMBER 17, 1921. $2.50 Per Year, in Advance.

William Jennings Bryan on "The Sin of Suppose"

It was charged that Paul brought Greeks into the temple. In our text we learn that the Greek referred to was Trophimus, "whom they supposed that Paul had brought into the temple."

What an indictment will be found upon the books against Dame Rumor in the last day! Property has been destroyed, hopes wrecked, and even lives taken because rumor led people to suppose.

I was once asked to give, for a symposium on the subject, an answer to the question: "What would happen if, for one day, every person told what he knew about other persons?" My answer was that nothing could be of less advantage to the public or of greater harm.

In the first place, half of the evil that we think we know about other people is not true. It comes to us upon the authority "they say," and we have no time to verify the statement even if we have inclination to do so.

Of the half that is true, most of it ought not to be told. "To err is human," and there is enough wrongdoing in every life to make all charitable. What excuse can there be for dragging forth from their hiding place the sins that have been repented of? Or the mistakes that have brought those who committed them in agony to high resolve? Gossip is uncharitable.

And it is probable that those who were so quick to make false accusations against Paul were actuated by reasons entirely different from those which they proclaimed.

Even a little experience in life is sufficient to convince any one that the indictments made by clamorous tongues do not always state the real cause of offense. As Demetrius, the silversmith of Ephesus, when he feared Paul's success in preaching the gospel to the Ephesians would rob him of his business of making shrines for the city's goddess, concealed a selfish reason in his praise of Diana, so to-day we find mercenary motives cloaked in righteous indignation.

CURRENT COMMENT

By A. B. L.

The ever-increasing number of suicides is a matter of frequent comment, and with some it is causing serious concern. We should have more than a morbid or curious interest in such a problem. If we seek an explanation at all, it should not be purely from the viewpoint of the student of human nature, but we should be actuated by a desire to help the unfortunate and the discouraged ones of earth. The editor of the Baptist and Reflector thinks it highly probable that the real cause of suicide may never be known. He writes as follows:

Various causes are alleged, and perhaps there are not two cases which have exactly the same explanation. Ill health, resulting in a nervous collapse, is doubtless the most common cause. But self-preservation is the first law of physical nature. One who destroys himself is either temporarily or permanently beside himself. But the extent of moral responsibility, we believe, depends on how far the victim is personally responsible for the cause of his trouble. The strain of business or professional life is not the only explanation for suicides, since self-destruction takes place among farmers with whom the stressful life is not so common, although it is far more frequent than in former days.

There may be an element in the cause of it which obtains also in that of the crime wave, and that is the cheapness with which human life is regarded. The man who does not, for any cause either moral or nervous, place a proper valuation upon his own life does not hold the lives of others dear to himself. But, at the most, this is only a part of the cause in any instance of suicide, and, we take it, is not the case at all in most instances. Whatever the cause may be, we think it is time the alienists and nerve specialists give the matter scientific and serious attention.

Perhaps the best thing to offer along this line is not to call attention to the suicides, but the hundreds and thousands of people who pass through fiery ordeals, bear the strain of business or professional life, endure calumny and vituperation, and fight their way through years of untold suffering, and do *not* commit suicide. This is the brighter side of the picture that should be brought to the fore. There were times, no doubt, when they became terribly discouraged; there were black moments of darkest despair when even they contemplated the awful step of taking one's own life. There are passages from Job and in David's Psalms which can only be explained by a consideration of the moods that come to a man who is swept by the waves of adversity. But how glorious the thought that the better nature prevailed! They were led to the very brink of despair, but did not fall over. They almost failed, but not quite. Something saved them in the terrible crisis. What was it? Surely it was their unfailing trust in God. That was the only thing that could possibly have saved them in such an hour. David cries in a time of great distress: "Truly my soul waiteth upon God: from him cometh my salvation. He only is my rock and my salvation; he is my defense." David's best friends might turn a deaf ear to his cries; even his father and mother might forsake him; but God stood ready to lift him up.

One way that God sustains and rescues people from self-destruction is by sending them the very message they need in the darkest hour. We sometimes say that he "moves in a mysterious way his wonders to perform." But there is nothing mysterious in the way he intends to help the downhearted. That is where Christians come in. It is heaven's plan that we should speak words of comfort and good cheer to all who are in distress. It is no poetic fancy that a "word fitly spoken" may often save a human being from suicide, or that the refusal to do our duty along this line may lead to fearful results. Time and again has the power of an encouraging speech to tide one over a rough place been demonstrated. And would it not be a fearful thought to know that we had not spoken the word that would have saved another's life! Or, what is equally as culpable, that we did something or said something that helped to drive another mortal to an untimely end! There is a world of meaning and responsibility couched in the expression, "my brother's keeper." Christians need to learn the important lesson that their everyday speech may be "a savor of life unto life or of death unto death." Paul exhorts that we do good as "ye have opportunity." Surely at a time when the whole country is deluged by a crime wave and suicides seem hardly less than epidemic, the Christian will find the golden opportunity for doing good.

None of God's children are immune from unworthy thoughts. They may crowd into the hearts of the purest and best. If one of God's greatest prophets reached a point so tense with disappointment that he prayed for death as a relief, we need not be surprised if others reach the same point. The best way to keep our hearts free from evil is to fill them with good. The mind, like nature, abhors a vacuum. It is not enough to cast out the evil from our minds; we must also fill them with the good. I have been comforted by the words of Archibald Alexander. He said: "I cannot choose my surroundings, but I can choose my thoughts. I cannot hinder evil entering my mind; but I need not, unless I like, bid it welcome and ask it to stay.

✡ ✡ ✡

It is strange to note how the advocates of a big religious denomination can sometimes find scripture for its existence and practices, and rest in the complacent belief that they are doing things just like Paul. For example, read the following from the Baptist and Reflector:

When the distress of the Jerusalem Christians became so acute that it was necessary for believers elsewhere to contribute to their necessities, the apostle Paul put on a campaign for funds among the churches of Galatia with splendid success; and in writing to the church at Corinth (1 Cor. 16: 1-4) he says: "As I gave orders to the churches of Galatia, so also do ye." The Corinthian Christians were urged to coöperate with the churches of Galatia in the campaign for the relief of the need which existed at Jerusalem. Funds contributed for this purpose were placed in the hands of responsible parties who transmitted them to the object to which they were given. This is exactly the principle and the plan of organized coöperative work among Baptists today. The money given by the churches is distributed to the causes to which it was given by reliable agents authorized by the churches to make such a distribution. Here is a splendid New Testament precedent for the way and manner in which we are doing the Lord's work. Let us see to it that the results are as great as the methods are scriptural.

No complaint is made against our good friends, the Baptists, for raising money and distributing it through responsible agents for worthy objects. The complaint is rather against the unscriptural organization they have built up and the human devices they employ in conducting their various "campaigns." They have taken Paul's command concerning the collection for the saints to be made upon the first day of the week (1 Cor. 16: 1, 2) and the liberal action of the Antioch Christians in sending relief to their stricken Judean brethren by the hands of Barnabas and Saul (Acts 11: 30) as an excuse for a vast human organization, not sanctioned anywhere in the New Testament. The fact that many of the Baptist churches fail to meet on the first day of the week, save when they have preaching, shows clearly enough how far away they are from Paul's methods. Brother, you suggested a good patch, but it is too small for the sore. By the way, we hear much of "campaigns" nowadays, but where do we ever find the word in the New Testament? When Christians everywhere do their duty, the campaign is always on.

OUR CONTRIBUTORS

The Stranger and the Song.

BY SALLIE WILKINSON.

A little maid was singing at her play
The song her mother sang to her at the close of day.
Her childish voice rose sweet and clear upon the summer air,
And o'er and o'er these words she sang:

"Hush, my dear, lie still and slumber,
Holy angels guard thy bed."

A stranger was passing that way.
He was alone, and his heart was sad,
For he had traveled the downward road.
"O, how unlike the long ago!
I used to hear that song when but a lad."
Then like a flash there came to him
The memories of the past:

"Jesus, lover of my soul,
Let me to thy bosom fly;
While the nearer waters roll,
While the tempest still is high."

The stranger's life had sinful been.
His eyes were running o'er with tears, for the song had reached his heart.
He heard again the childish voice:

"Just as I am without one plea,
But that thy blood was shed for me!"

The stranger knelt, and as he prayed
He fixed his eyes on heaven.
"O God," he cried, "to thee I come, poor, wretched, blind;
Helpless I am, and full of guilt;
But—O!—thy promise I believe—
O Lamb of God, I come! I come!"

The stranger rose with sins forgiven,
And joined in with the song:

"Just as I am thou wilt receive;
Wilt welcome, pardon, cleanse, relieve;
Because thy promise I believe—
O Lamb of God, I come! I come!"

Abraham—His Call.

BY H. LEO BOLES.

The human family had become corrupted again in ten generations after the flood; it had forgotten Jehovah, the Creator. It was not Jehovah's purpose to destroy the people again with a flood, nor yet to baptize the earth with fire, nor visit the earth with any universal judgment. It was his purpose to select a man, and through this one to form a nation to be his witness upon earth, and make of this nation a channel for his blessings to flow through and cover the whole earth. This nation must be trained for this mission; and in order to train it, it must be separated from the other nations of earth and from social and religious contact with idolatrous people. It must be placed under special and peculiar instruction and intrusted to the guardianship of Jehovah's will. There must be implanted in the heart of this nation a hope which shall inspire it and keep it encouraged until the fullness of time, until the promise of the Savior shall have been fulfilled.

Abraham was the man chosen. He is one of "the world's gray fathers" and the beginning of the patriarchs. In the calling of Abraham we have the beginning of that race of people which is still figuring in the world's history. With Abraham begins the streamlet, solitary and bleak, in an idolatrous country. As the history is unfolded we see this streamlet spreading into a broad river in the Israelitish nation, and this broad river is augmented by many tributary streams until its swelling and deepening channel covers much of the earth as the knowledge of Jehovah is increased and the fulfillment of the promise of the Christ is realized. One man, a family, a nomadic tribe, many tribes, a growing and powerful nation, and then mingling and commingling with all the nations of earth—this is the outline in brief of the fleshly descendants of Abraham. In external aspect this people did not vary much from other peoples of the world; there was nothing outwardly to distinguish them definitely from the other descendants of Shem. However, there was another aspect which the surrounding peoples and tribes saw not. This was the purpose of God being unfolded in this chosen people.

The will and purpose of Jehovah began to take definite aim in the selection of Abraham. It is expressed as follows: "Now Jehovah said unto Abram, Get thee out of thy country, and from thy kindred, and from thy father's house, unto the land that I will show thee: and I will make of thee a great nation, and I will bless thee, and make thy name great; and be thou a blessing; and I will bless them that bless thee, and him that curseth thee will I curse: and in thee shall all the families of the earth be blessed." (Gen. 12: 1-3.) Some scholars have thought and contended that Abraham did not receive the call until he and his father had migrated to Haran; others have maintained that he received this call while at Ur. Stephen says: "The God of glory appeared unto our father Abraham, when he was in Mesopotamia, before he dwelt in Haran, and said unto him, Get thee out of thy land, and from thy kindred, and come into the land which I shall show thee. Then came he out of the land of the Chaldeans, and dwelt in Haran." (Acts 7: 2-4.) This seems to make it clear that Jehovah called him while he was in Ur of the Chaldees and "before he dwelt in Haran." The call as expressed in Genesis (12: 4) says: "So Abram went, as Jehovah had spoken unto him; and Lot went with him: and Abram was seventy and five years old when he departed out of Haran." Critics have tried to find a contradition in the accounts given in Genesis and the Acts. There is no contradiction. The facts indicate that Jehovah called Abram while in Ur, and Abram, in response to the call, migrated to Haran, and then, after remaining in Haran for a few years, Jehovah repeated more specifically the call at Haran. These facts are in perfect harmony with both records.

There are several things of interest and importance as we study more closely this call. Jehovah said unto him: "Get thee out of thy country." He is to go out from Ur—get out of that country. It seems that this part of the call is definite in this respect—he is to get out of that country; but it is indefinite as to where he is to go. The second item of the call states that he is not only to get out from that country, but that he is to go out "from thy kindred." He is to separate himself from Nahor's family and the different branches of it. There must be a complete separation from his kindred. The call is still more specific and a separation still more definite and complete. He is not only to go out from that country and from his kindred, but also "from thy father's house." This call expresses a clear and definite separation from everything and everybody that seemed to be polluted with idolatry. There was to be an outward separation from his country, his kindred, and his father's house; there was to be an inward separation from the thoughts of idolatry, the worship of idols, and the pollution of the same.

Abraham's call illustrates the first clear conception that God gives us of sanctification or separation. The primary meaning of separation is sanctification. Abraham must change his environment, and then Jehovah gradually begins to separate him from the idea of idolatry or many gods and to impress upon him the idea of one God. The call of Abraham was a call of sanctification. It is symbolical of our call to-day. All who are trained in the service of the Lord must separate themselves from the world. As God's people to-day, we are his called out and must walk worthily

of our calling, keeping ourselves unspotted from the world. One must separate oneself from all evil companions and associates; one must separate oneself from all wickedness and sin and walk as did Abraham, by faith. There must be an outward separation with God's people to-day; there must also be an inward separation; the heart must be purified, the life cleansed. It seems that Jehovah was giving the fundamental teachings of the Christian life in Abraham's call.

How did Jehovah call Abraham? Did he speak to him directly from heaven as he afterwards spoke to Moses, or did he speak in a vision? Did he speak to him with an audible voice, or did Abraham have a premonition? Did Jehovah speak to Abraham through Abraham's conscience, or was Jehovah developing in Abraham "the categorical imperative?" Was there a blind urging in Abraham's feeling to leave that country, or did Jehovah send his spirit into Abraham's soul and through it guide him away from that country? The record does not state how this call to Abraham further than Jehovah's speaking unto him. We are not told how Jehovah spoke. It is enough for us to know that he did speak and that Abraham understood.

The Disarmament Conference at Washington.

BY FRED M. LITTLE.

The world is looking to the international conference for the limitation of armaments for relief from pestilence, destruction, and carnage caused by war. The wives, the mothers, and the children of the millions of the dead beseech these national representatives to do something to end war. They are to decide the sort of world we are to have in the future—whether it is to be a world of strife and confusion and hunger and death, or a world of peace and prosperity and happiness. The result of their deliberations will be the answer.

In 1914 the world's military forces were mobilized for death and destruction. In 1921 emaciated hands, weary eyes, faltering voices, and cries of the dying plead for the same unerring judgment and the same unswerving loyalty to be applied to mobilize the entire nations of earth for constructive work of peace.

For four hundred years the leaders of men have been saying with their tongues that right-thinking nations should arbitrate their differences just as right-thinking individuals should. The time has now come to do so, in order that the barbarism of war shall forever be relegated into the limbo of forgotten things. An era of international peace can be established throughout the earth now, if race prejudice and false patriotism and blind passion and national arrogance are left at the door of the conference chamber, and if in their stead a spirit of good will, mutual respect, and tolerance is admitted.

May the God of heaven give the representatives in the conference at Washington the courage to carry out fair and just decisions, the power to withstand pressure from all reactionary interests, and the vision to perceive the world's great need.

With these ideas in view, the church at Catoma Street adopted the resolutions herewith and sent copies to the President, to the Senators from Alabama, and one to the Representative of the Second Congressional District of Alabama:

We, the church of Christ at Catoma Street, Montgomery, Ala., assembled for worship this sixth day of November, 1921, realizing that—

Whereas the spirit and teaching of Christianity is, "On earth peace and good will toward men;" and,

Whereas it is our prayer and the prayer of all Christians that nations "shall beat their swords into plowshares, and their spears into pruning hooks; and nation shall not lift up sword against nation, neither shall they learn war any more;" and,

Whereas war and preparation for war are contrary to these principles and do not make for the nation's peace, prosperity, and happiness:

Therefore, we do invoke the blessings of God upon the representatives of the nations in conference at Washington on November 12 to consider the disarmament of all nations, and do hereby pledge our support to our President, and do urgently request him, together with the Senators from Alabama and the Representative of the Second Congressional District of Alabama, to exert all the influence at their command to consummate ways and means whereby disarmament may be effected.

A Generation of Butterflies.

In a recent address Dr. Henry van Dyke made the remark that nobody charges that the present generation of young people is a generation of vipers, but that there is cumulative evidence that it is a "generation of butterflies." And the smiles and approving nods which went about the audience indicated that he had done something more than make a clever-sounding phrase.

A butterfly is a pleasant feature in the landscape. Its light body and gay, shimmering wings give pleasure to the onlooker. Something would be missing if all at once it disappeared to return no more. But its contribution to the life of the world can hardly be counted as valuable as that of many less gaudy creatures who take life more seriously and who go about their work without advertising themselves by brilliant colors or airy graces.

Young people who are gay, both in manner and costume, are interesting objects as they appear on the horizon, and possibly the days would be somewhat more drab if they had no place in them. But one remembers occasionally that if they are nothing more, they are drones, living on the fruit of the industry of others, and wonders whether they return value for what they receive. The world became tired of kings because they were expensive and oftentimes troublesome ornaments. It also becomes tired of people who assume that they have a claim on the world's support, whether or not they are doing anything to forward the work of the world. The slacker was execrated in war time; peace will not forever tolerate him.

General charges are always dangerous and seldom true. But it will be found that they have some background. And the current charge that large numbers of young people are irresponsible, living merely for the delight of the moment and with no due sense of obligation toward the world and its work, will be found, even if it must be qualified a good deal, to have some truth back of it. One has only to walk the streets of a great city like Chicago or New York and to observe carefully the people whom he meets to discover the situation which prevails, only a lesser scale, in all parts of the country. Eating, playing, and dressing are the serious business of life to multitudes; while praying and giving and working are side issues, if, indeed, they have any place at all. Butterfly life is in the ascendant and everywhere conspicuous.

But butterfly life, if brilliant, is short and the ending dark. And the generation of butterflies is living a life which leads nowhere; the future has no promise for such. Moreover, unless life means more than this, it is not worth living. To fly about a light until the wings are scorched and one falls helpless to the ground is not to win anything either for oneself or for others.

Life is more than a chance to play and to drift. There is hard work to do, there are loads to lift; only as one does the work and lifts the loads does one bring to light the hidden powers and joys of his own life. There are fellowships to be known and spiritual powers to be realized; only as one discovers this does one become of moment and does life become of real value. In him is the outlook on immortality; he must see this and live as an immortal if the days are to be really good. America is a great country to-day because we had forefathers who lived lives founded

upon the word of God, who took righteousness seriously, and who confidently counted themselves heirs of immortality. If America to-morrow is to be good, it will be because the people of this generation do more than live on the surface.

We make here no general charges against the younger generation. The thing Dr. van Dyke said of them might be said against large numbers of people, old and young. But according to the measure of truth there is in it, it is commended to the serious thought of our people. Is this a generation of butterflies? If so, what of the morrow?—The Baptist.

Notes on Modern Science.

BY U. G. WILKINSON.

The modern scientist, which generally means the smattering speculator in the realms of physical nature, who never ventured to read the Bible any or study the relationship of creatures to an infinite Creator and their accountability as such as revealed in the higher realms of faith, hope, and love, while boasting of his great scholarship, is usually the least learned of men. He ignores the highest realms of human existence, the intellectual and moral. Faith, which soars like the eagle, is unseen by him; while reason, that creeps like the frog, is his god. He spends his time studying antiquated bone piles, and, with him, men and women can no more help being wicked than a dead horse can keep from stinking. Merit no more attaches to righteous living than that an orange deserves it for smelling and tasting good. With him, there are no rights and wrongs. He leaves this to preachers and women and children. Men are above such common things. With him, there is only a brutal struggle for existence everywhere in nature, as is found in physical nature, at the expense of the slaughter of millions and survival of the fittest.

Jehovah Elohim, the Lord God of Jew and Christian, if such there be, did not create the world as taught by the Bible. Too big a job for him. According to his astute ideas, physical nature disproves it a la geology and evolution. While it is indeed true that about all that is taught by these "sciences" (falsely so-called) is discredited, most of it is pure speculation, unproved and unprovable, constantly being abandoned and renewed, hundreds of theories living and dying, at least an average of one each year. These theories fly in the very face of the accumulated wisdom of the ages, deriding faith, denying revelation, denouncing our holy religion of exultant hope and trembling fear. But this does not discourage him. He still insists that truths which have withstood the storms of raging centuries are overthrown and made nil by his chimeric theory. Verily, for an example of genuine credulity that would be scorned by children, commend me to the modern scientist. His ability to believe is certainly well developed for a skeptic.

But if Jehovah could not create the world, and Jove and the Olympian gods have been by modern progress relegated to the dusky shades of Nowhere, something did, for we are here. Something is responsible for our being here, as we have not always been here. Who or what, then, is to blame for our existence? Perhaps "the great god Pan is the fellow—the irrational, insensate fetish called "nature."

But does nature originate? Not so far as we have ever been able to determine. But maybe it is so because we don't know it. Surely even science agrees that there is much that we don't know, and why not this be one of the things? Never, so far as we know, since nature has operated under the present system of laws which prescribes her bounds and says to her, "Thus far shalt thou go, and no farther," has she ever been able to originate one single cell of organic matter and life force without preëxistent, active, parental generation and birth. And each and all after its kind. Science never has nor ever can account for the genesis, the origin, of anything. It knows even little enough about things as they exist. What it doesn't know would easily fill the universe with books if written. And yet it speaks with the assurance of Omnipotence about things of which it knows nothing and cannot know anything, disposes of questions of infinity, dismisses the idea of divine revelation and all the learning of the ages with a sweep of the hand and a guess, unworthy of consideration by the astute wisdom assumed to be possessed by the so-called "natural scientist." Such science may be right because we don't know it; but no other thing ever known has relied on a "don't know" for its highest proof. Surely we have yet to thank our Father in heaven that the proposition still stands, "By faith we understand that the worlds were framed by the word of God" (Heb. 11: 3), though science knows it not.

But should it be granted that only the fittest survive in nature, which is undoubtedly true when properly considered, then the *right* must in all cases finally prevail, since it is most surely the fittest. It was for this very reason that God destroyed the ancient wicked nations who forgot him and "did not like to retain God in their knowledge" (Rom 1: 28), that he might make way for his chosen people, and fulfill through them his oath-bound promise to Abraham to "bless all the families of earth" through his chosen seed (Gen. 22: 15-18; Gal. 3), which he is to-day accomplishing through Christ, before our very eyes, with such wonderful precision. Will he not destroy us as the unfit, as he did nations of old, if we forget him and his word, for the same reason? And had we not better restore his word, speedily and reverently, to its proper place in our literature and education before we perish?

This survival of the fittest stretches into eternity itself: for at the judgment seat of Christ must we stand or fall according to our fitness. (Rev. 20: 10-15.) There the unfit, those who transgress the laws of nature and of nature's God, will be speedily and finally disposed of. And here again is so wonderfully manifest that striking analogy that exists between God's revelation of himself in nature and in the Bible—an analogy that is everywhere so manifest to the careful, reverent, and prayerful student of the wonderful works of God, both in nature and the Bible, both in the natural and the spiritual world—thereby proving with unmistakable certainty that the Bible is divine.

Brother, let us teach it to our children and our children's children, morning, noon, and night, upon rising up and lying down, walking in the fields or sitting in the shades, in the home, in the schools—university, academy, high school, low school. Let us write it upon their memory and "in their minds and hearts." (Heb. 8: 8-12.) Let us not be content to cease with our own, but with that love which "seeketh not her own" (1 Cor. 13: 5), let us teach it to our neighbors and their children, to saint and sinner. It will be the richest heritage that we can bequeath to them. Gold and earthly treasures must soon perish, but this is meat that will endure and forever satisfy the hungering and thirsting soul, and finally obtain the "inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you." (1 Pet. 1: 4.)

Christmas Stories and Legends.

The above is the title of a new book for children, which was compiled by Phebe A. Curtiss, author of "White Gifts for the King." No greater teaching force has ever been discovered than the story, and no one has ever lived who used that force so skillfully as did our Great Teacher. It is not strange, then, that among all the stories that have ever been written or told, none are so dear to us as those which center around his birth. Young and old alike delight in them and never tire of hearing them. Each story in the new book has its own sweet lesson. It makes an exceptionally pleasing gift for the children. The price is $1.25, postpaid. Order from the McQuiddy Printing Company, Nashville, Tenn.

LOS ANGELES NOTES

By S. H. HALL
2669 North Sichel Street

House of worship, corner Altura and North Sichel Streets. Take North Broadway car to Sichel, then one block to left.

"The Sin That Stands Conveniently Around Us."

As has been stated in the articles gone before, the sin known as "the sin which doth so easily beset us" is the sin we can most 'easily" and most "conveniently" commit; and it is easy because it is, as some have called it, "the sin of our constitution," "the sin of our trade." When Paul stood before Felix and "reasoned of righteousness, and of self-control, and the judgment to come, Felix was terrified [trembled], and answered, Go thy way for this time; and when I have a convenient season, I will call thee unto me." (Acts 24: 25.) The inconvenience of Felix's yielding to Paul's teaching on "righteousness" should not be hard for us to see; for it meant that he had to turn absolutely around and go against his whole carnal nature, because he had been living for years a most profligate life. The inconvenience he would encounter to yield to Paul's teaching on "self-control" should not be difficult for us to see; for self-control he had never practiced; he had simply let self have his own way, had endeavored to satisfy his every fleshly lust, and was then living with a woman lawfully not his own.

But Felix is not the only one who puts duties off for "a convenient season," and who, when his life has the glorious light of the gospel turned upon it, should tremble and would tremble. Is it not possible for many of us who claim to be Christians to be as completely turned over to the flesh along other lines contrary to the Spirit of our Lord as was Felix in his profligate life? Let us name a few conditions that even Christians may be in.

1. "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him." (1 John 2: 15.) "Ye adulteresses, know ye not that the friendship of the world is enmity with God? Whosoever therefore would be a friend with the world maketh himself an enemy of God." (James 4: 4.) "Adulteresses" means those who break their marriage vow to God; hence, it applies to men and women alike. We are the bride of Christ; and whenever we allow the world to come between us and him, we are guilty of spiritual adultery. Now, how many of us would tremble were the matchless Paul here to look us straight in the face and preach to us all the will of God on this subject in view of the judgment to come?

2. "Whosoever hateth his brother is a murderer: and ye know that no murderer hath eternal life abiding in him." (1 John 3: 15.) May I ask each one who reads this if there would be danger of any of us trembling were one of the apostles here to declare all the counsel of God on brotherly love to us and keep his eyes steadily fixed on ours, with the consciousness on our part that the speaker knows us as fully as God knows us? And not only would we feel like trembling, but, due to the fact that we have carried hatred around in our hearts against some brother so long that it is just as much a part of our character as adultery was of Felix's, would we not like to run away from the speaker? Would it not be just about as hard to yield to the teaching of the speaker as it was for Felix to yield to what Paul was teaching? And don't you reckon there are about as many people in the church, all things considered, who are sending the apostles away for a more convenient season as there are people in the world? Let me here say to one and all, whenever you allow hatred to find an abiding place in your heart against a soul, the sin that "lies conveniently around you" is to mistreat that soul, to say something about him that you should not. Here is a sin easily committed. How vitally necessary, then, that we obey the injunction of Peter: "Putting away therefore all malice!" If this is the sin that easily besets you—that is, speaking evil of your brethren—the only way you can lay it aside is to put the malice away. Who among us has not learned that it is easy to treat people right that treat us kindly, but hard to do good to those who are our enemies and who maliciously mistreat us? Will you here read Luke 6: 31-35? Do not even sinners love those who love them? Yes, indeed! And do not even sinners always, without exception, hate those who hate them? The "besetting sin" is called the sin of our "constitution." It is that tendency on our part to walk after the "old man" that governed us before our conversion and seeks continually to do so after our conversion. And here, brethren, let me say that I consider our eternally examining ourselves right here one of the absolute essentials to growth. The one way I endeavor to determine whether I am making progress toward Christ is by watching, not the way I treat those who love and esteem me, but the way I feel and conduct myself toward those who do not love me. I believe I said on this page, sometime back, that we find Christians doing their best to lift up and encourage those who have fallen into sin if they are "our friends," but having no mercy, no pity, and giving not one word of encouragement to others who have committed identically the same sin. Why is this? You say the answer is difficult? There is no difficulty here. If my own son should fall into sin, I would do my best to get him out; and for this I would deserve no credit, for it would be one of the virtues of my nature. But if you should notice that in my handling his sin I am just as careful not to try to whitewash, excuse, and condone his sins, but allowing myself to be as firm with him as I would be with one who sustains no blood relation to me, then you would begin to see what true religion has done for me. Why should not a real Christian treat his bitterest enemy just like he would his own child? I say, why not? Indeed, he will, when he lets the religion of our Lord lift him above and out of the flesh. We are not getting very far toward the divine nature of our Lord when "my preacher" never makes any mistakes, all he says is just right, but "that preacher over there" who calls in question some of "my preacher's" teaching is a hypocrite and has no love of God in his soul!

3. "He that covereth his sin shall not prosper." (Prov. 28: 13.) Who will say that the covering of our sins, seeking excuses for having gone into sin, is not a sin that lies conveniently around us? And this is due also to our nature. And is not such evidence of a lack of true, genuine, and whole-hearted repentance that makes you revolt at the thing you have done? "Godly sorrow" is the only sorrow that worketh repentance. "The sorrow of the world" worketh death. If you want to know the difference in the two, I will say that the first is a sorrow produced because we know God knows it, and the second is sorrow produced because we are caught and we are conscious of the fact that the world knows it. But it is a very easy matter to determine which we have. For let it be whom you may, the man or the woman who has only the sorrow of the world will knowingly lie to whitewash, condone, and minify his or her sins; but never when the sorrow is produced because of his or her consciousness that God knows it.

4. "Respect of persons." I think this is fully covered in what has been said about brotherly love. I mean the principle that governs there governs also here. But in Jude 16 we find these words: "Showing respect of persons for the sake of advantage." When it is to our advantage to show "respect of persons," this very fact makes it a sin easily committed. But this is true of any other sin. "Convenience" and "advantage" are powerful forces in the hands of Satan to lead us into sin. I have known of some whom I considered the strongest church members to fall

into line with the evils of others just because the new community into which they had moved had a strong, active church teaching and practicing error, and no loyal church was there; hence, the most convenient thing to do was to fall in with them and be relieved of the sacrifice of mind, body, and money to establish one that handles not God's word deceitfully and makes not laws that God has not made.

But I have said enough this time. I do pray that the feeble effort I have made will do some good. Let others do as they may; but as for me, let me ever watch self and see to it that I treat others as I want them to treat me, and never forget the timely words of Micah (6: 8): "And what doth Jehovah require of thee, but to do justly, and to love kindness, and to walk humbly with thy God?" We had better look the true teaching of our Lord squarely in the face now and be made to tremble while there is hope than to put it off till the judgment, when trembling will avail us nothing because of the door of hope being forever closed against us.

Our Duty to Encourage Others.

BY R. P. CUFF.

Why do some people fail in the struggle of life? Without staying for the complete answer, it can be seen readily that a prolific cause of failure is discouragement. To many persons life is an unbending and dusty road stretching out for miles and miles ahead. There is a disheatening sameness about it, to them, that fills the heart with dull thuds Others are on the verge of saying: "All that I do seems useless. Look at those who apparently do not put forth nearly so much effort as I, yet they are gloriously successful." There is clouded thought and cold, spiritless distrust in every deeply discouraged heart. Stern and severe duties, heavy burdens, unceasing struggle, fierce battle, and bitter disappointment have cooled the ardor of many an enthusiast. As we move about in the busy world and catch a glimpse of some smiling face, we may not know that there lies behind it a sore heart. We may be slow to recognize that the hope of that heart is about to fade as though it were a summer rose. It is said that before travelers come to some places on the Alps their guides warn them that they must not utter a sound, lest the echoings of their voice send an avalanche of snow and ice crashing down from its perfect poise. A single melancholic word might send crashing down to suffering or utter destruction some heart now poised perfectly on the edge of despair. Would I be loyal to my fellow man, I will not speak that word.

1. *Scatterers of Gloom.*—An old story says that one day two men were discussing another. This third man was one who exceedingly enjoyed eating pie. As the two men stood speaking of the pie eater, he appeared in the distance, coming toward them with a broad-ax on his shoulder. The first staked a wager with the second that the latter could not talk three minutes with the pie eater on any subject but that he would mention pie. When he approached, the man who had taken the wager said: "That seems to be a good broad-ax you have." The reply came: "Yes, I wish I had all the pie I could cut with it in a day." This story serves to illustrate the *thoroughness* with which some people are imbued with gloomy views. In every relationship of life people are to be found who are ever saying things that dishearten. No matter when you meet them nor on what subject you choose to converse with them, they leave you with somewhat of a depressed feeling. Doubtless the reader has some one in mind who, whatever plan you propose, with a negative shake of his head, sets himself at once to see its difficulties and to point to its every unfavorable aspect. Have you seen those who are ever ready to remind you that these are the most corrupt days that have ever come to the world; that people generally were never so near a depravity that is total; that those who pose as Christians were never so worldly as now; that the church, in consequence, was never so shorn of power; and that piety has simply flown away on wings of disgust and left this dread world to degradation and detriment? It is true that the warning voice must sometimes be raised against dangers ahead and that those in danger must listen or perish, but that does not provide the soil in which perpetual gloom spreaders may grow. There is something miserably wrong with the man who seems to live to discourage others. That one who pours into bright lives the darkness of discouragement and who disseminates panics and demoralization wherever he goes—his life is a dismal failure. How fatal for *leaders* of men to be sparing in brave, heroic, hopeful speech! "One of the essential qualifications of leadership is large hopefulness."

2. *Speakers of Encouragement.*—There are many who communicate cheer through word and life wherever they move. They seem to live for that. After one has been in their presence a while, he feels that "the earth, and every common sight to me did seem appareled in celestial light;" or: "The rainbow comes and goes, and lovely is the rose; the moon doth with delight look round her when the heavens are bare; waters on a starry night are beautiful and fair; the sunshine is a glorious birth." To pass that kind of a man on the street is to gather an inspiration that tingles in the veins throughout the day. The hearty and sincere greeting he gives, whether bow of the head or grip of the hand, leaves to the life that sort of bright, inspiring influence as would remain lingering from the refrain of a sweet song. A walk and a talk with a person of that type makes one's face brighter, his step lighter, his joy deeper, and fills his heart through with unsullied assurance of victory.

One day a fireman climbed a ladder to rescue a child. The almost unbearable heat made him stagger. He was about to come away. A voice below cried: "Cheer him!" The throng sent up the cheer. In another moment the man had snatched the child, imperiled by the flames, from the very jaws of death. It is not surprising that the apostle says: "Encourage the faint-hearted." (1 Thess. 5: 14.)

Kindness.

BY LOULA M. ADKISSON.

Since kindness is an essential quality of "the greatest thing in the world," it behooves each child of God to cultivate this Christian attribute. There is a pleasant sound to the word—kindness—the very thought of it soothes us like a healing balm. The human heart requires no dictionary definition to define this sweet amenity; instantly it recognizes a kindly word or deed. Not only is kindness a great asset to the Christian character, but is requisite to it as well. "What doth the Lord require of thee, but to do justly, and to love kindness, and to walk humbly with thy God?" Solomon says, in enumerating the virtues of the model woman: "In her tongue is the law of kindness."

It is one thing to fail to be kind, and another to be really *unkind*. Some people thoughtlessly, others intentionally, *do* and *say* unkind things needlessly. Once a little darky had a fight with a white boy because he called him a "nigger." "Course," he said, in discussing the affair, "I *is* a 'nigger,' but it sho' do make me mad to be called dat." The same underlying principle may be applied to many people about many things. It is unkind to remind people of things they are already painfully aware of—things that are inevitable. It is unkind to say or do needless things that will darken "the sunshine of another's day." It is both unkind and unjust to judge and censure others when we know little or nothing of the facts in the case. "The greatest assassin is the mental assassin," whose work is subtle, cruel, swift, and whose direful effects are far-reach-

ing and sometimes everlasting. If, as some say, you cannot *love* everybody, we can usually be kind to all.

Once two girls were donning their wraps preparatory to leaving the home of a friend. One was wearing a coat she disliked. "*Your* coat," said the lady of the house, "is pretty; but *yours*," turning to the other girl," is so ugly. Why did you buy it?" The girl mumbled a few words and fled from the room and the house, while the angry tears filled her eyes. It was such a trivial thing she valiantly tried to overlook it, but she never felt quite as comfortable in that lady's presence again. We are extremely uncomfortable when in company with those whose open words or veiled sarcasm is likely at any moment to sting us as a serpent's tongue. But how pleasant and delightful it is to be in the presence of those whose hearts are governed by the "law of kindness!" One of the most appealing and impressive things about the picture of Christ is the look of ineffable kindness on his face. Surely he was the kindest being who ever trod the earth. One would imagine that kindness fairly radiated from his face; that it kindled in his eyes, expressed itself in the gentle touch of his hand and in the tender accents of his words. Since *he* was so kind, *we* must be kind; for, "if any man have not the spirit of Christ, he is none of his."

If we desire to be kind, we must learn to think kindly thoughts. "As a man thinketh in his heart, so is he." If kindness is dominant in the heart, this lovely flower of the soul shall grow and blossom in our lives, our deeds and words, and the hearts of many shall be gladdened by its rare fragrance and unwonted beauty.

"Speak 'in His name' a loving word;
Do 'in His name' a kindly deed;
Be unto others, as was your Lord,
A friend in time of need."

Commendation.

Brother Nichol: I have just read your article in the Gospel Advocate on "Jealousy," and I want to thank you for writing it. I have for a long time regarded you as one of my good friends; and while you are "a big preacher" in the estimation of a great many people, I regard you as a humble, God-fearing man and a preacher of rare ability, and I am not in the least jealous of you. I am sure you made the point well against the wholesale charge of preacher jealousy; but I am of the opinion that very little of it exists, if any. I sometimes doubt if there is such a thing in existence as "preacher jealousy." I am sure I have never seen any manifestation of it. We have many different types of preachers, and we need all of them who are God-fearing men. If all the preachers were just like me, or just like you, or just like some other preacher, perhaps only one type of men would be reached with the gospel. But Foy Wallace can reach people whom you could perhaps never reach, and possibly J. D. Tant can reach many whom no one else could reach. I think nearly all men who have sense enough to preach the gospel realize the truth of this and have no inclination to be jealous of others. At any time I can be of any assistance to you in any way, do not hesitate to call on me. C. D. CROUCH.

Appreciations.

"Long live the Gospel Advocate, and may God ever bless its editors!" (C. D. Brummett, Gasoline, exas.)

"I always enjoy reading the Gospel Advocate, and especially the special numbers. May the Lord bless you in contending for the faith once for all delivered unto the saints." (Mrs. Maggie Nisbett, Murfreesboro, Tenn.)

"We think the paper is very good, and the special numbers are extremely fine. I have been a subscriber twenty years. May the Lord bless the editors and every one of the readers." (D. P. Butler, Kenton, Tenn.)

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There has been a long-felt need of a book which would enable any person who can speak to a class or an audience to give a helpful, inspiring, illustrated talk. We are glad to announce that we have secured such a work. It is entitled "Crayon and Character," and is the work of B. J. Griswold. With this book in their hands, parents can teach the children a simple, fascinating method of drawing, and at the same time make the great truths of life a part of their everyday learning. It is especially adapted to speakers who earnestly want to give illustrated talks, but who feel that they "can't draw a straight line." Practically all subjects are covered, and full instructions are given as to how to make the talks effective. The price of the book is $1.25, postpaid. Order from the McQuiddy Printing Company, Nashville, Tenn.

Be kindly affectioned one to another with brotherly love; in honor preferring one another; recompense to no man evil for evil. Provide things honest in the sight of all men. Be not overcome of evil, but overcome evil with good.—Rom. 12: 10, 17, 21.

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The management of the Gospel Advocate is fortunate in securing twenty-five sets of this unrivaled commentary, which will be sent as a premium to every preacher who will send twenty-five new subscribers at the regular subscription price of $2.50 per year. This is undoubtedly the most attractive premium offer ever made to preachers. You will receive six portable volumes of twelve hundred pages each, large, clear, unbroken type, with substantial Roxborough binding, and will have the satisfaction of knowing that the work of the prince of commentators is in your library. If you wish to pay cash, the price for the six volumes is $17.50, not prepaid. When sent as a premium, we pay all charges.

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PUBLISHERS GOSPEL ADVOCATE.

AT HOME AND ABROAD

H. H. Turner has recently baptized thirty-four persons.

Earnest C. Love has been with his sick father at Little Lot, Tenn.

W. J. Cullum reports one restoration at Reid Avenue Church, in Nashville, last Sunday.

A. A. Bunner is in a good meeting at Columbus, Ohio. There were two baptisms at the start.

L. L. Jones conducted a two-weeks' meeting at Link, in Rutherford County, Tenn. There were eight additions.

C. M. Pullias closed a two-weeks' meeting at Gallatin, Tenn. Good audiences prevailed, and there were two baptisms.

R. C. White preached at Grandview Heights, this city, last Sunday. Two persons were baptized. This is Brother White's home congregation.

Help is needed to save the church house at Mount Zion, in Maury County. Send your contribution to H. M. Brumit, Route 1, Mount Pleasant, Tenn.

If you would make deserving orphans happy on Thanksgiving Day, send a contribution to the Tennessee Orphans' Home. It will be gratefully acknowledged, and the Savior will honor the gift.

N. W. Proffitt closed a good meeting at Old Freewill, Ky., during which there were six baptisms and two restorations. He is now in a meeting at Flippin, Ky., and will begin next Sunday at White Oak.

W. J. Haynes, of Grady, Ala., is entering his forty-first year as a preacher of the gospel, and informs us that he is "still satisfied with what is written in the Book." He reports good meetings at Enterprise and Dublin.

The brethren at Palmer, Tenn., will soon be in their new house of worship. Three thousand dollars was raised by the people of Palmer for the building and eleven hundred for equipment. They will need two thousand dollars to finish the house.

From D. S. Nelms, Box 107, Ola, Ark.: "I am seventy-six years old and almost a 'shut-in.' I have been reading the Gospel Advocate since 1872, and I feel that I cannot be without it in my old days. You may consider me a lifetime subscriber."

A church of Christ has been established at Pueblo, Col. Any one knowing of any person there who is a member of the church is requested to send his or her name and address to Edward F. Rizer, Central Block, Pueblo, Col., and he will try and interest all such in the work.

Mr. and Mrs. J. O. Barnes, of Lake City, Fla., announce the approaching marriage of their daughter, Mollie Grace, to Mr. George Edgar Hamilton, of Miami, Fla., the wedding to be solemnized at their home, on West Duval Street, on Thursday, December 1, at 5 P.M. At home in Miami after December 10.

Mrs. James Newman, of Flint, Mich., writes us that Mrs. W. W. Laster did not correctly represent the facts concerning the church at Flint. She says there were only nine out of sixty-five members that desired elders. This in no wise interferes with what was said on the subject in the "Query Department."

We have exhausted our Sinking Fund which is used for sending the Gospel Advocate to poor but deserving people, many of whom are invalids. Contributions for this purpose will be appreciated and used as to make others rejoice. Simply state that your remittance is for the Sinking Fund; we will do the rest.

From H. I. Copeland, Ripley, Tenn., November 6: "On Sunday afternoon, October 30, at the home of the bride's parents, Mr. and Mrs. Sidney Evans, I united in marriage Sister Columbia Evans to Brother Thomas Smith, of Bean's Creek. We will miss Sister Columbia much from church and in our home, too, for she was a near neighbor. We believe she will be happy in her new home, and the church there will have a new worker."

Dr. and Mrs. M. M. Chandler have returned to their home in Greenville, Texas, after attending the Confederate Reunion at Chattanooga, Tenn., and visiting Judge and Mrs. W. S. Noble. Dr. Chandler is the father of Mrs. Ida Chandler Noble, who has been for the past several years in charge of the Art Department of David Lipscomb College. He is a prominent physician and surgeon of Greenville, and he and his wife are identified with the church of Christ at that place.

From J. G. Malphurs, Clarksville, Tenn., November 9: "I am now at Legate, with the new congregation, where I debated with a Baptist in September. While working on the building during the day, I preach to the people at night. Splendid interest and three additions to date. Quite a number of brethren in this infant church will now lead in the worship. The good work at Big Rock has also gone beyond all expectations, and a splendid building for the church is assured, work having been started."

Will J. Cullum writes: "The tent (mission) meeting at Jefferson City, Tenn., closed at the water on Monday morning, November 7, with three baptized and one restored. This was my fifth meeting since July 15, with one hundred and thirty additions as to visible results, two congregations set in order, and one house of worship completed and now in use. This closes my engagements for meetings this year. I expect to devote my entire time to preaching, and could accept one or two monthly appointments during the winter. Address me at West Station, Nashville, Tenn."

From M. C. Cayce, Natchez, Miss., November 10: "Last Sunday I began a meeting here, which is being well attended. Seven baptisms to date. We hope for others. This place, like so many places in Mississippi, needs the gospel. Why cannot more churches send more preachers into this field? Mississippi needs them. The gospel is God's power to save. Let us live it and preach it, that more people may be saved. My home address is now 143 Wacaster Street, Jackson, Miss. Any one knowing of persons in or near Jackson whom I might interest will please to furnish me their names and addresses."

From R. L. Ludlam, Jr., Fort Smith, Ark.: "Sometime since there was a request to write as to the needs of a home for the aged and dependent. There is such a need, and to that end wife and I have it in our hearts to offer our home here in Fort Smith, now in course of construction, to any dependent member of the body of Christ. We do this in the name of the church of Christ here in Fort Smith. The building is being built modern in every respect, and is twenty-six by forty feet, with ten rooms and full basement. It is located on the corner of Bluff and V Streets, two blocks from the Park Hill car line. We are near the place of worship of the Dodson Avenue Church, to the elders of which we are in obedience and full accord. The building is now inclosed and ready for wiring and plumbing. When completed, we will receive any one approved by the elders of the church, young or old."

J. D. Tant writes: "I have traded our home at Rogers for a larger farm at Quitman, Ark., as my boys are getting large enough to be of help on the farm. I hope this farm will enable me to meet some old debts and let me do more preaching. Quitman is in Cleburne County at the foot of the Ozark Mountains. Fine water, fine health, and fine farming. Lands are not one-tenth so high there as in the Rogers country. I do not know of a single congregation of Christians in Cleburne County. I would be glad to hear from them if we have any. Quitman is a live inland town of one thousand people, with a good high school, and I shall strive to build up the church of Christ as soon as we move there. I shall be glad to hear from ten to twenty brethren who want homes in Arkansas. Write me at Quitman, and I will be glad to tell you of that country and to have you settle there and help build up the Master's cause."

From John D. Evans, Denver, Col.: "On last Lord's day (November 6) I visited Pueblo, Col., at the invitation of E. F. Rizer, formerly of Franklin, Tenn. The brethren have rented a hall (Labor Temple), and we began keeping house for the Lord with a nucleus of a dozen souls. Among the number were Brother and Sister Vaughan, of Nashville, Tenn.; Brother and Sister Hix; and Brother McCorkle, of Tennessee. Brother Rizer is a civil engineer and has made his home in Pueblo for several years. He and his good wife are full of zeal and expect to keep busy 'rounding up' all within their reach until the cause is firmly established in that large and growing city. Brethren who visit Pueblo should get in touch with Brother Rizer, who has an office in the Labor Temple. I spoke to the brethren both morning and evening and met several at Brother Rizer's home in the afternoon. The congregation at Pueblo adds another link to the chain which is gradually stretching over the whole State. Later the attention of the brethren who have already manifested an interest in the Colorado field will be called to the needs of the work at Pueblo."

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

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EDITORIAL

Partyism.

BY J. C. M'Q.

There is no room for partyism in the church of the Lord Jesus Christ; yet it is a sad truth that there is much partyism among the followers of Christ. This partyism is responsible for much of the backbiting, evil surmisings, and misrepresentation that are being perpetrated by professed Christians. The wise man, Solomon, places a very high estimate on truth when he says: "Buy the truth, and sell it not; yea, wisdom, and instruction, and understanding." (Prov. 23: 23.) Paul condemns theorizing, speculation, and hobby riding both by his example and precept. Concerning his going to the church at Corinth, he says: "And I, brethren, when I came unto you, came not with excellency of speech or of wisdom, proclaiming to you the testimony of God. For I determined not to know anything among you, save Jesus Christ, and him crucified. And I was with you in weakness, and in fear, and in much trembling. And my speech and my preaching were not in persuasive words of wisdom, but in demonstration of the Spirit and of power." (1 Cor. 2: 1-4.) Every preacher and teacher of the Christian religion should know nothing but Christ, and him crucified. There is no authority in the word of God for contending over theories, speculative opinions, and untaught questions. No man can be a faithful servant of Christ without placing Christ above all else and without glorying only in the cross of our Lord and Savior Jesus Christ. Unfortunately, many Christians have more respect for their theories than they do for the simple teaching of Christ. They become such partisans that they do not correctly represent those who do not accept their peculiar views. They are ready to make any sacrifice to build up their party; they will even fail to teach the simple truth, provided it is unpopular. They are ready to go with the "liberal" element of the church and will not stand for the plain truth when thereby they bring down the frowns of the populace upon themselves. No man can serve God with such a spirit. The apostle Paul plainly condemns such partisans in the church at Corinth and emphasizes the fact that divisions produce carnality. To be carnal-minded is death.

As it was in the days of Christ, so is it now. Many are contending over the order of worship and over things that are not fundamental to salvation, to the neglect of the things that are essential to salvation. To such the language of Jesus is applicable: "Woe unto you, scribes and Pharisees, hypocrites! for ye tithe mint and anise and cummin, and have left undone the weightier matters of the law, justice, and mercy, and faith: but these ye ought to have done, and not to have left the other undone. Ye blind guides, that strain out the gnat, and swallow the camel!" (Matt. 23: 23, 24.) Not only is it as it was in the days of Christ, but we have many failing to speak the truth and loving iniquity instead of righteousness, as in the days of the prophets. "None sueth in righteousness, and none pleadeth in truth: they trust in vanity, and speak lies: they conceive mischief, and bring forth iniquity." (Isa. 59: 4.) We find to-day brethren going to law with brethren, and brethren insinuating evil of their brethren instead of being kind and considerate of each other. A few days ago I heard a gentleman remark that there was more kindness and courtesy among actors and actresses than among the ministers of the gospel of Jesus Christ. This remark was not applied to any particular denomination, but to all denominations, and even embraced the people calling themselves "simply Christians." It has often been stated that of the three professions, the ministry, medicine, and law, the ministers were the most jealous of their brother ministers and the lawyers were the least jealous. If this be true, it is a sad commentary on the spiritual life that should exist among the people of God. It is an undeniable fact that a preacher of the gospel dislikes to take work in a field where a preacher is residing who has previously labored for the church. Whether correct or incorrect, the preacher feels that he will not have the hearty coöperation and support of his brother preacher. Is it not true that many of the troubles of churches are traceable to envy and jealousy among the brethren? It seems the higher up the brother, the more partyism he creates and the more strife he makes among the people of God. With such a partisan spirit, no man can serve the Lord Jesus Christ. Christ said to the devil: "Thou shalt worship the Lord thy God, and him only shalt thou serve." (Matt. 4: 10.) It would be hard to find a partisan who is seeking the truth and will buy it and sell it not. The partisan places the applause of men and the things of the world above the truth. As the weeping prophet said to the disobedient in his day: "This is the nation that hath not hearkened to the voice of Jehovah their God, nor received instruction: truth is perished, and is cut off from their mouth." (Jer. 7: 28.) So is it with the partisan. Of all such partisans Jeremiah truly says: "And they will deceive every one his neighbor, and

will not speak the truth: they have taught their tongues to speak lies; they weary themselves to commit iniquity. Thy habitation is in the midst of deceit; through deceit they refuse to know me, saith Jehovah." (Jer. 9: 5, 6.)

I would not say that every partisan means to be wicked and that he really believes he is misstating the truth. But partyism is so blind and so obscures the truth that men do not see clearly. Men who are filled with the spirit of Christ and are led and guided by the Spirit will not be guilty of lying, misrepresentation, or speaking evil of their brethren. They will the rather heed the admonition of Paul to the church at Ephesus: "Wherefore, putting away falsehood, speak ye truth each one with his neighbor: for we are members one of another." (Eph. 4: 25.) The Bible speaks of "loving as brethren." This means something; it does not mean that we are to surmise evil. "Love thinketh no evil." Again, Paul admonishes the church at Ephesus: "And be ye kind one to another, tender-hearted, forgiving each other, even as God also in Christ forgave you." (Eph. 4: 32.) If we love as brethren, if we are courteous and considerate of each other and forgive each other as God also in Christ hath forgiven us, we will be very slow to pervert and misrepresent the teachings of others. While the misrepresentation or perversion will not really harm those misrepresented, yet it will harm and injure us. In order that we may not bring such injury upon ourselves, the apostle James writes: "Speak not one against another, brethren. He that speaketh against a brother, or judgeth his brother, speaketh against the law, and judgeth the law: but if thou judgest the law, thou art not a doer of the law, but a judge." (James 4: 11.)

I am writing this in the hope of encouraging all to contend more earnestly for the essentials of salvation and to cease to ride hobbies and their peculiar views, which only brings strife and contention to the churches of God. "But now do ye also put them all away: anger, wrath, malice, railing, shameful speaking out of your mouth: lie not one to another; seeing that ye have put off the old man with his doings, and have put on the new man, that is being renewed unto knowledge after the image of him that created him: where there cannot be Greek and Jew, circumcision and uncircumcision, barbarian, Scythian, bondman, freeman; but Christ is all, and in all." (Col. 3: 8-11.)

R. H. Boll's Kingdom Theory.

BY F. W. SMITH.

R. H. Boll, in stating his position (page 293), disclaims indulging in any "speculation;" and yet, when he comes to the attempt of justifying his "position" on the kingdom prophesied by Daniel (2: 44) as not having been established, he leaps headlong into a sea of *wildest speculation*—viz., by linking the kingdoms represented by the image Nebuchadnezzar saw to the beast of Revelation. He says: "All four world powers that were to be, find their reëmbodiment in the final form which the fourth one will assume in the time of the end." *How does he know any such thing?* He says, in approaching his effort at paralleling the "image" and the "beast," this: "But there is a divine explanation, clear and satisfying." To an *imaginative* mind, what he gives as a solution of the difficulties into which his *literalistic* views have plunged him may be "clear and satisfying;" but to one who wishes to "walk by faith," to be guided by a "Thus saith the Lord," what he says is anything else but "clear and satisfying." Let us see how "clear and satisfying" all this is. He says, as heretofore mentioned: "Moreover, it was fully understood that this great Son of David would rule, not only in his specific realm, over the nation of Israel, but over all the world." (Page 304, Word and Work, "Special Kingdom Number.") Now, bear in mind that this rule "over all the world," according to the editor, is in and by that kingdom prophesied by Dan. 2: 44, which is to be set up when Christ comes. And he further says of that kingdom: "We have seen, then, that in the fair meaning of the prophecies of Daniel, the kingdom of God, in that phase of it which is viewed by Daniel, has not yet come." *But Daniel said not one word about "a phase" of the kingdom;* he said God would set up a *kingdom.* Now the "specific realm" in which Christ rules *is not of this world.* "My kingdom is not of this world." (John 18: 36.) Hence, if, according to R. H. Boll, the kingdom Daniel talks about is "a phase" of the kingdom, then, indeed, will there be a *union* of the *world* and the *church,* or an amalgamation of the spiritual and the carnal. This may be "clear and satisfying" to R. H. Boll and those who have imbibed this doctrine he adopted from Charles T. Russell, but it is neither clear nor satisfying to me. He confessed years ago in substance, this: "When I read Russell's works, it nearly swept me off of my feet, and I thought I would have to go with him." And any one at all familiar with Russell's writings can *now* see that Boll did go with him to a considerable extent. This solution he gives of Daniel's prophecy begins to favor very much the original ground he occupied—viz., "the church is a phase of the kingdom, we are now in the vestibule, and when Christ comes we will enter the main building;" for, mark you, according to Boll, Daniel's prophecy is only "a phase" of the kingdom, and, of course, what we now have is another *phase* of it, if the editor be correct, and instead of being in the kingdom, we are only in a "phase" of it. Why did he not tell us which "phase," so we might know where we are?

What a great pity that in all of this writing on the kingdom question he did not at some point throw some light on this phase of the subject: *How will the saints which he says are in the kingdom he says we now have get into the kingdom to be set up which will bear "rule over all the earth?"* They will evidently be in that kingdom, if what he says is true—viz.: "In this catastrophe not the last only, but, by representation, all four of the Gentile world powers meet their judgment. Then the saints receive the kingdom." (Page 300.) Again: "Moreover, this destruction of this beast is (like that of Dan. 7) followed by the world-wide reign of Christ and his saints (Rev. 19: 11 to 20: 6)." Once more: "'And he [saint] shall rule them [the nations] with a rod of iron, as I also have received of my Father.' (Rev. 2: 26, 27.)" Now, it would be difficult indeed to comprehend just how the saints are going to rule the nations with a rod of iron, or with anything else, as to that matter, through the kingdom to be set up when Christ comes, *without being citizens of that kingdom.* Again, how can they maintain the character and spirit they are taught to maintain in the kingdom the editor says they are now in, and at the same time take part in the kingdom of "violence" which he says the kingdom to be set up is to be? He quotes in support of his position: "Know ye not that the saints shall judge the world?" (1 Cor. 6: 2.) Well, they most certainly will not judge the world outside the kingdom Boll says they will receive. "Then the saints receive the kingdom." Certainly one outside of a kingdom can have no authority in the kingdom, and I am wondering *how* they are to get in that kingdom that is to be set up on this earth when Christ comes? The editor has said the terms of admittance have not yet been revealed, and that may account for his not giving some light on this most important point.

But has he made a correct application of 1 Cor. 6: 2? Does not the apostle mean to teach that the saints shall 'condemn" the world in his use of the word "judge?" "Judge not, that ye be not judged" (Matt. 7: 1), evidently means to condemn not; but the saints by living lives of righteousness will judge or condemn the world. It is said that Noah's faith in building the ark "condemned the world" (Heb. 11: 7); and the obedience of faith upon the part of the saints will judge or condemn the world, in the

last day, just as Noah's faith condemned the world at the end of the first dispensation.

But the editor must *literalize* every passage he touches to make out his kingdom-come theory. Note this: "In Acts 14: 22 the kingdom, without qualifying phrase or explanation, is clearly and distinctly spoken of as yet future. On their homeward journey Paul and Barnabas visited the young churches they had established along the way, 'confirming the souls of the disciples, exhorting them to continue in the faith, and that *through many tribulations we must enter into the kingdom of God.*' This is evidently the kingdom of promise and prophecy, as it is yet to be realized, which the saints shall *inherit*, and in which they shall execute rule and judgment over all the world with the Lord Jesus. (James 2: 5; 1 Cor. 6: 2; Rev. 2: 26, 27.)" Is it not strange that this great Bible student could not see that he was wresting (2 Pet. 3: 16) the holy Scriptures in trying to sustain a false position? Of what kingdom is Paul here speaking? The same exactly of which Peter speaks: "For thus shall be richly supplied unto you the entrance into the eternal kingdom of our Lord and Savior Jesus Christ." (2 Pet. 1: 11.) But since he makes it the kingdom to be set up when Christ comes and foretold by Dan. 2: 44, and since the passage from Acts 14: 22 says the saints "enter into it," the reader will, no doubt, be anxious to know *how* they will get in. He even "literalizes" Heb. 12: 28: "Wherefore, 'receiving a kingdom that cannot be shaken, let us have grace, whereby we may offer service well pleasing to God with reverence and awe." Hear him: "It is also to be noted that not until our testing time is over, and our full adoption ('to wit, the redemption of our bodies') can we *inherit* the kingdom. For 'flesh and blood' —that is, humanity in its corruptible estate—cannot inherit the kingdom of God; and corruption cannot inherit incorruption. (1 Cor. 15: 50.) This conception of *inheriting* the kingdom has reference to our exaltation and glorification with the Lord Jesus, and the sharing with him of his rule and authority. This is the kingdom which cannot be shaken, which we have not received as yet, but are in process of receiving (Heb. 12: 28)—just as we are said to be '*receiving* the end of your faith, even the salvation of your souls' (1 Pet. 1: 9)." Christ's rule and authority ends or ceases when this world comes to an end. "Then cometh the end, when he shall deliver up the kingdom to God, even the Father." (1 Cor. 15: 24.) Again: "Then shall the Son also himself be subject to him that did subject all things unto him, that God may be all in all." (1 Cor. 15: 28.)

Now, since Christ will have no *rule* or *authority* after the end of the world, it follows that Boll's application of Heb. 12: 28 is to a *world power* over which he says Christ and the saints will rule. But as all world powers will be *shaken* or *destroyed*, the kingdom mentioned in Heb. 12: 28 *is not a world power*, for it is distinctly stated that it "cannot be shaken" or moved. Thus it can be seen how this man *perverts* the word of God.

Foreigners.

Jesus Christ was a Jew.

The New Testament was written in Greek.

The Italians carried the Gospel to France.

The disciples were first called Christians in Antioch, in Syria.

The Irish and Italians helped to Christianize the Anglo-Saxons.

The Armenian Church was the first National Christian Church, 301 A.D.

The Russian Orthodox Church has the second largest mission among the Japanese.

The Russian Orthodox Church sent missionaries to the Esquimaux in Alaska at the time of the American Revolution.—Exchange.

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NASHVILLE, TENN.

TEXAS-OKLAHOMA DEPARTMENT

BY C. R. NICHOL

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Greater Works.

BY C. R. N.

Of Christ it was said that he "went about doing good." This does not convey the idea that he occasionally engaged in a good work, but that the great object of his life was to do good. Let there come a holy hush in your heart, hold communion with self for a few moments, go on a tour of retrospection, and determine if your life has been measurably given to the work of "doing good."

Have you contemplated the works Christ performed?

See the man whose eyes had never appropriated light, who had no adequate conception of the beauties of nature, for he was born blind. Christ opened this man's eyes: enabled him to behold the granduer of earth; to look on the face and into the eye of the mother who bore him and see there the love-light and joy of a mother's heart.

This miracle belonged to time and pertained to flesh. It was the man's literal eyes—his physical eyes—that were opened; earthly objects he was enabled to behold.

Peter's mother-in-law was suffering from fever. This was a physical malady. Jesus restored her to a normal condition; he cured her. But this, like every other miracle performed by Christ, belonged to time and pertained to flesh. It belonged to time in that in the eternal age people are not subject to these maladies which bring us pain and death in this state. Fever is not a malady of the spirit.

In the home of Mary, Martha, and Lazarus, Jesus was a guest on more than one occasion. Returning to the home after an absence of some days, he found Lazarus dead, and the sisters bowed beneath the weight of sorrow occasioned by the death of the brother. Jesus raised Lazarus from the dead. This was a physical resurrection and pertained to time. Lazarus dies again. Every miracle Jesus performed during his personal ministry was of this nature—temporal.

To his disciples Jesus said: "He that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto the Father." (John 14: 12.)

The miracles Jesus performed, the apostles performed also, even to raising the dead. Peter raised the seamstress, Dorcas, from the dead. (Acts 9: 36-63.) In this department some weeks ago I discussed the subject of miracles—their purpose and the time when they ceased. Man cannot now perform miracles. The age of miracles has passed.

Jesus said to his disciples that they would perform the works that he was doing, and more—that they would do "greater" works than he was doing. He raised Lazarus from the dead; Peter raised Dorcas from the dead. I submit that raising Dorcas from the dead by Peter was not a greater work than raising Lazarus from the dead by Jesus. But the disciples were to do "greater" works than Christ performed. What were these "greater" works?

It should not be overlooked that Jesus said the disciples would do the "greater works" "because I go to the Father."

The death of Jesus on the cross marks the time of the sacrifice for the human family. He "bore our sins in his body upon the tree." (1 Pet. 2: 24.) He put away our sins by the sacrifice of himself. (Heb. 9: 26.)

You should not be confused: the sacrifice is one thing, the atonement is another.

In the old covenant they had only the blood of bulls and goats, which could not take away sins. (Heb. 10: 1-4.)

In God's economy it was necessary for Jesus to die for the sins of the world. (Heb. 9: 18.) After his death the atonement was made. Jesus by his own blood entered "heaven itself, now to appear before the face of God for us." (Heb. 9.)

The sacrifice having been offered and the atonement made—Christ having returned to the Father—the disciples on the day of Pentecost were baptized in the Holy Spirit, and immediately began performing greater works than Jesus performed during his personal ministry—that is, teaching people what to do to be saved—saved from sin, cleansed from their sins by the blood of the Master. This salvation which Jesus died to make possible is for the spirit, and pertains not to time only, but to eternity as well. As the spirit is greater than the flesh, as eternity is greater than time, so spiritual blessings are greater than temporal blessings. To save a soul is the greatest work in which one can possibly engage.

"I am become all things to all men, that I may by all means save some." (1 Cor. 9: 22.) "My brethren, if any among you do err from the truth, and one convert him; let him know, that he who converteth a sinner from the error of his way shall save a soul from death." (James 5: 19, 20.) In the hands of God you are a servant and can teach, lead your fellows to Jesus, who saves.

The work of teaching men what to do to be saved is in the hands of the disciples of Jesus.

The greatest work one can do is to lead a soul to Christ. Brother, have you in the busy duties incident to your avocation found time to teach some soul what to do to be saved? Such would be the greatest work possible for man to engage in ever. By your own words, by your life, and through your means—money—see that men are taught the way of life. Make a definite program for this work of teaching people what to do to be saved.

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Personal Notes.

Hugh Clark is now located with the church in Winters, Texas. It is expected that he will not only do a great work with the church in Winters, but in the county as well.

From Charles L. Speir, Checotah, Okla.: "The meeting at Browning, Mo., closed on October 30. There were seven baptized, three took membership, and one who made the confession to be baptized later. I preached four nights at Purdin, with no visible results."

From R. D. Smith, Denton, Texas, November 7: "There were two spler did services at the Pearl Street Church, in Denton, yesterday. The Sunday school, or Bible study, was also well attended, and the interest was good in every way. Two made the good confession at the morning hour and were baptized after the sermon at night. A financial report was made to the church at the morning hour. This report showed total receipts from the first of January to November 2, inclusive, $2,599.02; total expenditures, $2,570.92."

From J. E. Mullins, Uvalde, Texas, November 1: "The meeting closed here on Monday night, with a very large audience. This was one of the most interesting and most successful meetings ever held in Uvalde. To state it briefly, it was a great success for the cause of Christ here. L. M. Vaughn, of Abilene, did the preaching, and did it well. He presents the gospel in a very logical and forceful manner, yet in the spirit of love and meekness, but without compromise. Brother Austin Taylor had charge of the song service. He is a sweet singer and puts his very soul into the work, and our singing was excellent throughout. During the meeting twenty-two were added to the church."

From J. H. Whisnant, Ames, Okla., November 2: "The West Tulsa mission meeting, in which we were engaged fifteen days, resulted in several confessions of faults and the locating of several members for the church in Tulsa; besides, a number of persons had the privilege of hearing the pure gospel for their first time. The meeting was a great inspiration to me, to the end that I shall not be afraid to launch out into fields of sin where I have not even been invited, trusting the Lord for results. I went to an interested man's home near here last Thursday night, talked and read a while, and baptized him. We are getting ready for a meeting, beginning next Saturday night; C. Roy Bixler, evangelist, assisted by his singer. Pray for our success."

HOME READING

Talking in Their Sleep.

"You think I am dead,"
The apple tree said,
"Because I have never a leaf to show—
Because I stoop,
And my branches droop,
And the dull gray mosses over me grow!
But I'm alive in trunk and shoot;
The buds of next May
I fold away—
But I pity the flowers without branch or root."

"You think I am dead,"
The quick grass said,
"Because I have parted with stem and blade!
But under the ground
I am safe and sound,
With the snow's thick blanket over me laid.
I'm all alive, and ready to shoot
Should the spring of the year
Come dancing here—
But I pity the flowers without branch or root."

"You think I am dead,"
A soft voice said,
"Because not a branch or root I own!
I never have died,
But close I hide
In a plumy seed that the wind has sown.
Patient I wait through the long winter hours;
You will see me again—
I shall laugh at you then,
Out of the eyes of a hundred flowers."

—Edith M. Thomas.

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Fishing With a Short Line.

"When I first began trout fishing," said Mr. Beecher, "I used to have a great deal of trouble with my line. Do what I would, take what pains and care I might, it would get tangled or caught on the bushes along the stream. One day an older and more experienced fisherman was with me and saw my difficulty. 'You've got too much line out, Mr. Beecher,' said he; 'reel in a little, man, and you'll have less trouble.' I followed his advice and found it good. I have had occasion to remember it, too, in more things than trout fishing. Many a time when I have found myself worrying about things beyond me, I have just said to myself: 'Reel in a little, man; you've got too much line out.' It's easier fishing with a short line."

There's a bit of wisdom here for all of us. Long lines—and tangles; that's a common combination. Most of us know it by sad experience. We are prone to bring into to-day the things that belong to the morrows yet to come. We say in our praying, "Give us this day our daily bread;" but unless we see a week's supply ahead, we begin to feel the gripping of starvation. We quote in prayer meetings, "As thy day, so shall thy strength be;" but we are morally certain that the exigency that looms a week or a month away will be too much for our endurance. We persist in crossing bridges before we come to them, and we trouble trouble long before trouble troubles us. "Fishing with too much line out"—that's the secret of much of the disquietude that many of us know so well. "Tangled lines"—that's the result of unduly and fearfully forecasting the future. A tangled line catches no fish; a fearful soul accomplishes little worth the doing. "Reel in—fish with a short line;" that's the remedy. Try it. It is reasonable and it is scriptural. Between a clear provision of and a wise provision for the day to come and the worry and fear that some of us feel because we are bringing the possible troubles and tasks of to-morrow to swell the evils of to-day there is a world of difference. "The thing of a day in its day." We have learned a great and blessed lesson when we have learned that.—Watchman-Examiner.

An Ant Funeral.

A lady gives this account of some ants which she saw in Sydney. Having killed a number of soldier ants, she returned in half an hour to the spot where she had left their dead bodies, and in reference to what she then observed she says: "I saw a large number of ants surrounding the dead ones, and I determined to watch their proceedings closely. I followed four or five that started off from the rest toward a hillock a short distance away in which was an ants' nest. This they entered, and in about five minutes they reappeared, followed by others. All fell into rank, walking regularly and slowly two by two until they arrived at the spot where lay the dead bodies of the soldier ants. In a few minutes two of the ants advanced and took up the dead body of one of their comrades; then two others, and so on until all were ready to march. First walked two ants bearing a body, then two without a burden, then two others with another dead ant, and so on until the line extended to about forty pairs, and the procession now moved slowly onward, followed by an irregular body of about two hundred ants. Occasionally the two laden ants stopped, and laying down the dead ant, it was taken up by the two walking unburdened behind them, and thus by occasionally relieving each other they arrived at a sandy spot near the sea. The body of ants now commenced digging with their jaws a number of holes in the ground, into each of which a dead ant was laid. They now labored on until they filled up the ants' graves. This did not quite finish the remarkable circumstances attending their funeral. Some six or seven of the ants had attempted to run on without performing their share of the task of digging. These were caught and brought back, when they were at once attacked by the body of the ants and killed upon the spot. A single grave was quickly dug, and they were all dropped into it."

Many more instances might be adduced of the intelligence of these little insects, but enough has already been given to show that if they do not really exercise reasoning powers, they at least come to conclusions and act exactly as men do under similar circumstances. This certainly shows intelligence, if not reason.—Exchange.

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Wonderful Beavers.

When the Grand Trunk Railway ran a line across a swamp in a game preserve in the Alberta Rockies, there was a fine beaver dam holding the water back to flood the swamp.

The game warden ordered the engineers to disturb the beavers as little as possible. They could have blown out the dam with dynamite and killed most of the animals, but that would have been cruel.

So they cut an opening in the dam. The mud of the dam was almost as hard as concrete, and it took the men three days to get the water to run out properly. Then they started work on the railroad through the swamp.

Soon the water began to rise, and the work was stopped by water in a few hours. The engineers went down to the beaver dam, and found that the animals had repaired the cut and made it tight.

A new cut was made; but when the men were gone, the beavers were busy and the damage repaired. Work on the railroad was stopped in a few hours.

Then a hole was made in the earth deep under the dam. That puzzled the beavers. They had never before seen water go down into the ground and come up far away. But they studied the problem, and the work on the railroad was soon stopped by the water, and half the tools were covered.

The road was finally built by working a few hours at a time, and the loss to the contractors was about five thousand dollars. The beavers lost their time.—Our Dumb Animals.

QUERY DEPARTMENT

BY J. C. McQUIDDY

H. W. Smith, of Horse Cave, Ky., asks this question: "Is it wrong to hold a debate or discussion of the Scriptures on Sunday?" It is no more wrong to study or discuss the Scriptures on Sunday than any other day. In fact, people should discuss and study the Scriptures in order to bring out their meaning on every day in the week. If we had more discussion of the Scriptures on the first day of the week and on every other day in the week, we would be better informed and would be better Christians. Men must know the truth and love the truth in order to make faithful servants of the Lord Jesus Christ. Men should not contend and strive over the Scriptures on Sunday or any other day in the week; but an honest investigation in order to arrive at the truth is commendable whether it be on Sunday, Monday, Tuesday, or any other day in the week.

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A brother who wishes his name withheld sends the following query: "Is it right for a Christian to attend the State Fair or the like? Of course I know there is no scripture specifying it, but I would like for it to be answered."

As to whether it is right or wrong to attend the State Fair depends very largely upon the motive with which one attends. There are many good things connected with the State Fair, and there are a number of bad things. Christians who attend fairs should go with the right motive and should take no part in that which is evil. There is much evil in a city. If men are not allowed to attend places where there is evil, then one would not be allowed to visit a city. It is perfectly proper and right for one to visit the city, but not proper and right for one to partake of the evils that exist in the city. When a person goes to the city, he should visit places that are not evil, and should serve and worship God just as he does in the country. Christians should be circumspect and righteous wherever they may be. They should do nothing in any place that they visit that is not scriptural or that would bring reproach on the cause of Christ. Christians should not enter the State Fair to gamble or to be guilty of anything that is unscriptural or criminal.

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W. C. Litton, of Lone Wolf, Okla., asks for an explanation of the difference between faith and belief, if there is any. I have never been able to make any satisfactory distinction between faith and belief. In fact, I have not tried to make any, because the Bible teaches that they are one and the same thing. Both "faith" and "belief" are in the noun form. "Believed" is in the verb form. So when it is stated that one believed God, we understand that he had belief in God. Rom. 4: 3 states that Abraham believed God. "For what saith the scripture? And Abraham believed God, and it was reckoned unto him for righteousness." In verse 9 of the same chapter it is said: "To Abraham his faith was reckoned for righteousness." Thus we see that Abraham's faith is the same as Abraham's belief. Of the centurion's faith Jesus said: "I have not found so great faith, no, not in Israel." Jesus calls the great faith of the centurion "belief." "And Jesus said unto the centurion, Go thy way; as thou hast believed, so be it done unto thee. And the servant was healed in that hour." (Matt. 8: 10, 13.) We are told as the reason why we cannot believe God without faith that we must believe that God is. "And without faith it is impossible to be well-pleasing unto him; for he that cometh to God must believe that he is, and that he is a rewarder of them that seek after him." (Heb. 11: 6.) Of the doubting Thomas, Jesus said: "Reach hither thy finger, and see my hands, and reach hither thy hand, and put it into my side: and be not faithless, but believing." (John 20: 27.) Many other reasons could be given showing that faith and belief mean the same thing. It is a waste of time to attempt to make a distinction between them, especially since the word of God has spoken so clearly upon the subject.

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Jane Thomas, of Kanima, Okla., says: "Please explain, through the Gospel Advocate, 1 John 3: 6; Matt. 24: 41."

(1) 1 John 3: 6 reads: "Whosoever abideth in him sinneth not: whosoever sinneth hath not seen him, neither knoweth him." When one sins, he ceases to abide in Christ. So long as one continues to abide in Christ, he will not practice sin. This does not mean, however, that he may not be overtaken in sin. There is a great difference in an apple tree that bears nearly all good fruit with a little bad fruit and one that bears all bad fruit. The same apostle says in 1 John 1: 8-10: "If we say that we have no sin, we deceive ourselves, and the truth is not in us. If we confess our sins, he is faithful and righteous to forgive us our sins, and to cleanse us from all unrighteousness. If we say that we have not sinned, we make him a liar, and his word is not in us." The child of God in the main does good, but is occasionally overtaken in wrongdoing. The child of the devil works evil and does little good, and his life is given up to sin. This is the man who hath neither seen nor known Christ.

(2) Matt. 24: 41 reads: "Two women shall be grinding at the mill; one is taken, and the other is left." This passage refers to what will happen at the second coming of Christ. As it was in the days of Noah and as the Deluge surprised the world, so will it be when the Lord comes again. Hand mills are still used in the East. The grinding is done by the women, and usually by two, as the work is hard for one. This refers to the time when the good and the evil will be separated. Christ will accept the good and reject the evil. The good shall be taken and the evil left.

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A brother wishes an explanation of Heb. 10: 25. The point on which he desires special information is where Paul speaks of the first day of the week. The passage reads: "Not forsaking our own assembling together, as the custom of some is, but exhorting one another; and so much the more, as ye see the day drawing nigh." As to the exact meaning of the expression, "the day drawing nigh," there is great diversity of opinion. Many commentators refer to it as the day of the destruction of the Jewish nation. Others refer to it as the day of death, and still others as the day of judgment. Both of these are approaching to every human being. I have always regarded it as referring to the first day of the week. The Hebrew Christians could see this day approaching much more clearly than they could either the destruction of the Jewish nation or the day of death, the second coming of Christ or the day of judgment. This evidently applies to public and not private worship. On account of the state of persecution at that time, some Christians were neglecting the public assembly or to meet upon the first day of the week. For fear of persecution they had deserted their meetings. In the desertion of such meetings they had given up the strengthening and comforting which comes through the partaking of the Lord's Supper. Those who neglect Christian communion are in danger of backsliding; those who backslide are in danger of apostasy. The apostle, therefore, warns against neglecting the assembly upon the first day of the week, which is calculated to strengthen, instruct, and build up the human family.

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Is Your Appetite All Right?

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OBITUARIES

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

Lamb.

Sister Lessie (Epps) Lamb departed this life on November 3, 1921, at Murfreesboro, Tenn. She was the wife of Otis Lamb. She leaves a husband and two children. She was born on August 20, 1887, and was married on May 26, 1912. She had been a member of the church about twenty-three years. She was buried at the Westbrooks graveyard, near Link, Tenn. Funeral services were conducted by the writer. J. S. WESTBROOKS.

Horton.

Brother L. F. Horton was born on April 25, 1883, and died on October 16, 1921. He was a brother in the flesh to Elder J. Henry Horton, who is well known and loved by many Christians. Brother Horton obeyed the gospel when he was quite young, and was a devoted, Christian husband and father. He leaves a widowed mother and wife, seven children, two brothers, one sister, and a host of friends. To the bereaved ones I would say, in the language of Paul: "We would not have you ignorant, brethren, concerning them that fall asleep; that ye sorrow not, even as the rest, who have no hope. For if we believe that Jesus died and rose again, even so them also that are fallen asleep in Jesus will God bring with him." (1 Thess. 4: 13, 14.) M. A. CREEL.

Blitch.

On Tuesday, October 18, the angel of death took from the home of Brother and Sister J. C. Blitch their little daughter, Ernestine. Little Ernestine was about seven years of age and the youngest child of the family. Her sweet and sunny smile won the hearts of all who knew her. She leaves a father, mother, three sisters, one brother, besides a host of little friends and playmates, to mourn for her. May the bereaved family look to the Heavenly Father for comfort in this sad hour, and rest in the blessed assurance that the sweet spirit of their little one has only gone before. Funeral services were conducted by Brother R. B. Sanders in the presence of many sorrowing friends and relatives, and the little body was tenderly laid to rest in the Jennings Lake Cemetery. MRS. ESSIE TURNER.

Barron.

Sister Susan D. Barron was born near Henderson, Pike County, Ala., on May 7, 1844. She obeyed the gospel under the teaching of Brother Robert W. Turner in the year 1861. She was married to Brother Samford P. Barron on November 1, 1866. She was a loyal disciple of Christ for sixty years; always cheerful, and loved by all who knew her, especially by children. Her counsel and advice have helped many to a higher and better life. Her kind and loving words often encouraged me in my early life as a preacher. Sister Barron fell asleep in Jesus, at her home in Andalusia, Ala., on September 8, 1921. She leaves a husband, three sons, and two daughters to mourn her death. We sorrow not, even as others who have no hope. No more sickness nor sighing nor death in the sweet home over yonder. W. J. HAYNES.

Williams.

Charles N. Williams was born on December 18, 1890; obeyed the gospel under the preaching of Brother Jasper Dunn, at Clarksburg, Tenn., at about the age of fifteen years; and died on July 6, 1921, at Dickson Hospital, Paragould, Ark., where he was carried on June 27 for an operation for appendicitis. Dear Charles is gone, and dark is the cloud that hangs over our home now—over the hearts of his loved ones; yet we sorrow not as those who have no hope. We know the steps he took; we know the life he lived; we know he heard the gospel, believed the gospel, and obeyed the gospel, and thus became a Christian. He was truthful and honest, pure and patient, and faithful until death. Funeral services were conducted at the church of Christ at Campbell, Mo., by Elder J. P. Lowrey, after which we laid his body to rest by the side of his brother in Woodland Cemetery. May God help and comfort us, and may we live such lives that there may be a happy reunion in that beautiful land.

MRS. W. SYD WILLIAMS.

Allbritten.

Ethel Haneline Allbritten was a daughter of William and Martha Haneline. She was born near Vienna, Ill., on May 5, 1887. She was married to Brother B. M. Allbritten, now one of the elders of the church of Christ at Berea, Ill. Unto them were born two sons and three daughters. She was baptized by me on July 8, 1902, when she was little past fifteen years of age. She had the reputation of being a good Christian. After a brief illness, on November 4, 1921, she fell asleep in Christ, aged thirty-four years, five months, and twenty-nine days. Her father, mother, one sister, and one daughter preceded her to the land of spirits. She leaves her husband, four children, two brothers, four sisters, and other relatives and friends to mourn her departure, but to be consoled by her glorious hope of eternal life in Christ. Funeral services were conducted by the writer in the presence of a large audience, after which her body was interred in the Berea churchyard. She was the fourth one of the Allbritten family to die in ten months. C. W. FREEMAN.

FIELD REPORTS

Graysville, Tenn., November 7.—The meeting at Soddy continues, with increasing interest. Soddy is located eighteen miles from Dayton, thirteen miles from Graysville, and twenty miles from Chattanooga on the south. It is situated on the Southern Railway out of Chattanooga to Cincinnati. Three were baptized yesterday, one of them coming from the Baptists. There was one confession last night.—A. B. Blazer.

Van Buren, Ky., November 8.—I am conducting a meeting at Van Buren. The interest is good. The work at Shelbyville is moving along, with good attendance at every service. We hope the brethren everywhere will rally to our support and help us build our new house. Brother Traylor is preaching at Parkland, in Louisville. Brother Thomas Rose will probably move to Louisville to assist in the work at different points. Brother F. W. Smith is in a stirring revival at the Bardstown Road Church.—R. A. Craig.

St. Louis, November 7.—Good services at the church of Christ, Lafayette and Jefferson Avenues, on Sunday. We had approximately one hundred out at the morning service and about seventy-five at the evening meeting. Brother Julius R. Clark, a young preacher, spent the day with us, and gave us a good lesson on "Manifestations of Faith." He was on his way to attend school this winter. Brethren who know of members of the church who are not meeting with us will help the work here much, as well as the unattending members, by sending in their names and addresses, so we can look them up and interest them in the work here.—W. A. Sevedge.

Cave Spring, Ark., November 7.—The mission meeting at Healing Springs, in Benton County, closed at the water last night. We had splendid crowds from the beginning. Six were baptized. One young lady who made the confession was sick and will be baptized later. Many people who had never heard the gospel attended the meeting. I will try to visit Healing Springs again in 1922. I am now at Cave Springs. I preached to a houseful of people here last night and will preach this forenoon and to-night. I will preach on Tuesday night at Rogers, Ark. I would like to visit Baldwin and Fayetteville while in this part of the State, but must go home on Wednesday. Brother W. H. Sears lives at Cave Springs. Brother Sears used to preach regularly, but is now getting advanced in years, so acts as one of the elders of the Cave Springs congregation. I held a thirteen-days' meeting at Cave Springs the latter part of July and first of August. Twenty-four were baptized and two were reclaimed. I will be in this county next year for meetings at Cave Springs, Centerton, and Healing Springs. I will have time for other meetings in this part of the State. Brother John T. Hinds has done much to establish the cause in this part of the State and is held in high esteem by all the brethren. I have held four mission meetings this year. My next meeting will be near Prescott, Ark. My time is promised until January 1. I can fill appointments beginning with the new year or hold meetings. Write me at Morrillton, Ark., Box 314. —R. H. Johnson.

Tribute to James Oliver Young.

BY JOHN T. SMITH.

Brother James Oliver Young was born on February 16, 1873, in White County, Tenn., in old Bethlehem community—the community of the mother congregation of Christians in White County. Early in his teens he heard the gospel of Christ and became obedient to it, being baptized at the hands of Brother E. A. Elam. Later he moved to Sparta and identified himself with the band of Christians worshiping there, where he worked and worshiped until the end of his life. At the age of twenty-four he was married to Miss Ella Ramsey, to which union two children were born. He died on June 24, 1921, after an illness of only a few weeks. In his death the local church lost one of its best, most loyal and dependable members—a member not only in name, but in the life he lived. Verily, he lived up to his conceptions of what God demands, even if he had to stand alone and have the disfavor of his fellow men. During the years that I have known the Sparta church, he was one of the few men who never missed a meeting of the church. Always on time; always at the front; always anxious for the church do greater and better work, and willing to do or pay his part. Truly, he will be missed by the church. In his home life he was next to a model. He could do more for his frail companion, and do it with greater cheerfulness, than most men I have ever known. Brother Young loved his Bible above all other books, and found time every day to read its blessed pages. A good man has been called from labor to rest. He leaves a wife and one son, three brothers and three sisters, to mourn his loss; but let us not mourn as those who have no hope. Funeral services were conducted by Brother E. A. Elam in the presence of a large audience of relatives and friends.

SORES BOILS, CUTS and BURNS have been healed since 1820 with

Gray's Ointment

Sold by all druggists. Write for sample to W. F. Gray & Co., 716 Gray Bldg., Nashville, Tenn.

DROPSY TREATED ONE WEEK FREE

Short breathing relieved in a few hours; swelling reduced in a few days; regulates the liver, kidneys, stomach, and heart; purifies the blood; strengthens the entire system.

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COLLUM DROPSY REMEDY CO.,
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NOT ONLY FOR CHILLS AND FEVER BUT A FINE GENERAL TONIC.

Don't Wear a Truss

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

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STORY BOOKS FOR GIFTS AND REWARDS

This little series of books will fill a long-felt need for an inexpensive book for little ones. They are beautifully printed on heavy enameled stock, and each book, in addition to the illuminated cover, contains four full-page illustrations in colors. The titles are carefully selected, and the stories are clean and wholesome and well written. Each book contains twelve pages. Size, 4x5½.

The series contains such titles as Mother Goose, Little Red Riding Hood, Cinderella, Our Country Playmates, Happy Days, etc.—all equally good bedtime stories or animal stories for children. There are twenty titles in the series. Sold assorted only; 50c per dozen, $4.00 per hundred, postpaid. Send all orders to the

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NASHVILLE, TENN.

SO WEAK SO NERVOUS

How Miserable This Woman Was Until She Took Lydia E. Pinkham's Vegetable Compound

Toomsboro, Ga.—"I suffered terribly with backache and headache all the time, was so weak and nervous I didn't know what to do, and could not do my work. My trouble was deficient and irregular periods. I read in the papers what Lydia E. Pinkham's Vegetable Compound had done for others and decided to give it a trial. I got good results from its use so that I am now able to do my work. I recommend your Vegetable Compound to my friends who have troubles similar to mine and you may use these facts as a testimonial."—Mrs. C. F. PHILLIPS, Toomsboro, Ga.

Weak, nervous women make unhappy homes, their condition irritates both husband and children. It has been said that nine-tenths of the nervous prostration, nervous despondency, "the blues," irritability and backache arise from some displacement or derangement of a woman's system. Mrs. Phillips' letter clearly shows that no other remedy is so successful in overcoming this condition as Lydia E. Pinkham's Vegetable Compound.

Stop Itching

Skins with Tetterine

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

To Reduce Fever Relieve Headaches and Neuralgic Pains

Use

Safety Aspitone First

Aspitone is very efficient and absolutely safe to use as it **does not depress the heart** even in extreme cases of debility or weak heart, neurasthenia or anaemia. Manufactured by a formula in use by leading physicians generally. 19 parts pure Aspirin, 1 part pure Caffeine, 4 parts excipient, in convenient tablet form. 35c per package at your druggists or by mail from the manufacturers, **Piedmont Laboratories, Inc., Clinton, S. C**

Among the Colored Folks

I have just returned from the field, where I have been preaching the word of God. On August 14 I began a meeting at Beard's Mill and preached for two weeks. Brother H. Clay was with us the first week, and Brother Tom Harris came and preached the last Lord's day of the meeting. I baptized two persons in that meeting. The interest was fine. On the first Lord's day in September I began a meeting at Algood and continued it one week. No additions. My next meeting was at Celina, Tenn., where I preached about two weeks; and I went from there over to Martinsburg, Ky., and spent four days preaching the word, with a full house every night and baptizing almost every day. At Celina there were fifty-four souls added to the one body, and six at Martinsburg. There are many places in the vineyard to work for the Master, so I desire the prayers of all who are interested. I get but little help along this line in a financial way, but I go just the same, as I am working for the Lord. I had the opportunity of meeting with Dr. D. F. Draper, of Texas, while he was here in my home town—Cookeville, Tenn. I went to hear him preach two nights, and I certainly did enjoy his discourses.

GILBERT A. JOHNSON.

On the second Lord's day in August I began a meeting at Thyatira, Miss., and continued it eight days and nights. Fifteen made the confession and were baptized. I came by Hernando, Miss., and preached two nights, and then came through to Memphis, where I stayed with Brother Bynum one night. I found that he had arranged for and bought a house and lot. The white brethren made the first payment on the lot for them. I left Memphis for home and stayed over one night with my family, and then went to Tuscumbia, Ala., and began a meeting eight miles in the country. The meeting continued eight nights, and four persons obeyed the gospel. I then came back to Corinth and began a meeting with my home congregation at their request. This meeting continued five nights, and was the best meeting we have ever had in Corinth among our people. We were all glad to see our white brethren and sisters turn out to our services. It caused others to stop and come in that had never been in our house before. Much good was done and two were baptized. On the third Lord's day in October I began a meeting east of Senatobia, Miss., at New Zion Church, which continued eight nights. One young man obeyed

To abort a cold and prevent complications take

Calotabs

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

Vest pocket size, 10c; large family package, 35c. Beware of imitations.

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Shave With Cuticura Soap The New Way Without Mug

In answering advertisements, please mention the Gospel Advocate.

the gospel. I left the church rejoicing. I then went to Thyatira and preached. I will go to Newbern, Tenn., the first week in November, where I will hold my last meeting for this season unless other calls come in. J. HANNON.

Work Accomplished.

BY JAMES R. SCOBEY.

In the providence of God, I have accomplished what I purposed to do during the past spring and summer. I have visited and preached for twenty-one different congregations where I had preached when a much younger man. It was a matter of much pleasure to me to visit them and to be able to give them lessons of truth from the word of God. My object in all my preaching was their edification; to build them up in their faith, that they might become "strong in the Lord and the power of his might." I taught that God is the author of all truth, both as regards the physical universe and the spiritual universe. I warned them not to be influenced and led away from the plain, simple teachings of Jesus, his apostles and prophets, to follow the atheistic and infidel philosophy of men who deny that the Bible is a revelation of God to man, and written by men inspired of God to write what they did write, that man might know God, whom to know aright is life eternal.

In the last ten years I have failed to preach only nine Sundays. I shall not attempt to go very far from home during the winter to preach. I have for years past preached for my home congregation (Lawrence Avenue, Nashville, Tenn.) once a month. During the winter I shall be glad if some of the city churches may wish me to serve them.

It is my purpose and plan, if God will, to revisit next spring and summer the churches that I visited this year. I shall be gratified if I am able to do so; and if I shall be with them again, I trust I may be of such service as shall result in their hope of immortality and eternal life becoming the one thing they seek with all their heart.

THIS GIRL IS A WONDER

Do you want more money than you ever possessed? If so, learn to make nut and fruit bonbons. The business will net you $90.00 to $300.00 per month. You can work from your own home. All who sample your bonbons become regular customers. Mary Elizabeth started her candy kitchen with $5.00, and has made a fortune. Cannot you do likewise? I will tell you all about the business and help you start, so you can become independent. Now is the psychological time to make big money, as sugar is cheaper and fine bonbons command phenomenal prices. Write to-day. ISABELLE INEZ, 58 Morewood Building, Pittsburgh, Pa.

The Biggest Bargain in the History of Poultry Raising

Introductory offer—we want the whole world to know the wonderful properties of this famous egg tonic.

$4.00 FREE

Send No Money

Two regular dollar sized packages of TWO-FOR-ONE sent C. O. D., postage paid, for $1.00. Or, so that larger poultry yards may thoroughly test and prove the correctness of our claims, we will send six full dollar-size packages of TWO-FOR-ONE C. O. D. for $2.00; you save $4.00. Two for one dollar or six for two. Take your choice. Offer good only until present stock is exhausted.

Giving Away Our Profit

Those who have used TWO-FOR-ONE, those who have had actual experience in their own poultry yard, know what a money maker it is, know it tones up the flock, keeps hens in good condition, makes them lay, day after day, even during the molting season. We do not have to spend any of our money to sell them: they are only too glad they can still obtain TWO-FOR-ONE. They order it from us regularly and we do not have to offer them any inducement except the sterling value of this marvelous poultry tonic.

To Convince You

This advertisement is to convince those who do not know about TWO-FOR-ONE to give it a thorough trial and therefore we are willing to give up our profit; yes, even a part of the actual cost to us in order to make you one of our regular customers.

Make no mistake about it, TWO-FOR-ONE is one of the wonderful discoveries of the twentieth century, and if you will once use it long enough to see the real effects on your flock of hens, you will never be without it.

A Genuine Egg Producer

TWO-FOR-ONE is not a medicine or a drug in any sense of the word. It is positively guaranteed to be harmless in every way. It will not injure your flock; in fact, it is just what we claim it to be, a good tonic. It keeps your hens in perfect health, makes them lay larger eggs, better eggs and more of them. It helps to make every chicken yard a profit producer. It takes a lot of the doubt and risk out of poultry raising. Those who kept hens for profit were eager to find a genuine article that would do away with their losses during cold weather and the molting season. They secured just what they wanted in TWO-FOR-ONE and are constant users of this great discovery of modern times. All predictions point to a cold, snowy winter and you know your hens need help in cold weather if you want eggs.

Here's the Proof

You need not take our word for it, you need not rely on this advertisement, you need not take any risk whatever. Our files are full of bona fide unsolicited letters from those who have used TWO-FOR-ONE, and these letters are open to your inspection at any time.

Undeniable Evidence

Doubled egg yield

Since using your TWO-FOR-ONE our amount of eggs daily has doubled. We have 8 chickens and within one month we received 210 eggs.
Frank Uecke, Mich.

100 hens average 93 eggs daily

Here is the result for February of 100 hens after using TWO-FOR-ONE—93 eggs a day or a total of 2,697 eggs and they are still shelling them out at that rate. Mrs. R. Hege, Ariz.

OFFER ONLY GOOD FOR LIMITED TIME

Remember our generous offer to send you $6.00 worth of TWO-FOR-ONE upon receipt of $2.00, or $2.00 worth for $1.00, is only open for a limited time, just long enough, in fact, to give you a chance to try out the product and increase the laying power of your hens. Our offer is a sacrifice possible only because we know you will become a permanent customer, and in order to protect ourselves our offer will not remain indefinitely.

DON'T WAIT—ORDER NOW

Don't delay to get the cash—don't stop to write a check. Get your order in, so that you can try TWO-FOR-ONE and get your flock in fine condition for the season. Don't even stop to write a letter—just fill out the coupon and send it to us by return mail. Remember, these bargain offers must be withdrawn in a short time. Take advantage of the opportunity now.

KINSELLA COMPANY, 326 River Street
Department 26, Chicago

Gentlemen: I want to try TWO-FOR-ONE on my own flock and am therefore taking advantage of your introductory offer. Please send me Parcel Post C.O.D. all charges prepaid. (Check the offer you want.)

Large Flock ☐ 6—$1.00 packages of TWO-FOR-ONE—C. O. D., $2.00

Small Flock ☐ 2—$1.00 packages of TWO-FOR-ONE—C. O. D., $1.00

Name .....

Street or R.F.D. .....

Town ..... State .....

$3.00 VALUE FOR $1.00

By special arrangement with one of the leading Eastern manufacturers, we are able to offer our readers a real bargain in the

"CAPITOL" LEVER SELF-FILLING FOUNTAIN PEN

SOME OF ITS FINE POINTS

GOLD PENS are 14 K. gold, spring tempered with special care, pointed with hard iridium. These pens have been famous for more than half a century.

CLIP is riveted to the cap, and prevents loss of pen from the pocket.

HOLDERS are made of the best quality hard rubber, and are not injured by the ink.

Lever or filling device is riveted to the barrel; when raised for filling the pen, pushes the pressure bar and the sac, filling the pen full, clean and quick.

The retail selling price of the pen is three dollars, but to every reader who sends a new subscriber at the regular subscription price of $2.50 and adds one dollar we will send this pen as a mark of our appreciation.

☞ Please understand that the offer does not apply to renewals. It is made as a special inducement to get new subscribers.

Order early and avoid disappointment.

ADDRESS

GOSPEL ADVOCATE

317-319 Fifth Avenue, North NASHVILLE, TENN.

FIELD REPORTS

Ocala, Fla., November 7.—Yesterday we had a fine meeting at Lacota. Large audience. They want me regularly on the second Lord's day in each month to preach for them. Prospects are good here for good results in the future.—G. W. Jarrett.

Tuscumbia, Ala., November 6.—The meeting at St. Elmo, Tenn., resulted in six additions. I am now here helping Brother G. A. Dunn. Thirteen confessions to date. The work at St. Elmo has promise of great things in the future—a fine church.—H. M. Phillips.

Smyrna, Tenn., November 9.—Since last report I have assisted in four meetings in Alabama and one in Tennessee, with about forty-eight confessions in all. I am now in a mission meeting near Smyrna, at the Rockdale Schoolhouse. Interest fine. I go home from here—Oakman, Ala.—A. D. Dies.

Columbus, Ohio, November 9.—Our meeting is still going on. Two precious souls have confessed their Lord and will be baptized to-night after the services. Brother A. A. Bunner is holding the meeting. He surely does preach the gospel in its purity. Brethren, pray for us and our success in the gospel.—A. M. Fellows.

Livingston, Tenn., Route 1, November 6.—I preached a few days last week at Liberty Hill, in Jackson County. Very good crowds and interest. Rained out a few times. This is just a country schoolhouse, but good can be done there. I have two or three more short meetings promised for this season, then my protracted-meeting work will end for a while.—Willie Hunter.

Dongola, Ill., November 7.—We are still having a fine meeting in Wetaug. Large crowds at the baptizing yesterday. Still cleaning up the Baptists. Several Baptists have been baptized. I will be at Christian Chapel till Friday, then go back to Wetaug to establish a church there. I will then preach some more at Dongola, and then, if the Lord wills, go back to Little Rock, Ark. —J. C. Mosley.

Cheap Hill, Tenn., Route 2, November 8.—Brother B. W. Davis, of Ashland City, Tenn., has just closed a good meeting at Antioch, in which two young men were baptized and the church built up in the faith. Brother Davis will preach for us monthly next year. Any congregation in need of a sound preacher will not make a mistake in calling Brother Davis for a meeting.—J. M. Glasgow.

Kelso, Tenn., November 8.—On last Lord's day I had the happy privilege of preaching at Lexie, Tenn., in the morning and at Shady Grove in the afternoon. There were large crowds at both services, with very splendid attention. The Lord willing, I shall respond to their cordial invitation and preach for them again the first Lord's day in December. May our prayers

Home-made Remedy Stops Coughs Quickly

The best cough medicine you ever used. A family supply easily and quickly made. Saves about $2.

You might be surprised to know that the best thing you can use for a severe cough, is a remedy which is easily prepared at home in just a few moments. It's cheap, but for prompt results it beats anything else you ever tried. Usually stops the ordinary cough or chest cold in 24 hours. Tastes pleasant, too—children like it—and it is pure and good.

Pour 2½ ounces of Pinex in a pint bottle; then fill it up with plain granulated sugar syrup. Or use clarified molasses, honey, or corn syrup, instead of sugar syrup, if desired. Thus you make a full pint—a family supply—but costing no more than a small bottle of ready-made cough syrup.

And as a cough medicine, there is really nothing better to be had at any price. It goes right to the spot and gives quick, lasting relief. It promptly heals the inflamed membranes that line the throat and air passages, stops the annoying throat tickle, loosens the phlegm, and soon your cough stops entirely. Splendid for bronchitis, croup, hoarseness and bronchial asthma.

Pinex is a highly concentrated compound of Norway pine extract, famous for healing the membranes.

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

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Eucapine Salve

Antiseptic Analgesic Antiphlogistic

(Prevents Infection) (Relieves Pain) (Allays Inflammation)

Rx
Oil Eucalyptus Globulus
Oil Peppermint
Oil Pinus Silvestris
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Menthol
Gum Camphor

Thoroughly mixed in proper ratio and sequence and at proper temperature, with refined Petrolatum base.

Eucapine Salve is rapidly becoming a household necessity. It is in constant use as a preventative of diseases of the air passages, and as a dependable curative agent in ordinary inflammatory conditions. Try it for nose sores, catarrh, catarrhal headaches, cuts, sores, burns, bruises. Splendid for sore feet. Will not blister. Full sized jar free to physicians with quantitative formula if desired. 50c the 2 oz. jar. Ask your druggist; or by mail from

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and efforts cause the word to have free course.—G. H. O'Neal.

Belle Plain, Kan., November 7.—I began a meeting here yesterday. The meeting starts off well, with good prospects for a good meeting. I recently held a week's meeting at Cross Roads, near Acorn, Mo. There were four additions and an unusual interest. I do not think I have ever seen people more anxious to hear the truth. A Baptist preacher asked me to go over and hold a meeting for his church. I promised to return and hold another meeting for them some time. Brother J. G. Colley, related to Brother A. O. Colley, of Dallas, Texas, lives near Acorn, and is responsible for the meeting being held.—James E. Laird.

Livingston, Tenn., Route 1, November 7.—I preached eight nights at Mount Pleasant. One baptism. I went from there to Pleasant Grove, near Celina, and preached twelve nights. One man and his wife made the good confession and were baptized "the same hour of the night." I am now in Andrews Cove, where I have held two meetings this year. I go from here to Deck Cove for a mission meeting. There is not a Christian after the New Testament example in the Cove, and but one man that has ever heard a Christian preacher. I have calls for more meetings than I can hold this year.—J. C. Pendergrass.

Swifton, Ark., November 8.—I closed a meeting at East Hopewell, four miles from Minturn, Ark., last night, with a full house and fine interest. I preached here nineteen years ago, and many of the old citizens are still living here that knew me then as a young preacher. There was a congregation then, but there has been none since. The members meet at Clover Bend and Strangers' Home. I baptized one lady who had made the confession at Brother Curry's meeting at Strangers' Home, which closed a week ago yesterday, and I met Brother Curry for the first time in twenty years. I begin to-night, with the Sneed congregation, near Swifton, and will be here a week. I will not get back to Beaumont, Texas, until December. I will be in Oklahoma the last of this month, the Lord willing.—W. F. Lemmons.

Judsonia, Ark., November 8.—The meeting which began at Hot Springs on Saturday evening before the third Lord's day in October continued over three Lord's days. The faithful few were strengthened and encouraged through the preaching of Brother Barber and will continue to meet in the courthouse. There are now between fifteen and twenty members who will meet on the first day of the week to worship, where there were only five or six before the meeting. We had quite a number of visiting brethren from several States, who were in Hot Springs taking the baths. These brethren rendered great service in the meeting. There is a great need for a strong church in Hot Springs, as there is a great deal of vice there; then, too, there are brethren visiting there continually who need a place to worship. Let any brethren who should visit the city be sure and meet with the church there. Take a South Hot Springs car, which will take you direct to the courthouse.—J. O. Yingling.

Taft, Fla., November 6.—This was a day of rejoicing with the faithful few who have been meeting here. Four weeks ago we found the door of the house closed, and we had services in the yard. Then we agreed to build a place that we could call "home;" so we moved back to Pinecastle, and last Monday morning began work on our tabernacle. We framed it, sided and covered and partly seated it, and to-day had two services in it, and we were happy. Quite a number of friends came in to rejoice with us. We have no window lights, no lamps, and have only half seats enough, and it needs painting. Brethren, please help us finish this home for the people of God. This is the only church of Christ in this county, and I am the only gospel preacher in this county, so far as we know. I organized this church two years ago, and I have lived with them, and this year I am laboring for them. While we are few in number and poor in this world's goods, we are trying to sound out the word. Brethren, send us one Lord's-day's offering. We have not asked any one to help, but now we need your help. Send all donations to my address.—Taft, Fla., Box 53.—G. B. Lambright.

Use MURINE FOR EYES

Irritated by Sun Wind Dust and Cinders

RECOMMENDED AND SOLD BY DRUGGISTS AND OPTICIANS

WRITE FOR FREE EYE BOOK. MURINE CO. CHICAGO

ASTHMA CURED BY SIMPLE REMEDY

Famous Druggist Discovers Simple Remedy For Asthma and Makes Generous FREE TRIAL Offer to Readers.

Thirty years ago Mr. C. Leavengood, a widely known Kansas druggist, discovered a simple, easy-to-take prescription for Asthma. He gave it to people who had suffered for years, and, to their amazement, they say they were easily cured. These people told their friends, and in this way thousands have found the sure way to cure Asthma. Mr. Leavengood feels so confident that his prescription will cure in all cases that he generously offers to send a big bottle on ten days' Free Trial to any reader of this paper who will write for it. If it cures, pay $1.25; otherwise you owe nothing. Send no money—just write to C. LEAVENGOOD, 1648 S. W. Blvd., Rosedale, Kansas, and the big bottle will be mailed immediately.

Vapo Cresolene

Used for more than 42 years. The benefit derived from it is unquestionable.

Established 1879

FOR more than a generation we have been receiving grateful testimony to the virtues of this thoroughly tested and proven treatment. It stops violent coughing, and difficult breathing, assuring restful sleep because the antiseptic vapor carries healing with every breath. Booklet 43 tells why the diseases for which Cresolene is recommended yield to this simple and dependable treatment.

Vapo-Cresolene is sold by druggists

VAPO-CRESOLENE CO., 62 Cortlandt St., New York

Send for this rich looking gold filled Combination Watch-Bracelet today. You will find it to be a $10.00 value. Has adjusted 7-jeweled movement, the case being gold-filled and warranted to wear 10 years. It is a stem-wind and stem-set model and it looks like a very expensive watch. The picture shows you what a handsome model it is and the gold dial adds to its attractiveness. The bracelet is flexible and will fit any wrist, so you need not hesitate to order on account of size. It is sent direct to you, as pictured, in a velvet and silk-lined box. Each watch is examined before leaving the factory and you will find them perfect time-pieces.

Don't Hesitate! Our Money-Back Guarantee Protects You

So positive are we that you will be delighted with your watch that we ABSOLUTELY GUARANTEE to refund your money if you are not satisfied after examination; therefore, do not hesitate to order. Send no money. Just rush your name and address. Your watch will be sent by return prepaid mail and delivered right to your door by the postman. Pay the postman our advertised price of $4.95 on arrival and remember, if you are not entirely pleased after examination, return your watch and we will refund your money, every cent of it.

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TETTERINE

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If you have the above-mentioned symptoms, you should profit by Mrs. Soward's advice, and get the "Prescription" from your druggist at once. To be had in tablets or liquid; or write Dr. Pierce's Invalids' Hotel in Buffalo, N. Y. for free medical advice.

In answering advertisements, please mention the Gospel Advocate.

More Help for Washington.

BY W. S. LONG.

While away from Washington, D. C., for a few weeks, making a visit to a few churches, it was my good pleasure to visit the home of our beloved M. C. Kurfees and preach at Campbell Street Church. This is one of the best congregations in the United States, and I attribute its success largely to the untiring work of Brother Kurfees. He is one of the hardest-working men I ever saw. It was a great pleasure for me to be with this grand soldier of the cross. He was like a father to me.

The Campbell Street Church is going to help us freely to meet the debt on the church in Washington, so that we may do mission work further east. There are nine million people in the three principal cities, Baltimore (forty miles of Washington), Philadelphia, and New York, and only two congregations. Just think of this! We owe fifteen thousand dollars on our property in Washington, and should have the hearty coöperation of all brethren, and at once, so we could help millions near us. Suppose every congregation set November 20 and send that Lord's-day's contribution to this work. Let this be the day to do the task. Address all donations to E. L. Mills, treasurer, Box 204, Washington, D. C. If you desire to meet with us to worship in Washington, please write me. Address: W. S. Long, 1319 Howard Street, N. W., Washington, D. C.

The Mississippi Field.

BY M. C. CAYCE.

On the same night I closed the meeting at Duck Hill, Miss., I took the midnight train for Nashville, where I spent a little over two weeks at home. While there my time was full with breaking up housekeeping and seeing relatives and friends. I kept busy. I preached once each at Waverly-Belmont and Russell Street, attended two prayer meetings at Lawrence Avenue, and had the pleasure of hearing Brother S. M. Jones, who was then in a meeting at Twelfth Avenue, North, preach one time. I had been away in protracted-meeting work in this State for five months, and it was to me a great pleasure to meet and talk with so many brethren and friends. Besides our home preachers, I met while there Brethren S. H. Hall, Charley Nichol, S. M. Jones, and E. A. Elam.

On the second Lord's day in October I began a meeting at Charleston, Miss., which continued two weeks, resulting in fifteen additions and seven restorations.

Last Sunday morning and night I preached here in our own meeting-house which we bought last April from the Presbyterians, and the need of

more workers in Mississippi is, if possible, more deeply impressed upon my heart than ever. When I see how richly we are blessed in Nashville with so many good meetinghouses and such a large number of good, honest, earnest, consecrated Christians, then return here where we are so few and there are so many towns and counties where we are not represented at all, my prayer is: "Pray ye the Lord of the harvest, that he will send more laborers into his vineyard." Since the middle of September I have received seven letters from Natchez, containing a loud Macedonian cry, "Come over and help us," which I hope to do soon. My wife, her mother, and our daughter are here with me now, and we are doing light housekeeping at 143 Wacaster Street. My return here has greatly encouraged the faithful few, who have never failed to meet for Lord's-day worship since we began. Besides regular meetings on Sunday, morning and night, and midweek prayer meeting, by personal and private teaching and cottage prayer meetings I hope to increase our number and working strength. It is slow work, but, persisted in, cannot fail. Please note that my address is now changed to 143 Wacaster Street, Jackson, Miss. Any one knowing of persons here whom I might interest by visiting will please send me their names and addresses.

The Church at Albany, Ala.

BY H. L. KIRBY.

On Sunday, November 13, the Lord willing, Brother J. Pettey Ezell will preach his last sermon for a while with the East Jackson Street church of Christ at Albany, Ala. After seven years' hard labor in this field, he is leaving with the good feeling of the membership. There is not one, so far as I know, that has anything against Brother Ezell. On the other hand, all regret to give him up. But all that love the Lord and rely upon his word are consoling themselves with Rom. 8: 28: "And we know that all things work together for good to them that love God, to them who are the called according to his purpose." There are few preachers that are better posted and more able to deliver lessons with force and interest than Brother Ezell. We pray God's blessings on him and his family and the cause in the new field in which he is to go.

But while we are regretting the loss of Brother Ezell, we are rejoicing to know that Brother Claude Woodruff will be with us for a year. Brother Woodruff is a young man, full of life and energy, and we do not think we could have got any one to fill the place better than he. With the good backing he will have, we look for a successful year. The Albany church has close to two hundred and forty members, among whom are a good many strong workers who are able to labor in word and doctrine. In fact, the most of the brotherhood are strong in the faith and are not drifted about by every wind of doctrine.

Through Brother Ezell's leadership and loyal backing, other places also have the word in its purity and simplicity. Hartselle, Athens, Trinity, and Tanner all have a fair start. And we are expecting to go into the highways and byways, the Lord willing.

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

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Now Is the Time to Get Rid of These Ugly Spots.

There's no longer the slightest need of feeling ashamed of your freckles, as Othine—double strength—is guaranteed to remove these homely spots.

Simply get an ounce of Othine—double strength—from your druggist, and apply a little of it night and morning and you should soon see that even the worst freckles have begun to disappear, while the lighter ones have vanished entirely. It is seldom that more than one ounce is needed to completely clear the skin and gain a beautiful clear complexion.

Be sure to ask for the double strength Othine as this is sold under guarantee of money back if it fails to remove freckles.

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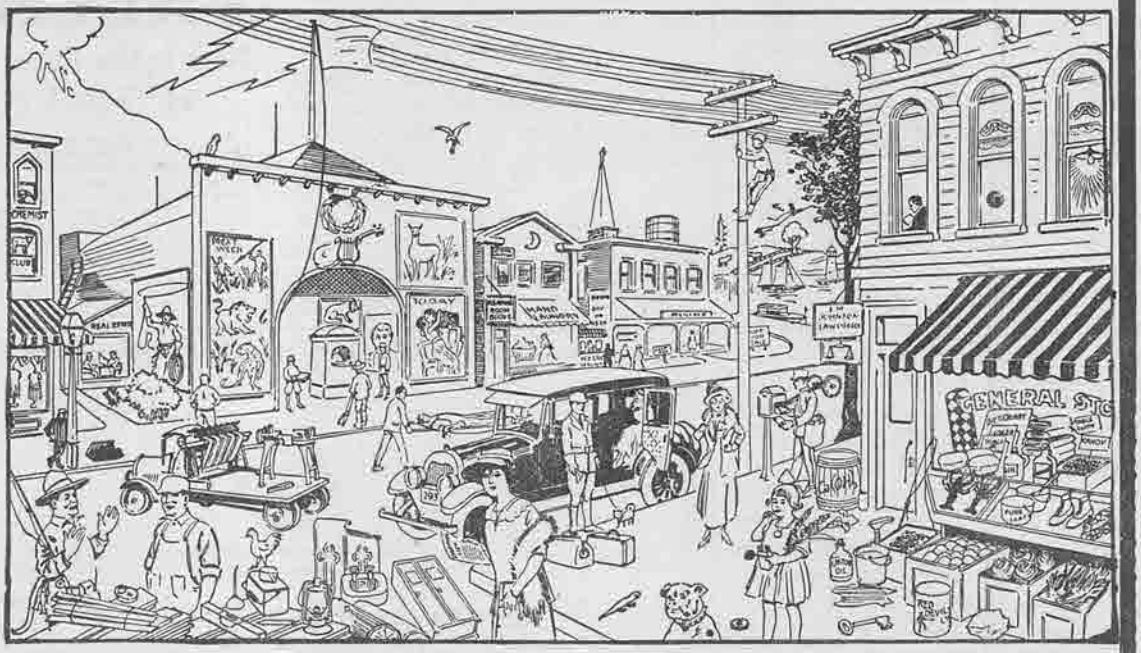

How many objects beginning with "L" can you find in this picture?

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TO WHOM IT MAY CONCERN:

Mr. E. J. Reefer has deposited $10,000.00 with this bank as a guarantee that he will pay all the prizes awarded by the judges to the winners of this puzzle contest. This bank guarantees Mr. Reefer will do as he agrees.

STATE BANK OF PHILADELPHIA

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A GREAT big bona-fide chance to win $2,000 and 14 other Cash Prizes. Think of what you could do with $2,000 this very minute. Some one will win it! You have the same chance! How simple! Try your skill *NOW!*

Mail at once the names of all the objects you can find in the picture beginning with "L". It costs nothing to try. To the one sending in the largest and nearest correct list of names the first prize will be awarded. To the one sending in the second largest and nearest correct list the second prize will be awarded, etc. In case of tie for any prize offered, the full amount of such prize will be awarded to each tying contestant.

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Winning Answers will receive Prizes as Follows:

	If No "More Eggs" is ordered	If $1 Worth of "More Eggs" is Ordered	If $2 Worth of "More Eggs" is Ordered	If $5 Worth of "More Eggs" is Ordered
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2nd Prize....	20.00	150.00	300.00	1,000.00
3rd Prize....	10.00	75.00	150.00	500.00
4th Prize....	10.00	50.00	100.00	250.00
5th Prize....	10.00	30.00	60.00	150.00
6th Prize....	6.00	20.00	40.00	100.00
7th Prize....	6.00	15.00	30.00	80.00
8th Prize....	6.00	10.00	20.00	60.00
9th Prize....	4.00	10.00	20.00	40.00
10th to 15th	4.00	10.00	20.00	40.00

(In the event of ties, duplicate prizes will be given.)

Costs Nothing to Try

Read the great simplicity of this offer. All you need to do is to look over the objects in the puzzle picture. Get everyone to help you. Get the whole family around. Write out every object beginning with "L", such as Limousine, Lock, etc. Nothing hidden — no need to turn the picture upside down. If the judges decide that your list is nearest correct list — the first prize of $40.00 will be awarded to you even though you do not send an order for "MORE EGGS". But we are giving you a chance to win far more than $40.

Win $2,000

Will you win $40 or $2,000? If you are awarded first prize and have ordered no "MORE EGGS" you win $40. If you purchased $5.00 worth of "MORE EGGS," the same list wins $2,000. Which prize do you want?

Get Busy NOW!

Send in your list at once. Send your "MORE EGGS" order at the same time. Qualify for **Big Cash Prizes.**

Special Offer on "More Eggs" During This Puzzle Contest
2 One Dollar Packages for $1.00.
5 One Dollar Packages for $2.00.
Economy Size Package for $5.00.
(The Economy Size package contains 20 times as much as the $1.00 size package)
No goods bought during this puzzle contest are subject to exchange, refund or approval.

Observe These Rules:

1. Any man, woman, girl, or boy living in America but residing outside of Philadelphia, who is not an employe or relative of an employe of E. J. Reefer may submit an answer. It costs nothing to try.

2. All answers must be mailed by post office closing time, Dec. 10, 1921.

3. All lists of names should be written on one side of the paper only and numbered numerically, such as 1, 2, 3. Write your full name and address on each page in the upper right hand corner. If you desire to write anything else, use a separate sheet.

4. Only such words as appear in the English dictionary will be counted. Do not use obsolete words. Where the plural is used the singular cannot be counted and vice-versa.

5. Words of the same spelling can be used only once, even though used to designate different objects or articles, or parts of objects or articles. An object or article can be named only once.

6 Do not use compound words, nor any words formed by the combination of two or more complete English words, where each word in itself is an object.

7. The answer having the largest and nearest correct list of names of visible objects and articles shown in the picture that begin with the letter "L" will be awarded first prize, etc. Neatness, style, or handwriting have no bearing upon deciding the winner.

8. Candidates may co-operate in answering the puzzle, but only one prize will be awarded to any one household; nor will prizes be awarded to more than one of any group outside of the family where two or more have been working together.

9. There will be three independent judges, having no connection with E. J. Reefer, who will judge the answers submitted and award the prizes at the end of the contest, and participants agree to accept the decision of the judges as final and conclusive.

10. All answers will receive the same consideration regardless of whether or not an order for Reefer's "More Eggs" is sent.

11. The announcement of the prize winners and the list of words will be printed at the close of the contest and a copy mailed to every person sending an order for "More Eggs".

E. J. Reefer

Dept. 25

9th and Spruce Streets, Philadelphia, Pa.

(Additional pictures sent free on request)

GOSPEL ADVOCATE

Volume LXIII. No. 47. NASHVILLE, TENN., NOVEMBER 24, 1921. $2.50 PER YEAR, IN ADVANCE.

A Father's Prayer

Edgar A. Guest

☼ ☼ ☼

Dear Lord, I do not ask for wealth or fame
or place of pomp,
But let me keep my spirit young and with
my children romp;
Let me with dignity and strength meet every
morning task,
But let me be a boy at night. No more than
this I ask.

A boy at night! O Father of us all, grant
this to me!
Let Time not take away the lad that once I
used to be;
By day a man's work I will do, obeying each
command,
But make of me a child at night that children
understand.

I would not grow too old for them, too old to
race and shout;
I want my eyes to glow with mirth whenever
they're about.
By day I'll face the heat and strife and battle
for the right;
But, O dear Lord, I pray to be a little boy
at night.

Dear Lord, I ask no lofty place or jeweled di-
adem;
I pray to keep my spirit young and fit to play
with them.
Though Time may wrinkle deep my face and
turn my hair to white,
Let me come home to those I love, a little boy
at night.

Printed by permission of Mr. Guest's publishers, The Reilly & Lee Co.

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CURRENT COMMENT

By A. B. L.

Our attitude toward the Bible reveals our attitude toward God and his Son. If we read and study this wonderful book daily, it is a good sign that we know and love its Author. If we read it only occasionally, it suggests that we are merely reading to keep up appearances. There are friends and relatives from whom we would rejoice to receive a letter every day, and reading that letter would be one of the distinct pleasures of the day. Do we feel that way toward God's message? Can we exclaim with David: "O how I love thy law! It is my meditation all the day?" It was no mere figure of speech with the Psalmist when he declared that God's word was "sweeter also than honey and the droppings of the honeycomb." He loved God so much that he found it difficult to express the intensity of his cravings for communion with him. It has been said that a young lady once laid down a book which she had just finished with the remark that it was the dullest story she had ever read. In the course of time she became engaged to a young man, and one night she said to him: "I have a book in my library whose author's name, and even initials, are precisely the same as yours. Isn't that a singular coincidence?" "I do not think so," he replied. "Why not?" she asked. "For the simple reason that I wrote the book." That night the young lady sat up until two o'clock reading the book again, and this time it seemed the most interesting and fascinating book in the world. It is hard to believe that the young man in the story would have waited so long to tell the young lady he had written a book. But there is a fine point in the story. If we love God and his Son as we should, we will never find a dull line in the Bible.

It is a sad commentary that the average nominal Christian does not read the Bible at all. He keeps it in the house because he thinks it is the respectable thing to do, and views it as an ornament. We are reminded of what Bishop Hoss said at a Nashville picnic:

"The religious knowledge of too many adults resembles, I am afraid, the religious knowledge of little Eva.

"'So you attend Sunday school regularly?' the minister said to little Eva.

"'O, yes, sir.'

"'And you know your Bible?'

"'O, yes, sir.'

"'Could you perhaps tell me something that is in it?'

"'I could tell you everything that is in it.'

"'Indeed,' and the minister smiled. 'Do tell me, then.'

"'Sister's beau's photo is in it,' said little Eva, promptly, 'and ma's recipe for vanishing cream is in it, and a lock of my hair cut off when I was a baby is in it, and the ticket for pa's watch is in it.'"

☼ ☼ ☼

Nearly every preacher and editor will tell you that congregational singing, when entered into heartily, is one of the most edifying items of worship that was ever enjoyed by any people. We can almost determine the status of a church by the way its members sing. Writing on the importance of cultivating this feature of the service, the editor of the Christian-Evangelist says:

Congregational singing has always been a power in the churches of Christ. A singing church is generally well filled, and it is always a happy church. No pastor could do a better thing for his people than to teach them to love and sing the hymns of the church.

Every pastor is robbed of a degree of power and inspiration when the people do not sing, and everybody loses spiritual joy and growth by the omission. The rhythm and cooperation necessary to congregational singing wears down the rough places in church life and fosters real heartfelt fellowship. In hymns we admonish one another, proclaim our faith, and give glory to God.

Unfortunately congregational singing has become a farce in many quarters for the simple reason that *the congregation does not sing.* Many complaints to this effect have been received. For example, Edgar Salkeld, pastor of the First Christian Church at Oklahoma City, said to his flock recently: "In the singing of the hymns we note that not more than one-fifth of the congregation ever opens a hymn book. Our members are missing much by not making the most of the opportunity of joining in the singing. It will enlarge your hearts if you will sing the praises of God."

The people are not always to blame for the failure to sing in the hearty old-fashioned way. The introduction of the organ and other instruments has drowned out their voices. When high-priced vocalists are paid to sing, the average member reaches the conclusion that congregational singing is of secondary importance. It often happens that the efforts of the choir and their very appearance in an elevated position dampens the ardor of those in the congregation who can sing if they would. God's plan is not only the safe plan, but the most efficient. Take away the obstacles which human pride and invention have raised against the simple New Testament plan of worship, and we will hear fewer complaints to the effect that congregational singing is passé.

☼ ☼ ☼

Recently the editor of this page commented upon the good things that are often found in the daily papers. They are not altogether filled with accounts of murders and movie scandals and politics. Not infrequently we run across a prose paragraph or a poem that would grace the columns of the cleanest journal among us. Here is an illustration of what I mean, for which credit is due to the Baltimore Sun:

If I were asked what I believe, I could not help but say:
The gentle and the simple creeds of boyhood's yesterday:
The tender faith in Bible things, the truth, the way, the right;
The Golden Rule to live one's life according to the light;
And everywhere the thought of God, that we are everywhere
The children of one Father's love and of his heavenly care.

If I were asked what I believe, I know my thoughts would go
Back to the little child at prayer in the soft evenglow;
And I can think of nothing else so beautiful, so sweet,
As prayer beside my mother's knee, who tried to lead our feet
In paths of righteousness and truth where none could go astray
From that dear life of simple trust in childhood's yesterday.

If I were asked what I believe, I'd have to say, as then:
A simpler faith in God's command, a manlier trust 'mong men,
A clear and more abiding course t'ward that which men might call
The straight-cut-from-the-shoulder faith of Peter and of Paul;
The teachings most of all that came to us in Sunday school,
Way back in little childhood's land, the land of Golden Rule.

☼ ☼ ☼

Abraham Lincoln's Bible.

The Bible which fed the soul of Abraham Lincoln in the Kentucky log cabin of his boyhood was one of the cheap little Bibles imported from England by vote of the American Congress in 1777. Lincoln loved the Bible above all books, and once paid the following tribute to it: "I am profitably engaged in reading the Bible. Take all of this book upon reason that you can, and the balance by faith, and you will live and die a better man. In regard to the great Book, I have only to say that it is the best book which God has given to men."—Selected.

OUR CONTRIBUTORS

Spiritual Fires for Spiritual Cold.

BY R. P. CUFF.

After Paul's appeal to Cæsar, it was the obligation of the Roman government to see that Paul reached Rome and that his case be tried by the emperor. When on his way to the Italian capital, Paul and his company passed through a dangerous voyage, among other difficulties encountering shipwreck near the island of Melita. Some cast themselves overboard and swam to the shore. Others used planks and spars in order to reach the island. It was probably the month of October. In making their escape, every garment they wore was soaked in the waters of the stormy sea. The rain was falling. They must have been cold. They certainly needed kindness. And the barbarians, who inhabited the island, accorded the escaped crew and passengers of the stranded ship "no common kindness." "And the barbarians showed us no common kindness: for they kindled a fire, and received us all, because of the present rain, and because of the cold." (Acts 28: 2.) There was no display of savagery in the treatment Paul and his companions received. These barbarians did not take the life of the escaped persons in order to appropriate to themselves the wreckage of the ship, which was aground not far from the beach, but they showed a courtesy and civility not to be frowned upon—a kindness to be kept in memory. They rendered a genuine service in time of physical damp and cold. Our respects go out to those barbarians for that "no common kindness." But there is a cold far more benumbing and desperate than any caused by tempestuous seas, downpouring torrents, or the wintry weather of the October season. Spiritual cold unchecked is unmistakably deadly.

All too often winter seasons come in the spiritual life of many individuals. They drift. They lose their grasp of things sacred. They have stifled conscience till its plaintive cry comes feebly from the Far-away, as though it were a paltry voice from the confines of a bunged barrel. Their mental habits have become so established from thinking of sin and wickedness and craftiness and deceit and treachery that they find it hard to break away and to heed the faint whisperings of that almost dead conscience as it calls to truth and right and duty. Perchance they have left their "first love." The warmth and glow of early service have disappeared. There are some persons who have not departed so far but that they are merely lukewarm. Others have gone so far away from their "first love" that the pallor and coldness of death overspread their spiritual selves. It is probable that they will never become truly penitent. It is probable that doom awaits them at last in God's awarding day. Penitence there must be, or the doom is certain. The cold must be dispelled or the warmth cannot reanimate the life with a sparkling vitality and vigor.

Many influences are at work in the world to bring chill and cold and frost and gloom to spiritual life. Speculative theories and allurements to worldliness are workers of ill to real service. They gnaw at the throat of the spiritual man. The present widespread depression in industry and finance is as though it were numerous icicles hanging in the doorway to sound religious attitudes. Cold has power. It travels by stages. It brings (1) discomfort, (2) inaction, (3) death.

But thanks to the Author of influences that countercheck the forces that have chilling power. Our God has given his word that penetrates to the cold corners of the heart and fires it with truth eternal. Would a man be all afire in service for God? Let him study God's word; let him have Jesus talk with him ("Was not our heart burning within us, while he spake to us in the way?"—Luke 24: 32); let him not neglect to pray; and let him seek his "first love" again—participate actively in the Lord's work. The word of God, association with Jesus, prayer, and spiritual activity are the fires to which a man must go, if he would ward away spiritual cold.

It must not be assumed that man is perfectly passive, and therefore irresponsible, while either cold or warmth is coming upon him. Both chilling and warming influences are in the world. The man who permits himself to yield to the chilling influences and to deny the means that would bring warmth to the soul is responsible for the discomfort, inaction, and death which spiritual cold entails.

Nor is the church dismantled of responsibility. It must circulate the truth; it must bring the kindling and the fuel for the spiritual fires. Barbarians cannot kindle the fires needed to dispel spiritual cold. The damp atmosphere of sin can be made livable and healthy only by the fires which the Almighty has kindled in revealing his truth and which must be fanned by the breath of our prayers and replenished by the service of our lives. In the presence of such fire, sin recedes. Not until every shivering soul has felt the reviving rays of such fire should a Christian dare to consider himself free from the blood of the souls that will perish unless they are reached by the fires of truth.

The Sacredness of Marriage and the Divorce Evil.

BY M. JANE FLOYD.

What is marriage, anyway? Had you really stopped to consider marriage thoughtfully and study the subject from a Bible viewpoint and with a religious attitude of mind?

First, the definition. Gathering together the facts of the holy Book on the subject, we would define it as "the closest *holy* union of the two sexes that exists, instituted by our God in the beginning of time for the propagation of human life on earth, and for the assistance and companionship that each member of the holy union renders the other." This seems to be the definition that most nearly tallies with the Bible's teaching.

Second, when was marriage instituted, and where is it written of first in "The Book?" In Gen. 2: 18-25 God said: "It is not good that the man should be alone; I will make him a help meet for him. And out of the ground Jehovah God formed . . . every living creature. . . . But for man there was not found a help meet for him. And Jehovah God caused a deep sleep to fall upon the man, and he slept; and he took one of his ribs, and closed up the flesh instead thereof: and the rib, which Jehovah God had taken from the man, made he a woman, and brought her unto the man. And the man said, This is now bone of my bones, and flesh of my flesh: she shall be called Woman, because she was taken out of Man. Therefore [or, for this reason] shall a man leave his father and his mother, and shall cleave unto his wife: and they shall be one flesh. And they were both naked, the man and his wife, and were not ashamed." In those seven beautiful verses God instituted marriage, the sacred union and relation of the sexes, from which has flowed the world-wide stream of different types of humanity.

How wonderful it is when you give it a little serious thought—"and they were not ashamed" of their nudity! Why? For the simple reason that sin, the great horned monster, had not as yet entered their bodies and minds. They were as pure as babes in mind. Did you ever watch a little child toddle across the floor arrayed with nothing but a heavenly smile? In that you have a good example of the purity that existed before Satan entered Eden in the guise of a serpent.

Before Satan entered into the realm of humanity, marriage was a pure and holy relationship, instituted by God,

our wonderful Creator, for the purpose of propagation of human life, in order that the world might be peopled and the world's business be carried on decently and in order until such a time as God should see fit and proper to terminate its existence. But marriage now—what is it now? Compare it thoughtfully with the sacred unions of the early Bible times. Isn't it astonishing, shocking, and shameful, the manner in which that God-created institution has been, and is now being, abused by not only the worldly sinners, but by professed Christians? A sin, a shame, that people are ashamed to mention, much less discuss. Marriage is one of the most abused and the least discussed vital Bible topics we find, I believe; and it is a law of God which not only sinners of the world violate, but many supposed Christians are disobeying right to-day. Why? Simply because they are taught less on that subject than on others seemingly more vital. Our ministers of the gospel touch very lightly on the subject of marriage and divorce, because they have grown to feel, through years of wrong teaching and training, that it is not so vital to the Christian's life as the teaching on the plan of salvation and all the other laws, commandments, and virtues that go along together and constitute a Christian's life. There are so many who attend church services now, too, who are mismated in marriage, divorced or seeking separation or divorce—fornicators or adulterers—that the minister would refrain from discussing such a subject from fear of getting too personal with the churchgoers or afraid (if you will excuse the slang) of "fitting the shoe too tightly" on the majority of the members. He is fearful of being ousted from the ministry of that particular church for which he is preaching, through the offense of telling his flock the truth whether it hurts or wounds their feelings or not.

The relation of true marriage is coming fast to be a relic of history and not a question of the modern century. It is abused now just as it was during Solomon's reign and as it was before and after the reign of kings.

When you give your body and a part of your soul to a man or woman in the sacred bonds of marriage, it is more than a human tie, and a tie which is not as easily broken as the world of to-day seems to think. Earthly laws and forces may seem to break it, but the all-wise and loving God who rules over both heaven and earth, whose decree is far above the little divorce courts, still binds the two together just the same. If God joins two hearts and lives together, they, as a rule, live in perfect union until death parts them, and even then the mate who is left behind longs for the time when God shall see fit to permit both spirits to dwell together in the great beyond.

There are about two reasons for which God allows separation and remarriage; those reasons are death and the sin of adultery, together with all the evil forces connected with and of like nature with adultery, which are lust, lasciviousness, sensuality, and fornication.

The above are only a small part of the truths which are set forth in the teaching of the Bible on this important life relationship. The writer hopes to continue the same subject at another time.

Abraham—Why He Is Called.

BY H. LEO BOLES.

We are not disposed to inquire into the motives of Jehovah and ask a reason for his doing anything, neither do we wish to enter the field of speculation and there indulge in imaginations. It is our desire to write about the things which are revealed. There is much revealed in God's description of man and delineation of character which we have not yet learned. No one should think that his own circumference of knowledge incloses all that God has revealed, neither should he accuse one of speculation if one has gone beyond the boundary of the other's knowledge.

Jehovah's selection of Abraham to be the father of a nation expresses Jehovah's wisdom and sovereignty. Abraham is not selected and called merely for Abraham's own sake, but he is selected that Jehovah may express to him and to his posterity the right of Jehovah to choose whom he may. The divine purpose is unfolded in the history of Israel as a nation and the coming of the Messiah. The election is national, rather than individual, and Abraham is selected as the starting point of this nation. "Yet now hear, O Jacob my servant, and Israel, whom I have chosen." (Isa. 44: 1.) This shows that Israel was chosen. Israel was chosen when Abraham was selected. Jehovah guarded and guided his chosen in giving Isaac unto Abraham and in choosing Jacob instead of Esau. We would not discount nor depreciate the character of Abraham in emphasizing that Israel was the chosen nation. Abraham was well worthy of the honor of being made the father of many peoples. "Abraham shall surely become a great and mighty nation, and all the nations of the earth shall be blessed in him. For I have known him, to the end that he may command his children and his household after him, that they may keep the way of Jehovah, to do righteousness and justice; to the end that Jehovah may bring upon Abraham that which he hath spoken of him." (Gen. 18: 18, 19.) This shows that Jehovah's purpose in calling Abraham was to make a great nation of his seed; it also shows that Abraham was well fitted for the honor conferred upon him.

The great principle in election is service; there is no election simply for honor and happiness. Divine election according to the Old Testament teaching is national and for service. This is a larger and nobler conception of election than many have who think that Jehovah has selected a few to be his special pets or favorites. No one is called or chosen for his own personal enjoyment, but he is selected or called to become a member of a holy society or as a citizen of the great commonwealth of Israel. So the selection of Abraham is for the sake of the many; he is the father of the faithful. A people has been chosen in the call of Abraham and by special methods and peculiar laws have been trained as the vehicle of God's purpose, that in this people "all the nations of the earth may be blessed." Israel was not allowed, by the prophets, to think that they were an end or that Jehovah has selected them for their own sake. Their nation becomes an expression of the divine purpose when they are faithful to his law. Israel belonged to Jehovah, and not that Jehovah belonged to Israel; Jehovah's purpose stretched far beyond Israel's conception.

Why did God call Abraham? Why did he not call his father, Terah, or some other of the patriarchs that lived at that time? Jehovah could see and did see in Abraham the making of a man of faith, who should in every sense be worthy of such a position in the history of redemption. While his faith at that time was not so strong as it afterwards became, yet he saw what Abraham would do. He saw in him a father who would command his children after him to obey Jehovah. He did not choose him so much for what he was at the time, but for what he saw he would develop into. A man in middle life once said, when he chose a girl in her teens for his wife, that he did not choose her for what she was at that time, but for the kind of wife he could make out of her; so Jehovah saw in Abraham the possibilities of a great man of faith. He saw that he could lead and guide him in his service until he should become strong and stand out as a mighty power of strength and a monument of faith to all generations. Jehovah saw that he could trust Abraham; he could depend upon him; that he could depend upon him as the earthen vessel into which he could pour the precious promises, which should afterwards be developed, enlarged, fulfilled, and become a blessing to all nations; he could trust Abraham that this clay would not mar in the potter's hand. The history of

Abraham shows that the wisdom of God was verified in the election and call of Abraham.

Another thought is suggested by the election and call of Abraham. Here is a combination of the divine power and human freedom. This call sets apart a family in which starts, at first with imperceptible steps, the journey of humanity on the path of free salvation. From the first we see that God does nothing without man and that man can do nothing without God. If Jehovah had not called Abraham, his posterity would have shared the common fate of the other races of man at that time and would have been swallowed up in the polytheism of universal idolatry. On the other hand, if the free experience of Abraham had not been exercised in accepting the call, God could not have used him. God would not and could not infringe on human liberty without destroying man's responsibility. Although Jehovah has a far-reaching and divine purpose to be expressed and unfolded in the redemption of man, yet he does not curtail in the least Abraham's free agency in accepting the call. Jehovah, as has always been his principle, will coöperate with man in his redemption; man must coöperate with Jehovah if he is saved. Jehovah submits plans, reveals his will, states his terms, and persuades by his goodness; yet man must desire to know, must will to obey, and yield to the entreaties of love in order to be saved.

The Japan Work.

BY I. B. BRADLEY.

The end of the year draws nigh, and the record of its deeds—good and bad—will soon be made complete. Will it be to our credit when the balance sheet is made? Have we done the best we could? As "stewards of God," can it be said that we have been *faithful?* Have we been diligent in the Master's service? Have we supported the Master's work as we should? Having begun in "the grace of giving," have we completed it to this time, or have we overlooked the obligation?

I know that times are harder than they were for two or three years past, and that we have had to economize and make sacrifices to keep things going; but have these economies and sacrifices been made at the expense of the Lord's work, or have they touched our own pleasures and needs? How many of us are like a young brother who had been a regular contributor to the Japan work, and who wrote me sometime ago, saying: "Times are hard, money matters are close, and I find I will have to economize some this year. So I will not send you another donation until times get better?" Are you like this man, making the Lord's work bear the economy? Certainly we are not going to keep back the Lord's part and ask him to make all the sacrifice. We ought not to rob him and consume all on ourselves.

The Japan work has not been put before the brotherhood for some time—that is, the mission started by Sister Sarah Andrews. A year ago I made an appeal for sufficient funds for her passage home for a much-needed rest. The response was very gratifying, and after sending her five hundred dollars for her expenses I had a nice sum left, which, with the few regular donations that have come in this year, has met the demands of the mission. But this fund is getting low and needs replenishing, and I am bringing it to your attention once more.

Miss Andrews is in David Lipscomb College studying and preparing for better work, expecting to go back to Okitsu, Japan, next year. She keeps in touch with the work, and sends a regular amount to her helper for her support and the necessary expenses of the work. But few of the many who contributed to this work for the past five years are sending anything this year, seeming to think that, as Miss Andrews is here, there is no need for anything. But if the work is not looked after during her absence, it will die. Oiki San, who was trained by Sister Andrews, is devoting all her time to this work and has to be supported. She is in every way capable and worthy of confidence, Sister Andrews says, and will do her best for the work. It will not do to let this work die for lack of support. So let us take it to heart and keep it up. Send me a contribution for this work, and do it now.

Coming Home.

BY NELLIE STRAITON.

Five years in Japan! That is Miss Lillie Cypert's record. At first there was school and concentrated effort to learn as much as possible of the Japanese language during that first term, for there was urgent work waiting to be done—work that the other missionaries were too busy to touch. But even while studying how to talk, to read, and to write the Japanese language, she assisted Brother McCaleb and Sister Sarah Andrews in their work. She could not personally tell the message of Jesus, but she could, and did, give out tracts, especially on the feast days, when thousands were assembled in the parks or were wending their way to the heathen temples.

There was a Sunday school which needed a leader, Japanese teachers who needed training, young men and young women anxious to learn English, and students who, like the eunuch of old, were at a loss without some one to guide them in their study of the Scriptures. There were Christians sick in body who should be visited, and some ill and weak spiritually to whom encouragement would bring renewed hope and energy. There were young people to be sought out and brought in touch with the love of Jesus. And one by one Sister Cypert took up these various departments of the work and accomplished much in the Master's name.

Five years' faithful service in Japan is her record! And now she wishes to visit her home, her mother, and her other loved ones. There were many who generously helped to send Sister Cypert to Japan, there are others who have loyally and faithfully assisted in her support while "over there," and I feel confident that there are those who will generously respond to this appeal for five hundred dollars to enable her to come home. She wants to come in the spring. I do not yet know how soon. She is now making the necessary preparations and reservations. I would like, if possible, to send the entire five hundred dollars to Sister Cypert before the first day of January. I am positive we can do it if we only will. Dear brother and sister, what will be your part?

Address Miss Nellie Straiton, 1030 South Lake Street, Fort Worth, Texas.

Commendatory.

A copy of the Advanced Gospel Quarterly for the first quarter of 1922, prepared by Brother F. W. Smith and published by the McQuiddy Printing Company, Nashville, Tenn., has been placed in my hands for examination. To say that I am delighted with it is to state the case mildly. Brother Smith's known fidelity to the word of God is a strong recommendation of his work in this line in advance. The arrangement of the verses of each lesson under subordinate headings according to the thought of the passage is admirable, and the comments, not rendered tedious by the introduction of too much matter, are clear, forcible, and to the point. If Brother Smith's work on the lessons of this quarter is a sample of what it is to be on those to come, the quarterlies will be a great help in studying and teaching the lesson, and I bespeak for them an enthusiastic reception by the churches. Wherever churches are using the International Series of Lessons, they will find it greatly to their advantage to supply their teachers and students with this quarterly.

M. C. KURFEES.

Louisville, Ky., November 14, 1921.

Georgia and the Far Southern Field

By B. C. GOODPASTURE

Between the Extremes.

Man is prone to move from one extreme to the other. It seems that Paul had this fact in mind when he wrote: "Despise not prophesyings; prove all things; hold fast that which is good." (1 Thess. 5: 20, 21.) While "prophesyings" are not to be "despised," neither are they to be accepted wholesale and merely because of their pretensions. But the safe and sensible golden mean is: "Prove all things; hold fast that which is good." Although the apostle claims respect for the teacher, he does not assert his infallibility. If there were not some bad things mixed with the good, it would not be necessary to "prove all things" and "hold fast that which is good." Of course, men who spoke as they were moved by the Holy Spirit spoke infallibly, but not every man who claimed to speak by inspiration really did. Many false teachers had gone out into the world. For the Thessalonians Paul's advice was safe.

But what is the significance of the word "prove?" In this connection it cannot mean that the genuineness of "all things" is to be established—for the simple reason that the "all things" to be proved are not genuine. It rather signifies a trial or putting to the test. The word is employed elsewhere in the New Testament (Luke 14: 19) in this sense. It means that we should examine everything we hear before we receive it or reject it, as the case may be. At this point Adam Clarke said: "Whatever ye hear in these 'prophesyings' or preachings, examine by the words of Christ, and by the doctrines which, from time to time, we have delivered unto you in our preaching and writings. Try the spirits—the different teachers—by the word of God." In the words of the prophet: "To the law and to the testimony! if they speak not according to this word, surely there is no morning for them." (Isa. 8: 20.) The conduct of the Bereans was in keeping with the spirit of the command under consideration; for we read: "Now these were more noble than those in Thessalonica, in that they received the word with all readiness of mind, examining the scriptures daily, whether these things were so." (Acts 17: 11.) The people of Berea put what they heard to the test, using the Scriptures as their standard of examination. They acted rightly and wisely. Why will people not do the same to-day? It is common for the message of a modern preacher to be received without thought, questioning, testing, or investigation by those who are his friends religiously, and just as common for the same message to be rejected in the same manner by his prejudiced religious enemies. These unreasonable extremes are two of the most unmitigated curses of Christendom.

Finally, let it be observed that this passage which allows the right, also enjoins the duty, of proving, testing, or investigating what is heard. It does not permit one to be a passive listener. This many people seem to prefer. They go to church, not to be taught, not to bring into use any faculty of discernment or testing, but to be impressed, and that without effort on their part. "Beloved, believe not every spirit, but prove the spirits, whether they are of God; because many false prophets are gone out into the world." (1 John 4: 1.) All professed Christians should endeavor to become "full-grown men, even those who by reason of use have their senses exercised to discern good and evil." (Heb. 5: 14.)

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A Visit to David Lipscomb College.

BY FLAVIL HALL.

On my way from Ohio State back to Georgia, on October 27, I visited David Lipscomb College at Nashville, Tenn., and found my son, Gardner Sewell, and my youngest sister's son, Myers Willbanks, happy, contented, giving satisfaction to the faculty and saying only good things about the college. And what I say of them I can say of the students in general, so far as I could learn. I thought they were a fine body of young men and young ladies, and the faculty is true to the Bible and to the present and eternal interests of the students.

I attended the regular Thursday-evening services conducted by the young men and heard them make some of the best talks I ever heard. Almost every one gets inspiration from those talks, and some are thus caused to resolve to become preachers who had not so intended before.

I do not believe in Bible schools as church institutions any more than I believe in Bible farms, Bible clothing houses, or Bible publishing houses as church institutions. But I believe in schools, farms, clothing houses, and publishing houses as individual enterprises, where all connected therewith teach and are taught the Bible daily; for Paul told Titus to teach Christians to "profess honest trades" (Tit. 3: 14—margin), and all Christians were to be taught to teach the word of truth (Matt. 28: 19, 20); and all the foregoing relations in education and business are legitimate, as well as mining, railroading, and other "good works for necessary uses." And he who opposes the teaching of the Bible in any of these relations is one of the devil's most effective agents, though he may be under a delusive influence that causes him not to realize it.

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Hugh E. Garrett Enters the Field.

Brother Hugh E. Garrett, who labored with the church in East Point, Ga., for some time, has been selected and sent out into the field by the West End Avenue congregation of this city. There are so many mission points in Georgia that the entire services of one man all the time will scarcely suffice to meet the present demands. It is hoped that Brother Garrett will be able to establish many churches in destitute places. He is a good man and a fine preacher. He is eminently qualified for the work which he is doing. Although the brethren at West End Avenue took the lead in securing the services of Brother Garrett, a number of congregations in Georgia will have fellowship in this good work. In fact, the churches seem glad to have an opportunity to do their part. This is commendable. If the church in Antioch did send out Paul, the congregation in Philippi had "fellowship with him in the matter of giving and receiving." (Phil. 4: 15.) Brother Garrett is visiting the churches in Georgia in the interest of the field work. Those who desire to share in this work should send contributions to R. L. Harwell, treasurer of the West End Avenue congregation, 153 Oglethorpe Avenue, Atlanta, Ga. Calls for meetings should be sent to Brother Hugh E. Garrett, East Point, Ga., or to me. ☼ ☼ ☼

News Notes.

There was one baptism at West End Avenue on Sunday night, November 13.

Flavil Hall spent a few days in this city recently. He was on his way to Gordon, Ga., where he began a meeting on the second Lord's day in this month.

Christmas Stories and Legends.

The above is the title of a new book for children, which was compiled by Phebe A. Curtiss, author of "White Gifts for the King." No greater teaching force has ever been discovered than the story, and no one has ever lived who used that force so skillfully as did our Great Teacher. It is not strange, then, that among all the stories that have ever been written or told, none are so dear to us as those which center around his birth. Young and old alike delight in them and never tire of hearing them. Each story in the new book has its own sweet lesson. It makes an exceptionally pleasing gift for the children. The price is $1.25, postpaid. Order from the McQuiddy Printing Company, Nashville, Tenn.

Is the Ladder an Apt Illustration?

BY JAMES F. CHESSOR.

Perhaps you have heard the cardinal Christian attributes likened to a ladder reaching from earth to heaven, each rung representing a Christian trait and the whole corresponding to a well-developed Christian character. It is probable, I think, that this ladder illustration was suggested to the image-seeking mind by the vision of Jacob at Bethel, in which he beheld "a ladder set up on the earth," the top of which reached to heaven. It is thought by some that Christ is this ladder (Gen. 28: 12; John 1: 51), and that the Christian graces or virtues are its rungs.

The apostle Peter (2 Pet. 1: 5-7), after mentioning faith as the foundation, enumerates seven traits of Christian character—virtue, knowledge, self-control, patience, godliness, brotherly-kindness, love; and hence the Christian ladder is said to consist of seven essential steps. Very likely you have seen the illustration charted on canvas as a staircase, the seven silver steps and the golden portal, with gate ajar, displaying taste on the part of the artist. The first step is labeled "virtue;" the second, "knowledge;" the third, "self-control;" and so on until the last step, "love," bears the feet of the saint quite within the welcoming gate. The ladder rests upon a solid base labeled "faith." The preacher stands beside the chart and talks about the "Seven Steps to Heaven." The ladder, perchance, is the most striking thing in his sermon, which means the artist deserves the major portion of praise.

Let us not despise his effort to instruct, but let us not be misled by his illustration. Perhaps he has not thought seriously whether his illustration is apt. Shall the Christian pilgrim, climbing the heavenly hill, find, when he has reached its summit, that he has taken seven prescribed steps; or, what is more to the point, is the ladder an apt illustration of practical Christianity? I think not, and for simple reasons. For one thing, I have never been able to see how the saint can place his feet upon the first step and upon six other steps simultaneously, or upon "virtue," the first rung, and upon "love," the last rung, at the same instant, when these steps are five paces apart. How can his feet rest upon all the virtues at once? In ascending a literal ladder, this act would be a physical impossibility. But does not the obvious meaning of Peter indicate that the Christian, upon entering the new life, shall step out upon the virtues of Christianity? Are we to prefer or possess one before another? I understand that the divine life demands that the child of God, who has been inducted into his service by the obedience of faith, shall cherish these traits and permit them to abound simultaneously and immediately. Certainly no "steps" are to be deferred while others are being taken. The figure is in error. If it means anything at all, it signifies that there can be no "knowledge" before "virtue," no "love" before the first six graces, notwithstanding the fact that love must characterize the Christian character in its very inception and permeate it throughout. Again, the ladder illustration indicates to the eye that a step, whether it be "virtue," "self-control," "love," or any other one of the seven, when it has been passed over, is of no further service. Preachers using this chart, seeing this difficulty, are quick to explain that the rungs of this ladder, unlike those of the ordinary ladder, are to be carried up to the top. Then it is not our common sort of ladder and should be discarded as an illustration. In the Christian life we never pass over and discard virtues—we should not, at least. The preacher needs an illustration that impresses this truth, not one that must be explained that it may not mislead.

I do not think that Peter gives any particular virtue the preëminence by his order of naming them; if so, his scale is at variance with that of the apostle Paul. "But now abideth faith, hope, love, these three; and the greatest of these is love." (1 Cor. 13: 13.) I conclude that Peter means the very opposite of what the ladder illustration sets forth. He mentions all the excellences without designating any certain one as most important or higher than the others. These graces are inseparable and supplementary. They are fruits borne by the tree of Christianity. They make up the sum total of the divine nature of which Christians, by virtue of the new birth, become partakers. They grow out of faith, and this growth, under favorable conditions, is spontaneous. Certainly they are not "added" to our character structure one by one and at intervals, as a child builds blocks into his castle.

I understand that the condition of heart responsible for our conversion predisposes us to all the excellences in Christ. In our eagerness to become Christlike, to approximate his stature, we lay hold upon them without preferring one before the other. They spring up in our hearts forthwith and abound as we cultivate them. They are ready for development when we enter the divine service. The King James Version, with its instruction, "Add to your faith virtue; and to virtue knowledge," is evidently wrong and misleading, and the Revised Version, which reads thus, "In your faith supply virtue; and in your virtue knowledge," is correct. You do not add the graces to faith; they are the fruits of faith.

The Christian character in the forming is more like chemistry than a ladder. This will readily occur to the chemist. The excellences are so many elements, thoroughly compounded, and the result is a useful composite character. All the elements enter into the making, and simultaneously. To show the aptness of this illustration, let me remind you that chemistry is an exact science; mathematics is not more exact. To get a desired result, you must have the proper elements in correct proportion and under the right temperature. So with Christian character. The traits must all exist and must all be cultivated. In chemistry, two elements, perfectly harmless within themselves, if compounded in incorrect proportion, may produce a deadly poison. So with Christian character. Even the virtues must not be "compounded" in incorrect proportion. Take zeal and knowledge. They must both exist, and in correct proportion. Zeal without knowledge imparts such a twist to character that the result not infrequently is a religious fanatic or crank. There are many such. They are as deadly poison in the religious world. Knowledge without zeal also produces an anomaly—an inert, indifferent Christian properly designated by Jesus as "salt which has lost its savor." But knowledge with zeal gives tone to the character and intelligent design to action. The result is a faithful servant of the Master—an intelligent, buoyant Christian worker. This type of Christian is not so common. Every Christian and every congregation should have knowledge and zeal.

Every Christian "chemist" should see to it that all the "ingredients" mentioned by Peter enter into the make-up of his character and that they are "compounded" in proper proportion. This must be done if he is to possess vigor, tone, and efficiency. The reward is ample pay for expenditure of time and effort—an "entrance into the eternal kingdom of our Lord and Savior Jesus Christ." He will have need of such an equipment as Peter recommends throughout eternity.

Giving and Getting.

Give, and it shall be given unto you; good measure, pressed down, and shaken together, and running over, shall men give into your bosom. For with the same measure that ye mete withal it shall be measured to you again.—Luke 6: 38.

HOME READING

Old Ways Are Best.

As Madam Pig was having lunch
Of bread and milk at noon,
She was astonished in her trough
To find a silver spoon.

"O, ho!" she said, "the house folks now
Have sent this out to-day.
They'd like to have me be polite
And learn to eat their way.

"Perhaps to-morrow they will send
A knife and fork and plate—
A table also, and a chair,
So I may dine in state.

"Then, if I learned new eating ways,
They'd think it would be well
For me to go to school and learn
To read, and write, and spell

"No spoons for me!" said Madam Pig.
She laughed, and shook her head,
And in her own old-fashioned way
She ate her milk and bread.

—Elizabeth Nelson, in Christian Register.

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A Slab From a Sawmill Town.

"I am writing to tell you the glad tidings. On last Sunday I became engaged to the sweetest and dearest little girl in all the world. I just want you to know of my happiness, and I should like for you to write her a little note."

I have known this young man for years, and he is true blue. I have seen the little country town where he came from, with its two or three stores, about the same number of churches, its blacksmith shop, an undertaker, and perhaps also a sawmill. By a kind of irony it bears one of the great historic names of the world.

Once when addressing a farmer's institute in that county I told the story of this boy, whom many knew personally, to illustrate the human product of country life. It was a surprise and a delight to see their appreciation. They were more enthusiastic about him than any exhibit at the institute. Such good will he has carried all the way.

I have often watched him catching on the college baseball team. He would keep up a constant chatter, encouraging his teammates to greater effort. I have seen him on the football team, where he could always be depended on, held his temper, and never showed yellow. Everybody liked him. Of course there is plenty of politics about a college athletic team, with intense rivalry over the question of preeminence. Yet I never heard a mean word about him.

I knew his mother quite well. She was a widow and had also a younger son who was very proud of his big brother. Having little of this world's goods, she had moved to the college town that she might keep a home for the boys and give them the advantage of higher education. Her health was not good, yet devotion gave her strength, and by means of her chickens, a garden, and work outside the home she managed to get along.

The older son was trying to go through college and found it a hard struggle. His studies did not come easy, for his early school training was not the best, and, in addition, he had to do work of all kinds in order to earn something. For a time he ran a laundry route, then he developed a good deal of skill as a barber and helped in a shop on busy afternoons and evenings.

He came to me one day utterly discouraged and said he was ready to quit. It was wrong, he felt, to try to get an education when his mother was so poor and had to work so hard. He could not endure to let her continue in such privations and had made up his mind to leave school, go to work, and make a home for her and his brother. I listened to his story and urged him to try just a little longer. He did; the skies brightened after a time; he completed his college course with honor, and for years now he has been making a home for his mother.

I shall never forget his words to a fraternity brother, a fellow not quite up to standard, who was nominated to represent the college in some place of athletic honor; and if he were not elected, the honor would go to another fraternity. "I am a friend of yours and should like to support you," he is reported to have said; "but I cannot vote to put you into this position, for I don't believe you are worthy of it. I am loyal to my fraternity; but I am loyal, first of all, to my college, and I am going to vote for another man because I believe he deserves it."

And now he occupies a responsible position in the educational work of a great city. It was a long, hard fight, but he won; and his experience is not unusual. I have known many such men and women, who, "while their companions slept, were toiling upward in the night."—A College President.

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The Book Immortal.

"There are no songs comparable to the songs of Zion," said Milton. Dr. Dana, in his lectures on "Journalism," said: "There is no book like the Bible." Andrew Jackson said: "It is the rock on which our republic rests." "The Book widens and deepens with our years," said Spurgeon. "The Bible is a window in this prison world through which we may look into eternity," said Timothy Dwight.

St. Luke's Gospel is pronounced the most beautiful book in all the world. St. Matthew's Gospel is the greatest book in any language. St. John's Gospel is the most spiritual. St. Paul's letter to the Ephesians is the most profound book in human speech. Gladstone said: "All the wonders of Greek civilization heaped together are less wonderful than the simple book of the Psalms." Carlyle pronounced the book of Job to be the noblest poem ever written. Charles Dickens, the master of the pathetic, said the most touching story in literature is the prodigal son. Goethe declared that in all the range of epic and idylic literature there is nothing so lovely as the little book of Ruth. Coleridge, who took all literature for his province, said that the Beatitudes are the finest gems in the speech of man. Edmund Kean, the consummate actor, said: "There is one sentence that no one can properly read: 'Come unto me, all ye that labor and are heavy laden, and I will give you rest.'"

The forty different authors of the Bible are from different ranks, occupations, and ages. The sixty-six different books they wrote cover a period of sixteen hundred years. By the same divine impulse by which the animals came to Noah's ark in a short time these sixty-six books came together through the long period of sixteen hundred years to form one book, the Bible. It was written in different tongues, by men of different ages and qualifications, over a long period of time that changes maps and races and languages, by men who knew nothing of each other; yet when they came together from different parts of the earth, through a prolonged period, they formed one book, the Bible. The "crimson thread of salvation" runs through the Bible from the fall, in Genesis, to the pæans of victory, in the Apocalypse.

It is more than probable that Jesus read the Old Testament in two great languages—the version in Hebrew and the Septuagint in Greek. In Christ's day Aramaic was the spoken language in Palestine. The Hebrew, in which the Old Testament was written, was not the then spoken language. So the youthful Christ must have learned a dead language to read the word of God. The Book immortal has now been translated into six hundred languages and dialects. The dominant languages of men now hold the eternal truths of God. The master minds of the world are students of the Book.—Christian Advocate.

AT HOME AND ABROAD

Your stumbles may have great consequences.—John Kelman.

Change of address: J. Pettey Ezell, from Albany, Ala., to Cookeville, Tenn.

Charles F. Hardin's address is now 843 West Madison Street, Springfield, Mo.

J. W. Atkisscn writes us that the cause in St. Louis, Mo., is prospering under the ministry of Brother Sevedge.

The sets of Matthew Henry's Commentary mentioned in the Gospel Advocate for the past few weeks have arrived. Orders can now be promptly filled.

The note of Christian worship is joy. The man who thinks it is fear has been taught in a bad school.—The Way to Personality.

G. A. Dunn closed a good meeting at Tuscumbia, Ala. There were twenty-four additions, including twenty baptisms. Brother Dunn is now in a meeting at Hamburg, Texas.

Among our recent visitors were N. B. Hardeman, Henderson, Tenn.; J. Pettey Ezell, Cookeville, Tenn.; W. S. Long, Washington, D. C.; G. A. Dunn, Houston, Texas; A. D. Dies, Oakman, Ala.

From Charles F. Hardin, Springfield, Mo., November 7: "My meeting near Dexter, Mo., closed when only about half over, because I was stricken with the 'flu.' No additions. I am about able to be at work again."

J. O. Barnes reports: "J. M. Cole, of Lake City, Fla., preached at Ozark Schoolhouse, near Lake City, last Lord's day, and two souls were rescued from the meshes of sectarianism and garnered into the church of Christ."

A good start was made in the meeting at Eighth Avenue, North, this city, now being conducted by A. D. Dies, of Oakman, Ala. There were nine baptisms on the first day. A home-coming of old members is planned for December 4.

John B. Peden, of Avon Park, Fla., recently held a meeting at Sweet Water, Fla. One was baptized and one came from the Baptists, both old men. Brother Peden has preached for this congregation ten years, and interest is still growing.

We want to belong to the Church of the Adventurous Spirit—the church that makes mistakes, but is going somewhere; the church that is on the march and never wastes its energies in the weariness of marking time.—The Congregationalist.

Frank Morrow, a humble preacher of the church of Christ, who lives at Lake City, Fla., went to the Burlington church of Christ, near Hildreth, on the fifth Lord's day in October and preached several times for the church at that place to attentive and interested audiences.

The church that lasts must have a foundation of substantial and thoughtful men and women. As a rule, the preacher who gets the ear of the public by sensational methods, making his pulpit notorious rather than famous, does not develop such lasting congregations.—Exchange.

From T. H. Matheson, Guymon, Okla., November 14: "I am just home from my first meeting in Kansas, at Elkhart. There were twenty-one additions, with fourteen baptized. Notwithstanding the opposition there by the anti-college brethren, the church has a bright future. I will begin a meeting at Perryton, Texas, to-morrow."

From Mrs. T. J. McRae, San Francisco, Cal., November 6: "This was a day of rejoicing for the church. The hall was well filled. Brother Trice preached an excellent sermon, and two were baptized. Please remember us in your prayers, that many souls may be brought into the household of faith. We meet in Richmond Hall, corner of Fourth Avenue and Clement Street."

Cards have been received announcing the marriage of Mr. William D. Hunter and Miss Dana Cayce, which took place on November 18, at Jackson, Miss. Mr. Hunter is one of the traveling representatives of the McQuiddy Printing Company, and is a young business man of fine promise. The bride is the daughter of M. C. Cayce, who has been doing splendid missionary work in Mississippi. The Gospel Advocate extends heartiest congratulations.

From H. H. Adamson, Lewisburg, Tenn., November 18: "The church here is making some much-needed repairs in our spacious basement that we may take better care of our Sunday-morning Bible classes. We will also use it for our mid-week prayer service. We are installing a good pipeless furnace to thaw out an occasional cold member. The church has recently presented 'ye minister' with a Ford coupé. You do not hear from Lewisburg every day, but you can just count on it that we are 'sawing wood' all the time. It is fine to work with a working church."

From George W. Graves, West Nashville, Tenn., Route 12, November 16: "On the second Lord's day in October I began a meeting at Bull Run, in Davidson County, which continued eight days. Four were baptized. On the fourth Lord's day in October I began a meeting with the Woods congregation, in Cannon County, which continued eight days. Two were baptized. One of these was a man of sixty years. On the first Lord's day in November I preached at Lipscomb Chapel, in Bell's Bend. One was baptized. At present I am engaged in a meeting at Parsons, Tenn. This is the last meeting I have promised for this year."

From E. C. Fuqua, Fort Collins, Col., November 15: "I recently closed the best meeting ever held at Boulder, though there were only two baptisms. The good done consisted more in cementing the 'forces' there and engendering a hearty love for and desire to work with one another. I now look for the first real work Boulder has ever done. We have many excellent brethren there, led by James H. Bailey, who is fully consecrated and qualified to do splendid work. I am now in a good meeting at Bellvue, eight miles west of Fort Collins, where I have done considerable work in past years. It is a great pleasure to work with the zealous Bellvue brethren. While the whole town of Bellvue has heard the word, I am making another effort to interest them in their souls by discussing with them the things they already know."

Will W. Slater writes from Braman, Okla., November 18: "I closed a meeting at Grove Spring, Mo., on Sunday night, with five baptisms and much good done otherwise. It was a great meeting in some ways, with the brethren aroused to the missionary spirit. S. C. Garner has done a wonderful work there, having held about five meetings for them. S. P. Fields, Charles F. Hardin, and others are held in high esteem by this church. C. L. Wilkerson is to hold their meeting next year. This leaves me in a meeting at Braman, Okla., where I hope to do some good. It is my last meeting for the season. I will teach a seventeen-days' normal singing school at Blakemore Church, five miles southeast of England, Ark., beginning on December 19. Joe H. Blue will meet a Christadelphian in a four-days' debate there, beginning on December 13. Write to L. L. Bell, Route 2, England, Ark., and he will meet you at the train."

Those acquainted with the conditions at Natchez, Miss., will rejoice to learn of the good meeting which M. C. Cayce conducted there. From time to time efforts have been made to establish a loyal congregation, but there have been many obstacles, and the little handful of disciples making the effort have had many trials of their faith. Now the prospect seems brighter than ever, as indicated by Brother Cayce's report which follows: "Our meeting in Natchez continued eight days, with good attendance and attention. Twelve were baptized and the discouraged few were renewed in faith and determination and from now on are determined to meet regularly for worship, which they have not done for more than three years. For the immediate present they will rent a place to meet, but are going to purchase a lot and build in the near future. I hope to be able to visit and encourage them occasionally. Truly this State needs more gospel preachers. My address is 143 Wacaster Street, Jackson, Miss."

Commendatory.

Dear Brother McQuiddy: I have examined the first quarter of the Sunday-school quarterlies for 1922, published by the McQuiddy Printing Company. I take pleasure in saying that the writers have done excellently and are holding them up to the high standard to which they have already attained. In some respects they are an improvement. The churches will make no mistake in their use. They are worthy of consideration and patronage. I am still looking for more improvement. Fraternally,

R. W. JERNIGAN, Bridgeport, Ala.

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EDITORIAL

Review of O. E. Payne's Book on "Psallo."

BY M. C. K.

CHAPTER II.

THE CONCLUSION NECESSITATED BY THE TITLE-PAGE.

Although, as already announced, I am not to make a detailed review of this book, it is, nevertheless, deemed advisable to make a complete exposure of the irrational, absurd, and fatal conclusion to which some of its testimonies, with the construction it places upon them, and particularly its title-page display, necessarily and inevitably lead. Sometimes to point out what the logicians call the *reductio ad absurdum* is the best of all ways to show the unreasonableness and untenableness of a position; and I propose to show that, if Paul, Chrysostom, and Lucian, who are linked together and conspicuously displayed on the title-page of this book, are to be jointly construed as this book construes them, then just such an impracticable and fatal conclusion is the inevitable result of the position advocated in this book. Of the correctness of this statement, our readers may judge for themselves when the facts are stated.

Now, on the hypothesis that the book here under review is right in its position on *psallo* as used by Lucian, and its assumption that it necessitates the same position on *psallo* in the New Testament, then it is just as indispensable to have and to use a musical instrument made by human hands when we attempt to *psallein* in the worship of God as it is to have immersion when we attempt to baptize. If not, why not? It is my profound conviction that the advocate of instrumental music in the worship of God does not live who can successfully attack this position. In further elucidation of it, I here quote a paragraph from my reply to one of the recent inquiries about the Payne book, as follows:

"If O. E. Payne's position on *psallo* is true, then we are *commanded* to play instrumental music when we engage in divine worship; and when we do not play it there, we are in rebellion against God. Of course whatever is in *psallo* God commands to be done, just as whatever is in *baptizo* he commands to be done; and we have no alternative in either case except either to do what is in the word or be in rebellion against God. There is no escape here. The conclusion is simply inevitable. God commands us to '*psallo*,' and no matter what it means, that is what we are commanded to do; and if the position advocated by this man is correct, then every church that does not play instrumental music in its worship is in rebellion against God, precisely as those are who refuse to be baptized."

That is the position to which the author of this book has inescapably committed himself and those who stand with him. In accepting that position, it is folly to talk about having instrumental music in the worship when it is convenient and not having it when it is not convenient. If instrumental music is in the word *psallo* as immersion is in the word *baptize*, which is the exact thing for which this book contends, then of course we have not obeyed the command expressed by the word *psallo* till we *play instrumental music* any more than we have obeyed the command expressed by the word *baptize* till we *immerse*. With all becoming modesty, on the hypothesis assumed by this book, I respectfully challenge any philologist or translator to call this statement in question. Hence, according to this doctrine, no church is obeying God's command to *psallo* until it uses a lyre, harp, piano, organ, or some other instrument made by human hands, and every church failing to have and to use such an instrument in its worship is in open rebellion against God. No matter when nor where Christians undertake to have that part of the worship expressed by *psallo*, they do not have it until they use such an instrument. In fact, the author of this book has been driven pell-mell into the absurd and self-defeating position which it was clearly seen twenty-five years ago the advocates of instrumental music would be compelled to assume if they followed their own logic on *psallo* to its only consistent and legitimate end. The title-page itself, by its combined use of Paul, Chrysostom, and Lucian, makes the use of an instrument made by human hands so inseparable from *psallo* that, although by its use of Chrysostom it concedes that "it is possible to *psallein* without the voice"—that is, one can *psallein* merely with an instrument made by human hands without the voice—yet by its use of Lucian it contends that "it is impossible to *psallein*" merely with the voice without an instrument made by human hands. That is, according to this book, we can *psallo* completely without the voice, but we cannot *psallo* at all without an instrument made by human hands.

Hence, it follows from the inexorable force of facts and logic that *mere singing* does not meet the demand in *psallo*; for, according to this Payne book, "it is impossible to *psallein* without a musical instrument" *made by human hands*, and to *psallein* is the thing which God tells us to do. According to this doctrine, any attempt to have this part of the worship by mere singing is disobeying God in precisely

the same way that men disobey him when they attempt to obey the command to baptize by merely sprinkling water on a person. It is impossible to baptize without immersion, and when we merely sprinkle, we are not obeying the command to baptize; but the Payne book says "it is impossible to *psallein* without a musical instrument" *made by human hands*, and when we merely sing, we are not using a musical instrument made by human hands, and therefore, according to the Payne book, we are not, in any such case, obeying God's command. This is as clear and conclusive as it is that two and two are four. Hence, there is simply no escape here, and the advocates of instrumental music must either do this way or discard the Payne book doctrine, one or the other.

Moreover, this position on *psallo* is not only contrary to the word of God, but it is contrary to every dictate of both reason and righteousness. As clearly revealed in the Scriptures, our Heavenly Father not only has the most sympathetic consideration for the humblest and poorest of his children, but it is distinctly declared that "righteousness and justice are the foundation of his throne" (Ps. 97: 2); and hence it is a matter for the profoundest gratitude that the humblest band of his children, no matter how poor, may still provide the leaf and fruit of the vine, pray, exhort, and sing his praises acceptably without the expense of an organ, piano, lyre, violin, or some such instrument; and yet the book here under review says, and displays it on its title-page, with repeated emphasis in the body of the book, that "it is impossible" for them to do it! I meet this unjust reflection upon the Author of the worship, which is for the poor as well as the rich, by saying that to stipulate such a condition in a system of worship which is designed for all classes, all places, all circumstances, and all conditions of the people universally, is contrary to every principle of justice, reason, and righteousness. If the ancient children of God, regardless of poverty conditions and other circumstances, had been required to duplicate in different places and under all circumstances, after the manner of New Testament local churches, the ponderous system of the Jewish tabernacle and temple worship with the latter's instruments of music, it would not only have been wholly impractical, but a serious reflection upon the justice and wisdom of its Author; but the tabernacle was portable and the temple worship was restricted to one place, and the expenses in both cases were borne by the whole nation. But the law regulating worship under the Christian system requires Christians, in any and all localities wherever they may live, to assemble themselves together for the worship of God; and yet the book here under review conspicuously proclaims on its title-page and repeatedly emphasizes the doctrine in the body of the volume that "it is impossible" for a band of Christians to conduct this worship acceptably, so far as the command in *psallo* is concerned, until they procure an organ, piano, lyre, violin, or some such instrument of music!! The position is utterly preposterous and absurd in the extreme, and if *psallo* meant any such thing, its employment in a passage stipulating the duty of Christians under all circumstances and regardless of property conditions would be strong presumptive evidence that the passage never came from God.

The next chapter will begin the argument from Greek lexicons.

The Test of Humility.

The test of humility is the capability of bearing a reproof or an affront without either anger or worry of mind. If I can bear a slight reproof or an affront in this spirit, I am slightly humble; if I can bear a great reproof or insult, I am very humble; if I can bear no reproof, no slight of any kind, I have no humility at all.—The Seminary.

Unity In Sentiment and Action.

BY J. C. M'Q.

As we must love not only in word, but in deed and in truth, so we must be united not only in sentiment, but also in action. "Now I beseech you, brethren, through the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfected together in the same mind and in the same judgment." (1 Cor. 1: 10.) Unity of purpose will lead to unity of action. If we are moved by different aspirations and purposes, we are sure to have diversity of action.

The controlling ambition of every one should be to advance the kingdom of God on earth and to glorify God in both body and spirit. No man who seeks the highest places and who exalts his personal interests above the cause of Christ can be a servant of Christ. The true servant of God is great in humility and self-denial. God never exalts the self-seeker, but the lowly and humble. Men filled with selfishness and conceit will overestimate their importance and will create factions and divisions among the people of God. As it was in the days of the judges when Gideon ruled, so it is now. God would not permit the brave and valiant Gideon to take a great host with him against the Midianites. "And Jehovah said unto Gideon, The people that are with thee are too many for me to give the Midianites into their hand, lest Israel vaunt themselves against me, saying, Mine own hand hath saved me." (Judg. 7: 2.) The man inflated with pride and egotism will boast of his attainments and imagine himself better than his superiors. His self-exaltation is sure to work his downfall. I am reminded here of the frog that suggested a way by which he was carried by two flying geese. He had each take the end of a stick in its mouth, while he held on to the middle of the stick. As the people beheld the novel scene they spoke of the smartness of the originator of the plan. The conceited frog opened his mouth and said, "*I did it*," when he fell to the earth. "Pride goeth before destruction, and a haughty spirit before a fall." (Prov. 16: 18.) God did not choose the wise to confound the mighty, neither is he dependent on great numbers to execute his plans. A *multitude of unconverted* people are a hindrance to his work. The people with Gideon—thirty-two thousand—were too many. God would not use the cowardly. He wanted only brave and courageous men. So he had Gideon "proclaim in the ears of the people, saying, Whosoever is fearful and trembling, let him return and depart from mount Gilead." Twenty-two thousand of the thirty-two thousand returned—a little over two to one. Is it discouraging to think of how many turned back? No more so than the teaching of Christ when he says: "Enter ye in by the narrow gate: for wide is the gate, and broad is the way, that leadeth to destruction, and many are they that enter in thereby. For narrow is the gate, and straitened the way, that leadeth unto life, and few are they that find it." (Matt. 7: 13, 14.) The number—ten thousand—was still too many. God had Gideon bring the people unto the water to test who should go and who should not. In this course we can see no wisdom, and cannot see why it should have been used. Those who lapped of the water with their tongues as a dog lappeth were put in a crowd together, and those who bowed down on their knees to drink were put together. Three hundred men lapped of the water with their tongues. By these three hundred valiant men God delivered the Midianites into the hands of Gideon. These were men with singleness of purpose. They were brave, determined men, not easily turned away from duty. The world is sadly in need of such men. Whenever God finds such men, he uses them.

Gideon divided the three hundred men into three companies of one hundred men each. All were equipped alike with trumpets and empty pitchers, with torches within the pitchers. Now note the unity of action: "And he said unto

them, Look on me, and do likewise: and, behold, when I come to the outermost part of the camp, it shall be that, as I do, so shall ye do. When I blow the trumpet, I and all that are with me, then blow ye the trumpets also on every side of all the camp, and say, For Jehovah and for Gideon." (Judg. 7: 17, 18.) They were to do the same thing and shout the same thing. They were not to say one thing and then each do a different thing. Gideon did what he required each of the men to do. How often do we see men posing as leaders do things which they will not consent for others to do! Not so with Gideon. The faithful leader of God's hosts leads more by example than by command. "*Look on me, and do likewise.*" Where is the leader who would feel justified in saying, "Do as I do?" Paul said: "Follow me, as I follow Christ." The success of the three hundred depended on each one's doing and saying the same thing. No one should say and do not. "And why call ye me, Lord, Lord, and do not the things which I say?" (Luke 6: 46.) Some teachers are magnificent teachers, but awfully poor doers. Each one of that three hundred was as faithful a doer as he was an efficient proclaimer.

Unity of speech and unity of action gave them a wonderful victory! "And the three companies blew the trumpets, and broke the pitchers, and held the torches in their left hands, and the trumpets in their right hands wherewith to blow; and they cried, The sword of Jehovah and of Gideon." (Judg. 7: 20.) The hosts of Midian fled. The combined powers of the devil and the world cannot stand before such fidelity to God in both unity of speech and action.

R. H. Boll's Kingdom Theory.

BY F. W. SMITH.

It will be remembered that in his first "Special Kingdom Number," page 296, the editor made the following admission: "For the stone was to smite and to crush *the feet* of the image; and the feet, concededly, were the Roman world power." Now, this admission that the Roman world power answered to the feet of the image, and the further fact that Daniel says, "And in the days of those kings [kings represented by the feet of the image] shall the God of heaven set up a kingdom," presented an *insurmountable difficulty* in the face of R. H. Boll's *denial* that Daniel's prophecy had been fulfilled. For, mark you, Daniel said the God of heaven would set up a kingdom "*in the days of those kings*," and *not in the days of some other king or kings living thousands of years later in the world's history.* Having further said, "Since Rome has vanished, how can the prophecy be at all fulfilled?" he assumed the burden of proof to either show that God's word had failed or else the prophecy is yet to be fulfilled. *What does he do?* He has *flatly* and *positively* denied a plain declaration of God's word, which any one who can read plain English can see, and now how does he seek to escape from the attitude in which his *literalistic* views and his *wild speculation* place him? He takes a desperate chance at closing the chasm between his theory and Daniel's prophecy, as follows: "The Roman world power, then, though now it does not exist, is to return"!! Has he given, or *can* he give, if his very life depended on it, *one single clear declaration of Holy Writ for such a statement?* No, a thousand times no, but he tries to close this chasm he has created between his theory and Daniel's prophecy by fishing out of a sea of *symbolism* something represented by a beast having ten horns and seven heads (Rev. 13: 1), by which neither he nor any other mortal knows what is meant, and labels it the "Roman world power" of which Daniel prophesied!! And yet, in the face of such teaching, there are those who claim that R. H. Boll is not a speculator.

In his second "Special Kingdom Number" he deals with the kingdom as set forth by Matthew, Luke, and John; and with reference to John the Baptist's announcement, "The kingdom of heaven is at hand," the editor says:

> To the Jews the announcement meant but one thing. The promise of the Messianic kingdom, with all it involved—the appearance of the great King of David's line; the destruction of the Gentile world power; the deliverance and national restoration of Israel, and her exaltation to earthly sovereignty; the promises God made to the fathers, and the prophet's visions of the future glory of the people, the land, the city, and the kingdom "in that day"—had imbedded itself in the hearts of the people. (Page 324.)

This is what the editor terms "Israel's national hope," and on page 325 he says of this announcement by John the Baptist (Matt. 3: 2):

> If it be felt a difficulty that that kingdom, though announced as "at hand," has never yet appeared, we shall find an explanation, unforced and natural, and one which will cast no reflection on the truth and goodness of God.

Thus we are told by R. H. Boll that the kingdom announced by John the Baptist, Christ, and the seventy he sent out to preach as "at hand" has never been established, and, furthermore, that this kingdom would be the "national restoration of Israel, and her exaltation to earthly sovereignty," and that it would bring about "the destruction of the Gentile world power." I can now begin to see and understand what David L. Cooper, one of R. H. Boll's pupils and ardent admirers, meant by the following: "Brother D. L. Cooper told me that he believed that the Savior would return to this earth to sit on David's literal throne in the city of Jerusalem, and as Ruler over the Jews would lead the hosts of Israel into carnal, bloody warfare, and interpreted some passages of scripture to mean that while engaged in carnal warfare, as the Leader of the Jews, his (the Savior's) garments would be stained with the blood of his enemies. I do not propose to give his exact words, but this is in substance what he said." (C. A. Taylor, Louisville, Ky.) The author of the foregoing note is a man whom I have known for more than twenty years, and *whose word is unimpeachable.* Did Cooper get his idea of Christ leading "the hosts of Israel into a carnal, bloody warfare" in which "the Savior's garments would be stained with the blood of his enemies" from R. H. Boll's interpretation of the parable of the pounds? (Page 333.) Read Luke 19: 11-27. Regarding this parable, Boll says: "At his [Christ's] coming he will exercise the governmental authority of the kingdom [Not the one we now have.—Smith], appointing his faithful servants to rulership and executing vengeance upon the adversaries." Is this the great "*catastrophe*" he has told us will take place at the setting up of the kingdom Daniel prophesied? The following settles this point beyond doubt: "The Nobleman goes into the 'far country' to receive his kingdom and to return. This is the Stone 'cut out without hands'—that is, not by human agency, who will in His day come from above and smite down and destroy the world power of the earth." (Word and Work, page 345.) How does what R. H. Boll and his pupil, D. L. Cooper, say comport with the character of the "Prince of Peace" we read about in both the Old and the New Testaments?

Let the reader bear in mind that R. H. Boll has told us in his first "Special Kingdom Number," "that those who are in the church of Jesus Christ have been translated into the kingdom of God's dear Son. (Col. 1: 13)." But now he tells us that the kingdom preached by John the Baptist, Christ, and the seventy has not yet appeared, which, of course, will, when it does appear, make two distinct kingdoms of God on this earth at one and the same time, or else a fusion of the spiritual and the carnal.

In dealing with the Sermon on the Mount (Matt. 5: 10—"Blessed are they that have been persecuted for righteousness' sake: for theirs is the kingdom of heaven"), he says: "The kingdom thus promised is evidently not the church." What reason do you suppose he gives for making this statement? Hear him: "It would not be possible to say 'theirs is the church.'" *Now, is not this logic?* Why could it not

be as possible to say "theirs is the church" as well as to say "theirs is the kingdom?" Was Jesus talking about the *ownership* of the kingdom or the *blessings* of the kingdom? The kingdom belongs to Christ, the King, just as the church belongs to Christ, who bought it; but the blessings of the spiritual institution called both "church" and "kingdom" belong unto the saints, and in this and no other sense did "the time come that the saints *possessed the kingdom*."

Regarding the kingdom mentioned in Matt. 7: 21-23, the editor says: "Again, it must be evident that the kingdom spoken of here cannot be the church." He then gives us a reason: "For into the church any man may freely obtain entrance, not after a testing period of righteous living, but *at once* upon his confession of faith in the Lord Jesus, and by repentance and baptism." Of course the kingdom here "cannot be the church," and neither can it be a kingdom of "Israel's national glory restored," for which R. H. Boll is contending, but it is the *eternal kingdom* into which the saints will go after death. The same is true of the kingdom mentioned in Matt. 8: 11, but Matt. 11: 11 does refer to the kingdom that is here now.

On pages 329 and 330 the editor speaks of "this *church age*" and "the church dispensation"—terms so common in the writings of Charles T. Russell that one is led to wonder what the editor means by them. They are not Bible expressions, and they carry a meaning not found in the Bible. It smacks of Russell's theory that Christ gathered a "little flock" as the result of his ministry, and that this is only the "church age"—the kingdom is yet to come.

That R. H. Boll is teaching the *establishment of a political world power* by Jesus Christ at his return admits of no sort of doubt. Witness what he says on pages 332-333, second "Special Kingdom Number" of Word and Work, relative to the "ambitious request of the sons of Zebedee" (Matt. 20: 20-23):

> In regard to the latter, it should be pointed out that these men had in no wise relinquished the Old Testament hope of the Messianic kingdom; and the Lord, far from denying their view of it, confirms them in their idea that just such and like honors as they were aspiring to would in due time be bestowed of the Father.

If this is not a political world power, then it would be difficult to describe one: and this, according to R. H. Boll, is the kingdom Daniel said God would set up and which "*should never be destroyed.*" So we are to have a political world power through all eternity!! But it seems that ten of the twelve disciples did not have "the Old Testament hope of the Messianic kingdom" that the editor describes; for when the ten heard of this "ambitious request of the sons of Zebedee," "*they were moved with indignation concerning the two brethren.*" (Matt. 20: 24.) It also seems that Christ did not share in the editor's view of the matter; for Christ, instead of "confirming them in their idea," as Boll affirms, actually *rebuked* them for their idea. (Matt. 20: 2, 26.)

Under the heading, "Four Features of the 'Triumphal Entry,'" and commenting on Luke 19: 41-44, the editor says:

> *If thou hadst known! But now—!* Jerusalem had missed her chance. What would have happened had she understood and seized her opportunity? Who could doubt *what?* To be sure, a host of questions would arise in view of such a possibility. If Jerusalem had received her King and humbly bowed to his righteous will, how could he have died? How, then, could the church have come into existence? How could the Scriptures have been fulfilled that thus it must be? A thousand such hypothetical questions could be asked along any line; and it would be idle to guess what would have been the result if this or that had been different. God would have known in any case what to do. But it is sufficient for us to know that Jerusalem *did* reject her King and failed of her opportunity; and though the offer was made to her in good faith, her rejection of the invitation was foreseen, and made a factor in God's larger plan. Undoubtedly she *might have* realized her ancient promises then; but God, knowing that she would in no wise hear, had laid his plans accordingly from of old; yet not presuming upon his foreknowledge, but all along and earnestly, lovingly giving them the full opportunity to make their own choice and to decide their own destiny.

Here we are given to understand that Christ, while on earth, offered this *political world power*, which was of "Old Testament promise and *the cherished hope of Israel*," to the Jews; but they *rejected* their proffered King and this political world power, which delayed its fulfillment until a future date. The editor saw the *difficulties* in which his theory had involved him, and tried to brush them aside by saying: "A thousand such hypothetical questions could be asked along any line; and it would be idle to guess what would have been the result if this or that had been different." Ah! this is no idle "hypothetical" question, but a *legitimate* and *inevitable* question growing out of the premises involved in R. H. Boll's doctrine. If what he teaches is true and Israel had "seized upon her opportunity"—acknowledged Christ as her King—Christ would now be seated on David's throne in Jerusalem ruling a political world power, *while the world would be without an adequate sacrificial offering for sins and without hope!!* Is this the superior wisdom of which so much has been said?

I am writing this review by permission of the Gospel Advocate managers simply as a contributor, and neither the Advocate nor any other being save myself is responsible for what I have written.

As nature lifts her gates from week to week,
New beauties rise, His wondrous power to speak,
And now, clad in her glory as of old,
The goldenrod uplifts her crowns of gold.

—J. W. Waite.

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PUBLISHERS GOSPEL ADVOCATE.

TEXAS-OKLAHOMA DEPARTMENT

BY C. R. NICHOL

All articles, reports, orders for Gospel Advocate, and books, from Texas and Oklahoma, should be sent to C. R. Nichol, Clifton, Texas.

Societies.

BY C. W. SEWELL.

The word "organize" means: "To arrange or dispose systematically the parts of an aggregate or body for work or action; to get into proper working order." The word does not occur in the New Testament; yet I think it is proper to say that the apostles "organized" churches. But I feel sure that no man can show that they ever organized anything else. And the only church they organized was the church of God, the body of Christ, for this is the only church we read about in the New Testament. If these things are true, then every other church, society, or organization has been organized by men. God, in his word, has given men authority to organize only churches of Christ in the local sense. This being true, all other churches, societies, and organizations exist solely on the authority of men, being conceived and brought into being by men. One saying of the Savior is sufficient to show us their destiny: "Every plant, which my heavenly Father hath not planted, shall be rooted up." (Matt. 15: 13.)

But it is my purpose to let you see what the apostle Paul has to say as to how we shall treat such things: "Wherefore if ye be dead with Christ from the rudiments of the world, why, as though living in the world, are ye subject to ordinances, (touch not; taste not; handle not; which all are to perish with the using;) after the commandments and doctrines of men?" (Col. 2: 20-22.) Now read the passage just quoted, leaving out the parenthesis. Thus Paul asks: "Why are ye subject to ordinances, . . . after the commandment and doctrines of men?" Every one can see from the way he asks the question that he did not approve of their being subject to such ordinances—that is, to those after the commandments and doctrines of men. But restore the parenthesis and see how he wants us to treat such things: "Why are ye subject to ordinances (touch not; taste not; handle not)?" Touch not what? Ordinances. What ordinances? Those "after the commandments and doctrines of men." What are they? Every ordinance, organization, or society, church or what not, except the church of the New Testament, that exists in the world to-day, is by the commandments and doctrines of men. This embraces everything from the "cradle roll" to the Catholic Church. They are all of men, and the apostle says touch them not, taste them not, handle them not. Could anything be stronger? Thus the apostle commands us to have absolutely nothing to do with them.

The apostle gives us a reason for this in the remaining part of the parenthetical clause, thus: "Which things are all unto corruption in the using." This is a quotation from the Interlinear Literal Translation, which I think gives the idea of the original better than the Common Version. Does not the use of these societies tend "unto corruption?" Not moral corruption, but the corruption of the church. Not a great while ago the editor of the Christian Standard gave out an editorial on the Christian Endeavor Society in which he showed clearly that it had corrupted their churches. The Christian Endeavor will teach any disciple who goes into it with earnestness and sincerity to regard one church to be as good as another, to esteem lightly the Lord's Supper, and to think less of baptism and of membership in the church. A correspondent in the Christian Standard also showed how the women's societies control their churches and that the pastors could not help themselves. Thus we see that these societies corrupt the church just as the apostle said they would.

Again, this passage shows conclusively that instrumental music in the worship of the church is wrong. What authority have we for its use? Do any of its advocates claim that it is commanded in the New Testament? They claim neither command for it nor example of its use. Then it depends solely on the "commandments and doctrines of men." Of all such the apostle says: "Touch not; taste not; handle not." Thus we have a positive prohibition against the use of instruments of music in the church.

But I do not remember ever to have seen this passage used by any of our brethren in their opposition of either the societies or the organ. Why is this? Have I misapplied this passage? Is it as conclusive against these things as I have made it? If I am right in my application of this passage, it would in the hands of a good debater be invulnerable and crushing. Yet I have debated both the societies and the music question and never used the passage. Why? Simply because I had not at that time grasped the meaning of the passage. Now, if I am wrong in my application of the passage, I want some of my brethren to show me my mistake. If I am not mistaken, let all the brethren, especially our debaters, take notice and use it to the best advantage for the truth. I hold no patent or copyright.

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Teaching All the Children the Bible.

Dear Brother Nichol: I am sending you the following bit of news, a part of which I think is one of the most hopeful signs I have seen in these unsettled times, bespeaking a better day for our country. First I will tell about a good meeting at Temple, Texas, in which I did the preaching. There were thirty-nine additions. Every service was a good one. The church is harmonious, the members had a mind to work, and a good spirit pervaded the whole body. The Temple church has one of the best Sunday Bible schools I have ever seen. This school is directed by one of the efficient elders, W. B. Newby. The church is fortunate in having Brother Randolph Smith, another of the elders who is worthy of double honor, laboring in word and doctrine, and who is worthy of his hire. Also Brother Cled E. Wallace, an excellent evangelist, is a member of this church. Brother Wallace is loved and held in the highest esteem by the whole church. I have never met two more lovable men and better workers than Brethren Wallace and Smith. The Temple church is held in high esteem by the whole community. I confidently look forward to see a great growth of the cause of our blessed Redeemer in Temple. My labors with the church will always be a bright spot in my memory.

The other good news I wish to give you for your department is about the movement set on foot in Waxahachie by the superintendent of our city schools, Professor Winn. You know there is a wave of public sentiment being created in the United States to have Bible education given the children of the rising generation as the only means of checking the downward tendency of the great American republic from ruin and downfall. Many of the ablest and most far-sighted statesmen of our day see in the signs of the times this republic headed in the same direction of the nations of the past—downfall and ruin. A wise sage has said: "The wicked shall be turned into hell, and all the nations that forget God." Another said: "Righteousness exalteth a nation: but sin is a reproach to any people." I noticed recently that Field Marshal Haig and Generals Pershing and Bliss, three of the world's greatest generals, made in substance this statement: "War settles nothing. If peace ever comes to this war-stricken world, it will have to come through the religion of Jesus Christ, the Prince of Peace. Nothing but the influence of the word of God can ever heal

the wounds and bind up the broken hearts of the millions who have been cursed by war. The whole world is in chaos, and overhead all is black and muttering. Faith catches a gleam of light and hope inspires courage. God's word can redeem us from the awful thralldom we are in."

Professor Winn, just before the opening of our city schools in September, called all the ministers and leading religious teachers of the city together and said to us that he had developed a plan by which all the school children could be given Bible instruction. He proposed to send every child of the city schools (somewhere between fifteen hundred and two thousand) to the churches the first hour one day in every week if we would teach them the Bible. He said he could not dictate what we taught, but he suggested that we teach the naked Bible and not something about the Bible. So far we have made a fine beginning.

It certainly looks good on Friday mornings to see hundreds of our children marching into the churches for Bible instruction. The Bible is now a textbook for our school children. It is a part of their course of study. They are given credit for work done in the Bible toward graduation. In our church we have more than one hundred in attendance. We have five teachers and must get more. I have thirty-four high-school students in my class. They are doing fine work. We are studying the gospel of Christ as recorded by Matthew. Besides this work, I have two other Bible classes and in a few days will start two more. I am preaching from two to three times on Sundays, and frequently at night through the week.

I have been teaching the Bible in churches and schools for more than thirty years. Nothing else pleases me so well as to be preaching or teaching a Bible class. I have what I consider a fine program of work outlined. I have, I think, a fortunate work as a member of the Waxahachie church. I labor in word and in doctrine. I can go in and out in the name of the church, and not in my own name, and hold meetings wherever and whenever we deem it best.

Yours in hope of a better day for the spread of Bible knowledge and the salvation of souls, JOHN E. DUNN.

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Located Evangelists.

BY W. D. BLACK.

In the Apostolic Way, sometime ago, W. A. McMillan, of Lometa, Texas, had this to say: "The church here at Lometa, Texas, have a preacher located with them that preaches every Lord's day." Then he asks the question: "What is the difference between him and the regular pastor as practiced by our sectarian friends and 'digressive' brethren?"

In the same paper, under the heading, "Items of Interest," I note the following: "Brother R. L. Ludlam, Jr., is moving to Fort Smith, Ark., to take up evangelistic work under the direction of the Dodson Avenue Church. Under date of February 28 Brother Ludlam writes: "The Dodson Avenue work is growing. The audience on Lord's day (27th) lacked only a little of filling the building. A young father and mother who had moved to the city were introduced as members of the one body. They came from one of the churches in Tennessee."

Now, what is the difference in these two men as to the character of the work they are doing and the name it should be called? Is one a pastor and the other a located evangelist? According to the reasoning of these brethren, we have in Fort Smith two churches of Christ. One has a pastor and the other has the located evangelist, both doing the same character of work.

Brethren, what was Paul at Ephesus? (See Acts 20: 28-31.) He says: "Therefore watch, and remember, that by the space of three years I ceased not to warn every one night and day with tears." Was Paul a pastor at Ephesus, or was he just a located evangelist—just doing evangelistic work under the direction of the church at Ephesus? What was he at Corinth? (See Acts 18: 1-11.) He continued one year and six months teaching the word of God among them. Was he the pastor of the church at Corinth, or was he just a located evangelist? "Verily the legs of the lame are unequal."

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Personal Notes.

C. D. Crouch reports the outlook bright for the work in Port Arthur, Texas.

W. L. Swinney, laboring with the church in Canadian, Texas, reports three baptisms.

J. T. Bentley closed at Garrett Springs, Texas. One was baptized and a congregation now at work.

J. S. Dunn baptized eight in a meeting in San Benito, Texas, and stimulated the congregation to greater activity.

E. L. Cochran is working with the church in Wichita Falls, Texas. Two were added to the membership recently.

John M. Rice will begin a debate with G. W. Crawford, in Dill, Okla., on December 10. Mr. Crawford is a Missionary Baptist.

J. G. Allen reports the work in Muskogee, Okla. Recently there have been five additions to the congregation worshiping on C Street.

Charles Stetson is now located at Byng, Okla. He reports that he has been busy throughout the year in meetings, with successes attending.

Thomas E. Milholland, who labors with the church in Clarendon and Lelia Lake, Texas, reports the outlook continuing bright, with frequent additions.

W. P. Skaggs, Itasca, Texas, writes: "It is said there is a dearth of preachers. I am persuaded there is a greater dearth of using the preachers we have."

O. M. Reynolds, who is laboring with the church in Plainview, Texas, has just closed a meeting in Abernathy, Texas, which resulted in a new congregation. A lot was bought and a house will be erected.

C. J. Roberson has been employed to do evangelistic work in Hill County, Texas. His work will not be with the strong churches, but in destitute sections of the county, and the churches coöperate in supporting him.

The meeting with the church in Shelbyville, Tenn., C. R. Nichol doing the preaching, was interesting, with four baptisms. The outlook for the congregation is bright, if they continue to work. J. H. McBroom, their preacher, is doing good work.

Foy E. Wallace, Jr., closed with the Grove Avenue Church, in San Antonio, Texas, with twenty-seven baptisms and twenty other additions to the congregation. Tedlie was chorus conductor; and W. D. Bills, minister for the Grove Avenue congregation, and Foy E. Wallace, Sr., minister of the Denver Heights congregation, San Antonio, assisted in the meeting.

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Evangelistic Labors in Three States.

BY WILLIAM BEHEL.

After making a little crop this year, I began my summer's work in a meeting at Mountain Springs, Ala., in which ten were added. I then began a meeting near New Market, Ala., but was forced to discontinue it on account of being unwell. No additions. This is truly a mission point. I hope to go there in 1922 for another meeting. I next held a short meeting at Pea Ridge, Tenn., with no confessions; then a few days at Crewstown, Tenn., with a few additions. On August 20 Brother W. G. Harrison began a meeting for me at Hopewell Schoolhouse, in Alabama. I reached there on Monday after and did the preaching. Several were added and restored there. I spent most of the time while there in Brother Harrison's home. I baptized the girl he married years ago, and it was a joy to be in this home. Brother Harrison did the baptizing, led the song service, and did much in other ways for the success of the meeting. At the request of Brother and Sister Mills, I went to Mississippi and held a week's meeting. One baptism and one restoration. Years ago there was a congregation at this place (New Bethel), but they had left their "first love" and become "lukewarm." A few zealous brethren have lately moved into that country and succeeded in getting a few to assemble to break bread. They want to put a new roof on their house of worship this fall. As they are few and poor in this world's goods, the near-by congregations could do a good work by assisting them in that work. Contributions should be sent to O. L. Mills, Paden, Miss., Route 2. Mississippi is truly a mission field. A man who can in part support himself and "endure hardships" could do a great work in Tishomingo, Prentiss, and Itawamba counties. Several earnest requests were made that I hold meetings at different points. They urged me to come there again in August, 1922, which I hope to do. Returning to Tennessee, I held a meeting at Summitt's Chapel, in Dyer County, the last of September. Only one was added. Sufficient interest, however, was aroused to get our Baptist friends to talk debate. If everything turns just right, we will have a debate. Our man is anxious. I was at Brace, Tenn., a few days recently, and think I paved the way for a good meeting there later. At the request of the elders, I preached a few nights at North Carolina, in Lauderdale County, Ala. Bad weather hindered, but one was restored. My field of labor this year, for the major part, has been but little more than self-sustaining. After traveling expenses are deducted, I find that, financially, I am loser, due largely, I presume, to the fact that my work was scattered over a large territory and mostly at mission points. I am thankful to God for these opportunities for doing good.

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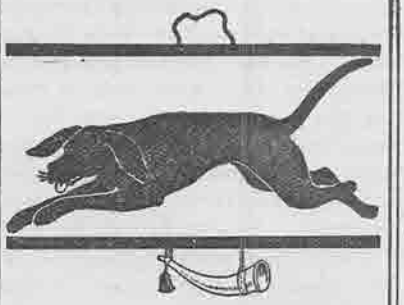

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In answering advertisements, please mention the Gospel Advocate.

Horton-Brewer Debate.

BY H. C. WYLIE.

Beginning on November 3 and continuing three days, at White House, in Marion County, Ala., a debate was held between J. H. Horton, of Haleyville, Ala., representing the church of Christ, and J. W. Brewer, representing the Missionary Baptist Church. The general church question, baptism for remission of sins, and the possibility of apostasy were the subjects discussed. Brother Horton has had very little experience in debating and rather reluctantly took this one, it being forced upon him without an hour's warning; yet, with his knowledge of the Bible and his power to present its wonderful truths, it is sufficient to say the Baptist cause went down before him in utter defeat, and the brethren in the White House community are well pleased with the results.

Evangelistic Work in Florida.

BY D. A. MARTIN.

The churches of Christ of Marion and Sumpter counties met at Moss Bluff on October 29 and 30 for the purpose of getting closer together in the Master's work, that we may do more for the saving of souls. The following preaching brethren were present: S. W. Colson and M. L. Humphries, of Ocala; J. O. Barnes, of Lake City; G. W. Jarrett, of Tennessee; and the writer. Besides, there was a good attendance from several congregations. The time was taken up in singing, prayer, and short talks. The spirit of enthusiasm ran high, and all present enjoyed the meeting. I preached on Saturday night, and a man and his wife confessed their Lord, being baptized on Sunday morning. Brother Barnes preached a good discourse on Sunday, and four others united by letter. The breaking of bread was conducted by Brother T. W. Barnett. After the services dinner was spread under the trees, and after a prayer by Brother T. J. Fort all ate to their satisfaction of the bountiful supply of good things prepared by the good sisters. In the afternoon the brethren gathered in a business meeting. It was decided to discontinue the services of Brother S. W. Colson in the evangelistic work under the supervision of the churches of Marion County. Brother J. O. Barnes was chosen for the place. We then listened to a good discourse by Brother Jarrett. Brother Humphries preached at night, which closed this meeting. Brother Colson preceded this meeting with a series of meetings, beginning on October 23, and running into and embracing this meeting, in which one was baptized, making seven additions during the meeting—three by baptism and four by letter. We now launch out on another three months of mission work, arousing the stronger congregations to greater activities, strengthening the weak congregations, and building up the waste places. Any isolated brethren who are wanting help should write to J. O. Barnes, evangelist, Lake City, Fla.

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FIELD REPORTS

Gainesville, Fla., November 15.—I have just closed a mission meeting in Newberry, leaving a church of twelve members there. The churches at Gainesville, Cherry Sink, and Trenton bountifully supported me in this work. —J. P. Prevatt.

Flint, Mich., November 14.—Yesterday was a good day for the church here. At the morning service Brethren Clifton and Fleming, of the Cameron Avenue Church, in Detroit, were with us. Brother Clifton preached, and Brother Fleming gave us a splendid talk at the table.—Leslie G. Thomas.

Graysville, Tenn., November 14.—We had a glorious meeting at Soddy, Tenn. Five were added to the one body. I am to return the first Lord's day in December. Household goods arrived, and wife and children arrived safe at her father's home, Bridgeport, Ala. They will join me in our new home soon, the Lord willing.—A. B. Blazer.

Athens, Ala., November 14.—Last Lord's day I worshiped with the brethren in my old home church at Reunion. Brother J. Clifford Murphy, of Pulaski, Tenn., did the preaching. He will preach next year for the brethren at Reunion. Brother Murphy is an able minister. I will begin a meeting here in Athens to-night. The second Lord's day in December I will preach in Albany, Ala. I will be here in Northern Alabama a month or two longer.—William W. Still.

Link, Tenn., November 14.—The tent meeting at Link, supported by the New Zion congregation, continued fifteen days and resulted in eight baptisms. I was with the Industry Church, Georgiana, Ala., last Lord's day, and was delighted to find them still full of the Spirit, zealously working in the midweek prayer meeting and Lord's-day services and "growing in grace and the knowledge of the Lord." Our colony church at Wetumpka, Ala., is still batling, hoping for a better day.—L. L. Jones.

Madison, Ala., November 14.—Brother Homer N. Rutherford, of Lynnville, Tenn., and his fellow worker, Brother W. G. Klingman, of Nashville, Tenn., who conducted the song service, closed a good and successful meeting at this place on November 8, with eight acquisitions by primary obedience. It is more than probable that others were almost persuaded. The church has been revived, more interest is manifested by the brethren, and we hope to be instrumental in accomplishing more for the cause of Christ in the future than we have in the past. May we all remain faithful unto death.—Thomas Gewin.

Decherd, Tenn., November 15.—I have just closed a meeting in Montgomery, Ala., with the Highland Park Avenue church of Christ, with one baptized. I feel like much good was done in other ways. The church was strengthened. There is a splendid congregation that worships there, and to know them is to love them. All seem to be of one mind. Brother J. H. Hines is preaching for them. He is doing a good work there. Several of the preaching brethren were

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with me. Brother Fred M. Little was with me much of the time. He is doing a good work with the Catoma Street church of Christ.—R. E. L. Taylor.

Magness, Ark., November 1.—I have just closed a meeting at Sneed Schoolhouse, near Swifton, Ark., with large crowds and good attention, but no additions. Brother Porterfield conducted the song service. He held a meeting in the summer, with about fifty additions. He is a good singer, as well as a loyal preacher of the gospel. I stopped off at Magness to spend a few days with the brethren, as I have held several meetings here, and they put me to work. I shall go to Little Rock on Thursday, and will be there until over Lord's day, and then go to Henryetta, Okla., the last of next week. I expect to be back in Texas in December. —W. F. Lemmons.

Lebanon, Tenn., November 17.—On the first Lord's day in October I began a meeting at "Sweet Home," in Dickson County, and continued it till the second Sunday night, with splendid interest and increasing crowds to the close. One was baptized. I am sure there is a good prospect for establishing a good congregation there next year. We have about ten members there. It was said that old people attended this meeting who had never heard one of our brethren preach before. After this meeting it was my pleasure to lead the singing in a meeting at White Bluff for Brother Srygley. Splendid audiences at night and on Lord's days. Seven baptisms and one reclamation. On the second Sunday night it was said to be the largest crowd ever seen in the house. I will be glad to assist in a meeting or singing class between this and Christmas.—W. Derryberry.

Kirkmansville, Ky., November 15.—On the second Lord's day in July I began a meeting with the Kedron church of Christ, in Logan County, Ky., continuing there over the third Lord's day. This meeting resulted in nine baptisms. I went from there to Cedar Grove, where I began on Monday night and continued over the fourth Lord's day, with six baptisms. On the second Lord's day in August I began a meeting at Marcella Falls, in Giles County, Tenn. I was there one week. No visible results. I went from there to Pleasant Valley, in Lawrence County. No additions. I began a meeting at Union Hill, Trigg County, Ky., on the first Sunday in September. I was there ten days, with four additions. I went from there to Fruit's Chapel, Ky. One restoration. I began my next meeting at Mount Vernon, Ky., on the first Sunday in October, which resulted in seven baptisms and four restorations. I then went to Palmyra, Tenn., and held a meeting, beginning on the third Lord's day in October. There were three baptisms, and one from the General Baptists who claimed to have been scripturally baptized took membership. I went next to Sharon Grove and preached four discourses. On account of rain and bad weather, we closed the meeting. I am now at home for the winter to fill my monthly appointments.—C. H. Baker.

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Work in the Florida Field.

BY J. O. BARNES.

I began a meeting with the Capulet church of Christ, near Ocala, Fla., the fifth Lord's-day night in October and continued it until November 10, preaching each night and on Lord's day. The attendance and interest were good through the entire meeting. On Lord's day we had dinner on the ground. A large crowd gathered from different congregations and a good day was enjoyed by all. In the afternoon we gathered for special prayer and short talks from the brethren in behalf of the success of the effort on November 12, as suggested by President Harding, looking toward disarmament of the nations and permanent peace among them. Those taking part, besides myself, were: Old Brother Tom Folks, one of God's old soldiers of the cross; Brother Richard Green, also one of God's old heroes; Brother W. J. Dinkins, who is one of the most wide-awake and useful members of the church at this place. Other faithful servants of God were present and indorsed the service, but were too timid to speak out. During our effort here we were encouraged by the presence and prayers of the following preaching brethren from time to time as they could find opportunity to leave their own work: D. A. Martin, of Oxford, one of God's volunteers who has stood the test of a long, unending warfare in the army of Christ; Brother S. W. Colson, one of Florida's best preachers, who stands at his post with the whole uniform of God on, ready to carry the message of salvation to all the world; Brother G. W. Jarrett, of Alabama, a battle-scared veteran and active worker, now in Florida; Brother M. L. Humphries, one of Florida's most promising young preachers and one who is full of zeal for the salvation of lost souls and the glory of God; and that gallant, fearless, yet meek and lovable man of God, M. H. Northcross, from Franklin, Tenn., who was the crown of our joy, having known him many years, and whom to know is to love. Peace and harmony reigned supremely among us, and we were all encouraged to press on more resolutely in the great conflict for the salvation of souls and the glory of God. As results of the meeting, the church was edified. One soul came out from sectarianism. I go to Mango, Fla., from here, and will visit an old brother in the flesh and worship with the church there a few times, then return to Charter Oak (near this point) for a meeting, and then to Lake City to see "the little folks at home."

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Acquaint now thyself with him, and be at peace: thereby good shall come unto thee.—Job 22: 21.

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Mission Work With a Tent.

BY B. B. GOODMAN.

I here give a report of mission work done by congregations in Southeast Missouri and Northeast Arkansas.

J. S. Jones, of Senath, Mo., and James E. Laird, of Piggott, Ark., and others, seeing the need of mission work in this section, asked the congregations interested to donate enough money to buy a tent to be used in protracted-meeting work, the tent was bought, and meetings were held as follows, with results as given:

Bragg City, Mo., May 1-15. Preaching by J. P. Lowrey. Five confessions and baptisms. A congregation of twenty set in order.

Caruthersville, Mo., May 16-29. Preaching by F. L. Paisley. One confession and baptism. A congregation of fifteen began keeping house.

Hayti, Mo., June 5-18. Preaching by James E. Laird. One from the Christian Church.

Yarbro, Ark., June 18 to July 1. Preaching by O. C. Dobs. A congregation of ten set in order.

Hornersville, Mo., July 3-17. Preaching by J. S. Jones. Sixteen confessions and baptisms. Congregation left under the elders of the Hollywood (Mo.) congregation.

Silverdale, Mo., July 17-31. Preaching by J. S. Jones. Seventeen confessions and baptisms. Congregation left under the elders of the Hollywood congregation.

Wardell, Mo., August 1-14. Preaching by R. C. White. Six confessions and baptisms.

Arbyrd, Mo., August 14-29. Preaching by A. B. Baxley. Eleven confessions and baptisms.

Mission out from Kennett, Mo., August 29 to September 10. Preaching by J. S. Jones. Five confessions and baptisms.

Blytheville, Ark., September 11-25. Preaching by L. S. White. Four additions by statement. Congregation employed A. B. Baxley for half time.

Steele, Mo., September 26 to October 2. Preaching by J. S. Jones. No additions. Meeting closed on account of sickness of J. S. Jones.

In addition to the above work with the tent, the following meetings were held in this territory independent of the tent work:

Marmaduke, Ark., August 7-17. Preaching by I. H. Douthit. Eleven confessions and baptisms.

Greenway, Ark., August 30 to September 11. Preaching by M. S. Mason. Results not known.

Rector, Ark., August 14-28. Preaching by M. S. Mason. Four confessions and baptisms.

Bernie, Mo., May 1-15. Preaching by M. S. Mason. Two confessions and baptisms.

Antioch, Mo., July 17-31. Preaching by Joe Ratcliffe. Three confessions and baptisms.

Glass, Ark., July 17-31. Preaching by James E. Laird. Ten confessions and baptisms.

Senath, Mo., June —. Preaching by J. P. Lowrey. Fifteen confessions and baptisms.

Huffman, Ark., July 10-25. Preaching by A. B. Baxley. Eight confessions and baptisms.

Kennett, Mo., July 10-31. Preaching by M. S. Mason. Forty-seven confessions and baptisms.

Campbell, Mo., July 3-11. Preaching by J. P. Lowrey. Four confessions and baptisms.

Other meetings in progress at the time of making report that cannot be included in this report. Plans are being perfected for more work for next year by using two tents and more preachers.

No one can clearly see his rights who is blind to his duties.—Omm.

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Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap. For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting. And let us not be weary in well-doing: for in due season we shall reap, if we faint not.—Gal. 6: 7-9.

A Strength and Refuge.

O Lord, thou art my God; I will exalt thee, I will praise thy name; for thou hast done wonderful things. . . . Thou hast been a strength to the poor, a strength to the needy in his distress, a refuge from the storm, a shadow from the heat.—Isa. 25: 1, 4.

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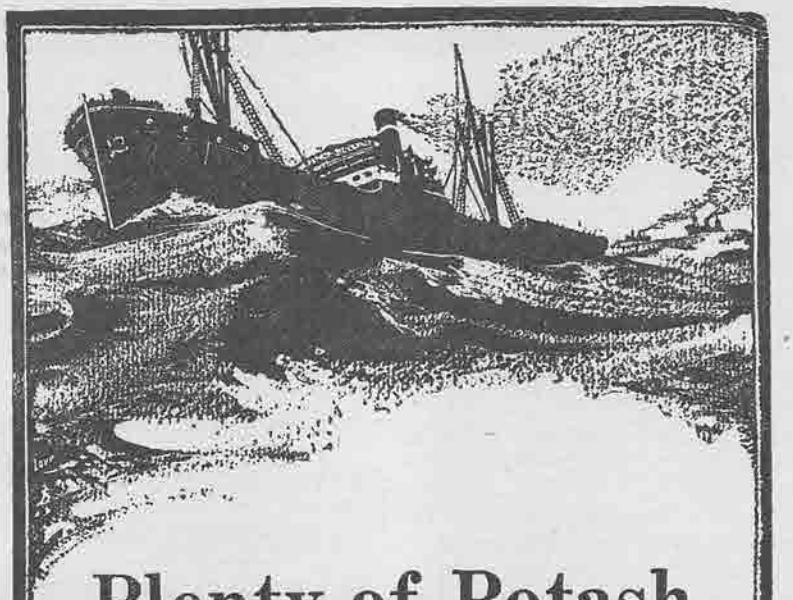

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POTASH PAYS

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FIELD REPORTS

Denton, Texas, November 14.—Our services yesterday were well attended at all hours. The Bible classes were unusually well attended, and the people came early and showed great enthusiasm in the work. It is estimated that the attendance was about the best we have had in the Sunday-school work. At the morning hour for preaching the building was crowded, though our building in use yesterday was not quite so large as the one used on other days; nevertheless, the attendance was better than common. In the afternoon I preached at Center Point, out of Denton about one mile. The house was filled at this meeting.—R. D. Smith.

Monticello, Ky., November 11.—The Monticello meeting began on October 2 and closed on October 16. Brother C. R. Nichol did the preaching, and did it well. The church was built up, but there were no additions. I held a ten-days' meeting at Rankin, in this county, in which three were baptized, one of which was from the Baptists. On October 27 I began in Elk Spring Valley, in our new church house there, and continued till November 9. One came from the Christian Church and one from the Baptists. Several have been added to the church there this year. I am to begin a mission meeting at Higginsport, Ohio, on November 17. This will continue about two weeks. I have been invited to preach some at the Christian Church on Columbia Avenue, Cincinnati. They have consented to set the organ aside. I have many relatives in this church; hence the invitation to preach there.—J. L. Hines.

Montgomery, Ala., November 14.—All the reports of yesterday's services in and around Montgomery are to the effect that it was a day well spent. Brother Comer spoke at West End at the morning worship; R. E. L. Taylor was at Oak Park morning and evening; I was at Catoma Street at the usual services; John Churchwell, Jr., preached at Strata on Sunday morning; and Brother J. M. Miller was heard by an appreciative audience at Dublin. I have received letters from each of the Senators from Alabama and from the Representative from the Second Congressional District of this State, acknowledging receipt of the resolutions adopted by the Catoma Street Church, urging them to exert their influence in favor of disarmament. All these officials express themselves as being willing to do all they can to have a reduction of armament. Let us pray and work, brethren, that war may be prevented. God's people are opposed to war. Get the world convinced that we are opposed to war, that we may not have to be called in question as to our position after war is an actual fact.—Fred M. Little.

Columbus, Ohio, November 13.—The church of Christ in Columbus—or "congregation of the Lord," as printed on their billboard—meets every Lord's day at ten o'clock for Bible study and at eleven o'clock for public worship, on the corner of Seventh Avenue and North High Street. While we have had some very inclement weather to contend

with, our meeting here continues with increasing interest. Two noble souls have so far responded to the call of the gospel. We have a noble band of disciples of Christ in Columbus, and it is a great pleasure to mingle with them and labor with them in the gospel. One of their great needs is a neat and commodious house of worship in which to meet and accommodate the public. This they expect to soon supply themselves with, and then they can hope to accomplish much good in this great city. Brethren John R. Hunt, H. M. Fogle, and Harry Lyons are the bishops of this congregation, and they are good men for the place, too. We bespeak for the church here a useful future.—A. A. Bunner.

Union, S. C., November 15.—Our meeting in Greenville closed last night without any visible results. Brother Gibbs and I did the preaching. It seems hard to get an audience there that will continue to come long enough to get interested. The crowd ranged from about one hundred and fifty to four or five. One reason for this variation was the cool weather. This is the home of Brother and Sister Finnell, who are working hard to establish the work there. The work is moving along nicely in this place. Our audiences average about sixty each Lord's day. One baptism last Lord's day. We are having some cottage meetings, which we have found to be very successful. Many have been converted in this way. We will continue them all the winter. The work on the building is progressing nicely; but what money we have will soon be gone, and, as I cannot borrow any, I do not know what we will do to finish. We lack about one thousand dollars having the needed amount; but when we have done what we can, and it is the Lord's will that it be finished, we believe he will open the way. Brethren, pray for us, and remember that a liberal contribution will be gratefully received for the building fund.—Thomas H. Burton.

The many prove the wisdom of Hesiod, who says that the road to wickedness is smooth and very short, and there is no need of perspiring; but before virtue the immortal gods have placed the sweat of labor, and long and steep is the way thither, and rugged at first; but when you have reached the top, then, however difficult, it becomes easy.—Plato.

If we find but one to whom we can speak our hearts freely, with whom we can walk in love and simplicity without dissimulation, we have no ground for quarrels with the world or with God.—Stevenson.

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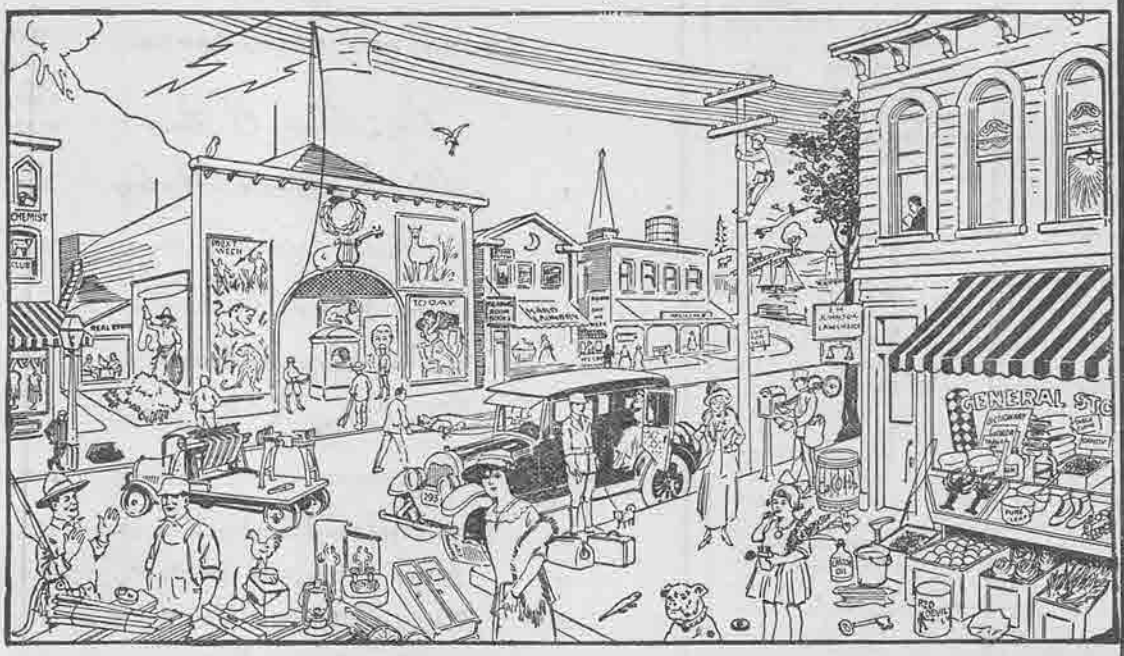

How many objects beginning with "L" can you find in this picture?

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THE PRIZES

Winning Answers will receive Prizes as Follows:

	If No "More Eggs" is ordered	If $1 Worth of "More Eggs" is Ordered	If $2 Worth of "More Eggs" is Ordered	If $5 Worth of "More Eggs" is Ordered
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2nd Prize....	20.00	150.00	300.00	1,000.00
3rd Prize....	10.00	75.00	150.00	500.00
4th Prize....	10.00	50.00	100.00	250.00
5th Prize....	10.00	30.00	60.00	150.00
6th Prize....	6.00	20.00	40.00	100.00
7th Prize....	6.00	15.00	30.00	80.00
8th Prize....	6.00	10.00	20.00	60.00
9th Prize....	4.00	10.00	20.00	40.00
10th to 15th	4.00	10.00	20.00	40.00

(In the event of ties, duplicate prizes will be given.)

Costs Nothing to Try

Read the great simplicity of this offer. All you need to do is to look over the objects in the puzzle picture. Get everyone to help you. Get the whole family around. Write out every object beginning with "L", such as Limousine, Lock, etc. Nothing hidden—no need to turn the picture upside down. If the judges decide that your list is nearest correct list—the first prize of $40.00 will be awarded to you even though you do not send an order for "MORE EGGS". But we are giving you a chance to win far more than $40.

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Will you win $40 or $2,000? If you are awarded first prize and have ordered no "MORE EGGS" you win $40. If you purchased $5.00 worth of "MORE EGGS," the same list wins $2,000. Which prize do you want?

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Send in your list at once. Send your "MORE EGGS" order at the same time. Qualify for **Big Cash Prizes.**

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Observe These Rules:

1. Any man, woman, girl, or boy living in America but residing outside of Philadelphia, who is not an employe or relative of an employe of E. J. Reefer may submit an answer. It costs nothing to try.

2. All answers must be mailed by post office closing time, Dec. 16, 1921.

3. All lists of names should be written on one side of the paper only and numbered numerically, such as 1, 2, 3. Write your full name and address on each page in the upper right hand corner. If you desire to write anything else, use a separate sheet.

4. Only such words as appear in the English dictionary will be counted. Do not use obsolete words. Where the plural is used the singular cannot be counted and vice-versa.

5. Words of the same spelling can be used only once, even though used to designate different objects or articles, or parts of objects or articles. An object or article can be named only once.

6 Do not use compound words, nor any words formed by the combination of two or more complete English words, where each word in itself is an object.

7. The answer having the largest and nearest correct list of names of visible objects and articles shown in the picture that begin with the letter "L" will be awarded first prize, etc. Neatness, style, or handwriting have no bearing upon deciding the winner.

8. Candidates may co-operate in answering the puzzle, but only one prize will be awarded to any one household; nor will prizes be awarded to more than one of any group outside of the family where two or more have been working together.

9. There will be three independent judges, having no connection with E. J. Reefer, who will judge the answers submitted and award the prizes at the end of the contest, and participants agree to accept the decision of the judges as final and conclusive.

10. All answers will receive the same consideration regardless of whether or not an order for Reefer's "More Eggs" is sent.

11. The announcement of the prize winners and the list of words will be printed at the close of the contest and a copy mailed to every person sending an order for "More Eggs".

GOSPEL ADVOCATE

Volume LXIII. No. 48. NASHVILLE, TENN., DECEMBER 1, 1921. $2.50 PER YEAR, IN ADVANCE.

The Curtain Falls

☼ ☼ ☼

Over the sorrow, and over the bliss,
Over the teardrop, over the kiss;
Over the crimes that blotted and blurred,
Over the wound of an angry word;
Over the deeds in weakness done,
Over the battles lost and won—
Now at the end of the flying year,
Year that to-morrow will not be here,
Over our freedom, over our thralls,
In the dark and midnight, the curtain falls.

Over our gain, and over our loss,
Over our crown, and over our cross;
Over the fret of our discontent,
Over the ill that was never meant;
Over the scars of our self-denial,
Over the strength that conquered trial—
Now in the end of the flying year,
Year that to-morrow will not be here,
Quietly final the prompter calls;
Over it swiftly the curtain falls.

Over the crowds and the solitudes,
Over our shifting, hurrying moods;
Over the hearts where bright flames leap,
Over the cribs where the babies sleep;
Over the clamor, over the strife,
Over the pageantry of life—
Now in the end of the flying year,
Year that to-morrow will not be here,
Swiftly and surely from starry walls,
Silently downward the curtain falls.

—*Harper's Weekly.*

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CURRENT COMMENT

By A. B. L.

There is nothing more deplorable than misguided zeal unless it be knowledge without zeal. History and our own observation teach us to fear the consequences of misguided zeal. Such a policy has brought direful results. In addition to the loss of time and money, it often entails ruin, suffering, heartache, division, disaster. That is really how the persecution of Christians first began. It was not because their enemies were wicked or bloodthirsty by nature, but because they were zealous without knowledge. One of the darkest chapters in the early history of America is that known as the period of "The Salem Witchcraft," a time when the good people of Massachusetts were threatened, not by the Indians or any outside enemy, but by the delusions of their own hearts.

The apostle Paul encourages us to sympathize with those who are the victims of misguided zeal. In behalf of the Jews he wrote: "Brethren, my heart's desire and my supplication to God is for them, that they may be saved. For I bear them witness that they have a zeal for God, but not according to knowledge." He knew their zeal and lack of knowledge, because he had shared largely in both. Before his conversion he had been "instructed according to the strict manner of the law of our fathers, being zealous for God, even as ye all are this day." In his persecution of the saints he had done "many things contrary to the name of Jesus of Nazareth," but in this course he "had lived before God in all good conscience." Surely such a man will know how to sympathize with blind zealots. His heart's desire for his brethren according to the flesh is expressed in a special petition. From what Paul knew of the scope of Old Testament prophecy and the obstinacy of the Jews, he must have felt that the majority of them would be lost. But not even Paul knew all the resources of the infinite God. It matters not how obstinate sinners may become, we should never cease to pray and work for their salvation through the gospel.

Paul is glad to mention that which is praiseworthy in the lives of rebellious Jews. He can commend their zeal in the abstract without commending their errors. He could see the bright side of a very dark situation. Some preachers see only the dark side; or if they do see any bright spot, they keep it cleverly concealed. We are told that a Northern writer of some note once came South to make a character study of the antebellum negro. While driving along a country road he saw an old colored man in a cotton field sitting in a rocking-chair and patiently wielding a hoe within the circumference of the chair. The visitor from the North at first sight was about to utter a loud laugh, thinking that he had discovered the laziest man in the world. But upon close inspection he noticed a pair of crutches lying beside the chair. Then he did not laugh; he took off his hat in respect for a brave and honest workman. Our fellow men often fail to note the handicaps and obstacles in our lives, but our God *always sees the crutches.*

If you will separate the term "zeal" from the thought of its consequences, you will find a luminous word. It has in it always the suggestion of energetic pursuit, passionate ardor, and fervent earnestness. When properly directed, nothing is more commendable than to be zealous. In Isaiah's description of God, he has been wearing the mantle of zeal. (See Isa. 59: 17.) When Jesus was upon this earth, he was so busy that his disciples were reminded of the prophecy in Ps. 69: 9: "For the zeal of thy house hath eaten me up." To be zealous for the right thing and the right way is to be both Godlike and Christlike. The pity of it is that the lives of most men are records of misspent zeal. I once heard a speaker at an international convention of advertising clubs say that he had found a large signboard in the heart of darkest Africa, and on it were these words: "Drink Old Charter. Sold all over the world." Zeal had taken a whisky advertisement where the gospel was unknown. Only this afternoon I drove by a football field where ten thousand spectators were sitting in a drizzling rain watching the game. Zeal had assembled a cheering multitude where a prayer meeting would have utterly failed. Without seeking to be hypercritical, one can but wish for such zeal as a mighty factor in the spread of the truth of the gospel.

* * *

But why should Paul be so anxious and greatly concerned for his Jewish brethren? Were they not honestly mistaken? Are we not often told that "whatever a man believes to be right, that is right to him?" His Jewish brethren, ignorant of God's righteousness, were "seeking to establish their own." That is exactly what many religious parties are doing to-day, and they think they are right. So did the Jews. They thought they were doing right in rejecting Christ. Peter had said to them: "But ye denied the Holy and Righteous One, and asked for a murderer to be granted unto you, and killed the Prince of life." But they had done these terrible deeds *in ignorance*, as Peter explains in the next verse. (See Acts 3: 14-17.) The point for us to see is that neither their ignorance nor their zeal excused them. The command is very explicit: "Repent ye therefore, and turn again, that your sins may be blotted out." We hear much in these modern times about "expanding the gospel," and some preachers of an obliging turn of mind have expanded it until they include all the errors of the denominational world. Certainly if any man ever had the right or the inclination to expand the gospel so as to include all "honestly mistaken" people, that man was Paul; for no one ever had a more profound sympathy for this class than this apostle. Not only did he pray for them; he loved them so intensely that he would have damned his soul in hell to save them were such a thing possible. Hear his testimony on this point: "I say the truth in Christ, I lie not, my conscience bearing witness with me in the Holy Spirit, that I have great sorrow and unceasing pain in my heart. For I could wish that I myself were anathema from Christ for my brethren's sake, my kinsmen according to the flesh." But Paul says nothing about expanding the gospel so as to meet the needs of the masses. He understands full well that they must give up their plan and submit themselves to the righteousness of God. They must be saved by obedience to Christ or not at all.

We are frequently reminded of the fact that practically all the religious denominations in this country accept the Bible as the infallible standard of right. Nearly every man claims that his party teaches what is in the Bible, and believes that we, the disciples, who place so much emphasis upon Bible authority, are wrong. We may concede that this is the way he thinks of the matter, but we can never concede that the many denominational doctrines and practices are in the Bible. What is to be done in such a situation? What is our imperative duty before God toward our religious neighbors? Satan will suggest the line of shortest resistance as the best course to pursue. He will say: "Save yourself unnecessary embarrassment; join in the big union meeting—you are all bound for the same place, anyway; urge each man to go to the church of his choice." Such a course will never heal the breaches in a divided religious world. God has never been and will never become the author of division and confusion in the ranks of his own children. No one will ever be removed from an unsaved condition by our saying to him: "You are right; stay in your place."

OUR CONTRIBUTORS

Waiting by the Sea.

BY A. ELLMORE.

I'm waiting close beside the sea,
My work will soon be o'er,
And what of harm befalleth me,
So near the golden shore.
I feel the soothing evening breeze
From off the balmy deep;
I hear the rustling 'mong the trees,
Of songsters going to sleep.

Behind my back the sun sinks low,
And paints in gold the hills,
While shadows round me longer grow,
And float o'er murm'ring rills.
I wipe the dust from off my brow,
Which clave my toilsome day;
I'm sitting in the shadows now,
A fitting hour to pray.

This morn when looking from afar,
The sea seemed rough and wild:
But—lo!—when 'peared the evening star,
The elements were mild.
I'm fearing less to make the tour,
The stream appears less wide;
But—hark!—they're calling from that shore—
Calling me o'er the tide.

True Friendship.

BY S. R. DRAKE.

The title standing at the head of this paper was suggested by a recent paragraph by Brother A. B. Lipscomb in the Gospel Advocate. These editorials are very helpful and suggestive to all Christians in the development of the Christ life and the solution of the problem of being able to become true friends to all who are in need of this priceless boon of serving others.

A friend is one who is attached to another by affection; one who entertains for another sentiments of esteem, respect, which leads one to desire his company and companionship, and seek to promote his happiness and prosperity. Abraham was called "the friend of God" because he ever sought his companionship, walked and talked with him, and God entered into a perpetual covenant with him and his seed. (Gen. 12: 1-4; 2 Chron. 20: 7.) It was Abraham's faith coöperating with his actions that moved God to pronounce him righteous and gave Abraham the name "friend of God." (James 2: 21-23.)

To be a true friend of God is to be a true friend to all the children of God. The quotation from Emerson on the subject of friendship struck me at once as being a quotation from Prov. 18: 24: "A man that hath friends must show himself friendly: and there is a friend that sticketh closer than a brother." The American Revisers have rendered this text thus: "He that maketh many friends doeth it to his own destruction; but there is a friend that sticketh closer than a brother."

Another inspired writer declares that whoever is bent on being friendly with the world makes himself an enemy to God. (James 4: 4.) This, perhaps, is the reason why it is rather difficult to make good, true friends—because there are so many people (in the church) who are too friendly with the world. Joseph Parker once said that "many altars and churches built in this day are built to the glory of some man or denomination." An English writer is quoted as saying that he had found boys enough who loved God; he wanted to find one who hated the devil. It is difficult to find enough people of any class who love God with all their heart, mind, soul, and strength; if we could, the devil would have more boys and girls who loved the world less and hated the devil with a more righteous indignation.

Another prominent man once said: "A true friend is hard to find." The wise man said: "A friend loveth at all times, and a brother is born for adversity"—"is born as a brother for adversity" (marginal note). Is it not true that real friendship runs in the blood? A true friend will not suffer your good name to be tarnished and trailed in the dust. Again, the wise man said: "Ointment and perfume rejoice the heart: so doth the sweetness of a man's friend from the counsel of the soul."

Jesus has said some things about true friendship that should be pondered by all who profess to love our Lord and Savior. "Greater love hath no man than this, that a man lay down his life for his friends. Ye are my friends, if ye do the things which I command you. No longer do I call you servants [bond servants]: for the servant [bond servant] knoweth not what his lord doeth; but I have called you friends; for all things that I have heard from the Father I have made known unto you." Jesus kept nothing back that was for their good. He delivered all the Father's message, that they might become fruitful and receive from the Father's hand all they needed to make them happy and useful. (See John 15: 12-16.)

What a comfort and satisfaction it is for one to be surrounded with true friends! We should crave the friendship of true friends. It is not safe for a man to live in a community where he has not a true friend to whom he may go for counsel. The real problem is to find true friends and to be a real friend of God.

"Any spirit which exalts love and forbearnace out of their relation to justice and hatred of sin is not the spirit of Christ." Real Christian men and women are the true defense of any nation. It is not in armies and navies, but in the prevalence of the Christian religion is found the safeguard of any people. Any man would tire of living in a church or community where he had no true friend. The man who seeks your friendship in order to enrich himself at your expense is neither a true friend to you nor to God. I crave the friendship of every true friend—I need it—and I crave to be a true friend of God.

The Gospel's Power. (Rom. 1: 16.)

BY H. C. FLEMING.

Is it true that "a chain is no stronger than its weakest link." Let us suppose a chain made with each link of the same strength. In such a chain, when put to the test, each link would break at the same time. If one link should be made stronger than all the others by remodeling it, all the others would break and leave only the one. On the other hand, if one link should be weakened, it would break and leave all the others. In either case the chain would become useless.

The gospel is a chain of facts composed of many links, from the seed of the woman to the resurrection of the Lord Jesus Christ. Its strength is such that it can never be rendered useless, but it may be injured in its influence by tampering with any link, either by attempting to strengthen or weaken it. The consequences of such action is the retarding of its power to save a lost and ruined world. The responsibility, then, must rest upon any who commit such actions.

Some of the links of the gospel, after the chain had been formed, are the death, the burial, and the resurrection of Christ. Take these out of the chain and it would be ruined.

Faith in these facts is another link. Eliminating or modifying it by requiring more than the simple belief of it, or emphasizing of it so as to make it alone the strength of the whole chain, is to weaken the strength of the other

links. Faith is a very important link, for without it no man can please God, but it requires action to complete it. The same may be said in reference to the confession, repentance, and baptism, which are links in the gospel chain.

By the written word is the knowledge of the links of this chain. Going beyond this is to weaken its influence; adding to it has the same effect.

But since the beginning of the gospel, in fact, men have been doing as indicated in the above statement—adding to and taking from and going beyond the written word. But the power of the gospel still stands and will stand while time lasts. However, the weakness of such influence is clearly seen in the various parties, strife, divisions, heresies, atheism, deism, etc. Therefore, all should cling to all the links of the gospel chain, so that its power will not be hindered unto the salvation of all who will believe and obey.

The New Woman.

BY EARNEST C. LOVE.

In the Nashville Banner of November 4, page 17, was an article by Ethel Thurston concerning a "New World History," compiled by Elizabeth Murray Shepherd. This history is to show up woman in her true greatness, and show how man has always endeavored to hinder real womanly progress.

There are few indeed who have not noticed that history has been unfair to woman. But solid thinkers have long since spoken of "the self-made man that his mother made;" and, "The hand that rocks the cradle is the hand that rules the world." Just now the "new woman" seems to be dissatisfied with that kind of praise and that kind of ruling. She wants to do the ruling in person, not via the cradle, etc.

Also, I will concede one other point. Many men are conceited and do not allow woman credit for the influence she has had in the development and progress of the race. Also, men have in many cases ignored and even abused their wives. However, admitting that an evil exists is one thing, and finding a remedy for it is another. The greatest weakness in the arguments for the "new woman" is that its advocates must lead us back to the "cave men." Why lead us back through all that revolting "matriarchate" stuff? The "new woman" speaks of the "matriarchate" as if it would be an improvement over the present "patriarchate." Why, my dear ladies, the "matriarchate" grew out of conditions so shameful as to be almost unprintable. The reason the child took its name from its mother among certain wild tribes in the European forests was because no one—not even the mother—knew who the father of the child was. The advocates of the "new woman" leave the impression that they are a bit sorry that through the tyranny of man the "matriarchate" had to give place to "patriarchate." The writer prophesies glibly of a "bisexual age," now said to be approaching. But this can never come. When society can dissolve all human governments and safely trust itself to anarchy, then the home may be ruled "bisexually." As long as the peace and happiness of nations depend upon a government with a chief executive at its head, just so long will there be need for a "head of the house." The "bisexual" idea is to make man and woman both heads. No well-ordered body every had any use for two heads, nor will the time ever come that a home can be preserved under such conditions.

Either the man or the woman must be the head of the house. If the man is ousted as head of the family, the woman will be sure to usurp the place. Then who will rock the cradle? These "new woman" advocates seem to have lost sight of the fact that children must be borne and reared. They seem to regard children as funny little things—entirely useless—for which men are wholly responsible. Now there is simply no way for woman to escape being the nourisher of children and the mother of the race. There can never be a change—at least, no improvement upon conditions in the Christian home of to-day.

Why do the "new woman" advocates always treat us to a dose of the "matriarchate" and the "cave man?" Why do they not go to the Bible, the oldest history in existence, and prove their case by it? Because what they find there evidently does not suit them. The story of creation establishes the "patriarchate" right from the beginning. The "matriarchate" came in later, and then only where men forgot God and his laws. As soon as a nation learned of God again they discarded the shameful "matriarchate," and returned to God's order—"the husband is the head of the wife."

The "new woman" seems to find the Bible in her way, so she tries to destroy it. "That man-concocted tale about the rib must be broken down." History records the death of many a struggle to break down the Bible, or some part of it. Nothing of the kind has ever succeeded. Pharaoh withstood Moses, and found a grave in the Red Sea; the people of Jericho shut their gates against the people of Israel, but their walls fell down to the tune of trumpet blasts. Goliath defiled the armies of Israel, and fell before one of Israel's ruddy lads who trusted the God whose armies he had defied.

Herod raised his hand against the Babe in the manger, but the Babie cuddled close in Mary's arms on the sunny banks of the Nile while he breathed his last in Jericho, tortured by bodily pain and mental anguish, "unwept, unhonored, and unsung."

The Jews crucified Christ and said: "Let his blood be upon us and our children." But Christ rose from the dead; and thirty-six years later Jewish blood ran like water in the streets of Jerusalem, and the Roman Army destroyed the city and scattered the nation.

The Roman emperors planted themselves directly in the path of the gospel chariot and said, "Thus far shalt thou come, and no farther;" but the gospel is still preached by a million tongues, while the ancient palaces of those well-nigh forgotten emperors are inhabited by owls and bats and snakes and scorpions.

Even after the "Dark Ages" the French people banished God, expelled the Bible, abolished religion, and wrote over the cemetery gate: "Death is an eternal sleep." Then Frenchmen died at the rate of one a minute for twelve hours a day from September 1, 1792, to December 31, 1795. Then God and the Bible were invited back, and religion was once more admitted.

Coming closer still to our own times, take a look at the Germans. Led by their infidel college professors, they defied the humane laws of the Bible and reached out after the world; and now they are laboring under an almost hopeless burden of debt, and German money is scarcely worth the paper it is printed on. Also, a little glimpse at Russia may do us good. They really "broke down the rib story," as they think, and produced the "new woman," free and unhampered by the "rib story." And now we old-style folks have to send food over there to keep those "new women" from starving to death along with their "new men."

There is no use, ladies and gentlemen. If we can't have the "new woman" without "breaking down" some part of the Bible, then there will be no "new woman." But why worry? "The old is better."

To guard against repeating a story to the same person is a point worth noting. The inclination to interrupt or correct others for inaccuracies must be controlled. Not only must we try to say the right thing in the right place, but leave unsaid the wrong thing at the tempting moment.—Exchange.

Georgia and the Far Southern Field

By B. C. GOODPASTURE

The Prominence of God in the Book of Ruth.

The book of Ruth possesses many qualities that charm. It is one of the finest literary productions in the world. Never has so great a variety of human experience been recorded in a volume so readable and so small. But the guiding hand and protecting might of the Lord made the Book, as well as the life, of Ruth worth while.

It is quite interesting to observe how the chief characters of the book recognized the Lord in the affairs of their lives.

Elimelech, Naomi's husband and Ruth's father-in-law, while leaving us no utterance of his with reference to the Lord, has left us, perhaps, in his name, evidence of the Lord's place in his life. "Elimelech" means "my God is King." According to custom, Jewish names were expressive of the leading characteristics of those who wore them.

It is in the checkered life of Naomi that the Lord is seen in the greatest variety of circumstances. After the death of her husband and two sons, after her lonely sojourn of ten years in Moab's land, she hears that "Jehovah had visited his people in giving them bread." (Ruth 1: 6.) When, as it seemed, she was about to leave her daughters-in-law at the borders of Moab, she pronounces a beautiful benediction upon them: "Jehovah deal kindly with you, as ye have dealt with the dead, and with me. Jehovah grant you that ye may find rest, each of you in the house of her husband." (Verses 8, 9.) Dissuading her daughters-in-law from going with her to Bethlehem, she inquires: "Why will ye go with me? . . . For the hand of Jehovah is gone forth against me." (Verses 11-13.) So prominent had Jehovah been in Naomi's life that Ruth had learned of him, and in her exquisite appeal to Naomi she promises, "Thy people shall be my people, and thy God my God. . . . Jehovah do so to me, and more also, if aught but death part thee and me." (Verses 16-18.) When Ruth and Naomi reach Bethlehem, Naomi's old acquaintances wonderingly ask: "Is this Naomi?" Naomi replies: "Call me not Naomi, call me Mara; for the Almighty hath dealt very bitterly with me. I went out full, and Jehovah hath brought me home again empty; why call ye me Naomi, seeing Jehovah hath testified against me, and the Almighty hath afflicted me?" (Verses 20, 21.) God in prosperity! God in benediction! God in the bitterest affliction! "Blessed be the name of Jehovah."

If Naomi is prompt to recognize God as visiting Israel in giving them bread, she is equally prompt to recognize him as visiting her in her afflictions. She sees that the hand that pours out blessings to Israel's joy is the one that wields the chastening rod to her grief. It seems that she could say with Job: "Though he slay me, yet will I trust in him." She does not doubt in the dark; she watches for the dawn. "All chastening seemeth for the present to be not joyous but grievous; yet afterwards it yieldeth peaceable fruit unto them that have been exercised thereby." (Heb. 12: 11.) In this great little book of Ruth, Naomi is seen as a trusting child, always and in everything making mention of her loving Father. She has the secret of profound peace. She possesses the most sublime philosophy of life. She has her hand in her Father's, and can believe where she cannot understand and see.

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News Notes.

O. D. Bearden preached at Halls, Ga., yesterday (November 20).

Don Hockaday, the faithful minister at South Pryor Street, reports fine services last Sunday.

Hugh E. Garrett preached at Hall's Valley, Pleasant Grove, and Trion last Sunday. Brother Garrett is among the churches in the interest of mission work in Georgia. It will be remembered that he is our field man. A more detailed statement of his work will appear later.

Everything goes well at West End Avenue. Yesterday was one of our best days so far.

Faith.

Faith is the power to see God. It is the vision of the unseen. It is the eye that is able to penetrate below the material surface and see the underlying Spirit of God. It is the faith that gives a man the right sense of proportion, the new perspective, which results in the new life. It was faith which Jesus possessed in the supreme degree, and which was his chief gift to men.

To begin with, fear is impossible to the man who has faith, who has understood the reality of the love of God.

A man cannot fear physical danger if he really has faith, for God is the source of all good life and the Lord of death.

When the disciples of Jesus were in danger of shipwreck and awoke him up in alarm for their safety, he said: "What, have ye not yet faith?" If they had had faith, they would not have worried. They would have done all they could calmly and bravely, knowing that if after that they perished it was a sign that their work in the world was finished, and that God was calling them to work elsewhere. Fear and worry are useless and senseless, if only we could realize it. They accomplish nothing, and rather hinder.

Similarly, it is unthinkable that the man who has faith should fear men. At the worst, men can only kill the body, and what does the death of the body matter if one believes in the God of the spirit? If God matters, men do not matter. What they say and think and threaten does not count. The man of faith is free to make right decisions without fear or favor.

Nor must the man of faith be a prey to worldly anxieties. If God clothes the flowers and feeds the sparrows, he will feed his human children. To do one's best in faith is better than any amount of worry. After all, most worry comes from unwillingness to accept a conventionally lower standard of life than what we are accustomed to. Yet the man who has faith and love can be as happy in a workhouse as anywhere else. He has treasure that no one can take from him—the kingdom of God within. Jesus was often hungry and homeless, but it did not worry him, for his meat was to do his Father's will.

The man who has faith is also free from the tyranny of passion and inherent weakness. It is true that men are normally slaves of their hereditary tendencies as modified by the circumstances of their education and surroundings. A man is the meeting place of forces over which he has little control, and they will mold his life unless some stronger force is introduced to counteract them. But if a man has been born again and has the eye of faith, a new factor, a dominating factor, has entered the environment of which he is conscious, and it is the thought of God which will override and nullify all contrary influences, even those of heredity and habit.

Finally, the man who has faith will not be subject to false ambitions. Having once seen the true good, he will see at a glance the spuriousness of the imitation.—Selected.

We have only a few copies of "The New Testament Church," which are being closed out at the price of $1.50 per copy. This book contains the cream of the lamented F. D. Srygley's writings on the first page of the Gospel Advocate. Order your copy at once if you would avoid disappointment.

LOS ANGELES NOTES

By S. H. HALL
2669 North Sichel Street

House of worship, corner Altura and North Sichel Streets. Take North Broadway car to Sichel, then one block to left.

The Sin Easily Committed.

Due to the words of commendation for what has been said on laying aside "the sin which doth so easily beset us," I have decided to submit one more article on it. If the effort has resulted in helping just one soul, it has been worth while; but I am thankful that assurance has come that more than this has been done.

Whatever "the sin which doth so easily beset" means in Heb. 12: 1, the writer of that letter felt the ease that some would have in committing it. I would have you observe that he includes himself in the admonition. With this writer it was, "Therefore let *us* also, seeing *we* are compassed about with so great a cloud of witnesses"—"let *us* run with patience the race that is set before us." The writer of this epistle certainly had a conscious experience of a sin that "easily besets" the runners in the race for immortal glory.

Now, it is generally believed that Paul wrote Hebrews. If this be true, it might be difficult for some to see how Paul could ever have thought of the tendency of the flesh to pull us back from the road that leads through sacrifices and great persecutions as "the sin that so easily besets us." But there is no difficulty here. It is true that Paul said: "Wherefore I take pleasure in weaknesses, in injuries, in necessities, in persecutions, in distresses, for Christ's sake." It is true that joy ever reigned in his soul, and in the bitterest persecution he could look heavenward with his face radiant with joy and endure it. But when he speaks of the "thorn in the flesh . . . to buffet" him, he says he besought the Lord three times to take it from him. (See 2 Cor. 12: 7-10.) Whatever was unpleasant to Paul's flesh, he, like all other men, would have been glad to have got rid of. Paul's flesh was about as ours. Even the "Spotless One," He who never one time had been weakened by sin, found a terrible struggle in the garden of Gethsemane, which struggle was due to the flesh's unwillingness to go to the cross.

With all these facts before us, may I not ask that we look to the flesh for the whole secret as to why some sins "easily beset us?" You will find this sin, whatever it may be in your case, the sin that most appeals to every want and wish of the flesh. Adam Clarke, in commenting on this sin, says: "The well-circumstanced sin; that which has everything in its favor, *time*, and *place*, and *opportunity*; the *heart* and the *object*." You take the heart that thinks continually along certain lines—that heart, when the object, time, and opportunity present themselves together, will yield with ease to the most deadly sin. Solomon knew whereof he spoke when he said: "For as he thinketh in his heart, so is he." (Prov. 23: 7.) But the object, time, and opportunity, the three together, cannot of themselves make a sin "a well-circumstanced sin," or "the sin that lies conveniently around us," unless the heart has had some preparation for such an occasion. Take, for instance, the case of Joseph. Read it in Gen. 39: 7-12. Here is a man importuned by a woman to commit fornication, and he ran from her, leaving his garment to which she was clinging in her hand. Most certainly the object, the time, and opportunity were before him; but he had a heart steeled against such, hence had the power to take the way of escape the Lord had provided for him. Let me call special attention to the following statement of Paul: "Wherefore let him that thinketh he standeth take heed lest he fall. There hath no temptation taken you but such as man can bear: but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation make also the way of escape, that ye may be able to endure it." (1 Cor. 10: 12, 13.) Hence, I think it well, always, to leave off alibis when one sins. But look it squarely in the face and say: "I have sinned." For certain it is, he could have escaped; but, due to weakness of the heart, he either did not see the way of escape or was not looking for it.

With all of this before us, I wish now to call attention to some sins too common among us.

1. Our unwillingness to be corrected. "Correction" is one of the things the Scriptures thoroughly furnish us unto. We are taught to be not weary of the Lord's correction. (Prov. 3: 11.) It is declared: "There is grievous correction for him that forsaketh the way; and he that hateth reprcof shall die." (Prov. 15: 10.) This makes me think of two letters I wrote not a century ago. One was to a man who stands in the very lead from the standpoint of intellectual strength, and not a babe by any means either in age or experience. He did a thing that I thought deserved criticism; hence, I kindly, yet frankly, so wrote him. He promptly replied, thanking me for the criticism; and if he ever thought less of me for it, I have been unable to see it. To another, a young preacher who was a student of this brother, I offered a criticism; and if the grave speaks, he also has spoken since. Not another word have I heard from him by word or pen, yet it was a criticism that demanded a reply. Numbers of other cases, some encouraging and some discouraging, have I met along the way. But let it be here stated that there is something about the flesh that resents criticism. It is fearful, it seems to me, when we let the flesh have its way and resent criticism. Well, Solomon put it right when he said those who do so have forsaken "the way." Solomon also says: "He that refuseth correction despiseth his own soul." Now, when we are corrected, the time, the opportunity, and the object are before us. Whether the correction will be the occasion of our sinning depends on how our hearts have been exercised. If we have become so much in love with that immense thing you call "self," the correction will be resented and perhaps the one who gave the correction be terribly mistreated. I have long since decided that there is not a man on earth fit to give correction except that man who is willing to take correction. Here we need sorely to watch ourselves. I know I can take correction. But I want it distinctly understood that I have never yet been corrected that I did not have to grab the flesh and keep it under in order to rightly receive and use correction.

2. The wrong use of the tongue. The Book says: "Speak evil of no man." Now, most certainly this does not mean that if a brother does evil and I am called upon to speak of what he did, that I must not tell the truth about it—viz., say it was evil he did, and he should not have done it. To speak evil of men here means to speak for the purpose of harming them, of injuring them. The motive in that heart of yours will fully determine when you are violating this scripture. Does this ever become "a sin that lies conveniently around us?" Most certainly. But when? It is when the time, the opportunity, the object, and the heart that has been exercised in malice and hatred are combined. Some one approaches you and begins to talk about some brother. What he says is not very favorable to that brother. Here is the time and opportunity. This brother who is being criticized is the object, and your heart is such that you could not speak well of him; it is the pleasure of that heart of yours in which Satan lives, not God, to hurt and harm this brother all you can. And you sin. This is the sin that lies conveniently around you; it is the sin easily committed. Do you know a thing that would help us much? It is this: Study your heart, watch its emotions, watch its desires when your enemies are being talked about and criti-

cized. For the flesh has never loved an enemy. You have not made much effort to live the Christian's life if you have not discovered that it is easier to love those who love you than it is to love those who hate you. And if you have not found out that the flesh you have to fight, every inch of the way, when it comes to treating exactly just and right those who mistreat you, it is proof positive that you have never loved your enemies, have never tried to treat them right; hence, you have not disturbed the flesh here.

Well, to close, if you want to be certain to "lay aside the sin which doth so easily beset" us, I would suggest that you lay aside self. Christ put it right when he said: "If any man would come after me, let him deny himself, and take up his cross, and follow me." If any one thinks he can follow Christ without any self-denial, I would like for that one to show how he does it. In every church fuss, or fuss between brethren, that goes unsettled—mark what I tell you—that thing you call "self" is wholly responsible for it.

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Good News.

The services at Sichel and Altura reached the "high-water mark" last Lord's day (November 13), with almost a packed house Sunday morning and six names added by letter and statement, and the largest night crowd we have ever had. The prayer-meeting crowds have tripled.

Brother Riggs spoke at Pomona, both morning and evening, to a full house.

Authorship of the Pentateuch.

BY FRANK L. COX.

There are two positions as to the authorship of the Pentateuch: (1) The composite authorship, meaning that the fivefold book is the work of several—about four, I believe—different writers; and (2) the Mosaic authorship, meaning that the hand of Moses can be traced throughout the whole of the work. This is the position commonly accepted.

Those who hold to the former position use the following arguments, with a few minor points, in support of their position: (1) Beginning with Genesis and reading the whole of the Pentateuch, there is a decided change of style seen here and there which cannot be accounted for in any way other than that the Pentateuch is a compilation of four or five different documents written by different men. (2) There are different statements in the work which cannot be accounted for with the Mosaic authorship in mind. For example, it is impossible to conceive of Moses recording his own death as it appears in the latter part of Deuteronomy.

No matter what position is occupied, difficulties will arise, some of which may never be explained in a satisfactory manner. In a paper of this length it will be impossible to notice all apparent difficulties confronting the position I take; and even if ample time and space were allowed, many things the writer would be unable to explain to the satisfaction of others.

Practically all of the information that I am about to use is found within the Bible itself. I am trying to let that guide me. I have always believed the testimonies of the Bible to be final and paramount to anything man, however learned, may have to say; that men are right when they agree with the Bible and wrong when they disagree with it. With what information I have found in that Book, I find it easier for me to accept the Mosaic authorship. The following are some reasons why I take this position:

1. It is generally believed that this fivefold book in question once constituted a continuous work or an unbroken roll. Just when the division was made is not known, but it is thought to have been made at or before the Septuagint translation. This may not be considered conclusive, but it does seem to indicate that one man had to do with, at least, most of the writing.

2. It is highly evident that Moses wrote something. The Scriptures are plain on this. Let us notice some of these: (a) "Write this for a memorial in a book, and rehearse it in the ears of Joshua." (Ex. 17: 14.) Thus Jehovah commanded Moses to record the battle he had with Amalek at Rephidim. This, of course, implies a written language and Moses' ability to write. (b) "Moses wrote all the words of Jehovah. And he took the book of the covenant, and read in the audience of the people." (Ex. 24: 4-7.) "Jehovah said unto Moses, Write thou these words: for after the tenor of these words I have made a covenant with thee and with Israel." (Ex. 34: 27.) These two quotations seem sufficient to prove that Moses wrote the "book of the covenant" according to God's commandment. (c) "And Moses wrote their goings out according to their journeys by the commandment of Jehovah." (Num. 33: 2.) This means that Moses wrote the history of their journey through the wilderness. Then, the above quotations tell us that Moses recorded the battle at Rephidim, wrote the "book of the covenant" and their journeys through the wilderness. All this is evident if we give any credit to the quotations.

3. Later historical books of the Bible bear testimony to the existence of the Pentateuch and indicate Mosaic authorship. The following are statements worthy of notice: (a) "Observe to do according to all the law, which Moses my servant commanded thee. . . . This book of the law shall not depart out of thy mouth," etc. (Josh. 1: 8.) "Therefore be ye very courageous to keep and to do all that is written in the book of the law of Moses." (Josh. 23: 6.) Thus when the book of Joshua was written it was understood that Moses was the author of the "book of the law." (b) "According to that which is written in the law of Moses." (1 Kings 2: 3.) We see that the writer of this book thought that Moses wrote the Pentateuch. But it may be objected that the "law of Moses" and the Pentateuch are not the same, and that Moses could have written the law without writing the Pentateuch. Answering this, I would say that it seems to have been the general understanding by all of Bible times, who expressed themselves, that the Pentateuch and the law were identical. For example, see Luke 24: 27, the language of Luke. It seems unreasonable that Luke, one who listened to the greatest Teacher, could have been mistaken. Besides, we must remember that the name "Pentateuch" was applied to the unbroken roll after the division was made. (c) "The book of the law of Moses." (Neh. 8: 1.) Thus we see that when these later records were made it was the common idea that Moses was the author of the Pentateuch; and I take it that those people, who lived so much nearer the time of Moses, had a much better chance to know the truth of the matter than a man of the nineteenth or twentieth century.

4. The language of Christ and that of the disciples indicate Mosaic authorship. (a) "Why then did Moses command to give a bill of divorcement?" (Matt. 19: 7.) This was the language of a Pharisee, which shows the idea of the authorship of the Pentateuch in Jesus' day. Jesus had the same idea, as seen in his answer to the Pharisee. Had the Pharisee been in error on this point, it seems reasonable that Jesus would have corrected him. (b) "Abraham said: 'They have Moses and the prophets.'" (Luke 16: 29.) This was the voice of God speaking to the rich man in torment. If the "Moses" in this case does not mean the Pentateuch, what does it mean? (c) "For the law was given through Moses." (John 1: 17.) Thus John, who was with Jesus during the personal ministry, credits Moses with the authorship of the Pentateuch. (d) "Did not Moses give you the law?" This is Jesus' language. It seems to me that as sure as the law of Moses, or the book of Moses, and the Pentateuch are identical, just that sure did Moses write the

Pentateuch. If the Pentateuch is the work of several men, and no one man in particular, why are not some of them mentioned in connection with the work? (e) "Moses indeed said, A prophet shall the Lord God raise up unto you from among my brethren." (Acts 3: 22.) In this case the apostle Peter was quoting from Deut. 18: 15. Does this not indicate that Moses was the author of that book? (f) "For Moses writeth that the man that doeth the righteousness which is of the law shall live thereby." (Rom. 10: 5.) This is the voice of the apostle Paul, quoting from Lev. 18: 5. Does this not indicate that Moses wrote that book? And are we not to rely upon the thought that the unerring Spirit guided these men in these statements?

Summary: (1) The former unbroken condition of the work indicates the hand of one man, and not many men. (2) It is certain that Moses wrote something. (3) The historical books following the Pentateuch indicate the Mosaic authorship. (4) Such was the common understanding in the time of Jesus, and (5) Christ and his apostles indicate the Mosaic authorship.

In conclusion, it is well that I notice some objections to my position. (1) It is objected that the Pentateuch lacks unity of style; therefore, more than one man must have written it. But, in answer, it is well to remark that not all critics agree on this point, or at least many cannot see the difference that warrants such an authorship. But grant that the style is not a unit, does not the condition of a man's mind, the nature of the material to be written, and the environments of life have something to do with the style of a man's writing? Don't we find a vast difference in the style found in John's Gospel and that of the Revelation letter? Yet one man wrote both books. It is probable that Ezra, in the revision of the Pentateuch, modified certain portions of that book, retaining the thought embedded in the narrative. (2) Assuming the Mosaic authorship, it is hard to understand many statements in that book. For example, how Moses recorded his own death as given in the latter part of Deuteronomy. Answering this, it is likely that Ezra, in the revision, inserted the narrative of Moses' death and other minor details which cannot be understood any other way. But the body-work of the Pentateuch, evidently, has come down to us from the hand of Moses. With the Scriptures above quoted, it is impossible to see any other way.

Reverence for God's Word.

Not as a critic dare I approach this Book as if it were an ordinary book which I may hope to master and fathom.

It is above me, and I cannot exhaust its fullness; it knows me, even the hidden things of the heart, and judges me, bringing me into contact with the all-seeing God. I enter with reverence into the Temple of Scripture, which from the height of God's eternal counsel, and out of the depth of God's infinite love, beholds and comprehends all ages, and is sufficient for the guidance and perfecting of souls in all generations—praying with trustful hope that out of Christ's fullness the Spirit will minister unto me also grace upon grace.

But while I thus stand in awe, beholding the grandeur and infinite depth of the Scripture as One Organic Spirit-built Temple, and the beauty and perfection, and exquisite skill which characterize the most minute portion of this structure, I feel at home, and as in a peaceful and fragrant garden.—Adolph Saphir.

I am glad to think
I am not bound to make the wrong go right,
But only to discover and to do
With cheerful heart the work that God appoints.
—Jean Ingelow.

Good Books for Sale by McQuiddy Printing Company.

McGarvey's Sermons	$1.50
Seeking the Old Paths (Moffett)	1.00
Reason and Revelation (Milligan)	2.00
Querist's Drawer (Isaac Errett)	1.50
Pushing the World Along (Rutledge)	1.00
Poems of Pep and Point for Public Speakers (Will H. Brown)	1.75
The Polymathist; or, Christian Pulpit	2.00
The Way of Salvation (B. B. Tyler)	.50
True Origin of Mormon Polygamy (Shook)	1.00
The Spirit and the Word (Z. T. Sweeney)	1.25
New Testament Commentary—Luke (Lamar)	1.50
Stories of the Great War for Public Speakers (Will H. Brown)	1.50
Character; or, The Making of the Man (E. W. Carmack)	1.50
The New Testament Commentary—Hebrews (Milligan)	1.50
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The Fourfold Gospel (McGarvey-Pendleton)	2.25
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Illustrative Incidents for Public Speakers (Will H. Brown)	1.75
Immersion (Christian)	1.50
Center Shots at Sin (Abernethy)	1.50
The Christ of the Church—Sermons, Lectures, and Illustrations (J. V. Coombs)	1.00
Christian Science in the Light of Reason (Coppage)	1.00
Christmas Legends and Stories (Phebe A. Curtiss)	1.25
Columbus Tabernacle Sermons (W. H. Book); two volumes; per volume	1.00
Cumorah Revisited (Charles A. Shook)	1.50
The Divine Demonstration (Everest)	1.50
Doctrines and Dogmas of Mormonism (Bays)	2.00
Evangelistic Sermons (Matthews)	1.00
From Darkness to Light (by eminent ministers of the church of Christ)	1.00
Addresses (Henry R. Pritchard)	1.25
Bible Truths Illustrated (J. C. Ferdinand Pittman)	1.50
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Bible Readings (Errett); two volumes; per volume	1.50
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The Mother Heart (Standard Publishing Company)	.50
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Patriotic Illustrations for Public Speakers (Will H. Brown)	1.50
In Days of Old (Jones)	1.00
The Indiana Pulpit (Book)	1.40
Jesus Christ in Human Experience (Dutt)	1.25
Lands of the Bible (McGarvey)	2.50
Lectures on the Pentateuch (A. Campbell)	1.50
Commentary on Romans (Lard)	2.00
Eunice Loyd (Moody)	1.30
Evenings with the Bible (Errett); three volumes; per volume	1.00

Difference in Minds.

To the living and affirmative mind difficulties and unintelligibilities are as dross, which successively rises to the surface and dims the splendor of ascertained and perceived truth, but which is cast away, time after time, until the molten silver remains unsullied; but the negative mind is lead, and, when all its formations of dross are skimmed away, nothing remains.—Coventry Patmore.

AT HOME AND ABROAD

"'Tis human to err, 'tis divine to forgive."

"Man's inhumanity to man makes countless millions mourn."

Change of address: E. L. Whitaker, from Corinth, Miss., to Mallory Station, Memphis, Tenn.

J. W. Grant preached two weeks at Osteen, Fla., a mission point. The little band was highly pleased with his preaching.

M. C. Cayce has started another meeting at Jackson, Miss. Send him the names and addresses of prospective members in that city.

R. V. Cawthon is in a good meeting with the Fifth Street congregation, in East Nashville. There have been three additions to date.

A group of white brethren are supporting Will J. Cullum in a meeting for the colored folks at the Jackson Street Church, in Nashville. The interest has been good.

Henry Ward Beecher once said that when God measures a man, he puts the tape line about his heart, and not about his head. Real greatness does depend upon the heart.

C. D. Crouch, who for the past year has been with the church in Port Arthur, Texas, will be available on January 1 for some congregation to use in work for all his time.

J. C. Mosley is conducting a meeting in a picture-show house at Dongola, Ill. The attendance and interest are good. There is a good prospect for a new congregation.

A nice church building for the congregation which meets on Twenty-second Avenue, North, this city, is now in progress of construction and will soon be ready for occupancy.

If you should hear an evil report of another, it would be a good place to pass it through the "three sieves," or "tests," before making a decision. Ask yourself the questions: Is it true? Is it kind? Is it necessary?

This office is very much grieved to learn of the death of W. I. Sowell, who passed away Sunday morning at his home in Columbia, Tenn. Brother Sowell's wife preceded him by only a few days. Both were noble Christian characters and will be sorely missed.

One of the best meetings ever conducted at Eighth Avenue, North, this city, is now in progress, with A. D. Dies, of Oakman, Ala., doing the preaching. There have been overflowing crowds. Thirty-three persons have been baptized and four have been restored. Brother Crump is leading the singing.

From Willis G. Jernigan, Dolores, Col., November 21: "I preached at Dolores yesterday at 11 A.M., at Beulah at 2 P.M., and at Shiloh at 4 P.M. Beulah is eight miles southwest of Dolores, and Shiloh is eighteen miles west. The mission work here is taking on new life. Largest audience at Dolores we have had since starting this work. My address is Box 536, Dolores, Col."

From N. W. Proffitt, Lafayette, Tenn., November 24: "The meeting at Flippin, Ky., closed with a good interest, one restored, and an invitation to visit them next year. I am now at White Oak in a meeting, but the rainy weather is greatly hindering. I will close here next Sunday. I am to begin a meeting at Mountain View, Mo., on Saturday night before the first Sunday in December."

J. H. McBroom writes: "C. R. Nichol closed a fifteen-days' meeting with the Main Street Church, at Shelbyville, Tenn. Considering conditions, the audiences and interest were good. There were six additions to the church. Brother Nichol did his work well, hitting the hard points and helping the church solve the knotty problems. The church now has a greater vision of her work and greater ambition to render service to humanity to the glory of God in the church."

From W. F. Lemmons, Van Buren, Ark., November 23: "I preached for the Twelfth Street church of Christ on Lord's day, and the crowds at both services were large and attentive. The work in Little Rock is advancing. Brethren Barber and Harding both preach for the Twelfth Street Church; and G. W. Toland preaches for the North Little Rock congregation, which meets in Vogle Hall, on Main Street. I am on my way to Henryetta, Okla., Route 2, to preach a few days."

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W. P. Walker writes: "The Beasley-Nunnery discussion at New Liberty, near Huntingdon, Tenn., was one of the best-conducted debates that I have ever had the pleasure of attending and moderating. W. T. Beasley represented the church of Christ, and Elder A. V. Nunnery represented the Missionary Baptists. I am now arranging to return to the 'Golden State' and resume my work with the Dinuba church. On my way back I will stop in several Texas cities. Brethren should address mail to me at Dinuba, Cal."

From Allen Phy, Algood, Tenn., November 22: "I recently held a meeting at Walnut Grove, in Overton County, Tenn., but without any additions. This was my third meeting there. I began a meeting at Newton, in Cumberland County, on Saturday before the second Sunday in November and closed it on the third Sunday night. Rain hindered some. Two were baptized into Christ. I am to begin another meeting there on the first Sunday in July, 1922. There are many places in this county needing the gospel, and the time is ripe for a harvest."

From J. T. Harris, Lawrenceburg, Tenn., November 22: "On last Friday night I closed a mission meeting at the Dunn Schoolhouse, five miles out from Lawrenceburg. Eight were baptized, three who claimed that they had been scripturally baptized united from the Baptists, and one came from the Methodists. They will continue to meet and keep house for the Lord. This is two new congregations I have been instrumental in starting this year. The other one is at Loretto, Tenn. This closes my protracted-meeting work for the year, which has been the best in my life."

The articles of F. W. Smith which have recently appeared in the Gospel Advocate in review of R. H. Boll's kingdom theory are being put in tract form. This is done at the request of several brethren who read the articles carefully and feel that their distribution in tract form would be helpful. They will be sent free upon request. J. C. McQuiddy has volunteered to bear the expense of getting out the tract, but we believe that there are others who would like to help in this matter. Send your contribution for this purpose to the Gospel Advocate and it will be properly accredited.

R. A. Craig writes from Shelbyville, Ky.: "We are striving hard to build up the congregation at Shelbyville, and we need the assistance of the brethren badly. The denominations are growing in this community, and they are spending money everywhere to make their work a success. There is no reason why the churches of Christ should not come to our rescue and help us build our new house. We will not give up, but will wait patiently for assistance as we labor. We have on hand over one hundred dollars in the building fund, with nearly three hundred dollars promised. Send funds to R. A. Craig, Shelbyville, Ky."

Announcing Preachers' Meeting at Haleyville, Ala.—Teachers of literary subjects assemble each year for "teacher growth." They study "methods in teaching" that they may be of the greatest possible benefit to the children whom they must teach. Why not ask our preachers to grow some, too? I take this method of asking our preachers, who live near enough to do so, to meet with us at Haleyville, Ala., on January 24, 1922, for no other purpose than to study the Scriptures that we may grow. We do not propose a discussion of "devices," "plans," and "methods;" but we propose a study of the Scriptures of the New Testament that we may better understand and teach them. We want a round-table discussion of such books as Romans, Carinthians, Galatians, Ephesians, etc. We shall have a two-hours' session in the forenoon, two-hours' session in the afternoon, and preaching by some one at night. We shall discuss scriptural subjects at night as follows: "The Old Paths," "The Jerusalem Church," "Scriptural Elders and Their Work," "Service Required of Christians," "The Promises of God to Christians," and "Christian Encouragement." Please let all preachers and elders who expect to attend write me, and I shall then be able to let you know if you are to be asked to discourse on any of the above subjects. All together now, brethren, and let us "row in the grace nad knowledge of our Lord and Savior Jesus Christ."—J. H. Horton.

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EDITORIAL

The Qualifications of an Elder.

BY J. C. M'Q.

The queries published below require more space than is usually allotted to them, so I have decided to give an article to their consnderation.

615 West Fifth Street, Flint, Mich., November 10, 1921.—Brother McQuiddy: I have read and re-read the statement and query of Mrs. W. W. Laster, of Flint, Mich., and your answer to her, in the "Query Department" of the Gospel Advocate of November 3. I regret that things have been misstated in regard to the congregation here. I have already sent to the office of the Gospel Advocate a correction of what Sister Laster had to say, and now, if you will permit me, I want to inquire of you concerning a few matters—viz.:

1. What are the scriptural qualifications of elders?

2. Which of these may be lacking in the person appointed and meet with the approval of God?

3. How does God make overseers of a congregation?

4. If by saying, "The pharisaism that demands perfection of men or perfection of elders cannot be too severely condemned," you mean to say that we should not teach the whole of what God teaches in regard to the qualifications of elders and the importance of Christians living up to the instruction that God has given relative to their conduct, are you not an unsafe teacher in this respect? The Holy Spirit, after having enumerated the "Christian graces," says: "For if these things are yours and abound, they make you to be not idle nor unfruitful unto the knowledge of our Lord Jesus Christ. For he that lacketh these things is blind, seeing only what is near, having forgotten the cleansing from his old sins. Wherefore, brethren, give the more diligence to make your calling and election sure: for if ye do these things, ye shall never stumble." You may call me "pharaisaical" if you wish, for I do not believe it right for us to ignore almost every qualification of elders given by the Holy Spirit and put in men to serve as elders just to satisfy the demands of a few who disregard everything God has said on the subject. Neither do I believe it right for us to be slack in our efforts to get men to walk as God directs because they sin and fail to live perfect lives. If men can be relatively perfect, then why should we not teach that men selected as elders should possess the New Testament qualifications for bishops in the same way—relatively so?

LESLIE G. THOMAS.

1. There are different words in the New Testament that designate an elder. They are "bishop," "presbyter," "elder," "pastor," and "overseer." The Holy Spirit has stated the qualifications of an elder, and in doing so has given qualifications which if any man possessed wholly and completely would make him an absolutely perfect elder. God gives perfect patterns for a Christian and a Christian bishop. In following perfect models, we will more nearly attain to absolute perfection than we would in imitating an imperfect pattern. "Ye therefore shall be perfect, as your heavenly Father is perfect." (Matt. 5: 48.) For the qualifications of elders, read 1 Tim. 3; Tit. 1; 1 Pet. 5; Acts 20: 28. G. C. Brewer, in "The Model Church," tabulates the qualifications:

TIMOTHY.	TITUS.
1. Without reproach.	1. Blameless.
2. Husband of one wife.	2. Husband of one wife.
3. Temperate.	3. Having children that believe.
4. Sober-minded.	4. Not self-willed.
5. Orderly.	5. Not soon angry.
6. Given to hospitality.	6. No brawler.
7. Apt to teach.	7. No striker.
8. No brawler.	8. Not greedy of filthy lucre.
9. No striker.	9. Given to hospitality.
10. Gentle.	10. Lover of good.
11. Not contentious.	11. Sober-minded.
12. No lover of money.	12. Just.
13. Rules well his own house.	13. Holy.
14. Not a novice.	14. Self-controlled.
15. Good testimony from without.	15. Sound in the faith.

I make the following tabulation:

ACTS.	PETER.
1. Take heed to self.	1. Tend the flock.
2. Take heed to the flock.	2. Exercise the oversight.
3. Feed the church.	3. Not as lording it over God's people.
	4. Must be ensamples.

The church should look out men who possess these qualifications as fully as human beings possess them. A man who is ignorant of the Bible, who is a novice, should not be selected. The same is true of the other qualifications. If the Bible is followed, the very best men will be selected—men who are apt to teach, who are without reproach, who are just, and who come the nearest to filling completely the divine pattern. The appointment of men to do the work of elders does not give them the qualifications, but they should be fitted for the work before any appointment is made. Those who possess the qualifications will take the lead in guiding and directing the affairs of the church. They should be recognized as God-appointed elders of the church because they have proved their fitness for the work and should be designated by the church to do the work of the elders. Appointing men without the qualifications for elders will not fit them for the work, neither will it lead or

capacitate them to do it. Any one who does this work of an elder is, in fact, an elder, whether he is appointed to it or not. The appointment gives him confidence and assurance in the work and makes him feel it especially his duty to do the work. But our brother thinks they have none fitted for the work of elders. If so, there are no Christians there. It is as difficult to live the Christian life as it is to do the work of an elder. A number cannot live the Christian life and not develop the character needed to do Christian work. It is frequently said that nobody fills this bill, when it is not true. Occasionally we hear a wicked man say there is no Christian; and it is just about as hard to find a Christian, according to the fault finder's standard, as it is to find one fitted for an elder. If one is an unsafe teacher because he teaches that men are not absolutely perfect, that men are not perfect as the angels are perfect, then is the Bible an unsafe teacher; for it says: "If we say we have no sin, we deceive ourselves, and the truth is not in us." (1 John 1: 8.) God does not expect perfection among men, and the man who does is an impractical visionary. Men must be blameless as weak human beings.

2. Men must be Christians as weak human beings. As Christians they grow into and develop all the qualifications of elders. They possess them as human beings and not as angels. It is not healthy to be overmuch righteous, nor to demand perfection of frail human beings. What right has an old, hypocritical sinner to demand of Christians more than God demands of them?

3. God makes overseers of the congregation by developing in men the qualifications that fit them for such work. By developing their God-given talents they become more and more fit to take the oversight of the congregation. When men are elected that have no fitness for the work, they are man-made elders. When others do the work who have a natural fitness for it, but are not elected, they are God-made elders. A church in this condition has two sets of elders. The man-made elders are always a curse to the church. Better not select any if you will not select the God-made ones. These will do something of the work without appointment from men; and when the work is done, the office is filled.

4. I had no thought of not teaching all the Bible teaches on the qualifications of elders when I said: "The pharisaism that demands perfection of man or elders cannot be too severely condemned." To teach that God demands perfection is to open the floodgates to sin and to people hell to overflowing. God, in the Bible, reveals to us the weaknesses of his servants to encourage us to strive to rise to the mountain top of a perfected life, and not to give up in despair when through human weakness we fall. God encourages us to get up with our eyes on the cross.

The "Restoration Movement."

BY F. W. SMITH.

I am sorry that the following from Brother C. D. Crouch has been delayed:

Port Arthur, Texas, September 21, 1921.—F. W. Smith, Nashville, Tenn.—Dear Brother Smith: In the Gospel Advocate of the 8th inst., on page 867, you say: "This way brethren have of debating the proposition, 'The church with which I stand identified is scriptural in origin, doctrine, and practice,' never appealed to me. To what do they refer by the word 'church'—some local congregation, or those composing the Restoration Movement? Will any one be so bold as to claim that God has no children on this earth save those identified with the Restoration Movement? If not, then the church of God is a bigger thing than the 'Restoration Movement.'" All of which put me to wondering if you can give me some information that I have been wanting for years. But I find in your article on the next page, in the last paragraph, the statement that you are a member of no institution larger than a local congregation and smaller than the church of Christ, which includes all Christians. It has been my conviction for years that any institution of a religious nature that is larger than a local assembly and at the same time smaller than the ecumenical church has no divine right to exist. This, I take it, is your conviction. But what is that "Restoration Movement" than which you say the "church of God is a bigger thing?" It is not a local congregation, is it? But you say it is smaller than the church of God? What are its earmarks? What is its age? Is it an organization? If so, what are its functions? Who are its officers? Are you a member of it? Is it identical with the "us" and "we as a people" that so much is said about in the papers and in some pulpits? Can one be a Christian and not be identified with that "Movement," and be free from all denominational connections at the same time? In fact, is it an entity? I do not know exactly what it is, and yet I may be a member of it; but I do not think I want to be, if one can be a Christian without; and as we find nothing in the Bible about it, I rather think we can.

If we can root the thing out, whatever it is, perhaps we can at the same time get rid of a great deal more of the language of Ashdod now used. Is "our plea" a part of this "Movement?" Faithfully yours, C. D. CROUCH.

In answer to the question, "But what is that 'Restoration Movement' than which you say the 'church of God is a bigger thing?" I reply: It was a movement inaugurated by Thomas and Alexander Campbell, in conjunction with others, to "restore" the worship and work of the New Testament church in its congregational form by going back to the original pattern delivered by the apostles. It was in no sense intended to be a religious body composed of smaller organizations, had no terms or law of induction, but simply a call to Christendom to lay aside all human creeds, parties, and party names, and be Christians only, formed into congregations of like faith and order according to New Testament teaching. It was simply the plea of earnest souls for the unity of faith required by the word of God, with the Bible *alone* as the *only* common ground of this unity. This plea recognized the fact that there were Christians, children of God, scattered among the religious denominations, and it was a call to come out of these denominations and to know nothing in the way of a religious organization other than a local congregation. The apostle Paul made substantially the same plea to the religious parties forming at Corinth. (1 Cor. 1: 10-13.)

Unfortunately, the simple call and work for unity by the restoration of congregations of worshipers according to the New Testament pattern, in process of time, *crystallized* into a denomination with a million or more communicants, and calling itself "the Christian Church" or "the church of Christ," and there are many, it seems, who regard these million religious communicants as composing the body of Christ on the earth. This is what I understand to be the present status of "the Restoration Movement" of which I *refuse to be a member*, because it is *larger* than a local congregation and *smaller* than the entire body of Christ. If there should be found even one child of God who is not identified with this religious body of a million, that would make it *too small* to include *all* the children of God on earth; hence, it cannot be the body of Christ in its entirety.

One of its most pronounced "earmarks" is its size—a million strong; and as for its "age," I cannot speak definitely further than to say *it was not born at the time* the Campbells and their colaborers began pleading for the unity of God's people. Its "officers" are the managers of its general society by which its congregations are federated, and who manage its evangelistic and missionary enterprises. No, I am not a member of it, and I regard it as "identical" with all who belong to "us" or "we as a people" in the sense that the church of Christ is composed only of a million or so of souls.

To be a member of this "Movement" as it now stands is to be a member of a denomination; hence, one can be a Christian and not be identified with that "Movement." The very fact that we find Christians in New Testament times who were not identified with something called "the church of Christ" that did not include all the children of God argues that one can be a Christian now without being

identified with any such thing. To be sure, one can be a Christian without being a member of any religious denomination, but that does not prove that there are no children of God identified with religious denominations. Whenever one is baptized into Christ, that soul becomes then and there a member of the body of Christ. (See 1 Cor. 12: 13.) Many who have done this have taken another step that made them members of religious denominations, and, hence, are members both of the body of Christ and these denominations. The plea for union on the Bible is a call to all such to sever their connection with the denominations and be simply members of the body of Christ.

The plea for Christian union is as old as the prayer of Christ (John 17: 20, 21), and anything called "our plea" that is not in perfect harmony with Christ's plea is not worthy of serious consideration.

Words of Commendation.

BY F. W. SMITH.

I herewith give one of the many commendations I am receiving, both oral and written, regarding my review of R. H. Boll's "kingdom theory:"

I have been reading with much interest your articles in the Gospel Advocate reviewing R. H. Boll's kingdom theory. I was of the opinion for a while that possibly Boll was being too severely criticized, but have changed my mind. I want to suggest that it would be, in my opinion, the best—that is, it could accomplish more good—to have these articles put in tract form. Boll has some influence with a small number in this country, and but for the exposition that you have given his theory, aided by others, his influence would have been more considerable. A very feeble effort was made to have him hold us a meeting here this fall, but the matter was soon abandoned. The bold way in which you are going after this theory, which I am now convinced is dangerous, is just what is needed, and is having the desired effect.

The foregoing is the sober judgment of a brother well versed in holy writ, and who at one time wrote me a personal criticism of my objections to R. H. Boll's speculative teachings. In justice to this brother, as well as to many others, it is proper to say that he and they were not in a position to see and know, as I and others were, the teachings of Boll; but since he has fully committed himself in writing on these disputed questions, this brother and others see clearly Boll's dangerous doctrine. The suggestion has come from several readers of the Gospel Advocate that this review be put in tract form, which in all probability will be done.

Tiny Tapers.

If all the world were narrowed to one-half acre, and if there were on it just one house of one small room in which to be sheltered and be sick and to die, and if there were only one utensil in which to prepare your simple food and only one hearth at which to be warmed and one spring from which to drink; and if that small, mean, contemptible, cross and sour and surly soul whom you now despise were your only comrade—how would you and that one get along together? What would be your thought, your feeling, your speech, and your conduct in respect of that one?

The great world is not large enough for man and animosities, for man and bickerings, for man and rivalries, for man and jealousies, for man and any form of selfish strivings. There is room—room a plenty—for work, for worthy ambitions, for finest self-culture and self-development, but not an inch of room for any of the practices, habits, or qualities which are to any one hurtful or which tend to shut one off from rendering needed and possible service. Aye, there is neither room nor time for anger, hatred, contempt, or any unloving act or word or thought.

Environment spells opportunity. Conditions plus personality are the factors with which we work out the problem of life. My bitterest enemy, my bleak and barren disappointment, my business, and my burdens may be means of grace to me, occasions and instruments of self-improvement. The range of affections, the reach of aspiration, the wisdom of choices, the power of purpose—these are the elements of chief importance. The nagging annoyances that worry, the roughness and ruggedness of the pathway, the strength of the storm winds that smite—these all should mean more of sweetness and might.—E. W. Winfrey.

Positive Christianity.

There are many good Christian people, whose piety is above question, who, nevertheless, are not living the positive Christian life. There is that indictment against them that "all men speak well of them." If all men were righteous, such a reputation would be consistent with the highest type of loyalty to Christ; but they are not; many daily dishonor him. When one is always and unflinchingly uncompromising with sin, he will soon or late get the ill will of somebody who advocates it in one form or another. The torch and the fagot may be no longer applied in persecution, but the sneer, the scornful remark, and the tongue of slander are still available. Paul included Christians of all ages when he said to Timothy: "All who will live godly in Christ Jesus shall suffer persecution."—Selected.

Rules for Right Living.

Let all bitterness, and wrath, and anger, and clamor, and evil speaking, be put away from you, with all malice; and be ye kind one to another, tender-hearted, forgiving one another, even as God for Christ's sake hath forgiven you.—Eph. 4: 31, 32

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QUERY DEPARTMENT

BY J. C. McQUIDDY

A reader from St. Louis asks this question: "Is it right for elders to become clannish and be respecters of persons? For example, a man and his family request that letters be given them, and said request is ignored entirely without any reason being given for such conduct. In a short while another man asks for a letter, and it is granted without a word."

There is no authority in the Bible for such procedure. Christians are not to be respecters of persons. As God respects character, so should they. Any man who is living a Christian life should be given a letter of commendation when leaving a congregation to go into a strange community. If both parties asking for letters were in good standing, there certainly can be no excuse for the different treatment. If the man and his family who asked for letters were not in good standing, then the elders should have told him so and thus given him to understand why they declined to give the letters.

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A sister, of Guin, Ala., sends the following inquiry: "Please explain the meaning of the word 'debate' in Rom. 1: 29, which reads: 'Being filled with all unrighteousness, fornication, wickedness, covetousness, maliciousness; full of envy, murder, debate, deceit, malignity; whisperers.' Please answer through the Gospel Advocate, giving the meaning of the original word from which 'debate' was translated, as some here think the word means debate or discussions between ministers."

Rom. 1: 29 reads in the American Standard Edition: "Being filled with all unrighteousness, wickedness, covetousness, maliciousness; full of envy, murder, strife, deceit, malignity; whisperers." Our sister will please note that the word "debate" does not occur in the American Standard Version of the Bible. The word translated "debate" in the Authorized Version is here rendered "strife." Strife is a work of the flesh, and should be condemned. The Greek word "eris," which is rendered "strife" by the American Version and "debate" in the King James Version, means, according to Thayer, "contention, strife, wrangling, all of which are condemned." Christians must not be given to contention, strife, or wrangling. We find some teaching against strife, wranglings, and contention in Rom. 13: 13: "Let us walk becomingly, as in the day; not in reveling and drunkenness, not in chambering and wantonness, not in strife and jealousy." Also in the following scriptures: "For it hath been signified unto me concerning you, my brethren, by them that are of the household of Chloe, that there are contentions among you." (1 Cor. 1: 11.) "For I fear, lest by any means, when I come, I should find you not such as I would, and should myself be found of you such as ye would not; lest by any means there should be strife, jealousy, wraths, factions, backbitings, whisperings, swellings, tumults" (2 Cor. 12: 20.) "Now the works of the flesh are manifest, which are these: fornication, uncleanness, lasciviousness, idolatry, sorcery, enmities, strife, jealousies, wraths, factions, divisions, parties." (Gal. 5: 19, 20.) "Some indeed preach Christ even of envy and strife; and some also of good will." (Phil. 1: 15.) "He is puffed up, knowing nothing, but doting about questionings and disputes of words, whereof cometh envy, strife, railings, evil surmisings." (1 Tim. 6: 4.) "But shun foolish questionings, and genealogies, and strifes, and fightings about the law; for they are unprofitable and vain." (Tit. 3: 9.) These scriptures show very clearly the meaning of the word. The word has no reference to a religious debate conducted in a Christian spirit for the purpose of finding out the truth.

One who is interested inquires to know if it is right to employ a man who is a Presbyterian preacher to conduct a ten-days' singing school for a loyal congregation, when that congregation has within it a preacher who is well qualified to teach vocal music and who really would be glad to be called on to teach a class. If the Presbyterian preacher is fully qualified to teach music, there is no real wrong in a congregation's employing him to do so, just as there is no sin in employing one to teach our children arithmetic who is not a member of the church of Christ. In both cases, however, if such work could be given to Christians, it would be better to give it to them. We are exhorted in the Scriptures to do good unto all men, especially unto them who are of the household of faith. If Christians could have Christians make their clothes, make their shoes, and shoe their horses, they should do so. Christians should be honest and upright, and, when they are living as God requires them to live, they should be encouraged in so doing. Preference should be given to Christians over men of the world or over those who are denominationalists whenever it is possible to do so. In such cases, however, it is always proper and right to consider the service that is rendered. Christians in deed and in truth should be well equipped in all of their undertakings. On the other hand, Christians who are seeking work and who are employed by their brethren should not demand special privileges and favors just because they are working for the brethren. A Christian will give a good day's work regardless of the employer. Oftentimes those who wear the name "Christian" claim from their employers special rights because of their relationship and thus abuse the courtesy shown them.

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B. E. M., writing from Warwood, W. Va., says he loves to read every column in the Gospel Advocate, especially the "Query Department." This same person inquires to know the meaning of Heb. 3: 8, which reads: "Harden not your hearts, as in the provocation, like as in the day of the trial in the wilderness." The querist then says: "I have committed a sin against God. If I send you a self-addressed envelope, will you try to explain to me where I am wrong? I want to be forgiven, but do not wish to make my sin public unless it is actually necessary." To harden the heart is to reach such a state that God's voice does not make any impression upon us. The provocation referred to is the sin committed at Meribah. The Hebrew of the Psalm says, "like Meribah." The meaning is, "Harden not your hearts, as our fathers did at Meribah." Read the full account of this in Ex. 17: 1-7. It would be well to read also Num. 27: 14 where Meribah of Kadesh is mentioned. Both should be read. I will be glad to give the querist any help that I can if self-addressed envelope is furnished for reply.

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A querist who wishes name withheld, writing from Dawson Springs, Ky., asks: "Having no place to meet, would it be wrong to meet or take the Lord's Supper with the 'Christian Church?'" Christians should endeavor to build up the church of Christ in the community where they live. However, it seems that a sufficient number could be converted to the Christian religion to make at least a small assembly of the saints. As it is the Lord's table and as Christians are to commune with the Lord, it would be better to commune with him, even if the Christian Church does set the table, rather than not commune at all. In such cases, however, I always advise isolated Christians to get together and have communion in private houses. It is not necessary to have a large number in order to worship God. Christ assures us that where two or three have met together in his name for worship, he will be in their midst to bless. The main fault is with Christians because they have not been sufficiently active to convert a number of their neighbors.

TEXAS-OKLAHOMA DEPARTMENT

BY C. R. NICHOL

All articles, reports, orders for Gospel Advocate, and books, from Texas and Oklahoma, should be sent to C. R. Nichol, Clifton, Texas.

Little Things.

BY T. W. PHILLIPS.

Christ is King, and the church is his kingdom on earth.

First, let us observe that he gave the keys of the kingdom to Peter and the other apostles. (Matt. 16: 18; John 20: 22, 23.)

Peter used the keys on the day of Pentecost and let three thousand Jews into this church or kingdom.

We have the "seed of the kingdom"—the word of God; and the "law of procreation" has never failed in producing after its kind, whether it be vegetable, animal, or spiritual.

We have "children of the kingdom," as well as "seed of the kingdom." (See Luke 11: 8; Matt. 13: 38.)

Christ has the scepter, and he wears the crown. (Heb. 1: 8; Heb. 2: 7.) A scepter of righteousness is the scepter of his kingdom; and his kingdom is not meat and drink, as some suppose, but is made up of subjects of love, joy, and peace in the Holy Ghost.

We are a royal priesthood, a holy nation, a peculiar people. (1 Pet. 2: 9.)

Then we have "citizenship in heaven." (Phil. 3: 20.)

And we have a King—one Jesus (Acts 17: 6, 7); and he is the first begotten from the dead, and is the prince of kings (Rev. 1: 5).

Jesus is our high priest and King, seated upon the throne of God—on David's throne. (Acts 2: 29, 30.) He bears the glory and rules upon his throne, and is Priest and King, the counsel of peace comes from between them both. "Them both"—both kingly and priestly authority! (Zech. 6: 12, 13.)

He will rule until the last enemy is destroyed, or put under his feet, and then he will deliver up the kingdom to God, the Father. (1 Cor. 15: 24.) "For he must reign until all enemies are put under his feet." (1 Cor. 15: 25.)

The heavens must retain Jesus until the restitution of all things (Acts 3: 21); and then, after he has sent his angels to gather out of his kingdom all things that offend, and them that do iniquity, and has cast them into outer darkness, where there will be weeping and gnashing of teeth (Matt. 13: 41), he will then be seated at the Father's right hand, as our Elder Brother, and we will live with him forever as heirs of God and joint heirs with Christ.

I am glad that I am a child of the King, a citizen of the kingdom of God's dear Son (Col. 1: 13), and that I do not believe one word of the theory taught by Charles T. Russell or by any one else of the Adventist theory. Christ is coming again, but he will not tarry. (Heb. 10: 37.) Like the lightning, that lighteneth out of the one part under heaven, and shineth unto the other part under heaven, so shall also the Son of man be in his day. (Luke 17: 24.) Every eye shall see him when he comes (Rev. 1: 7), not just the little flock. He will then judge the quick and the dead (2 Tim. 4: 1), and the saints will then get their reward (2 Tim. 4: 6-8). When he comes, the earth will be burned up and the elements shall burn with fervent heat. (2 Pet. 3: 10.) He will come in flaming fire, and those who obey not the gospel will be punished with everlasting destruction. (2 Thess. 1: 7-10.) He will come with ten thousand of his saints to execute judgment upon all the ungodly. (Jude 14, 15.) The general resurrection will have then occurred, and all the faithful will go home to glory.

Build on the Rock.

BY CLED E. WALLACE.

Imagine a man of means building a home at the cost of thousands of dollars "upon the earth without a foundation." He has adjusted his affairs with care so that funds are available; he and his wife have talked it for weeks and planned it to the last detail. Then he goes and builds it on the sand without laying any foundation. Your judgment is correct. He is a fool. Our Lord calls him "a foolish man." The house might be of durable material, lovely design, and perfectly constructed. But think of setting it out on the ground without any foundation!

Foolish people build characters in this absurd way. "But he that heareth, and doeth not, is like a man that built a house upon the earth without a foundation." (Luke 6: 49.) "It fell in." "The ruin of that house was great." The foolish man says: "I'm not a Christian; I don't hold membership in the church, etc. But I'm honest; my character is above reproach morally; I hear the cry of the poor; my life is cleaner than that of many whose standing in the church is good, and I'm considered by all a substantial citizen." Brother, that's too good a house to be building on the ground without any foundation. That kind of a character ought to be built on the rock. "For other foundation can no man lay than that which is laid, which is Jesus Christ." (1 Cor. 3: 11.) Build on it. "Every one therefore that heareth these words of mine, and doeth them, shall be likened unto a wise man, who built his house upon the rock." (Matt. 7: 24.) Hear him and obey his commandments. "I am the way, and the truth, and the life: no one cometh unto the Father, but by me." (John 14: 6.) Don't try to climb up some other way. "And whatsoever ye do, in word or in deed, do all in the name of the Lord Jesus, giving thanks to God the Father through him." (Col. 3: 17.) No credit is given to any on the books of heaven for any good work not done "in the name of the Lord Jesus" as his servant and follower. Be a Christian.

Any institution or organization in religion built on any other foundation than the authority of Christ is destined to fall. It can't stand. "Every plant which my heavenly Father planted not, shall be rooted up." (Matt. 15: 13.) The organization may function admirably as the world sees it; it may do a vast amount of good work; it may boast of numerous expensive temples, eloquent representatives, and gifted choirs. It doesn't count if it is not built on a scriptural foundation with God's O. K. marked on it in the blood of Christ.

If a man belongs to anything in religion not named and described in the New Testament, he should get out of it at once and get into the institution which the Lord built on the Rock and calls by his name. Any organization that a man can be a Christian and not belong to is not the church of the New Testament.

Let us be "wise" by being and doing just what the Lord would have us be and do. Full instructions are found in the New Testament.

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Out of Death into Life.

BY T. B. CLARK.

"He that heareth my word, and believeth him that sent me, hath eternal life, and cometh not into judgment, but hath passed out of death into life." (John 5: 24.)

There is a common life enjoyed by all upon entering this world at birth. "If in this life only we have hope." "He himself giveth to all life, and breath, and all things." "Come now, ye that say, To-day or to-morrow we will go into this city, and spend a year there, and trade, and get gain; whereas ye know not what shall be on the morrow. What is your life? For ye are a vapor that appeareth for a little time, and then vanisheth away. For that ye ought

to say, If the Lord will, we shall both live, and do this or that." "She that giveth herself to pleasure is dead while she liveth." All possess this earthly life. In this sense all men live and move and have their being in God.

Though possessing such life, yet, because we are involved in sin, we are dead while we live. God pronounces all men sinners, and, therefore, as dead through trespasses and sins. (Eph. 2: 1.) The end of sin is death, and the wages of sin is death. (Rom. 6: 16, 21, 23.) Let us not deceive ourselves with the vain thought that because we are alive to-day we are secure. The very house in which we live may be a burning mass of flames and we may not know it. It is the constitutional law of our being that "if ye live after the flesh, ye must die." (Rom. 8: 13.)

To this state of death Jesus refers when he speaks of passing "out of death into life." What a calamitous thing this seemingly paradoxical condition of living and yet being dead would be if God had not provided for us "life from the dead!"

The source of this true life into which we must enter is God our Father and his Son Jesus Christ. "As the Father hath life in himself, even so gave he to the Son also to have life in himself." (John 5: 26.) "As the living Father sent me, and I live because of the Father: so he that eateth me, he also shall live because of me." (John 6: 57.) Therefore, Jesus says: "I am the way, and the truth, and the life." (John 14: 6.)

Because of sin man is separated from this divine source of life; hence, he is spoken of as "having no hope and without God in the world." (Eph. 2: 12.) "Alienated from the life of God, because of the ignorance that is in them." (Eph. 4: 18.) "Alienated and enemies in your mind in your evil works." (Col. 1: 21.)

The mission of Christ was that we might live through him. "God hath sent his only begotten Son into the world that we might live through him." (1 John 4: 9.) "I came that they may have life, and may have it abundantly." (John 10: 10.) "The bread which I will give is my flesh, for the life of the world." (John 6: 51.)

To make this truth more emphatic, the Scriptures present it negatively—that is, without Christ, we have no life in us. "He that hath the Son hath the life; he that hath not the Son of God hath not the life." (1 John 5: 12.) "Except ye eat the flesh of the Son of man and drink his blood, ye have not life in yourselves." (John 6: 53.)

The process of passing out of death into life is a present experience, the reality of which may be known; for John declares of himself and brethren: "We know that we have passed out of death into life." (1 John 3: 14.) By way of contrast he speaks of others as yet "abiding in death."

The fact that some still abide in death cannot be construed as meaning that the life which is in the Son of God is not intended for all men or that it is unattainable by all, for Jesus gave himself "for the life of the world."

While life is freely provided for all, yet all must partake of it in order to enjoy it. Those who had entered into life are spoken of as having become partakers of Christ. (Heb. 3: 4.) Under the figure of the bread that came down from heaven, Christ teaches that we must eat of it in order to live. "So he that eateth me, he also shall live because of me." (John 6: 57.) The converse of this is also true: "Except ye eat the flesh of the Son of man and drink his blood, ye have not life in yourselves." (John 6: 53.) Therefore, all blame for a continuance in the death state is laid at the door of man by the Lord. "Ye will not come to me, that ye may have life." (John 5: 40.)

We become partakers of the true source of life, Christ, through faith. Only of believers does Christ affirm that they "passed out of death into life." "These are written, that ye may believe that Jesus is the Christ, the Son of God; and that believing ye may have life in his name." (John 20: 31.) "He that believeth on the Son hath eternal life; but he that obeyeth not the Son shall not see life, but the wrath of God abideth on him."

The life in God through faith in our Lord involves death unto sin. The Christian believers, in order to reckon themselves as alive unto God, had to first reckon themselves to be dead unto sin. They must have experienced the crucifixion of the old man. (Rom. 6: 2, 11.) Paul speaks of himself as having been crucified with Christ in order that Christ might live in him. (Gal. 2: 20.) The true idea of repentance is thus set forth as the hating of iniquity and the loving of righteousness; the forsaking of the old and the adoption of the new life.

Death demands a burial, and the burial becomes the absolute proof of the death. Therefore, all who had died are said to have been "buried with Christ through baptism into death." (Rom. 6: 4; Col. 2: 12.)

Burial must be followed by a resurrection. Hence, like as Christ was raised up from the dead through the glory of the Father, all who were buried with him through baptism into death are raised with him through faith in the working of God, who raised him from the dead, so that we might walk in newness of life. This is not a mere physical transaction. The formal rising out of the water must stand for and express genuine resurrection of the new man into the new life and fellowship of his Lord. It is a vital spiritual union with the Lord in the likeness of his death and of his resurrection. This whole process is called a making alive together with Christ. (Eph. 2: 5.) Have you passed out of death into life? Are you alive together with Christ?

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Personal Notes.

Horace W. Busby was with the church in Ozona, Texas, ten days. Three baptized, one by relation.

W. D. Black, who labors with the church in Ozona, Texas, and the regions around that place, recently baptized four in Ozona, three in Rankin, one in Sonora, and nine in Barnhart.

D. S. Ligon was with the church in Ardmore, Okla., the third Sunday in November. One was baptized. The brethren in Ardmore have a splendid house, and the outlook is bright for the work.

Tice Elkins reports another addition to the Southside congregation, Fort Worth, Texas, with increased interest on the part of the membership. The effort is to make the church a positive factor for good in the city.

K. C. Moser, who labors with the church in Wewoka and Stuart, Okla., reports two (from the Baptists) baptized in Stuart. In the two months he has been laboring with the congregation in Stuart there have been seven baptisms. They are discussing enlarging their house—with a new one.

The C Street congregation, Muskogee, Okla., has been assisted as follows for their building fund: J. H. Hale, Tennessee, $14; L. W. McAlister, Tennessee, $6; O. F. Young, Tennessee, $10; Green Street Church, Nashville, Tenn., $50; F. A. Wright, California, $27.50. Learn to measure your life by thoughts and actions, not by hours and minutes.

From U. G. Wilkinson, Comanche, Okla., November 21: "The work at Comanche is in excellent condition. A. Leroy Elkins delivered a series of lectures on the Bible the past week, which was much appreciated and enjoyed by all. I am sure that much good was done. B. U. Baldwin preached two excellent sermons yesterday, and all the services were good. One was baptized at the evening service. I am still confined at home, but slowly recovering from la grippe, but do not expect to be able to do any work this winter. I certainly appreciate the kindess of those brethren who have helped me in my time of need. What a joy to be one with those people whose love and fellowship does not forget the poor preacher in his time of greatest need! At this time of year taxes and winter fuel bills make expenses run up, while high cost of living has not yet succumbed to after-war conditions. But conditions in this world are transitory, and the children of God are only travelers to a better home. I think the least that we can do is to help one another in every needful way and suffer and rejoice together. May the Lord bless all his faithful ones. Pray for me."

HOME READING

The Fussing Place.

I have to go to the Fussing Place
When I am very bad;
And mother has such a sorry face,
And her eyes look sad.
But she says in just the firmest tone,
"The boy that fusses must stay alone,"
When I have been bad.

At first I pretend I do not care,
And I hum a tune
And walk off with my head in the air;
But pretty soon
I begin to hate the Fussing Place,
And to be there seems a great disgrace,
So I stop my tune.

And then I think of mother's eyes
With that sorry look;
And soon I think it is time to surprise
Her over her book.
So I hunt up a smile and put it on
(For I can't come out till the frowns are gone),
How happy she'll look!

The Fussing Place? O, it's where you're sent
When you are naughty and mean.
And there you must stay till you're good again
And fit to be seen.
It's up in the attic or under the stairs
Or seated on one of the kitchen chairs,
And O, you feel mean!

But it doesn't matter much where it is—
This old Fussing Place—
For the very spot that seems so bad
When you're in disgrace,
It's nice enough when you're loving and true.
So it's not where you are, but how you do,
That makes it a Fussing Place.

—Annie Willis McCullough, in Exchange.

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The New Leaves.

"Wake up!" said a clear little voice. Tommy woke and sat up in bed. At the foot of the bed stood a boy about his own age, all dressed in white, like fresh snow. He had very bright eyes, and he looked straight at Tommy.

"Who are you?" asked Tommy.

"I am the New Year!" said the boy. "This is my day, and I have brought you your leaves."

"What leaves?" asked Tommy.

"The new ones, to be sure," said the New Year. "I hear bad accounts of you from my daddy—"

"Who is your daddy?" asked Tommy.

"The Old Year, of course!" said the boy. "He said you asked too many needless questions, and I see he was right. He says you are greedy, too, and that you sometimes pinch your little sister, and that one day you threw your reader into the fire. Now, all this must stop."

"O, must it?" said Tommy. He felt frightened, and did not know just what to say.

The boy nodded. "If it doesn't stop," he said, "you will grow worse and worse every year, till you grow up into a horrid man. Do you want to be a horrid man?"

"N-no!" said Tommy.

"Then you must stop being a horrid boy!" said the New Year. "Take your leaves!" And he held out a packet of what looked like copybook leaves, all sparkling white, like his own clothes.

"Turn over one of these leaves every day," he said, "and soon you will be a good boy instead of a horrid one."

Tommy took the leaves and looked at them. On each leaf a few words were written. On one it said: "Help your mother!" On another: "Don't pull the cat's tail!" On another: "Don't eat so much!" And on still another: "Don't fight Billy Jenkins!"

"O!" cried Tommy. "I have to fight Billy Jenkins! He said—"

"Good-by!" said the New Year. "I shall come again when I am old to see whether you have been a good boy or a horrid one. Remember

"Horrid boy makes horrid man;
You alone can change the plan."

He turned away and opened the window. A cold wind blew in and swept the leaves out of Tommy's hand. "Stop! stop!" he cried. "Tell me—" But the New Year was gone, and Tommy, staring after him, saw only his mother coming into the room. "Dear child," she said. "Why, the wind is blowing everything about."

"My leaves! My leaves!" cried Tommy; and jumping out of bed, he looked all over the room, but he could not find one.

"Never mind," said Tommy. "I can turn them just the same, and I mean to. I will *not* grow into a horrid man." And he didn't!—Selected.

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The Reckless Risk.

They were two innocent girls, perhaps sixteen or seventeen years of age, on their way to church. The road was muddy, and they were afoot. A man passed in an automobile. "Let us ride," called one of the girls. The man did not stop. He never will know the half-spiteful, half-scornful things the girls said about him to one another after he passed. But there were a few things that he did know. He knew they were taking a reckless risk; for he was a stranger, and the people should be careful with strangers of the opposite sex.

He knew, too, that two old mothers would not like to see their girls ride up to church with an utter stranger, though the girls might be ever so elated at the short triumph of riding up to the church door in an automobile, while their envying friends had to walk. The stranger knew that it would not be very acceptable to most people for a strange preacher at his first appointment to drive up with two young girls in his car picked up at random on the public road. He knew that this "chance acquaintance" business could very well lead to bad talk and hurt the girls as well as himself.

There were a few things that the girls, too, did not know. They did not know just how this looked to a strange man, even if his mind were pure, much less so if he were of the questionable sort. They did not know that this "Let me ride" call is so common that even this preacher has to adopt some private road rules something like these: (1) Do not take up every man you pass. (2) Take up very few boys or children. (3) Let women and girls go afoot unless you know them.

Automobilists are sometimes imposed upon even by grown men as mere loafers or those who want to "beat their way." It is even more unadvisable to pick up children who call for a "lift." How does he know the prank behind the call? Is the child out for a lark or for mere adventure? How can he tell? But as for women and girls, can they ever be too careful? Have they lost the old-time modesty in our modern craze for excitement, joy-riding, and other escapades? Why not return to common sense and be as careful as our mothers were? Let women and girls remember that it is possible to walk down the street or public road and hail a man in a car who might be anything but the company a good woman or girl would want. Let them avoid these reckless risks.—Selected.

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Among the Colored Folks

Report of Meetings.

BY M. KEEBLE.

During the last two weeks in October I was in a meeting at Utica, Miss. The colored people there had never heard the pure gospel. Brother R. L. Sweeny (white) became interested in having the truth taught to my people, but felt that he was not able to support the meeting; so he wrote Brother A. M. Burton and explained the condition to him, and asked him to send some colored preacher into this section. Brother Burton asked me to go, saying he would give me fifty dollars; so I consented to go. In many respects my faith in Christ was tested as never before, but I am glad to say that all of this made me stronger and more determined to hold up Christ to the world. Brother Sweeny secured the meetinghouse of the people called the "Sanctified Church" for me to teach the word of God in, and also got one of the deacons to care for me while there; and I must say that I have never been better cared for, because this brother and his wife did all they could to make my stay a pleasant one. After the second night these good people began to see that something was wrong; so they sent to Jackson, Miss., for their pastor, and he came. He heard my lesson that night, but never said one word against it, and left the next morning. However, he came back the following Lord's day and suggested that I be stopped, that the doors be shut, and his people obeyed him and advised me to stop. This preacher saw what effect the truth was having on his people. A good many of the people, seeing how they treated me, said openly that they never intended going to hear these people any more. I am glad that the sentiment of the people was in favor of the truth. The man whom I was stopping with was so anxious for me to continue preaching that he went to the principal of the Utica Institute (colored) and asked him to let me preach in the school chapel, and he gladly consented. I preached each night to several hundred students, and many others who lived in the community came and were well pleased. Although there were no additions, I consider it a victory for the truth. The principal of the school invited me back at any time I would go. A good many disabled soldiers are stationed here by "Uncle Sam," and they were favorably impressed. Brother and Sister Sweeny were very nice to me, and I pray that they may live long.

After arriving home, I went up to Brother Burton's office and talked to him about my trials and hardships at Utica, and he said to me: "I am going to increase my contribution twelve dollars and a half more." Brother Burton also suggested that I go back there next year.

I am now (November 11) at Sugar Grove, Ky., in a meeting that starts off with a bright outlook. Brother S. W. Womack established this church, and the last meeting that he was ever in was here with me. He did a great work here, and both white and colored yet speak in highest terms of him and his work.

Brother McQuiddy's article on encouraging young preachers, in the Gospel Advocate of October 27, was uplifting and encouraging to me. I wonder how Brother A. B. Lipscomb can find so many good and needful things to say in "Current Comment." God bless all of these writers who are using their pen to the glory of God!

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First and Second Adam. (No. 1.)

BY J. J. VANHOUTIN.

Adam, the first man, was created and formed "of the dust of the ground;" and being of the earth, Paul says: "The first man is of the earth, earthy; the second man is the Lord from heaven." Both were created independent of any law of propagation. The first was earthly, the second was spiritual. Josephus said (page 493): "The bodies of all men are indeed mortal, and are created out of corruptible matter; but the soul is ever immortal, and is a portion of the divinity that inhabits our bodies." Aristotle said: "Whatsoever that be within us that feels, thinks, desires, and animates is something celestial, divine, and consequently imperishable." Locke said: "My soul—in it is the silent recognition of a Deity." Words spring from intelligence. There can be no intelligence without personality, and personality is an entity. Intelligence is not of a material nature. Cicero said: "As this unceasing activity of the soul derives its energy from its own intrinsic and essential power without receiving it from any foreign or external impulse, it follows that this activity must continue forever."

The body part of Jesus, the second Adam, was created independent and apart from the dust of the earth, and was not of an earthly nature. He was only related to the human race on his mother's side. Jesus did not take upon him an angel nature or appearance, but was in the likeness of sinful flesh—that is, his body looked like sinful flesh, but was not of earthly origin. God empowered Elizabeth, wife of the great "high priest," who was the nearest to him of all others, to speak the word which brought about the miraculous creation and conception of Jesus, the second Adam, who was spiritual and divine. Satan became the author of death when he became a "murderer" and sought the life of Adam and all of his posterity. Then it was that God (leaving man out) made threat to Satan that the seed of the woman should bruise his head, or destroy his power. Jesus was made lower than the angels so he could die and go into the headquarters of Satan and overpower him, for angels cannot die.

The whole, entire race of mankind is represented as the workmanship of God. That being true and Satan being the author of death, unless death is finally destroyed and the race resurrected, Satan will forever reign over the workmanship of God. Hence, the second Adam will bring about a resurrection as unconditional as they die, and I am still able to preach redemption from sin and death through Christ's death and resurrection.

Meeting at David Lipscomb College.

BY S. P. PITTMAN.

The David Lipscomb College usually has two protracted meetings during the session—one in the fall and one in the spring. While the former is considered the school's meeting and the latter the congregation's, both school and neighborhood coöperate in all the protracted efforts at the college auditorium, and all alike enjoy the lectures and discourses and reap the benefits.

Beginning on the first Lord's day in November, Brother A. B. Barret, of Murfreesboro, Tenn., delivered a series of sermons and heart-to-heart talks in Harding Hall. The morning talks were especially adapted to the students. There were more members of the congregation and more visitors present at the evening services. The meeting was appreciated by all who gave thoughtful attention, and that means practically all who were present.

Brother Barret stressed simple faith in God and loyal devotion to the Book—a thing greatly needed in this age of general progress, but spiritual apathy, if not degeneracy. Simplicity and dignity characterized his discourses; and in this way our young men who preach the gospel were shown that to be learned in the Scriptures, one does not need to be egotistic or sensational or "flashy." The plain presentation of the truth, unmixed with levity and coarseness and excitement, is what the world needs—and the church, too.

While Brother Barret is well and favorably known in the West, he has been in Tennessee only a short time, and hence is not known personally so well as his ability and character deserve. As he gives his time now to general evangelistic work, the brotherhood will have opportunity to know him better.

The meeting at the David Lipscomb College resulted in the addition of seven young ladies and girls to the one body. It is gratifying to see the young people of the school respond to the teachings of the great Teacher.

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Looking Backward.

BY J. W. ATKISSON.

There's a church in the valley by the wildwood,
No lovelier place in the dale;
No spot is so dear to my childhood
As the little brown church in the vale.

How sweet on a bright Lord's-day morning
To list to the clear-ringing bell!
It's tones so sweetly are calling—
O come to the church in the vale!

In my boyhood days I had a chum by the name of T. M. Smith. He is now one of the successful business men in a small town in South Central Missouri.

Smith and I spent some of the happiest days of our youth, perhaps, courting two sweet little girls over on the Big Piney River. Brother E. B. Huff was the preacher for that part of the Ozarks at that time. He had no education scarcely, but he knew the New Testament almost by heart, and he was an excellent preacher of the old Jerusalem gospel, and held many fine revival meetings in several counties in South Missouri. He baptized both of our sweethearts, and also many others, in the vicinity of Cantrell and Ellsworth (which are near to the Big Piney River), and established a congregation of worshipers at Cantrell, and also in many other parts of the country. We dubbed him "the walking circuit rider;" for when he first began to preach at Cantrell, he had no horse, and consequently he walked to all his appointments. Finally, Ely Wilson, a well-to-do farmer, became interested in him and bought him a horse and buggy, then gave him a cow and a calf, and otherwise assisted him to fare about as well as the common run of preachers. Professional songsters taught singing schools in every rural community after crops were laid by, and the congregational singing of the young people in trained classes during protracted meetings was uplifting and enlivening. Smith and I, also our sweethearts, always took a lively interest in the singing. We were always glad when the "circuit rider" came, and I sometimes even now find myself musing somewhat as follows:

In the backwoods of Missouri, in the sweet long ago,
When religion was religion—not a dressy fashion show;
When the Spirit of the Master fell as flames of living fire,
And the people did the singing—not a trained artistic choir—
There was scarcely seen a ripple in life's gently flowing tide,
No event to draw the people from their daily toil aside;
Naught to set the pious spirit of the old pioneers aflame,
Save upon the glad occasion when the circuit rider came.

He was usually mounted on the sorriest of nags,
All his outfit for the journey packed in leather saddlebags;
And he'd travel with his Bible or hymn book in his hand,
Reading sacred word or singing, "I am bound for the promised land."
How the toiling wives would glory in the dinners they would spread,
And how many a hapless chicken and turkey lost its head
By the gleaming chopper wielded by the hand of sturdy dame,
To help make a dainty dinner when the circuit rider came!

All the settlement around us would be ringing with the news
That there'd be a meeting Sunday, and we'd "taller" up our shoes,
And we'd brush our homespun dress suits, pride of every country youth,
And we'd grease our hair with marrow till it shone like golden truth;
And the frocks of linsey-woolsey would be donned by all the girls,
And with heated old fire poker they'd make their cockscrew curls.
They were scarcely queens of fashion, but were lovely just the same,
And they always looked their sweetest when the circuit rider came.

We have sat in grand cathedrals, triumphs of the builder's skill,
And in great palatial churches 'neath the organ's mellow thrill;
But they never roused within us such a reverential flame
As would burn in that old schoolhouse when the circuit rider came.

But I must not forget to say that Brother G. W. Cypert, of Merkel, Texas, and his efficient helper, Brother Matheney, also did missionary work at Cantrell and other points in Southern Missouri, and they will certainly have many stars in their crowns in the final wind-up of affairs. May the Lord abundantly bless them both, and also all other missionaries.

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A Letter from the Honolulu Church.

BY MAX LANGPAAP.

Brethren, it is our aim to keep the work of the Honolulu Church ever before you. We want you to know of our progress, our ambitions, our needs, our experiences, and many of those varied incidents that go to make the missionary's life one full of almost ceaseless activity.

Yesterday (October 30) the spirit of our meeting was very hopeful of brighter and better things for Honolulu. We had with us for the last time Brother J. B. Cain, son of the late Joseph E. Cain, who was editor of the Christian Leader for many years, and also an eminent evangelist of the church of Christ. Brother Cain came here as a delegate to the Press Congress of the World. He should have an excellent idea of the situation confronting the brethren here. He will go back to the United States and tell you as near as he can what a great fight we have ahead of us, and we hope he will urge all he meets to stick to us in carrying this fight to a glorious victory for Jesus Christ. We had a small but attentive audience, and the spirit of optimism seemed to permeate all the speeches that were made. The past history of the work in Honolulu was briefly reviewed, and the present conditions and future prospects considered in the light of experiences of churches in America. The keynote of the meeting was the absolute necessity of preaching the grand central truth of Christianity and the grandest fact in all human history—Jesus, the Christ, the Son of the living God, the Savior of man, and the last and only hope of the human race. In order to succeed in our mission here, we must preach Christ, and him crucified. The gospel in its fullness and in its purity must be preached. No one else is doing this here. We, therefore, must do it with God's help.

We have good material on which to build a permanent work. Our present membership is small, but strong for the old paths. Our financial standing is of no great weight in the community. We have no meeting place that we can call our own. We meet in a rented hall, and we can use this hall but once in the week. Prayer meeting is held in our home. Personally, I am very ambitious about a meetinghouse. I am very anxious to see steps taken to acquire property for our future work as soon as we possibly can. Most people do not care to look very far ahead. They are content to live in the present alone. "Let the future take care of itself." But I cannot be satisfied with this idea. Past experience has taught me some valuable lessons. I would profit by these experiences. Right now is the time to act.

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"The King's business requires haste." The longer we wait to do this, the harder will it be to get this desired property. We really need to begin a move right now toward acquiring a lot on which to build a modest meetinghouse. These will be found more and more to be almost absolute essentials to the permanent advancement of the church here.

To those who have a fair idea of the religious and financial forces powerfully arrayed, hand in hand, against the truth, it must be manifest very clearly that we will have to intrench ourselves for a long, hard siege. We are settling down to just such a task. It is not hard to believe that these same powerful forces would not scruple to block any serious move we

might undertake, if they thought we were moving a little too fast, or happened to encroach upon territory where they felt like we had no business or right to preach the gospel. It is very plain to us that they do not preach the pure gospel of Jesus Christ. It is our greatest ambition to preach this pure gospel to the same people to whom they are preaching another gospel. There is bound to be a sharp clash. Error is being openly, boldly, and even joyfully proclaimed from the great pulpits of the city. We would like to reply to this pernicious doctrine that is really sapping the spiritual life of many excellent people and making sad wrecks of promising characters. Our great problem is to meet this error. A meetinghouse where we can meet any time we desire is a pressing need. Paul admonishes Timothy: "Preach the word; be urgent in season, out of season; reprove, rebuke, exhort, with all long-suffering and teaching. For the time will come when they will not endure the sound doctrine; but, having itching ears, will heap to themselves teachers after their own lusts; and will turn away their ears from the truth, and turn aside unto fables." That time has come. It has been here a long time. There are just such people and just such preachers as Paul prophesied of. It is our duty and our responsibility to combat error in just the same way as Paul taught Timothy to. We welcome this responsibility. We do not ask too much when we ask all loyal Christians to back us strongly in our fight to check in some measure a form of doctrine that is positively deadly in its influence on many good people who seem not to know the difference between what is called the teaching of Christ and that which in reality is the truth. This is only one phase of the task set before us. The Oriental races may be considered in a class by themselves. We will have something to write of them in future letters, God willing. In the meanwhile we look forward prayerfully and hopefully for the time to soon come when we can be independent of rented halls—a time when we can meet not only once in the week in a public place, but as many times as we desire. God speed the day, for we can undoubtedly have more influence with the public.

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In the Realm of Gospel Song—A Report.

BY A. J. VETETO.

Beginning on June 2, I was with Brother John E. Dunn at Corinth, Miss., in a series of meetings, which I very much enjoyed. Brother Dunn is a good preacher, and I am sure he really wants to save a "soul from death;" and that is a fine impression to leave on the minds of all, which I believe he does. To the young preachers let me suggest that you say, as did the lamented Knowles Shaw, "It is a grand thing to rally folks to the cross of Christ," and thus become not merely a great preacher mechanically, but as one who loves the truth and "would" that all men come to a knowledge of it and be saved. The "Corinthian" brethren are at work. They supported me to the amount of one hundred dollars for my labors.

Beginning on June 23, I was with Brother N. B. Hardeman two weeks at Florence, Ala. My work was appreciated, I am sure, by the congregation there, because they showed a willingness to be led by the one in charge of the song service; and, as a result, the singing was splendid. I am never uneasy about the singing when such is characteristic of the singers, and especially with Ben Harding to see to it that the bass is not "put under a bushel," but that it gives life to all that are in the house. I received one hundred dollars for my labors there. Brother Hardeman did some splendid work there.

My next visit and field of labor was at Water Valley, Ky., with that beloved and delightful brother, Emery L. Whitaker. Sectarian prejudice stands at about "ninety" in the shade in that splendid little town; yet some of the "strangers" came out, and, all in all, it was a right good meeting. We had some splendid singing there. The brethren did not "swell up" and "stick out their lips" if I happened to correct them in their singing, but allowed the correction to strike them squarely in their better judgment and not on their "corns." They paid me fifty dollars, and with but four or five in the main to pay it, and they were looking to cheap tobacco to clothe and feed them.

My next work was at Zion's Hill, in Weakley County, Tenn., with Brother Whitaker again as a yokefellow—and a "true" one, too. The preaching was good. It came from an anxious heart for the salvation of the souls of the denizens of earth. This was my first visit to Zion's Hill and Brother Whitaker's second. He is to be there again next year. I was invited, but must go to another place at the particular time of their meeting. They began to do some bad singing; but on a threat on my part to leave them if they did not do better, they went to work, and pretty soon the singing was going well. They paid me forty-six dollars.

From Zion's Hill I went to Ænon, near Fulton, Ky., and labored in sermon and song with J. L. Netherland. Joe seems to enjoy preaching the word and to have the Scriptures pretty well filed away. The brethren paid me sixty dollars. Ænon has about twenty-five members, most of whom are victims on the tobacco "front." Some of them are "true blue."

Cuba was my next place, with Brother R. A. Craig, of Shelbyville, Ky. Bob is not afraid to touch on vital points; in other words, he is always ready to "preach the word." The Cuba meeting was a success. The singing was fine, but the folks had to have a "shake-up" before it "went" much. Brother Craig and I are to be with the brethren there again next July. I received seventy-one dollars for my labors there.

My last meeting was with Brother N. B. Hardeman and the congregation at Pulaski, Tenn. I met some fine people at Pulaski, especially Sister Mitchell, Sister Knight, and Brother J. T. Clark and his family. Sister Mitchell keeps boarders for a living, as her husband is too old and feeble to work; yet she gave me five dollars in cash and asked me to take as many meals with her as I would. Sister Knight and her husband (who is not a member) furnished a nice room and board for Charles Albert and me without charge either to me or to the congregation, and Brother Clark gave me five dollars in cash. All the other few hundred members, composing one of the largest and wealthiest congre-

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gations anywhere, paid me fifty dollars. The two women and the preacher mentioned "gave more than they all."

The brethren have set their "clock," it seems, at met. = 4 = 80, and sing to that, whether it is "The Lone Pilgrim" or "All Hail the Power of Jesus' Name." That is the "much" and the "little" of the knowledge people in general have of how the different types of songs should be sung. Be it understood, now, that wherever I go for the purpose of leading the song service in the summer of 1922, I am going to get a "move" on the singing situation or leave them within a very short time. So please do not call for me unless you mean business.

There are some fine points in connection with the singing of gospel songs that our people ought to know. No use to be purely negative in our arguments with reference to "church music." Some of our "home folks" criticize our brethren in Texas for the type of songs and the way they are rendered, and some of such criticism may be, in a measure, just; but whereas many congregations back in some of our old States are singing in a way to bring the organ into use in the churches, the Texas disciples are singing the thing out of existence in the "Lone Star" State.

Reformers.

BY ALFRED ELLMORE.

In speaking of the true Christian reformer, we set forth the man who is grounded and settled in the Bible, who believes, lives, and advocates the truth, the whole truth, and nothing but the truth.

Every true reformer becomes in part a martyr. Perhaps some may ask why this is so. Please note the following:

1. It will be conceded by thoughtful people that the tendency of the masses is to retrograde. This has been true of man from the beginning. Principles have been disregarded, the people become corrupted, and the masses oppose reforms, and the work of restoration falls upon a few.

2. The qualifications and abilities necessary to make a man a genuine reformer place him in an unpleasant position. He must be a man of native talents, of acquired abilities, and of wonderful courage. Short of these, he cannot become a successful reformer.

3. The doctrine and principles are necessarily so stringent that the advocates can have no hope of the support of the populace in general; hence, from the enforcing of such principles as are required to bring about the needed reform, the advocates must be sacrificed upon the altar of intolerance. "You think you are smarter than other people."

4. The true reformer must have the keen forecast to point out the signs of the times and the false avenues leading into danger; and, of course, it is not pleasant to the unthinking to be often told of their misgivings and of their sins. "You are a chronic grumbler; and if you don't prophesy for us smooth things, we will turn from and oppose you."

5. The true reformer must be a man of courage. To stand in the flowing tide requires strength, to breast the waves and pull upstream requires fortitude, but to pull upstream against the serf when the multitudes are going downstream and are pressing against him requires faith, fortitude, and determination.

The leaders in every revolution must be sacrificed. It was so in the establishing of Christianity. Its Leader, though perfect in every sense of the word, must be murdered. And by whom? Give ear and listen, all ye ends of the earth. It was perpetrated by God's own people! The apostles had to suffer martyrdom; for opposing the Roman priesthood and giving back the Bible to the common people Martin Luther came near losing his life; for making an effort to reform the Church of England the Wesleys were persecuted almost unto death; and Alexander Campbell, for maintaining the Bible alone and giving it to the populace, has had more persecution than any reformer of modern times. John Brown, Abraham Lincoln, James A. Garfield, and William McKinley suffered martyrdom for the advancing of the principles of true American citizenship. For their bold fight against intemperance several ministers have lost their lives.

And, my friend, has it ever occurred to you that there never has appeared in this world a system so thoroughly unpopular as that of Christianity? Because of its purity and perfection and because of the sinfulness of man there must be a continual warfare between those who want the pure system of Christianity and those who are satisfied with only a popular religion.

"Know ye not that the friendship of the world is enmity with God? Whosoever therefore would be a friend of the world maketh himself an enemy of God." (James 4: 4.) Notice, "maketh himself an enemy of God." See a great convention of denominational Christians, with their preachers in charge, and let Paul, unknown, open out in an address and request them to lay down their peculiarities and unite upon the teaching of the New Testament alone. Would they hear him? They would reject him. I have no hope of such glorious result. Nothing short of a physical miracle would effect this, and even in the face of the grandest miracles ever performed the people blasphemed and opposed the Master and put him to death.

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FIELD REPORTS

Mentone, Ind., November 16.—Our meeting at Farmington, W. Va., closed on November 7 after continuing for three weeks. During this meeting twelve were baptized, two were restored, and one placed her membership with the congregation. We began a meeting at Mentone last Sunday.—A. J. Bachman.

Mount Pleasant, Texas, November 21.—I am now giving a little more than one-fourth of my time to the brethren here in Mount Pleasant and shall, of course, continue to preach the gospel to the lost, as they seem to be anxious to hear. The church here is beginning to reach the solid ground of a better understanding among themselves, and seem to appreciate the preacher very much. Pray for us.—Ed. S. Duncan.

Athens, Ala., November 21.—I am now here in my old home town in a two-weeks' meeting. Last Saturday I baptized a married lady. Others are almost persuaded to obey their Lord in baptism. I will bring this meeting to a close next Friday night. Last Lord's day I preached near Holland's Gin. On the second Lord's day in December I will preach in New Decatur, Ala. On the third Lord's day in December I will preach in the Hayes Mill Schoolhouse. I have more calls for meetings than I can fill.—W. W. Still.

Ramer, Tenn., November 19.—We closed yesterday, at Hurley's Schoolhouse, a four-days' debate between F. O. Howell, of Jackson, Tenn., and Ben M. Bogard, representing the Missionary Baptists. Everything was carried on in good style and with the best of feeling until Bogard, on the last day, got to bringing in some personal things, which to a small extent marred the good feeling existing among the people. On the first two days Bogard affirmed that the church with which he stands identified is apostolic in origin, doctrine, name, and practice; Brother Howell denied. On the third and fourth days Brother Howell affirmed, and Bogard denied. Brother Howell ably took care of him in every discussion, and we feel sure we have been much benefited.—Thomas M. McLaughlin.

Hanceville, Ala., November 19.—I here give a short report of my work from November 1, 1920, to November 1, 1921. I have preached one hundred and seventy-eight discourses. This does not include funerals and baptismal talks. Fifty-eight persons have been added to the church—fifty-four by baptism, two from the Missionary Baptists, and two from the Methodists. I have received by way of support $669.65. Besides this, I have made a crop of corn, hay, and potatoes. In January of this year I asked the congregations of this county (Cullman) to help me to buy a tent to be used at mission points. We succeeded in getting the tent, and have held five meetings, with twenty-three additions. Brother B. F. Moody held one of the meetings and had thirteen additions. Brother Pride E. Hinton and I held the other four meetings. This is a little real mission work we have done in this part of Alabama. We hope to do more in the future.—M. A. Creel.

The Prayers of the People.

The greatest preacher of all ages, Paul, depended much on the prayers of his fellow Christians. More than once he begged those to whom he wrote to pray for him. To the Christians of Thessalonica he wrote: "Brethren, pray for us, that the word of the Lord may have free course and be glorified." On another occasion he reminded the Christians that they were also helpers together by prayer for him. One of the most needed duties and one of the most blessed privileges is to pray for those who preach the gospel. When Mr. Spurgeon once was asked how it was that he obtained such great blessings in his church, he replied: "My people pray for me." One of the greatest joys and the chief source of power and encouragement in a minister's life is to know that he is supported by a praying people. As he stands in the pulpit before the sermon his heart is cheered if he knows that loving hearts in the congregation are praying for the message that he is about to deliver. Under the blessings of such prayer the message goes forth with greater power.—Exchange.

Deliverance Amid Trials.

When thou passest through the waters, I will be with thee; and through the rivers, they shall not overflow thee; when thou walkest through the fire, thou shalt not be burned; neither shall the flame kindle upon thee.—Isa. 43: 2.

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GOSPEL ADVOCATE

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"My Peace Give I Unto Thee"

I knew a woman who was noted for her beautiful smile. As a good angel she moved among those who were often bitter and melancholy; and people, watching her, said one to another:

"How easy it is for her to do things!"

"I wonder why her path is always so smooth."

"I only wish circumstances were as kind to me."

"She is just one of fortune's favorites."

On a certain day, one who was stooping beneath a heavy burden said to this woman of smiles: "I wonder why it is that you always have your way about things. Your plans never miscarry."

"You would never say that if you really knew," was the answer. "And, because I know something of the hard things that have crossed your pathway, I am going to give you a little glimpse of my chamber of sorrow. I have had three beautiful dreams, cherished three fond hopes, and each, in turn, has crumbled to ashes in my fingers. My first great desire was to be a missionary. This wish was defeated by a protracted illness, which made it physically impossible for me to do this work which was so dear to my soul. My second dream was to be a great singer of the gospel message; but my voice suddenly failed, even when my hopes were the brightest. My third fond ambition was to be the mother of children. I used to pray that I might have the sweet joy of feeling the soft pressure of my own child's hand and of hearing baby lips address me by the magic name of 'mother.' I do not pray that prayer now. These three hopes now rest in as many sacred graves."

"How, then, can you smile so sweetly?" questioned the other.

"It is because I am content to let His way be my way." And she pointed upward with a gesture of perfect trust. "The Golden Text of my life is this: 'My grace is sufficient for thee.' I have learned to 'glory in tribulations.' I am wearing the Master's yoke, and I find that it is 'easy.' I want to go into his presence with a smile."

How wonderfully precious is the peace which Jesus gives! What a great thing it is to be able to change cloud and tempest into a rainbow! What a glorious alchemy is this that transforms the weary night into dawn and cloudless sunrise!—E. C. Baird.

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CURRENT COMMENT

By A. B. L.

We often meet the brother who tells us he is holding his own. The idea is that some while ago he acquired a spiritual status and he has never fallen below it. This is dangerous self-complacency. There are no level paths to success in God's plan of things. One must keep climbing or slide back. The apostle Paul is continually "reaching forth unto those things which are before." That was the great sign of his faith. One thing above all others you must have if you would conquer mountain peaks—*Faith!* No mountain climber may expect to gain the heights without faith—faith in himself, faith in his fellows, and faith in the worth-whileness of the effort. But, above all, there must be faith in God. It is not how high you climb that counts; it is how long you keep climbing. Cultivate faith. While you have faith you will keep climbing.

Faith performs miracles. It transforms weaklings into giants, cowards into heroes, sinners into saints. Ten spies saw the Anakim in the land of Canaan and came back trembling and afraid. They were ten cravens. Two spies saw the same Anakim and came back with a prediction of victory. They were two of God's noblemen. It was faith that made them noble.

Captains of industry tell us that faith necessitates a creed. Something is needed, they say, to help you keep climbing. Something like the following has been suggested for the industrial "up and coming:"

I believe in myself and in my job. I will swing this job better than any other man would swing it.

I believe in my fellow workers. I pledge them a square deal and a helping hand.

I believe in my firm and its product. Their good name is my good name.

Virile men like Theodore Roosevelt and Henry Drummond and Henry Ford have believed in the immortality of work well done; that—

"Each hammer blow, each problem solved, each task performed with care
Becomes at once immortal—adds a step upon the stair
On which the future ages must climb toward the sun,
Just as this generation builds on what the past has done."

Christians need no creed but the Bible. It is the only creed that has stood the test of the ages. It contains the finest and truest examples of faith ever given to man. For a Christian to keep climbing means to continue in allegiance to God's word. It was faith in God's word that brought Joshua and Caleb to the land of Canaan. It is faith in God's word that must take us to the heavenly Canaan. Keep climbing.

☼ ☼ ☼

When Hezekiah became dangerously sick, the prophet Isaiah said: "Set thine house in order; for thou shalt die." Death is a fact with which every one of us must deal. It is the inevitable experience; it may not be shunned. The Russellites are now featuring the slogan: "Millions now living may never die." While there is the probability of Jesus coming in our day, it is by no means a certainty. But it is certain that

"Death rides on every passing breeze
And lurks on every flower;
Each season hath its own disease,
Its peril every hour."

If, then, death is the inevitable fact of every human history, how should one bear himself toward it?

There is an unwise forgetfulness of death. It chills us with a frenzied helplessness against which we rebel by putting from us the thought that terrifies. An ancient monarch would not allow the word "death" to be spoken in his presence. We plunge into this life seeking madly to sip all of its sweets and all its fragrance and fascination. But it is a hopeless effort—"the earth rings hollow from below and warns us of her dead." That to which we cleave soon will cloy and our present delight will ere long fill us with disgust.

There is an unwise remembrance of death. Repeatedly to recall this dread fact so that hope droops, faith falters, love languishes, and labor has no inspiration, is, indeed, an evil folly. He alone who, facing the fact of death, prepares for it, has wisely remembered it and may wisely forget it.

We should prepare for it by providing a heritage for ourselves in a better world, by providing for our immediate families both creature comforts and a godly example, and by providing for all men everywhere the memory of a righteous life. Such men, whether high or low, whether poor or rich, are the salt of the earth. On them are builded all the institutions that endure.

I do not think that the responsibility for teaching the great lesson of how to face and prepare for death should be left exclusively to the publicity men of the insurance companies. They do their work well, but what they write invariably portrays the commercial note. Their story is never complete without some reference to "our policy." Every Christian is an agent of God's life insurance company, which is the church, the pillar and ground of the truth.

☼ ☼ ☼

The editor of The Kiwanian is responsible for the following pointed observation:

You have asked for it, perhaps—invited suggestions, comments, advice, regarding yourself, your job, your game of golf, your choice of wall paper, or your proposed big business deal.

What did you get?

You got what we all give under such circumstances—as much of what we believe as we dare to say, and no more. You nor I never tell the whole truth when thus invited, because we are afraid.

Thoreau says: "You do not get a man's most effective criticism unless you provoke him. Severe truth is expressed with some bitterness."

Undoubtedly true. Provoke me, and I will "tell you where to get off" in no uncertain words. Get me good and peeved, and I will tell you exactly what I really think of you, your methods, your ideas. But leave me unprovoked, and what I say is necessarily tempered by my regard for the pleasant relations between us, my fear of offending you, my desire to continue to have your kind thoughts.

It is a great pity that men cannot be honest and straightforward in their speech without becoming peeved. But provocation and anger often reveal traits of character in our friends that we did not think existed. For example, we have known a man whose general bearing suggested almost abject humility; but when stirred with anger, his self-conceit and arrogance come to the light. Some of his devotees learned then for the first time that their idol was of clay. Is it not true that some of those who teach the best lessons on peace are sometimes found sadly lacking in those qualities which they have insisted others should possess? We did not think anything of rancor or ill feeling or unkindness could possibly be found in the hearts of such teachers until they became peeved. Then the truth came out. Neither regard for pleasant relations nor fear of offense should keep us from telling the truth if it needs to be told. "Lie not one to another" is plain talk, but the admonition is needed. There is never an excuse for speaking the truth in bitterness and anger. God's plan is always best, and it is effectually covered in the apostle's language: "Speaking the truth in love."

OUR CONTRIBUTORS

Concerning Longevity.

BY A. A. BUNNER.

"The days of our years are threescore years and ten; and if by reason of strength they be fourscore years, yet is their strength labor and sorrow; for it is soon cut off, and we fly away." (Ps. 90: 10.)

I have been thinking a long time of writing upon this important subject for the benefit of mankind, and I hope in this effort that my pen may be guided aright, and I implore divine aid so far as this aid is now given to uninspired writers. Now, the only source from which to obtain the needed knowledge is God's holy book, the Bible, and to its pages I shall turn, and shall diligently and prayerfully study the same.

I often ask myself the question, "What am I?" and with the Bible before me, the answer comes back, "A man." But what is a man? David's advice to his son, Solomon, was: "I go the way of all the earth: be thou strong, therefore, and show thyself a man." (1 Kings 2: 2.) Then, to cap the climax, he adds: "And keep the charge of the Lord thy God, to walk in his ways, to keep his statutes, and his commandments, and his judgments, and his testimonies, as it is written in the law of Moses, that thou mayest prosper in all that thou doest, and whithersoever thou turnest thyself." (Verse 3.) To "show thyself a man" means much more than just simply existing on this earth and going around in the form of a human being, and David's advice to Solomon in verse 3 is in full keeping with Solomon's final conclusion as recorded in Eccles. 12: 13. Christians sometimes sing: "I want to be an angel, and with the angels stand." I never expect to be an angel, and don't want to be one. I only want to be a man—a redeemed, saved, immortalized and glorified man throughout all eternity. This is all I seek for, and there is no being but God himself that will be higher than this. "For thou hast made him a little lower than the angels [Hebrew, *a little lower than God*]." (Ps. 8: 5.) Heb. 2: 7 says "a little while inferior to" (marginal reading), and this was after he became a sinner.

Webster, in his Modern Dictionary, defines the noun thus: "Man, a human being." The adjective "human" he defines thus: "Belonging to man or mankind; having the qualities of a man." But some eminent writer whose name I am not now able to call to mind defines "man," "a rational animal." But when I look around over the world and see the direction in which humankind are running pell-mell and wholesale in the ways of sin and folly after every conceivable thing except the right, and even Christians doing much that they do, not as service to God, but through strife and vainglory, I have come to the conclusion that the majority of mankind are, to say the least, very *irrational beings*, spending their "money for that which is not bread" and their "labor for that which satisfieth not." (Isa. 55: 2.) With the Psalmist, I am led to exclaim: "Surely every man walketh in a vain show." (Ps. 39: 6.)

Had our federal head not have sinned, had he not have eaten of the interdicted fruit, he would have lived forever; but even with his sin and in his fallen state, he lived to the ripe old age of nine hundred and thirty years, and many of the antediluvian patriarchs lived as follows: Seth, nine hundred and twelve years; Enos, nine hundred and five years; Cainan, nine hundred and ten years; Mahalaleel, eight hundred and ninety-five years; Methuselah, nine hundred and sixty-nine years. These are only a few of the names.

We now come down to the postdiluvian age for a few names. Abraham lived one hundred and seventy-five years; Isaac lived one hundred and eighty years; Jacob lived one hundred and forty-seven years; and Moses, with all of his hard study, labor, and vexation with which the rebellious children of Israel vexed his patient and righteous soul, lived to the good old age of one hundred and twenty years, and it is said that "his eye was not dim, nor his natural force abated." (Deut. 34: 7.) But his work being finished, and well finished, Jehovah, his God, called him from labor to reward, as he did all whom he directly called to a special service.

But when the children of Israel had crossed the Red Sea, they came to the threescore and ten palm trees (Num. 33: 9), which were significant of the fact that human existence or life on this earth was now cut down to threescore years and ten. (Ps. 90: 10.) While it is true that some among them, by reason of strength, lived to be fourscore years old, still the general rule was threescore and ten years, as the Psalmist says. But from my study of the word of God, I think this rule was only applicable to the people of God under the Jewish dispensation, and not to his people, strictly speaking, under the gospel dispensation. God, for wise reasons best known to himself, shortened the days of human existence under the Jewish economy to threescore years and ten, but not necessarily so under the Christian age. I remember quite well when the average of human life was said to be thirty-three years, but now, if I have the proper data, it is somewhere up in fifty years; so that men now, with all of their sins and covetousness, are living longer than they formerly did, and I have seen quite a number of persons in my time who have lived to be considerably over one hundred years, which convinces me that man's stay on earth could be much longer than what it is. Hence, the question comes, "Why don't we live longer on this earth than what we do?" instead of, "Why don't we live better lives than we now live?" The answer to the first question is right at hand, and the second question you will have to answer for yourselves. "I am come that they might have life, and that they might have it more abundantly." (John 10: 10.) "Godliness is profitable unto all things, having promise of the life that now is, and of that which is to come." (1 Tim. 4: 8.) "Honor thy father and thy mother: that thy days may be long upon the land which the Lord thy God giveth thee." (Ex. 20: 12; see, also, Deut. 5: 16; Matt. 15: 4; 19: 19; Mark 7: 10; 10: 19; Luke 18: 20; Eph. 6: 2, 3.) "The meek shall inherit the earth; and shall delight themselves in the abundance of peace." (Ps. 37: 11.) "Depart from evil, and do good; and dwell forevermore." (Verse 27.) Hence I cannot think that Ps. 90: 10 applies to the children of men under the gospel dispensation, for under it the people of God are promised long life. See this prediction: "There shall be no more thence an infant of days, nor an old man that hath not filled his days: for the child shall die a hundred years old; but the sinner being a hundred years old shall be accursed. And they shall build houses, and inhabit them: and they shall plant vineyards, and eat the fruit of them. They shall not build, and another inhabit; they shall not plant, and another eat: for as the days of a tree are the days of my people, and mine elect shall long enjoy the work of their hands. They shall not labor in vain, nor bring forth for trouble; for they are the seed of the blessed of the Lord, and their offspring with them." (Isa. 65: 20-23.) Whether or not the above prophecy is literal or figurative, I am not really able to say certainly, but I am inclined to the literal view of it. Be this as it may, we know that people generally are now living longer than they used to live, and there are, as I see, good reasons for this, and there are the promises and influences of the word of God. We know that the people of Bible lands, even the wicked, are healthier and live to much greater age than those do who have not known of God and his word.

David Lipscomb was once asked by an unbeliever: "What good has your Bible and religion done for the world?" His reply was: "They have made better milk and butter, better farms, and better sheep, hogs, and cattle." Astonished at Brother Lipscomb's answer, the unbeliever, said: "I did not know they had anything to do with such things as these." Then Brother Lipscomb went on: "All of these has man to do with, and the Bible and Christianity have taken hold of man, even the enemies of the Lord, and lifted them up and improved them and made them better, and everything with which man has to do has been correspondingly lifted up and made better." What an answer, full of wisdom and good common sense! This silenced the unbeliever just as Jesus silenced the scribes and Pharisees. All that I am I attribute to my knowledge of the Bible and the religion of Christ and their influence upon me, which I know is very limited—too much so. But I feel that I am a man of one talent.

Do you want to live long? Then live well. Live for God and unto God. What the world needs to-day is better men and women, better fathers and mothers—fathers and mothers who are Bible fathers and mothers; fathers and mothers who, like Jesus loved little children, *love their own children and love each other*, and who strive to study and obey the laws—physical, social, moral, and spiritual—under which God has placed them, and bring forth and train up immortal beings for citizenship in God's everlasting kingdom. This is the object of our mission here in this world. While boarding a street car a few days ago, I saw a woman making for the same car. She had with her a sweet little tot that could scarcely toddle along, and she also had a little dog. The child she was leading and jerking along by the arm, but she had the dog up under one arm carefully carrying it aboard the car. I cannot help but look with pity and contempt upon such creatures in human form. Do you want to be a scriptural wife and mother? Read, study, and practice Tit. 2: 4, 5; 1 Tim. 5: 14. Do you want to be a scriptural husband and father? Read, study, and practice Eph. 5: 22-31; 6: 4; Prov. 31: 28. Some—yea, too many—just read the Scriptures to have it to say, "I read the Book," but few read it to learn their duty to God and to each other—how they should treat each other. Do you want to study and practice the laws of hygiene? Then, above all, study the hygiene of the Bible. It is the best of all. Its laws governing your conduct in the social circle are the best and only pure laws; its law—the gospel—is the only law to govern the Christian or children of God. Read, study, and obey all of these laws to the best of your ability, and they will make you what God would have you to be in time and also in vast eternity. Then, and not until then, will the world be blessed with a set of diamond-cut men, women, and children that will be robust and healthy in body, soul, and spirit, and will live long, or as long as they will be needed to bless the world of mankind. Such will die a normal death. "Thou shalt know also that thy seed shall be great, and thine offspring as the grass of the earth. Thou shalt come to thy grave in a full age, like as a shock of corn cometh in its season. Lo this, we have searched it, so it is; hear it, and know thou it for thy good." (Job 5: 25-27.)

Valuable People.

The value of a single man or woman of open mind, independent judgment, and moral courage, who requires to be convinced and refuses to be cajoled, is only concerned to be right and not afraid to be singular, deferring to reason but not to rank, true to his or her own self, and, therefore, not false to any man—the value of such a man or woman, I say, is priceless; a nation of such would leaven and regenerate the world.—Prof. James Ward.

LOS ANGELES NOTES

By S. H. HALL
2669 North Sichel Street

House of worship, corner Altura and North Sichel Streets. Take North Broadway car to Sichel, then one block to left.

Are You a Wise or Foolish Virgin?

There are some questions that can be unmistakably answered; in fact, every question that is vital to my soul's welfare can be so answered.

Some of these days we will be told exactly what we are; and when this is declared to us, we will be powerless to change, it matters not how much we may so desire.

The *wise* and *foolish* virgins are spoken of in Matt. 25: 1-13. We call this scripture "the parable of the wise and foolish virgins;" and correctly so, for it certainly is a parable. And this parable is applicable to church members only. Hence, in the church we have two classes—one represented by the *wise* virgins and the other by the *foolish* virgins. The burning question now is: Which correctly represents me, and which correctly represents you?

You will observe that the parable begins with "then." We must find the time to which this adverb refers, for "*then* shall the kingdom of heaven be likened unto ten virgins, who took their lamps, and went forth to meet the bridegroom."

Let us drop back in chapter 24 and begin reading at verse 44 and read to the close, where we connect with the "then" of chapter 25. Here is what we find: "Therefore be ye also ready; for in an hour that ye think not the Son of man cometh. Who then is the faithful and wise servant, whom his lord hath set over his household, to give them their food in due season? Blessed is that servant, whom his lord when he cometh shall find so doing. Verily I say unto you, that he shall set him over all that he hath. But if that evil servant shall say in his heart, My lord tarrieth; and shall begin to beat his fellow servants, and shall eat and drink with the drunken; the lord of that servant shall come in a day when he expecteth not, and in an hour when he knoweth not, and shall cut him asunder, and appoint his portion with the hypocrites: there shall be the weeping and the gnashing of teeth."

Please to note that the very next word our Lord spoke is the "then" of chapter 25, and it refers to his coming again. It is at the time of his coming that the kingdom is likened unto the five wise and the five foolish virgins.

Now let us read the parable slowly and note how it closes: "Then shall the kingdom of heaven be likened unto ten virgins, who took their lamps, and went forth to meet the bridegroom. And five of them were foolish, and five were wise. For the foolish, when they took their lamps, took no oil with them: but the wise took oil in their vessels with their lamps. Now while the bridegroom tarried, they all slumbered and slept. But at midnight there is a cry, Behold, the bridegroom! Come ye forth to meet him. Then all those virgins arose, and trimmed their lamps. And the foolish said unto the wise, Give us of your oil; for our lamps are going out. But the wise answered, saying, Peradventure there will not be enough for us and you: go ye rather to them that sell, and buy for yourselves. And while they went away to buy, the bridegroom came; and they that were ready went in with him to the marriage feast: and the door was shut. Afterwards came also the other virgins, saying, Lord, Lord, open to us. But he answered and said, Verily I say unto you, I know you not. Watch therefore, for ye know not the day nor the hour."

It is easy to be seen that the one central thought in all our Lord has said in the above is to emphasize the importance of our being continually ready. But the point before me now is to find a *landing* for this terrific blow of our

Lord; and by this I simply mean the proper application of this scripture to people of to-day.

1. *Church Hobos.* I think we know what we mean when we use the word "hobo" in everyday speech. Do we now have in the church people who sustain the same relation to the church that "hobos" do to society? I think we have. And the five foolish virgins represent such; for, please notice their disposition to *beg*. So soon as they are awakened from their sleep they begin to beg for the oil of another. This had been their habit through life, and we should wonder not that in the resurrection they manifest the same disposition. But you ask: "Who in the church represents this class?" They are those who are continually allowing others to foot all bills. It takes money to do the work the Lord has left in our hands. Church houses must be built, provisions must be made for widows and orphans and the aged and the infirm, preachers must be supported, and song books and other literature must be paid for. But who pays these bills? Those who give, of course. But I want to know if we do not have in our churches members who do practically nothing along this line? All their days in the church they were protected by houses they built not, used song books they gave not one cent for, seemingly rejoiced with a church that was helping the poor and they gave not a dime to such funds, and enjoyed preaching and others sustained the minister. What shall be said of such church members? They are the "foolish virgins," and will certainly suffer such a fate as declared in the parable if we succeed not in converting them. There can be no doubt about this. I sometimes allow myself to become amazed beyond measure at some members of the church. They seem to be interested in the work. They speak favorably of the work. But it is a stubborn fact that if all church members acted as do they, our church houses would be closed two-thirds of the time during the year and all bills would go unpaid. Why? Just because they attend church occasionally, seldom give, and are people upon whom the church cannot possibly depend. They are simply uncertain quantities in the church. Such need conversion that they may be saved from the sad end of the foolish virgins. Certainly our Lord's teaching *lands* on such in the church.

2. *The Overseers in the Church.* Paul called the elders of the church "bishops," or "overseers." (Read Acts 20: 28.) Now read what Christ says in the language already quoted from him: "Who then is the faithful and wise servant, whom his lord hath set over his household, to give them their food in due season? Blessed is that servant, whom his lord when he cometh shall find so doing." There can be no doubt that this language is especially applicable to the overseers of the local church. How many elders today would stand condemned if called before God to give an account of their stewardship? Are they seeing after the members of the flock? Are there not dozens, and in some congregations hundreds, who are not doing their duty, and the elders say not one word to them about it? Do we not have in congregations the "hobo" members mentioned above, and not one time have they been approached by the elders for the purpose of being saved from their awful doom? Is it not possible that God will require the blood of these lost souls at the hands of negligent elders? The following scripture seems to so teach: "Again, when a righteous man doth turn from his righteousness, and commit iniquity, and I lay a stumblingblock before him, he shall die: because thou hast not given him warning, he shall die in his sin, and his righteous deeds which he hath done shall not be remembered; but his blood will I require at thy hand." (Ezek. 3: 20.) Certainly this duty to save those who turn from God rests upon us all, but most especially upon those to whom Christ looks to oversee and feed his church. But, in many cases, instead of elders doing their God-ordained duty, they leave it undone and take another job—viz., they say, "My Lord tarrieth," and begin to mistreat their fellow servants and do things and say things that they would not, for the world, let the Lord catch them doing. But the Lord will "catch" them; rest assured of this fact. Our churches need elders filled with the Spirit of our Lord and Savior, men free from envy and jealousy, men who ever tremble at the teaching of our Lord. But in too many cases you will find that, instead of overseeing and feeding the church, the elders do not, half the time, know who are are members nor how they are living, but keep themselves quite busy doing things that respectable politicians would not do. Will such be classed as *wise* servants? I trow not.

May God help every member of the church to be struck with the terribleness of our being called away not ready. Get ready and stay ready—this is the only sane life we can possibly live. If every member of the church would do this, can you imagine the change in this old world? If every preacher and elder would do this, can you imagine the change?

In closing, I say with Paul: "Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap." (Gal. 6: 7.)

Pleased With Literature.

We are receiving a great many expressions commendatory of the Bible Lesson Helps for the first quarter in 1922. Orders are now being rapidly filled, and we urge all our patrons and friends to be prompt in order to avoid any delay in filling orders. Following are some expressions which we appreciate:

I have received and examined thoroughly the Advanced, Intermediate, and Primary Quarterlies. The comments on each lesson are arranged most readably. Each lesson is treated in a way unique and fills a long-standing need and demand. I regard the four quarterlies the best I have ever seen, and I have had access to the quarterlies published by several churches. Brother McQuiddy, you have done the cause of Christ a great service in your 1922 quarterlies. May God's blessings be on this work. (T. B. Clark, Gallatin, Tenn.)

I am in receipt of the Sunday-school literature for the first quarter of 1922, published by the McQuiddy Printing Company. I have always regarded this literature as a great help in the study of the lessons. Heretofore it has been ably edited, and highly appreciated wherever used, so far as I am informed. The lessons for the next quarter show much care in their preparation, and I have no doubt that they will give good satisfaction to all who use them; and every school and the churches should avail themselves of the help that can be derived from their use. I notice some improvements which were desirable. I never saw the real need of publishing both the King James Version and the Revised Version side by side. (James E. Scobey, Nashville, Tenn.)

I have just received the sample Quarterlies sent me for examination. After carefully examining them, I cheerfully say that they are good and complete in both the workmanship and explanatory notes, and I feel that the editors, Brother F. W. Smith and Brother F. B. Srygley, deserve much credit for this splendid work, and I heartily commend these quarterlies to the churches of Christ everywhere as a great aid in studying and teaching the Bible. (J. O. Barnes, Lake City, Fla.)

I have received copies of the Advanced, Intermediate, and Primary Quarterlies for the first quarter of 1922. I observe that the lessons are well arranged and graded, and ably edited. They are well suited for helps to Bible study in classes composed of various ages of students. The ability of the commentators is unquestioned. (Fred M. Little, Montgomery, Ala.)

I have very carefully examined the Advanced Quarterly, the Primary and Intermediate Quarterlies, prepared by Brethren F. W. Smith and F. B. Srygley. I am delighted with the work of these most excellent Bible expositors. The Advanced Quarterly, by Brother Smith, is superb. It is a genuine pleasure to study it. Brother Smith is scholarly, logical, and versatile. He puts life and vigor into the work. His arrangement of the lessons is fine. Brother Srygley has done his part very efficiently. I have never seen anything better. I predict for these Bible helps a warm reception by the churches of Christ throughout the entire brotherhood. (C. E. Holt, Florence, Ala.)

"In Christ Jesus."

BY LEE JACKSON.

In closing the eighth chapter of his epistle to the Christians in Rome, Paul says: "Nay, in all these things we are more than conquerors through him that loved us. For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor things present, nor things to come, nor powers, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord." It is thus that he negatives any claim that may be put forth to the effect that God's promises of blessings and protection will fail of accomplishment to those who loyally put on Christ through obedience to his authority. In foretelling the coming of the Christ, the prophet said that he should "be as a hiding place from the wind, and a covert from the tempest; as rivers of water in a dry place, as the shadow of a great rock in a weary land." (Isa. 32: 2.) In writing to the Christians of Corinth, Paul says: "Of him [God] are ye in Christ Jesus, who was made unto us wisdom from God, and righteousness, and sanctification, and redemption: that, according as it is written, He that glorieth, let him glory in the Lord." (1 Cor. 1: 30, 31.)

A collation and comparative study of the many New Testament passages in which believers are spoken of as being "*in* Christ" and "*in* Christ Jesus" is both interesting and profitably instructive. If we do this as we find these passages throughout the Epistles and the book of Revelation, and then turn to the records of Matthew, Mark, Luke, and John and search for similar forms of expression regarding the disciples of Christ prior to his death, burial, and resurrection, we will at once become impressed by the absence of statements to the effect that the followers of Jesus were *in* him, or that they had been brought *into* him during his earthly ministry. Such forms of expression as being *in* "Christ Jesus" are always used with reference to the resurrected, coronated, and glorified Christ, and never with reference to the relationship of the disciples to Jesus as he lived in the flesh on earth. For instance, the preaching and baptisms administered by John did not bring men and women into Christ; and neither is the expression "*in* Christ Jesus" anywhere used prior to the day of Pentecost. It is true that in his discourse on the metaphor of the vine and its branches (John 15: 1-12) and in his prayer for his disciples (John 17), Jesus dwells upon the possibility and necessity for such intimate spiritual union with himself, but this teaching is all in prospective view of this union and communion being made possible through the death of the cross. When, just before his ascension, Jesus gave the commission, he said: "All authority hath been given unto me in heaven and on earth. Go ye therefore, and make disciples of all the nations, baptizing them *into* the name of the Father and of the Son and of the Holy Spirit: teaching them to observe all things whatsoever I have commanded you: and lo, I am with you always, even unto the end of the world." For a purpose I have underscored the "into" as used by our Savior in his statement of this commission. It is to be noted that not only does the Christ emphasize the fact of his being clothed with all authority, and that the gospel of salvation is to be proclaimed to the nations by virtue of that authority, but he also places especial emphasis upon the fact that under his reign men are to be brought into a state of relation to the divine government that had hitherto been unknown to those under the reign of sin. This state of relationship for man had been made possible through the obedience of Jesus unto death: and now that he is resurrected and coronated—"made both Lord and Christ" (Acts 2: 36)—the proclamation is to go forth to the world, and men and women have opened to them through the gospel a door of entrance into this glorious fellowship. This is expressed when the Redeemer says, "baptizing them into the name of the Father and of the Son and of the Holy Spirit." In highly exalting him, the Father hath given to the Son a name that is above every name (Phil. 2: 9), and in him all fullness dwells (Col. 1: 19); so that, in being brought into relationship to his divine name, sinners are brought into a fellowship that means for them the enjoyment of all gospel privileges, blessings, and promises. This is the meaning of being baptized into Christ and of putting on Christ. (Gal. 3: 27.)

In thinking of the partisan rivalries, contentions, and sectarian discussions which have so long prevailed and which are now prevailing among the professed followers of Christ, this line of study suggested by the passages which treat of being "in Christ Jesus" as the aim and end of being baptized *into* him becomes all the more interesting and profitable. Sectarian partisans have discussed and rediscussed questions relative to baptism as a door into what has been called *the* "church," and have contended about being baptized into the wrong "church" and about the necessity for a rebaptism in order to put them into the right "church," whereas in the light of the passages referred to it is seen that scriptural baptism as the active expression of belief in Christ puts penitent sinners into a saved relationship in "Christ Jesus"—*into* the ever-living, glorified and exalted Christ. In the apostolic age "churches"—as congregations of worshiping men and women who belonged to Christ—existed as the result of persons being baptized into Christ under the apostolic ministry. These "churches" or congregations, spoken of in the plural, are mentioned as existing in Judea, Macedonia, Asia Minor, Galatia, and as scattered throughout other provinces of the Roman Empire. The primary idea in the meaning of their baptism is that the persons composing these "churches" or congregations were brought into union and communion with Christ, and then their association together as worshiping assemblies was the necessary result of a loyal observance of the "all things" commanded in the commission. As Jesus said, "He that believeth and is baptized shall be saved:" and as the faith of the commission is faith in the Christ as man's Savior, and as it is not faith in a system of doctrine which may be made void through lack of understanding, I am persuaded that the believing sinner who loyally obeys his Savior will not miss the pardon or remission of his sins which is *in* "Christ Jesus." All merit is in Christ, and not in the sinner himself; therefore, as the Savior has vouchsafed his promise of salvation to the believing sinner who is baptized, it is not to be taken for granted that a lack of understanding on the part of the believer will make void the Savior's promise.

It is sometimes said that Alexander Campbell restored the apostolic church, and that we as a people are that *one* "church of Christ" which Campbell restored. When I hear a brother make a statement like that, I at once know that he does not understand the meaning of the restoration movement of Campbell, and I also know that he is using an unscriptural form of speech through lack of a proper understanding of the New Testament use of the term "church" as simply meaning congregation. The New Testament writers never speak of the *one* "church of Christ" as covering the broad territory of any State or province; it is always an expression in the plural form, as "*churches*" or "*churches* of Christ," meaning congregations of men and women who belong to Christ by virtue of the fact that they had been "baptized into Christ." If, then, we say that the work of Alexander Campbell has restored to the world "churches of Christ," as patterned after the apostolic order, we will at least avoid an unscriptural form of expression. Whether this can be stated as in all respects true of the results of Campbell's labors is another question. As the gospel of the apostolic age spread abroad throughout the various parts of the then known world, men and women were made believers in the Christ as their Savior—they were

baptized *into* Christ—and the churches of Christ spoken of in the New Testament were simply the scattered congregations of persons who had been thus brought into a saved relationship to Christ. And this being baptized into "Christ Jesus" is equivalent to being translated by baptism into the kingdom, as Paul says to the Colossians. (Col. 1: 13.) A deliverance from the power of darkness into a state of liberty unknown to man from the time of expulsion from Eden until Christ made it possible.

"Must Jesus Bear the Cross Alone?"

BY R. P. CUFF.

"And he called unto him the multitude with his disciples, and said unto them, If any man would come after me, let him deny himself, and take up his cross, and follow me." (Mark 8: 34.) Any man who desires to be a disciple of Christ, to live the Christian life—who wishes to "come after" Jesus—must renounce his selfish aims, his prejudices and narrow conceptions that center in himself, and must take up his cross and follow Jesus. To follow him, he must accept Jesus as a pattern, an example for imitation, and he must see that his self-denial and cross-bearing are continuous. The person who essays to be a Christian had as well know that when the emoluments of earth do not come to him and worldly honors flee, that is part of the cross he has to bear. He need not expect to find life in the kingdom of Christ the same as out in the world.

Do you think that no man to-day would sell Jesus for thirty pieces of silver if he had the chance? Do you think there is none who would betray him to his enemies? Do you think no one would deny him in a time of impending danger? When a Christian is in the association of Christians, surrounded by the waving banners of those who are loyal to their King, and in the midst of happy hosannas, it would seem rather strange if he did not uphold the cause of Christ. But when he is in the company of people unfaithful to the King, who delight in sneering at anything called religion, who discourage the doing of good, and who laugh at the fear of God—ah!—will he be true to Jesus then, or will he be ashamed of his King, his Master, and his Redeemer? Will he bear the cross or surrender in shame to the sneering upstarts who have more red blood than common sense or godliness?

Crosses are not made of velvet, plush, or satin; nor of emery, carborundum, or diamond; but they are of a hardness that lies between these two extremes. The cross on which Jesus died was wooden. Every Christian has his own God-given cross to bear. Though the taking up of the cross may call for labor, sorrow, and humiliation, yet it is by no means so difficult as to be impossible. Let a man approach his cross with boldness and patience and perseverance. Let him remember that he can carry it, like a man, with greater ease than he can permit it to drag the ground. Let him remember that Jesus has blazed the way and borne a cross of ignominy and cruelty, and that, no matter how rough the road nor how heavy the cross, Jesus has walked that way before, and borne a cross far surpassing his in heaviness. He is only "coming after" the great Sufferer of Calvary's hill.

No need to shirk. No need to murmur. No need to whine and complain. The cross must be borne. There's no other way to the crown. "They way of the cross leads home." Only those "who once went sorrowing here" will have the privilege at last to "taste unmingled love, and joy without a tear." Sorrows must be met, sufferings and persecutions endured, reproaches and bitter thrusts faced valiantly. Man's heart, energy, power, talent, time—everything with which God has endowed him—must be consecrated to the service of the Master. These are but other ways of saying that a man must take up his cross.

Suppose one should say to himself: "That picture of taking up the cross seems—O!—so dark. Cross-bearing is too taxing and severe. It would mean a galling burden. I do not feel equal to the weight of it. I prefer to continue to exalt self. I prefer not to face any persecution for Jesus' sake. I shall bear no cross?" Ah! but he mistakes. It is not galling. There is blessedness in walking the way the Master has gone. It is fatal to dash blindly in a direction where he has left no footprints. There will be no crown of rich beauty and eternal glory, save for those who have "come after" Jesus in taking up the cross.

"Must Jesus bear the cross alone,
And all the world go free?
No, there's a cross for ev'ry one,
And there's a cross for me."

Knowledge of God, Past and Present.

BY H. C. FLEMING.

"The times of ignorance therefore God overlooked; but now, he commandeth men that they should all everywhere repent." (Acts 17: 30.) These people whom Paul was addressing were the most intelligent of any of their time, but the sight of their idols and their gross superstitions aroused Paul to teach them the knowledge of the only true God and his requirements of them. They once had the knowledge of God, but had drifted away from it into the follies and wickedness of worshiping idols. Not only these, but all the ancient peoples of whom we have any history, had done the same. See the history of Egypt, Assyria, Babylon, the Medes and Persians, Romans, etc. All these committed horrible crimes in their idolatrous worship, and even the Israelites often followed their example. They made their children pass through the fire, and cast their infants into extremely heated fiery furnaces.

It seems strange to us that, after they had once had the knowledge of God and the understanding of their origin, they should drift away into such abominable practices. For the cause of this let Paul answer: "And even as they refused to have God in their knowledge, God gave them up unto a reprobate mind, to do those things which are not fitting." (Rom. 1: 28.) For the crimes he charges them with, see verses 29-32.

But only a few, comparatively speaking, of the people of Athens turned from their evil ways. He who reads history finds that thus it has been with the majority of people in the past and on to the present. The same results have followed the not retaining God in mind from then until now. Call to mind the persecutions of Christians by pagan Rome and that of papal Rome in the Dark Ages, coming to a climax in the Inquisition.

Do we want these things repeated? Surely not; but if the world keeps onward in its downward course in substituting for the law of God the commandments and doctrines of men, the result will be the same. Men will grow worse and worse, deceiving and being deceived. (2 Tim. 3: 13.)

Christ said to his disciples: "Ye are the salt of the earth: but if the salt have lost its savor, wherewith shall it be salted? it is thenceforth good for nothing, but to be cast out and trodden under foot of men." (Matt. 5: 13.) The Lord would have spared the cities of Sodom and Gomorrah if there could have been found ten righteous persons therein. (Gen. 18: 32.) It is for the sake of the righteous now on the earth that God is delaying its destruction by fire. (2 Pet. 3: 10.) Therefore, what manner of persons should Christians be? (See verses 11, 12.)

But some will say: "What can poor, weak mortals do?" Much every way. We can pray to God always; watch ourselves, lest we be carried away on the overflowing tide of evil; oppose all innovations, contend earnestly for the faith, suffer hardships as good soldiers of Jesus Christ; as far as we can, relieve the suffering of those in distress, and in many other things that seem insignificant bring to ourselves a degree of boldness in the service of our Lord; con-

tinue faithful to the end, thus securing for ourselves and all that we can influence the crown of righteousness which the Lord will give to us and to all we have been instrumental in teaching the knowledge of God. (2 Tim. 4: 7, 8.)

There is no end to doing as long as we live and are able to do any kind of work, no matter how small it may be. Little things grow to large ones and in the end constitute great affairs. The promise is to those who have been faithful over a few things that they shall be rulers over many. This requires a knowledge of those few things in which we are to be faithful, and the continual keeping that knowledge in mind, lest we become forgetful hearers and not doers of the work; to give the more earnest heed to the things we have known, lest at any time we should let them slip away from us and become like the nations of old.

Georgia and the Far Southern Field

By B. C. GOODPASTURE

God in the Choice of Ruth.

In a former article attention was called to the prominent recognition of God in the book of Ruth. There are times when it is specially commendable to be true to God. Such were the times during which the events mentioned in Ruth took place.

It would not be so difficult to serve God if everybody else did. Even the covetous Ananias and Sapphira could give a "certain part" of the price of their possession when "as many as were possessors of lands or houses sold them, and brought the prices of the things that were sold, and laid them at the apostles' feet," that distribution might be made "according as any one had need." But such was not the case with Naomi and Ruth. The days were evil. "And it came to pass in the days when the judges judged, that there was a famine in the land." (Ruth 1: 1.) At this point the last verse of the book of Judges is very significant: "In those days there was no king in Israel; every man did that which was right in his own eyes." "Those days" refers to the last years of the rule of the judges. While they may not be wholly contemporaneous with the times of Ruth, yet they give a pretty good index to the prevailing condition of affairs at the time she lived. When every man does that which is right in his own eyes, every man does much which is not right in the Lord's eyes. This wholesale devotion of every man to his own ways indicates a serious lack of reverence for God. But Ruth was a Moabitess, and Naomi sojourned in the land of Moab —facts which were by no means conducive to faith in the living God. The religion of the Moabites was exceedingly degrading. They worshiped, with unmentionable rites, Chemosh. The condition of affairs in Israel and Moab presents a dark background against which the faith in God as presented in the book and life of Ruth stands forth in bold relief. It is little wonder that the name of Ruth is loved wherever the Bible has gone.

The Lord is not mentioned so frequently in connection with the life of Ruth as in connection with that of Naomi; but when he is mentioned, it is at a crucial moment. When it comes to deciding between the Moabites and the Israelites, between the family of Elimelech and her father's, between the site of her birth and childhood residence and Bethlehem, between the god she had known from her mother's knee and Naomi's God, Ruth chooses Jehovah. The selection of the god of one's life is the most important choice in the world. It is the one choice upon which is suspended the destiny of man here and hereafter. It costs Ruth her all to select and serve Jehovah, but in him she finds more than her all. In Israel she finds more than she left behind among the purple hills of Moab; in Jehovah she receives infinitely more than she lost in Chemosh. Ruth is to be greatly praised for this choice. She casts her lot with the forces of truth, when she might more easily have enlisted in the armies of error. She stems the tide of idolatry in Moab and the flood of indifference and self-sufficiency in Israel. Who is it that cannot admire her independence and decision of character? Who is it that will not imitate her fidelity to God in the midst of overwhelming odds?

There are those who feel that the circumstances under which they live are so unfavorable that all effort toward right living must necessarily be fruitless. Sometimes a man will say: "You preachers can live right easy enough; but if you had my job, you could not. It cannot be done." A man never speaks in this manner except when there is something wrong with him or his occupation, or both. If a man's occupation is wrong within itself, he should give it up at once. If the trouble is the opposition or persecution to be expected from the evil one, let a man nerve himself for his day of battle; for he can overcome through the assisting might of the Lord. (1 Cor. 10: 13.) Godly lives in the midst of an unfriendly and evil world shine forth like the stars of the firmament. The darker the night, the more the stars are needed. To all who might become discouraged under the pressure of surrounding evils and difficulties we would say: "Remember Boaz' wife." (Ruth 4: 13.)

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Fallen Asleep.

Brother J. A. Perdue, aged seventy-three, of Athens, Ga., died at the home of his sister, Mrs. J. H. Johnson, of this city, on Thursday evening, November 24. While Brother Perdue's health had not been good for some time, yet his death was sudden and unexpected. In his death the church loses a noble servant. He was a pioneer preacher of the gospel in this State, having devoted almost fifty years of his life to the ministry of the word. He preached much in destitute fields, desiring, like Paul, to "preach the gospel, not where Christ was already named," lest he should "build upon another man's foundation." Through his self-denial, sacrifices, and godly life, "he being dead yet speaketh." "Blessed are the dead who die in the Lord." The funeral services were conducted at the residence of J. H. Johnson, a brother-in-law of the deceased, on Friday afternoon. The writer officiated, being assisted by Hugh E. Garrett and Don Hockaday. The body was taken to Athens, Ga., for interment.

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The Work at Rome, Ga.

The church at Rome has grown recently, rapidly, and remarkably. Two years ago, when Brother C. C. McCampbell came to Rome, the congregation had a membership of sixteen. The first year there were twenty-five additions; besides, a number of brethren from other congregations came to Rome and cast their lot with the congregation there. During last winter and the following summer ninety-four more were added. Eighty-four of these were added during four tent meetings conducted by Brother McCampbell last summer. The membership of the congregation is now not far from the two-hundred mark. The unusual progress of this church appears still more remarkable when we consider the fact that Brother McCampbell is a regular barber as well as a preacher. We can but wonder what he would accomplish if he should give all his time to preaching the gospel. This very thing the church in Rome intends for him to do in the near future. The congregation is to be commended for this. It will mean much to the cause of Christ. Without any human societies or organizations, Brother McCampbell and the Rome congregation have preached the gospel with results that remind us of apostolic times. When the church, God's all-sufficient and alone-sufficient missionary society, preaches the word, good results are sure to follow.

AT HOME AND ABROAD

"O, why should the spirit of mortal be proud?"

W. A. Cameron is in a good meeting at Palatka, Fla.

"The injured may forgive, the injurer seldom does."

Brother and Sister Larimore have returned to California.

A. A. Bunner is engaged in evangelistic work in Southeastern Ohio and West Virginia.

"Errors like straws upon the surface float; those who search for pearls must dive below."

Lee Sanders is now located with the church at Wellington, Texas. He reports two additions at a recent service.

H. D. Jeffcoat, of Ackerman, Miss., is anxious to get in touch with J. M. Dennis. He does not know his address.

Brother McQuiddy has been absent from the office for several days on account of illness. We are glad to report that he is some better.

W. M. Mann has changed his address from Lockhart to Holland, Texas. Brother Mann will preach at Holland two Sundays in the month.

The elders of the church at Washington, D. C., have engaged Brother Larimore for a meeting in 1922. The exact date will be announced later.

Fred M. Little, of Montgomery, Ala., writes to tell us that the churches in Southern Alabama are planning a vigorous evangelistic campaign for destitute places.

In a recent list of the elders of the church at Columbus, Ohio, the name of C. H. Benjamin was omitted. This was an unintentional oversight on the part of Brother Bunner, which we are glad to correct at his request.

The brethren at Oldfort, Tenn., would like to correspond with disciples relative to locating among them. There is a good business opportunity along several lines. Address W. M. Wilson.

Changes of address: Leslie G. Thomas, from 615 West Fifth Street to 619 Fox Street, Flint, Mich.; J. H. Monk, from 213 South Alfred Street, Alexandria, Va., to 1488 Meridian Place, Washington, D. C.

From J. G. Malphurs, Clarksville, Tenn., November 28: "I was at Rose Hill last week in a Bible class with the church. Splendid interest; two baptisms. The work at Legate is very prosperous. They hope to have their house ready by Christmas."

The members of the Highland Park congregation, in Montgomery, Ala., gave Brother and Sister J. L. Hines a happy surprise party recently. About seventy-five persons came to his home, bringing good things to nourish the body and cheer the heart.

Ira C. Moore, one of the editors of the Christian Leader, writes to F. W. Smith: "I think your review and exposure of R. H. Boll's foolish and speculative theories about the kingdom of Christ and his reign on earth are deserving of special mention."

Our readers will find in this issue an elaborate list of books that are suitable for gifts at attractive prices. We know of nothing more appropriate or more beautiful to give a relative or friend than a well-bound Bible. Send us your order early, and we will give it prompt attention.

Sister Lula Causey is anxious for a gospel preacher to be sent to Concord, N. C., in order that a congregation be established after the New Testament order. There are only two or three members there. Here is a fine opportunity for some strong congregation to do some fine mission work. Her address is 23 Houston Street.

Nothing short of "glorious" describes the meeting that was concluded at Eighth Avenue, North, this city, on Tuesday evening. As we went to press there was a report of fifty-five additions, including forty-two baptisms. A. D. Dies has done some splendid preaching, and God has richly rewarded his effort. He is now in a meeting at Twenty-second Avenue, North.

From T. B. Clark, Gallatin, Tenn., November 28: "The work here is very encouraging in every particular. We have good crowds and fine interest at nearly all services. I am following H. L. Olmstead, who lived and preached here for eight years. He left of his own accord. He has many warm friends here, both in and out of the church. It is very pleasant to follow a man like Brother Olmstead."

From M. C. Cayce, Jackson, Miss.: "Our meeting here began Sunday. The attendance is not large. It is an inopportune time. A Baptist meeting is in progress close by and the Methodist Conference is here this week. I did not know of either until the meeting had been announced. Any one knowing persons in or near Jackson that I might interest will please send names and addresses to me at 143 Wacaster Street."

From James E. Chessor, Spencer, Tenn., November 30: "R. E. L. Taylor, of Decherd, Tenn., closed an eight-days' meeting here on Monday night, with twenty-one baptisms and seven restorations. Large crowds were in attendance and interest grew from the first service. A four-inch snowfall Monday did not prevent a crowd assembling at a baptismal service. There was one reclamation at the last service. Several of those baptized were pupils in Burritt College. Brother Taylor is a tireless worker and endeared himself with the brethren. They have called him for another meeting."

From T. B. Thompson, Huntsville, Ala., December 3: "I have resumed work in Huntsville after a two-weeks' trip to Avon Park, Fla., being called there on business. I preached four times while there to appreciative audiences, and at their earnest solicitation I am under promise to return to them for a season before many months. The work here in Huntsville moves along fairly well; nevertheless, there are many things in which we may and expect to improve. There are some noble souls here, and, with their cooperation, I have reason to believe much good can be done. The other three churches are moving along in the usual way."

From H. D. Jeffcoat, Ackerman, Miss., November 30: "The work at all the places where I go moves gloriously onward. I was at Hamilton on the third Lord's day, and found the faithful few greatly encouraged. Oscar Arms' having decided to stay in Mississippi another year is one reason, and another was that the Twelfth Avenue church of Christ, Nashville, Tenn., had sent Sister Joe E. Johnson a very encouraging letter, with a check for twenty-five dollars. I was at Kitchener last Lord's day. They are young, but are developing fast. The work at Nile goes on under the leadership of J. M. Sanders. He writes me that they have moved a sawmill near and are working in the timber, getting ready to build. So far they have received seven dollars and fifty cents from three contributors. May God bless all who have helped. Pray for the work in Mississippi."

Mrs. James E. Scobey writes: "In Columbia, Tenn., two brothers and the wife of the oldest brother died in the short space of three and one-half months. In the last week of August, 1921, T. Wallace Sowell was the first to be called by death. Mrs. Josie Darnell Sowell crossed over the dark river on November 14, and on November 26 her husband, William I. Sowell, was suddenly called to join the dear ones gone before to the spirit land. If she had lived until November 19, they would have been married forty-eight years. Three faithful Christian soldiers have fallen in life's battle with faces turned heavenward. They leave many sad and aching hearts, who, with the cause of Christ, suffer great loss."

Sister Scobey and all the relatives have the sympathy of all the editors of the Gospel Advocate in their unusual bereavement.

J. H. Hines writes: "The three churches of Christ in Montgomery, Ala., came together last night at the Catoma Street church house for the purpose of getting closer together in the great work of our Savior. More than four hundred Christians were present, and every soul was caused to rejoice over the meeting. I can truly say that I have never enjoyed a meeting more than this one. Fred M. Little opened the meeting and, after prayer, spoke on 'Cooperation.' He was followed by the writer. Brother Comer spoke on 'Unity;' Charles Landiers, of Pensacola, Fla., on 'Gratitude;' Brother Barnes, of Pitt, Ala., on 'Plans;' Brother Watson, on 'Our Duty.' The spirit of enthusiasm ran high. The work in and around Montgomery is progressing nicely, but we are not satisfied with the present conditions. Catoma Street Church is going to support an evangelist next year. Highland Park Church is going to erect a new church house. The stronger churches in South Alabama are going to support two evangelists next year to evangelize South Alabama. Our Lord worked; so must we work."

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EDITORIAL

Review of O. E. Payne's Book on "Psallo."

BY M. C. K.

CHAPTER III.

THE FUNCTION AND AUTHORITY OF LEXICONS.

In this chapter and the one immediately following, with possibly a third, in addition to settling the meaning of the special word *psallo* if the highest lexical authority can settle it, it is the purpose to present the proper place of the lexicon and its authority in the settlement of disputed questions in general. With all right-thinking persons who carefully read the book here under review and who understand the legitimate function and limits of a lexicon, its uncouth and arbitrary handling of this class of witnesses, and especially its handling of Thayer and Sophocles, will be a heavy discount on its reliability; but, without leaving the matter to rest upon a mere assertion, I shall present the facts and let them speak for themselves in verification of the statement.

To simplify the argument from the lexicons and make it the more intelligible to the reader, I think it proper to present the matter in the way of an answer to the two following questions: (1) *What was the original or primary meaning of psallo?* (2) *What were its applied meanings in classic Greek and in the New Testament?* On both of these questions the facts of history are clear and explicit, and it is the purpose to summon enough of them to put the matter beyond all reasonable doubt or dispute.

To the average student, nothing is more interesting in the study of philology than the process of change and modification in the history of words. This, however, does not necessarily mean, as some have hastily and incorrectly concluded, that the original idea in a word is necessarily lost because the word has undergone various and even radical changes. There are instances in which it is completely lost and no longer appears in any current use of the term. The word "book" is a vivid example in point. In current usage, as is generally understood even by the common people, it means, as Webster says, "a collection of sheets of paper bound together, printed or not. A composition; a treatise." But not only is this *not* the original idea, which is now completely lost in all usages of the term, but I doubt if one person in a thousand ever heard of the original idea. It traces back to the Anglo-Saxon word *bece*, meaning "*beech*," and a literary composition was called "book" because the ancient Saxons of the third and fourth centuries "wrote on beechen board."

The word "soldier" is another vivid example in point. In current usage, it always and everywhere means "one engaged in military service," and even in the figurative uses of the term, some of which occur in the New Testament, the same idea is preserved. But this is the width of the poles from the original idea in the word, which is now completely lost in all uses of the term, and I doubt, precisely as in the case of the term "book," if one person in a thousand ever even heard of the original idea. The term traces back to the Latin word *solidus*, meaning a piece of money which was the pay of one engaged in military service, and hence one so engaged came to be called a "soldier."

But there are other instances of radical change in the meaning of words in which the original idea persists through all the various mutations of a word and may be plainly seen in every usage it ever had whether literal or figurative. Both the words *baptizo* and *psallo*, as we shall see, are examples in point. We are now ready to consider facts on the two proposed lines of investigation.

1. *What was the original or primary meaning of psallo?* It is purely a waste of time, in such a case, to quote a large number of lexicons of inferior rank, and I shall therefore confine myself, in the present case, to the very highest authority in both classic and New Testament Greek. Speaking for the former, the eminent lexicon of Liddell & Scott says: "*Psallo, to touch sharply, to pluck, pull, twitch.*" There, in clear and explicit terms, we have the original meaning of the word. Let the reader carefully note that, in this original meaning, nothing is said about any particular object that one might "touch sharply," "pluck," "pull," or "twitch." In other words, the term merely meant "to touch sharply, to pluck, pull, twitch," regardless of the object that might be touched, plucked, pulled, or twitched.

Speaking for New Testament Greek, Joseph Henry Thayer's world-renowned lexicon says: "*Psallo, to pluck off, pull out; to cause to vibrate by touching, to twang.*" Again let it be noted that no particular object inheres in the original meaning of the term to the exclusion of other objects, the word merely meaning "to pluck off, pull out, to cause to vibrate by touching, to twang," regardless of the object that one might pluck off, pull out, cause to vibrate by touching, or twang. According to these same high authorities, several Greek words, of which *psallo* is one, all trace back to the original root *psao*, which Liddell & Scott define as meaning "*to touch lightly, rub, wipe, rub smooth,*" and Thayer, "*to rub, wipe; to handle, touch,*" and that, too, without reference to any particular object to the exclusion

of others; and in this respect, as we have seen, it is like its derivative *psallo*.

Hence, if we are to respect the highest authority in the world to-day in both classic and New Testament Greek, the original and primary meaning of *psallo* was to touch or strike, not the strings of a musical instrument necessarily, nor any other particular object necessarily, but merely to touch or strike whatever the object might be. And hence, we are face to face with the irresistible conclusion that neither playing nor singing, neither instrumental music nor vocal music, inheres in the original meaning of the word *psallo*, but that it merely meant to touch or strike, and the object touched or struck might be one thing or another according to the circumstances of the case. And this opens the way for our second question.

2. *What were the applied meanings of psallo in classic Greek and in the New Testament?* In other words, to extend the question so as to cover the entire field of Greek literature, how was the word used by those who spoke and wrote the Greek language both in the classic period and in the New Testament and cotemporaneous literature? Turning again to Liddell & Scott, we find the following applied meanings:

(1) Back to the remote period of the Greek tragic poet, Æschylus, four hundred years before Christ, it meant "*to pluck the hair.*"

(2) At the time of the Athenian poet, Euripides, who was partly cotemporaneous with Æschylus, it meant "*to twang the bowstring.*"

(3) In the *Anthologia Palatina*, made up of selections of various dates from Greek literature, but all before Christ, this example appears: "*Schoinos miltophurcs psallomene*, a carpenter's red line, which is *twitched* and then suddenly let go, so as to leave a mark."

(4) "Mostly of the string of musical instruments, *to play* a stringed instrument *with the fingers*, and not with the plectron."

(5) "Later, *to sing to a harp*, Septuagint Ps. 7: 17; 9: 11; Eph. 5: 19; *psallo to pneumati*, 1 Cor. 14: 15."

(6) Agreeing with and confirming this for the classic period, Thayer says: "Septuagint for *niggen* and much oftener for *zimmer; to sing to the music of the harp.*"

(7) Thayer then adds: "In the New Testament *to sing a hymn, to celebrate the praises of God in song.*"

Now, from all the premises thus supplied by these, the world's most eminent lexicographers who define Greek in English, the word *psallo*, extending over a period of about five hundred years, passed through the following modifications or applied meanings—namely, it meant to pluck the hair, to twang a bowstring, to twitch a carpenter's line, to play a stringed musical instrument, to sing to a musical instrument, and finally to sing. And let the reader never forget that from the very earliest usage of the word, while it retained and carried through all its subsequent mutations its original meaning to touch or strike some object, yet no particular object inhered in the word to the exclusion of other objects. Neither the hair, a bowstring, a carpenter's line, the strings of a musical instrument, nor the human heart inhered in the word, but through five hundred years of its history it came to be applied to all of them. Hence, to Anglicize the verb *psallo*, one, at different periods of its history, could *psallo* with the hair, *psallo* with a bowstring, *psallo* with a carpenter's line, *psallo* with the strings of a musical instrument, and *psallo* with the human heart. Thus it is clearly seen that the word carried its original meaning to touch or strike through all its changes even in its last sense "to sing," though here, as we shall presently see, its use is figurative, precisely as the word *baptizo* carries its original meaning *to immerse* in its figurative use in the New Testament. Thus, persons completely possessed by or overwhelmed with the Holy Spirit were figuratively said to be *baptized* in it. The same figurative use of *baptizo* is found in Greek literature outside of the New Testament. In The Educator, Clement of Alexandria says: "For drowsy is every one who is not watchful for wisdom, but is *baptized (baptizomenos)* by drunkenness into sleep." (Book II., chapter 2.) Of course "plunge," or some equivalent term, would be a correct translation of this Greek participle into English, and "sprinkle" or "pour" would be out of the question.

Isidorus, a writer of the fifth century of the Christian era, says: "Most men, therefore, *baptized (bebaptismenoi)* in ignorance, have their minds incapacitated for consolation with reference to afflictions; but those, on the contrary, who are governed by sound reason, repel them all." (Book II., Epistle 76.) Here again, to translate the term into English, we must say "*immersed* in ignorance," or use some equivalent expression. Numerous similar examples could be given.

Now, on precisely the same principle, when *psallo* came to mean to sing, it was a figurative use of the term—that is, singing was figuratively striking the vocal chords or chords of the human heart just as one of its classical meanings was literally to strike the chords of a musical instrument. The author of the book here under review, pages 86 and 122, attempts to ridicule the idea of "striking," "touching," or "plucking the chords of the human heart" as a figurative use of *psallo*, and even says that I "deduced" the idea from Robert Milligan. But, independent of anything in the Bible on such a point, the merest novice in the use of metaphorical language knows that this is a correct characterization of this use of the term, and I shall now present facts which show that not only I, but the learned Robert Milligan and all others who properly read and respect the New Testament have "deduced" a complete confirmation of the idea from Paul the apostle. In my book on music, referring to Thayer's definition of *psallo* as used in the New Testament and his omission therefrom of all its classic meanings, I state the fact that "when this prince of New Testament lexicographers comes to the New Testament period, he omits all of these meanings, and limits it to touching the chords of the human heart." On page 86 of his book, this man Payne, referring to the words "touching the chords of the human heart," says they "are totally untrue." Now, this rash and groundless statement, as we shall see, is another illustration of the utter unreliability of this book. Its author seems to be of the opinion that his bare assertion, when he has nothing else to offer, is sufficient to carry his point. Let the reader now note the facts. I said that Thayer, in defining *psallo* in the New Testament, limited it to "touching the chords of the human heart." All that is necessary to prove that my statement is *totally true* instead of "totally untrue" is to appeal to Thayer's own words. Here they are: "In the New Testament *to sing a hymn, to celebrate the praises of God in song.*" Thus, he does not give even the remotest hint that *psallo* means anything else in the New Testament but to sing; but if this is not limiting it to "touching the chords of the human heart," then what other "chords" are touched or what else is done when persons sing? Moreover, as to the absurd position that Thayer does not say it does *not* mean something else in the New Testament, anybody, capable of judging such matters, knows that if *psallo* had some *other meaning* in the New Testament and he failed to give it, he would be a wholly unreliable New Testament lexicographer.

Let us here raise the very pertinent question, *what is the function of a lexicon?* It is to define words. But, in such a connection, what does "define" mean? Webster says: "To fix the bounds of," "to mark the limits of." A lexicon, then, is "to fix the bounds" or "to mark the limits of" words. Of course this means that it must fix such "bounds" or such "limits" as include *all that belongs to the meaning of the word*, and everything not so included is excluded. Hence, the correct definition of words is both inclusive and

exclusive. It includes all that the word means, and whatever it does not include is excluded from the meaning of the word; otherwise it is no correct definition at all. This is the meaning and scope of a lexicon. But, according to the author of this book, since persons dance as well as play the piano as an accompaniment of singing, therefore to sing means *to dance!* If not, why not? Yet in his book, page 101, he makes the lame statement: "If a newspaper were reporting the public appearance of a Jenny Lind" and should state "that she 'sang,'" though it did not mention an instrument, "every intelligent reader would suppose, as a matter of course, that there was a piano accompaniment." But "every intelligent reader would" *know* that neither the piano nor any other instrument made by human hands was in the word *sing* any more than *dance* is in it. Of course singing can be accompanied by the piano or by any other instrument just as it can be accompanied by the dance, but neither the piano nor any other such instrument nor the dance is in the word *sing:* and we have seen that the eminent New Testament lexicographer, Thayer, marks the limits of *psallo* in the New Testament by the word "sing."

Now, it so happens that Paul, in one passage, confirms this use of *psallo* in the New Testament as figurative, thus: "Speaking one to another in psalms and hymns and spiritual songs, singing and making melody with your heart to the Lord." (Eph. 5: 19.) The words "making melody" in this passage represent the word *psallo* in its participial form; and whether we take the word "heart" as the instrument *with* which or the object *on* which the *psalloing* is done, in either case it is a figurative use of *psallo*, for it is impossible either to strike or touch the heart or to strike or touch something else with the heart *literally:* but in singing, there is, speaking figuratively, a striking or touching the vocal chords, or "chords of the human heart," just as in the ancient classical meaning of the word there was a literal striking of the chords of a musical instrument. As the scholarly Robert Milligan expressed it: "The antithesis here," in such a use of *psallo*, "is certainly very marked and seems to be intentional and significant." ("Scheme of Redemption," page 386.)

Finally, for profound learning and wide research in the whole field of Biblical lore, Robert Milligan, at the time of his death in 1875, was perhaps unsurpassed by any of his cotemporaries, and he was particularly versed in the meaning of Greek and Hebrew words. I close this chapter with the following comment on *psallo* by this pious and learned man:

"The word *psalm* is from the Greek noun *psalmos* and this again from the verb *psallo*, to touch, to feel, to play on a stringed instrument with the fingers, and, finally, to make music or melody in the heart as in Eph. 5: 19. The meaning of the noun corresponds with that of the verb and denotes a touching, a playing on a stringed instrument, any song or ode. And hence it is evident that the word *psalm* may or may not refer to instrumental music. Its proper meaning, in any and every case, must be determined by the context. And, according to this fundamental law of interpretation, it is pretty evident that, in Ephesians and Colossians, the term *psalmos* has no reference to instrumental music; for, in both cases, it is the strings or chords of the heart, and not of an instrument, that are to be touched." ("Scheme of Redemption," page 380.)

The Church.

BY J. C. M'Q.

A well-informed and worthy brother requests me to write an article on "The Church." He himself gives some good ideas, which I publish for the benefit of our readers:

Editor Gospel Advocate: Knowing you to be expert in answering all, or almost all, Bible questions, I come to you with a few as I think important ones that I would like to see as thoroughly ventilated through the columns of the Gospel Advocate as you can do. We are a people who lay claim to speaking where the Bible speaks and to calling Bible things by Bible names. I have the "Emphatic Diaglott," by Wilson, and before me the "Living Oracles," by Macknight, Doddridge, and Campbell, and I have not been able to find the word "church" in either translation, but they invariably give us the word "congregation." Which of the two words is the better rendering of the Greek *ekkleesia*, or is it not an unfortunate thing that we have the word "church" at all in our Bibles? See Smith's "Dictionary of the Bible" on the word "church." From all that I can gather by the study of the word "church," it is of very doubtful origin. Smith says: "(1) The derivation of the word is generally said to be from the Greek *kuriakon*, 'belonging to the Lord.' But the derivation has been too hastily assumed. It is probably connected with *kirk*, the Latin *circus*, *circulus*, the Greek *kuklos*, because the congregations were gathered in circles. (2) *Ekkleesia*, the Greek word for church, originally meant an assembly called out by the magistrate, or by legitimate authority." We have a good and well informed brother—and he is a good and useful man, too—who will not use the word "church" at all, but invariably uses the word "congregation." Is he right or wrong in this? Is "congregation" the only correct translation of *ekkleesia?*" If it is, let us get back on this to apostolic speech, as well as on other matters. Please give this some scriptural attention. As you have access to Smith's Bible Dictionary, Adam Clarke's and Matthew Henry's commentaries, give us what they have to say. I now have Clarke and Smith before me. Clarke uses "congregation" and "assembly" more than he uses "church." While the word "church" is not a Roman Catholic word if it has really come from the word *kuriakon*, it is a good Roman Catholic word. Their motto is, "Hear the Church," and with them the church means the clergy. Hence, with them, the church is Lord. "Hear the church" as Lord. We have too much churchanity to-day and not enough Christianity. I think that it is unfortunate that we have the word "church" in our Bibles or translations of the New Testament. Please give this your best attention.

A DISCIPLE OF CHRIST.

The first reference we have to the word "church" in the New Testament is found in Matt. 16: 13-19. "Now when Jesus came into the parts of Cæsarea Philippi, he asked his disciples, saying, Who do men say that the Son of man is? And they said, Some say John the Baptist; some, Elijah; and others, Jeremiah, or one of the prophets. He saith unto them, But who say ye that I am? And Simon Peter answered and said, Thou art the Christ, the Son of the living God. And Jesus answered and said unto them, Blessed art thou, Simon Bar-jonah: for flesh and blood hath not revealed it unto thee, but my Father who is in heaven. And I also say unto thee, that thou art Peter, and upon this rock I will build my church; and the gates of Hades shall not prevail against it. I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven; and whatsoever thou shalt loose on earth shall be loosed in heaven."

The Greek word for "church," *ekkleesia*, is correctly rendered "assembly," "congregation," the "called out." What Christ calls the church in this passage is not always so designated in the New Testament. It is variously called "the church of God," "the kingdom of God," "the kingdom of heaven," "the house of God," "the temple of God," "one body," "the body of Christ," God's "vineyard," or "husbandry," God's "building." These all describe the church, each one some particular feature of it. All considered together, they give us a clear conception of the church.

The word from which we have "church" primarily means "called out" and, by consequence, "called together." The word has in it necessarily no religious significance, but on the contrary, it could be applied to any body of people assembled, irrespective of the purpose for which they were called together. The uproarious assembly in Ephesus of which we read in Acts 19: 32 is from the same Greek word *(ekkleesia)* from which we have "church," and is rendered "assembly." "Some therefore cried one thing, and some another: for the assembly was in confusion; and the more part knew not wherefore they were come together." Twice more the same word from which we have "church," but

translated "assembly" (verses 39, 41), is applied to the same uproarious assembly called together by Demetrius to consider the interests of the silversmiths endangered by the preaching of Paul. Again, Stephen refers to the children of Israel who had been called out of Egypt as "the church in the wilderness." (Acts 7: 38.) So, in order to get a clear conception of the word "church," we must briefly look to the descriptive terms defining the church.

"Church of God" means an assembly of people "called of God." The church that Christ built and the "church of God" in the New Testament mean the same thing. It means the body of people called of God, called of Christ, and, as Paul says, called "by our gospel."

It is not a body of people called out literally and physically, as was the crowd at Ephesus, or as were the children of Israel in the wilderness, called "the church in the wilderness." It is a spiritual body, and its members are called out or separated from the world in a spiritual sense, and are associated together upon a spiritual basis and by spiritual bonds. Those who believe in and obey Christ, who are a peculiar people, zealous of good works, and who are not conformed to this world, but are transformed by the renewing of their mind, are associated together spiritually and are separated from unbelievers and the disobedient. The word "church" in the New Testament only describes this spiritually called-out feature of the body of Christ.

"Kingdom" means "dominion, authority, government." The kingdom of God means the government of God. "Kingdom of heaven" is only another way of expressing the same thought. Both these designations of the body of Christ are meant to give the government feature. The people called of God through Jesus Christ are to be governed, but the government is divine and not human; it is "not of this world," but of heaven. "The church of God" means the people called out spiritually and associated together of God: and "the kingdom of God" means the divine rule of the same people.

Another feature—the family feature—of the same thing is described by the phrase, "house of God." The church of God is a family. God dwells in it and is the Father; Christ dwells in it and is the Elder Brother. All the members are brethren and sisters. The tie that binds them together should be lasting and strong. Thoughtful is the consideration of brotherly love, and in honor it prefers one another.

"The temple of God" defines the worship element of the same thing. God dwells in his holy temple and is worshiped there. It is a spiritual temple, and not one made with men's hands, nor with literal stones. It is not like that at Jerusalem, as great and grand as that was. The Spirit, through Peter, writes of the stones composing this temple: "Ye also, as living stones, are built up a spiritual house, to be a holy priesthood, to offer up spiritual sacrifices, acceptable to God through Jesus Christ." (1 Pet. 2: 5.) God by his Spirit dwells in this holy temple.

The work feature of the body of Christ is defined by several names—viz., "vineyard," farm or "husbandry," "building." The church is not simply meant for the saved to live in and be lazy. Those who enter the "vineyard" (which is but another name for "church") must not always expect to be happy. Christ said to his disciples: "In the world ye have tribulation: but be of good cheer; I have overcome the world." (John 16: 33.) Whom the Lord calls, he puts to work on his building, in his vineyard, on his farm. There is no place for a loafer in the church of Christ. The Lord never yet called any one to seek the shade and to sit down in ease and comfort in his vineyard. Since the Father and Son worked, should not we also work? How sweet the reward if we will hold out faithful to the end!

What is frequently depicted as the church is also called the "body," "the body of Christ," "one body." This gives emphasis to the fellowship idea. It is not a physical or material body, but a spiritual one. True, the church is defined as "one new man," but it is a spiritual man. We know something of the intimacy of the relation of all the members of the body of a man. There are many members, but one body—one man, one church. Every member of the body lives by virtue of its union with the body. Union is the organic law of all life—mineral, vegetable, animal, intellectual, and spiritual. We may as correctly say that "in union there is life," and, "United, we live; divided, we die," as say that "in union there is strength," or, "United, we stand; divided, we fall." We can see how true this is of the human body. It is equally as true of the "body of Christ." The whole body suffers with one member of the body. If we wound or bruise one member of our bodies, how quickly, gently, and tenderly do we bring the other members of the body to its help, rescue, and salvation! Is it always so in the "one body?" In the "body of Christ" "there is one body, and one Spirit." From Eph. 4: 3-6 we learn what, in the mind of the apostle Paul, constitutes the unity of the church. The passages read: "Giving diligence to keep the unity of the Spirit in the bond of peace. There is one body, and one Spirit, even as also ye were called in one hope of your calling; one Lord, one faith, one baptism, one God and Father of all, who is over all, and through all, and in all." Here is (1) unity of Headship—"one Lord;" (2) unity of faith—"one faith;" (3) unity of action—"one baptism;" (4) unity of hope of eternal life—"one hope of your calling;" (5) unity of love—"unity of the Spirit in the bond of peace;" (6) unity of organization—"one body." If we enjoyed unity in these six features, what a relief it would be to the afflicted hosts of denominationalists suffering from disunion and factionalism!

The church of Christ is composed of responsible subjects who, upon a confession of their faith in Christ, have been, in obedience to Christ, baptized into the name of the Father, Son, and Holy Spirit, and raised up to walk in newness of life, who are one in the body of Christ, having the same faith, hope, love, and the same obedience to the same great spiritual Head.

The "Regional Congress."

BY F. W. SMITH.

Another congress has been called to meet in Louisville, Ky., December 6-8, by the Christian Standard, which is the chief organ of the more conservative element of the society brethren. There is a lamentable *mix-up* with the missionary society folk, and it seems to be a tangled skein that with all the wisdom of the leaders cannot be unraveled *within* the society.

This present appeal for the assembling of all who protest against what is called the "radical" element, which seems to be in power and have complete control of the society machinery, appears to be a last cry for help to save the sinking ship.

The ends to which the society folk have come are but the inevitable result of the first departure from the New Testament order which Campbell in the very prime and vigor of his life warned against, and which such great men as Fanning, Lipscomb, Sewell, and hosts of others took up with their mighty pens and voices. David Lipscomb, of blessed memory, said: "I cannot go with you, because I see no stopping place. It will be like turning a stone loose from a mountain top, which will not stop until it reaches the bottom of the mountain." How true was this comparison to the first step of departure by those who organized the society!

There are some brave and courageous souls who are trying to stay the tide that has almost swept the original "Restoration Movement" far out into the sea of denomi-

nationalism, but their efforts to save the cause, in my judgment, will prove futile.

I do not know what the present congress will propose as a remedy for the very grave and serious situation confronting it, but, according to my way of thinking, the best thing for them to do is to *cut loose* and let that old denominational ship, manned by "destructive higher critics" and "open membership" advocates, float away to her destined port. If the congress undertakes to construct a "lifeboat" out of another or even a modified form of the present society, it will in process of time land upon the same reefs and rocks where they now find themselves. Why not, brethren, make a complete return to the New Testament order and be satisfied with God's wisdom?

In my last article I made the statement that the "Restoration Movement" had "crystallized into a denomination," and now from the Christian Standard I submit the proof of my statement:

A good illustration of our present perilous situation is found in the address of the president of the Kentucky State Convention, E. S. Jouett, which was recently printed by the Christian-Evangelist without one single word of editorial comment. It evidently expresses the sentiments of that paper. Mr. Jouett opens up with the attack upon the position we have held for a century that is characteristic of the radical among us. We wonder if the editor of the Christian-Evangelist read this address before printing it. Were the paragraph headings supplied by the editor? One reads: "A denomination, but not a sect." Pray, what does that heading try to say? Now, in this paragraph, Mr. Jouett says: "We have wisely recognized that, measured by all known standards, we are merely one more religious *denomination*." And also: "*That we, ourselves, have become one of the sects of Protestantism* is still an unwelcome truth to some, but it is none the less a truth, and not necessarily a hurtful one." Furthermore, he says: "Then, again, we have wisely chosen for our name 'Disciples of Christ.' *There need be no regret, save perhaps from unholy pride, at the passing of the name 'Christian' as an appellation peculiar to us* in contradistinction to the numerous other bodies of Christians. . . . *Our appropriation of it for our church body as such was honestly made under our original literalism, but it smacked of conceit.*"

The foregoing is from the pen of one of the best writers on the Standard, R. C. Foster, and in justice to him it is but fair to state that he repudiates E. S. Jouett's contention. However, the facts are in Jouett's favor and against Brother Foster.

The article from which I quote in the Standard begins as follows:

A new line of demarcation has appeared in the Christian world. In China the Protestant missionaries have lined up in two opposing groups. On the one side is the Bible Union, which enrolls the missionaries of all denominations who still believe in the Bible as the word of God, and who are determined to defend it. On the other is the proposed union movement among various denominations which our missionaries are clamoring to enter, a movement which is fostered by radical leaders.

It is not merely in China nor in Protestantism that this red line of radicalism is noted. A Roman Catholic priest recently remarked, when in a confidential mood, that their own colleges in North America are torn all to pieces "by the teaching that is based on the theory of evolution." He said the younger set of priests are lining up almost solidly against the older ones. The growth of "Modernism" in the Roman Catholic Church has long been noted, but it had largely been limited to their great scholars and scholastic institutions. Now, however, it is filtering through to the masses just as it is among us. Harvard University, the original college of the Pilgrim Fathers, recently called a Roman Catholic scholar (Professor De Wolf) to occupy a new chair of scholastic philosophy. The Menace stormed at this tragic surrender of Harvard to the Roman Catholic hierarchy. But I am convinced that the Menace has the wrong cue. Harvard, you may be sure, has discovered that De Wolf is more of a destructive critic or a Unitarian than a Roman Catholic, and so they will tolerate whatever peculiar dogmas he may still retain, in the hope that he will attract a large number of Catholic students to Harvard, and enable them to split the Catholic Church wide open.

The antisociety brethren have been repeatedly chided for not having more missionaries on what are called "foreign fields;" but it seems that if the society folk had fewer it would be better for the poor heathen, for those they have seem to be infidels, and the churches which oppose such missionaries are *helpless* to recall them because the *radical* denominationalists are in control of all their machinery. I am glad that the antisociety brethen have no missionaries in the "foreign field" or any other field who, like the society's missionaries in China, "are clamoring to enter a movement which is fostered by radical leaders." With all of our faults, we are, thank God, free from radical, infidel leaders, teachers, and preachers.

Regarding Jouett's speech at the Kentucky Convention, which precipitated a discussion on the floor of the convention, Brother Foster says: "The general discussion on the convention floor revealed the fact that the large majority of those present agreed with Mr. Jouett's views." A Mr. Garrett was bold enough, says Brother Foster, "to attempt to offer 'scriptural arguments' for open membership." Well, when people have a denomination, have they not a perfect right to have any or no terms of membership if they so choose?

As further proof of this denominational Restoration Movement, I note the following from another minister high up in the counsels of the "inner clique:"

A question was asked Mr. Garrett at Louisville, by E. L. Powell, which suggests several interesting reflections. Brother Powell urged that the missionaries in China ought to be permitted to preach and do just as they please. It is *undemocratic* for us to undertake to exercise any sort of control over them. (Brother Powell certainly has some very queer ideas about democracy. He even objected to our protest against Mr. Jouett's speech. It was undemocratic for us to state that we did not agree with Mr. Jouett's views!) Mr. Garrett said in response that a number of missionaries in China are in that very mood of breaking over and doing just as they please (that is, practicing open membership, no matter what those who pay their salaries think about it). Mr. Baird boldly declares this same principle in a letter to C. C. Morrison. Discussing their appeal to the Executive Committee to be permitted to practice open membership, he says: "We do not commit ourselves either to await their decision or to accept it when it may finally be made." (C. S., November 6, 1920, page 16, column 1, paragraph 4.)

There you have it! Churches selecting missionaries through society agents, sending them and supporting them ostensibly to preach the gospel of Jesus Christ, and then when they betray this sacred trust to be coldly told by a leader in such a movement that those missionaries are not to be interfered with—they should be at liberty to preach what they please!

"*Undemocratic!*" *Churches must have no voice in the control of missionaries*, just shell down the coin and keep their mouths shut. We shall see whether or not the churches represented at the congress will longer wear this yoke.

Arguing or Convincing.

We dishonor the truth rather than serve it when we wound feelings in our zeal to show the truth to others. Such wounding of feelings is a not uncommon result of argument or discussion. One person sets out to prove a certain truth to another, who does not see it; and oftentimes the only result is bitterness, heart burnings, and estrangement. To say that this was caused by zeal for the truth is a travesty on the truth. A person who really has such zeal will care more about living the truth than arguing it; and such living not only never wounds, but is the most convincing of all arguments. When we find that in our efforts to show truth to others we have only done harm, let us ask ourselves wherein we were untrue to some truth that we profess to believe.—Sunday School Times.

QUERY DEPARTMENT

BY J. C. McQUIDDY

G. T. Mustain, of Horse Cave, Ky., sends a courteous correction of an answer to a query that I made in our issue of November 17. Here is what he says: "I think you are certainly wrong in your answer to Jane Thomas on Matt. 24: 41, in the Gospel Advocate of November 17. The Savior was answering a question with reference to the destruction of Jerusalem. When he comes again, there will be no safety in fleeing to the mountains, no need to pray that your flight be not in winter or on the Sabbath. They would have to suffer in winter and the gates would be closed on the Sabbath. Jesus had not come then, as in Matt. 16: 27, 28. The question of Matt. 24: 3 was not in reference to his last or second coming, but to the destruction of Jerusalem. See verses 34 and 36. A semblance of these things may be in his second coming, but not so in this."

I wish to thank our brother for calling my attention to this, and on reinvestigation I have decided that he is probably right and that I was mistaken. I find that there is diversity of opinion on the subject. Perhaps all the things referred to in Matt. 24, from the thirtieth verse to the forty-second verse, refer to the destruction of Jerusalem, but in a sense typify or foreshadow the second coming of Christ. I am glad for our readers to have the advantage of what Brother Mustain says.

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E. A. Conger, of Smithville, Tenn., asks me to give him my view of the following questions: "(1) Do you think that Isa. 62: 1, 2 and Isa. 65: 15 were fulfilled in Acts 11: 26? (2) Do you think that Acts 9: 15 as we find in this verse is the one applied to this name, or was it given, as some say, in a slurring or sarcastic way by the Antiochians? (3) Had the children of God been called every name that we hear them called (read of), such as 'disciples,' 'saints,' etc., before they were called 'Christians' at Antioch? (4) Have they been called any other name since then that they had not been called before they were called 'Christians?'"

1. Isa. 62: 1, 2 reads: "For Zion's sake will I not hold my peace, and for Jerusalem's sake I will not rest, until her righteousness go forth as brightness, and her salvation as a lamp that burneth. And the nations shall see thy righteousness, and all kings thy glory; and thou shalt be called by a new name, which the mouth of Jehovah shall name." Isa. 65: 15 reads: "And ye shall leave your name for a curse unto my chosen; and the Lord Jehovah will slay thee; and he will call his servants by another name." Undoubtedly these scriptures refer to the name "Christian" by which the disciples were first called at Antioch. Adam Clarke comments on "Thou shalt be called by a new name" as follows: "Namely, 'Christian,' or as in the fourth verse, *chephtsi bah*, 'my delight is in her,' because she has now received that command, 'This is my beloved Son, in whom I am well pleased; hear him.'" The Greek word which occurs in the passage, "The disciples were first called Christians at Antioch" (Acts 11: 26), is "chreematizoo," which means, in the passive voice, "to be divinely commanded, admonished, instructed." Thayer defines the word universally, "to receive a name or title, be called," and gives Acts 11: 26 as an example.

2. Acts 9: 15 reads: "But the Lord said unto him, Go thy way: for he is a chosen vessel unto me, to bear my name before the Gentiles and kings, and the children of Israel." This passage has no reference to this new name. It simply refers to the apostle Paul's being sent to preach the gospel among the Gentiles. He was specially chosen for this work. While I have already said that the name "Christian" is "divinely commanded," I know that some take a different position, saying that it was given in derision or sarcasm. While I think the latter position incorrect, yet inspiration indorses the name "Christian" even if it were given in derision; so it is the new name by which God's people are called with the approval of divinely inspired men.

3. The children of God were called "disciples," "saints," "brethren," etc., before they were called "Christians" at Antioch.

4. I know of no additional name by which they have been called since they were given the new name "Christian." This name was given by the approval of the Lord, is divinely given, and every Christian should strive to walk worthily of the name by which he is called. Christians should never forget the name by which they are called, as this name is derived from Christ, and Christ was the purest and most guileless being this world has ever known.

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Mrs. L. W. Shive, of Webb, Miss., inquires as follows: "How do Bible scholars explain, 'The sins of the fathers are visited upon the children even to the third and fourth generations?' Does this mean that the innocent have to suffer for the guilty? Is this considered justice in the sight of God? And if so, how do the Scriptures justify it? There is another question I wish explained. This is, does a man pay for his sins in death? Remember, this penalty was placed on man for his first sin, and Paul tells us in his Roman letter that 'the wages of sin is death.'"

It is a fact that natural or physical weaknesses are visited upon the children of dissolute parents even unto the third and fourth generations. We see every day that we live examples of this. Especially is this true of venereal diseases. Physicians have told us for years that tuberculosis is inherited. The knowledge of this fact should make parents very careful as to the manner of life that they live. No parent should be willing to live a life that will cause his posterity to suffer innumerable agonies. As our physical weaknesses are visited upon our posterity even unto the fourth generation, we should live clean, sober lives as parents in order to prevent this. It is doubtless true, in the nature of things, that children must suffer weaknesses inherited from vicious parents. There are many things that we are not able to explain. No man can explain satisfactorily why the just should die for the unjust. The doctrine of vicarious suffering is unexplainable. The mother gives up her life for the child. All life comes out of death. The seed must die before there is new life. The grain must be ground and mashed and cooked before we can enjoy it. Some one has to sweat over it before it is fit to sustain our lives. Just so it was necessary for Christ, the just, to die for the unjust, but just why it is so I am not able to explain. But it should be noted that natural weaknesses are inherited, and not spiritual weaknesses. Every man suffers for his own sins, and not for the sins of others. The prophet Ezekiel declares: "Behold, all souls are mine; as the soul of the father, so also the soul of the son is mine: the soul that sinneth, it shall die." (Ezek. 18: 4.) Every individual is responsible for his own guilt and is so held accountable by Jehovah. No one pays for his sin in death. If so, there would be no punishment after death. "The wages of sin is death;" but "the soul that sinneth, it shall die." "It is appointed unto men once to die, and after this cometh judgment." (Heb. 9: 27.) Those who live wickedly and disown and disobey God will not only be called upon to die, but they will be punished after death. "Who shall suffer punishment, even eternal destruction from the face of the Lord and from the glory of his might." (2 Thess. 1: 9.)

TEXAS-OKLAHOMA DEPARTMENT

BY C. R. NICHOL

All articles, reports, orders for Gospel Advocate, and books, from Texas and Oklahoma, should be sent to C. R. Nichol, Clifton, Texas.

The Relation of Faith and Obedience.

BY K. C. MOSER.

In a preceding article it was shown from the Greek that the words translated *to obey* and *to believe* are allied in meaning and derivation. I shall now attempt to verify this fact by examples from the Scriptures.

Paul says that Israel failed to enter Canaan "because of unbelief." (Heb. 3: 19.) Again, he says their failure was "because of disobedience." (Heb. 4: 6.) With Paul, unbelief was disobedience, for unbelief led inevitably to disobedience. One could not be considered apart from the other. If this principle is true of these negative terms, it is also true of the positive terms, "believe" and "obey;" therefore, to believe is to obey, for Bible faith (Gal. 5: 6) leads inevitably to obedience. Some might argue that to believe is the obedience contemplated when it is affirmed that obedience saves. This view of obedience is too narrow. Obedience that saves gives a right to the tree of life. But this "right" is to those who do the "commandments" (plural). To believe, abstractly considered, is only one command. Paul, in 1 Cor. 10, tells of what the "unbelief" or "disobedience" of Israel consisted—namely, idolatry, fornication, making trial of the Lord, and murmuring, all of which are comprehended in the terms "unbelief" and "disobedience." If unbelief includes all these acts of disobedience, why not faith include as many acts of obedience? When, therefore, salvation is conditioned on faith, as in John 3: 16, "faith" is certainly used in this inclusive sense, or else those Pharisees who believed, but refused to confess Christ, were saved; and, strangely enough, some are forced into this absurd position by contending that faith alone saves.

In Acts 11: 17 and 19: 2 the Holy Spirit is said to be given to the believer, while in Acts 5: 32 the Holy Spirit is said to be given to those who obey. Here, again, faith is made to include obedience. In Acts 2: 38 Peter made repentance and baptism the conditions of receiving the Holy Spirit. But since the Holy Spirit is given to the believer, belief, therefore, includes repentance and baptism. Again, in Acts 5: 14, "believers were the more added to the Lord." But the three thousand on Pentecost were added on the conditions of repentance and baptism, and yet by faith. So, again, faith includes repentance and baptism. Other such examples could be given, but these are enough.

I want now to prove that any virtue upon which a blessing is conditioned is never to be considered alone. I go for proof to the Sermon on the Mount, which is often called the "Magna Charta" of the Christian religion. If the above principle is to be found here, then we will certainly meet it throughout the New Testament. "Blessed are the poor in spirit: for theirs is the kingdom of heaven." But what is it to be "poor in spirit?" I shall let McGarvey tell: "By 'the poor in spirit' is meant those who are sensible of spiritual destitution and who long for a better spiritual state." Now, is to be poor in spirit the only condition of possessing the kingdom? Does one not also have to be meek, merciful, and pure in heart? Peacemakers are said to be sons of God. But this good trait only will not constitute him a child of God. Many are zealous advocates of peace who do not believe in Christ.

We are saved by the death of Christ, but not apart from his resurrection. "Every one that loveth is born of God." (1 John 4: 7.) But, "If ye love me, ye will keep my commandments." (John 14: 15.) God's love saves the world, but such a love as is manifested in the gift of Christ.

My proposition, that faith and obedience—faith manifested—are inseparably connected, being true, the doctrine of salvation by faith alone is untrue. I have shown that faith includes repentance and baptism. Faith and obedience, therefore, have been joined by Jehovah. "What therefore God hath joined together, let not man put asunder."

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The Sin of Fretting.

BY J. S. DUNN.

The expression, "Fret not," is found three times in Ps. 37. People often sin by fretting, and perhaps many have never had their attention called to this great sin committed against soul, mind, and body. It is said that "worry kills more people than tuberculosis." We have sanitariums for the afflicted tubercular, and perhaps it would be no bad idea to erect a sanitarium to treat the many who are afflicted with the great sin of fretting.

God intends his church be the sanitarium and Christianity the remedy for all who fret, worry, become low-spirited, down hearted, and depressed. Christianity will make men happy. People should "rejoice" when they become Christians. The eunuch and jailer both "rejoiced" after they were baptized; and in after days they could have sung, had they known it, "Happy day, when Jesus washed my sins away." Paul wrote almost all the letters to the churches, and he admonishes people to "rejoice." Take time to look into your concordance at the words "happy," "joy," "gladness," and "rejoice," and you will, no doubt, be surprised to find these words found so many times in the Bible. And then read the admonitions of Paul in which he says: "Rejoicing in hope;" "Rejoice with them that do rejoice;" "Rejoice in the Lord always: again I say, Rejoice;" and, "Rejoice evermore." Jesus said "rejoice" when men "revile you, and persecute you, and say all manner of evil against you;" and James said, "Count it all joy when ye fall into divers temptations."

This wholesale worry about "short crops and low-priced cotton" has unfitted many from getting a good night's rest, digesting their food, and enjoying the sermon and worship on the Lord's day. We should remember that "worry" does not make bad matters better, but bad matters worse. We are best when we are happy, and our lives are not much when we are best; therefore, we should be happy all the time. We should not want anything or do anything that will not bring joy, happiness, and goodness to our homes and lives.

There are two kinds of happiness or pleasure. One is in sin and the other in godliness. Worldly pleasure will prevent a man from becoming a Christian. (Luke 8: 14.) But godly pleasure, joy, and happiness will fill the soul of a true Christian, and he can ever sing: "I am happy in Jesus, my Savior and King." May the good Lord help us to cease committing the great sin of fretting.

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Personal Notes.

From J. W. Mathews, Maysville, Okla., Box 304, November 24: "I filled my regular appointment at Paul's Valley last Sunday. They are getting along fine. I baptized two after the services on Sunday night. One was a man about sixty years of age, and the other was a middle-aged man. I go to Alex next Sunday, to Elmore City the first Sunday in December, and to Paoli the second Sunday. These congregations are all doing fairly well."

From W. D. Black, Ozona, Texas, November 29: "The work in this part of the State is progressing nicely. Good interest at all places. We have had additions all along. One was baptized last Wednesday night, from Barnhart. The members here are taking great interest in our Wednesday-night Bible study. We are using 'Sound Doctrine,' Volume I., as a help, and like it fine. Foy E. Wallace, Jr., and Tillett S. Teddlie will be with us in a meeting the last half of February, and we are hoping, praying, and working for a great meeting."

HOME READING

How the Great Guest Came.

It happened one day at the year's white end,
Two neighbors called on their old-time friend:
And they found the shop, so meager and mean,
Made gay with a hundred boughs of green.
Conrad was stitching with face ashine,
But suddenly stopped as he twitched a twine:
"Old friends, good news! At dawn to-day,
As the cocks were scaring the night away,
The Lord appeared in a dream to me,
And said, 'I am coming, your Guest to be!'
So I've been busy with feet astir,
Strewing the floor with branches of fir.
The wall is washed and the shelf is shined,
And over the rafter the holly twined.
He comes to-day, and the table is spread
With milk and honey and wheaten bread."

His friends went home; and his face grew still
As he watched for the shadow across the sill.
He lived all the moments o'er and o'er,
When the Lord should enter the lowly door—
The knock, the call, the latch pulled up,
The lighted face, the offered cup.
He would wash the feet where the spikes had been;
He would kiss the hands where the nails went in;
And then at the last would sit with him
And break the bread as the day grew dim.

While the cobbler mused, there passed his pane
A beggar drenched by the driving rain.
He called him in from the stony street
And gave him shoes for his bruised feet.
The beggar went; and there came a crone,
Her face with wrinkles of sorrow sown.
A bundle of fagots bowed her back,
And she was spent with the wrench and rack.
He gave her his loaf and steadied her load
As she took her way on the weary road.
Then to his door came a little child,
Lost and afraid in the world so wild—
In the big, dark world. Catching it up,
He gave it the milk in the waiting cup,
And led it home to its mother's arms,
Out of the reach of the world's alarms.

The day went down in the crimson west,
And with it the hope of the blessed Guest,
And Conrad sighed as the world turned gray:
"Why is it, Lord, that your feet delay?
Did you forget that this was the day?"
Then soft in the silence a Voice he heard:
"Lift up your heart, for I kept my word.
Three times I came to your friendly door;
Three times my shadow was on your floor.
I was the beggar with bruised feet;
I was the woman you gave to eat;
I was the child on the homeless street!"

—Edwin Markham.

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Annette's Golden Hours.

Annette sat out on the broad veranda of the Denton home. She swayed back and forth in the porch swing, her eyes far away and dreamy.

Summertime had slipped around again, and with it vacation and plans. "I mean to have a glorious summer," Annette had said to her best friend as they parted at the railway station, each taking their different ways after the closing exercises of Miss Norton's school.

"I mean to, too," Mary French replied, and then they had said good-by until the fall. Two weeks had passed then, but Annette was recalling their conversation as she sat idly swaying back and forth.

She had been having a lovely time—automobiling to distant places, visiting the seashore, etc.—and there were many other delightful trips ahead. The summer months are always made golden for Annette—always; but Mary French, her best friend, made the time golden for others—so some one who lived near her had told Annette—told her of the lives made happier back in that little village home because of the sweet unselfishness of the young girl. It was of this that Annette was thinking as she sat with a far-away look in her deep-blue eyes.

"Why, I—I—hardly know the people that live around me!" she exclaimed. "I wouldn't know what to do for them."

Across the cool veranda just then came a figure in white. It was Mrs. Denton, Annette's mother.

"The cream is frozen, dear," she said, "and Celia is making the chocolate dressing for the cake now. I told your father to stop by and bring Helen and Julia out for the week-end."

"Why, how lovely, mother!" Annette cried. "You are always thinking up nice things for me."

Mrs. Denton smiled, but for the moment her thoughts seemed to be far down the broad, white road. "I wish old Mrs. Seaborn had some of the cream. If she only lived nearer, it wouldn't be so hard to get things to her." She was speaking as if to herself.

"Why," began Annette, a sudden inspiration seizing her —"why, let me take it, mother—right this minute."

"But—" answered Mrs. Denton; then Annette softly covered her lips with her hand.

"I'll have the pony hitched in the buggy, mother, dear, and we'll be there before the cream even begins to melt." Annette was gone, and Mrs. Denton, with a smile on her face, packed the cream carefully.

"She is so fond of it, Celia, and to-day has been so warm—Miss Annette is going to take it over herself to Mrs. Seaborn."

An hour later Annette drove slowly homeward. Mrs. Seaborn had seemed so glad to see her that she had stayed longer than she had intended.

"Come again, dear," she said, as Annette arose to go; "it has done me good to see a sweet young face. In the years gone by I dreamed beautiful dreams, too, even as you do now. It has made my heart lighter, seeing you in the glow of your early summertime."

Annette's eyes were misty as she drove away, and yet her lips were smiling. The wistful face that she had left behind was brighter. She would go to see her again, and yet many times during the summer.

There were others, too—yes, quite a good many more "shut-ins"—she could easily recall them now, since she had begun to think of such things. Those people that she scarcely knew that were around her—yes, she meant to know them now, and love them, too.

"I'm going to have a glorious time. I have so many plans, mother, for the old people, and—and—for all those who need it around us. We'll share our good things and times with them, won't we?"

Mrs. Denton nodded a glad acquiescence as the eager, flushed face looked into hers.

"I think I begin to understand why Mary French is so happy all of the time." Annette's voice dropped suddenly. "She makes the days brighter for those around her."

And the summer months and the days and the years were golden indeed for Annette after that.—Kathleen Hay, in Exchange.

☼ ☼ ☼

Children, obey your parents in the Lord: for this is right. Honor thy father and mother; which is the first commandment with promise; that it may be well with thee, and thou mayest live long on the earth. And, ye fathers, provoke not your children to wrath: but bring them up in the nurture and admonition of the Lord.—Eph. 6: 1-4.

Aches and Pains Of Rheumatism

Sometimes They Are Unbearable.

There are weather conditions that make rheumatism worse. They are not the same in the cases of all persons. Some rheumatics suffer more in dry, warm weather than in moist, cold weather, but all suffer more or less all the time.

The cause of rheumatism is an excess of uric acid in the blood, affecting the muscles and joints, causing aches and pains. Hence the blood must have attention for permanent results in the treatment of this disease.

Hood's Sarsaparilla has given entire satisfaction in thousands of cases. Do not fail to try it.

For a laxative take Hood's Pills.

TETTERINE
for the COMPLEXION

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

Time is Money

Divide your spare time representing us in your community. You cannot find a more dignified business than helping place a memorial at the resting place of a deceased loved one.

Hundreds are boosting COGGINS' MEMORIALS, and report it an easy matter to sell them made from either ELBERTON BLUE GRANITE, "The Stone Eternal," or the GEORGIA MARBLE. Liberal commissions. Honesty, integrity, ambition and lawful age essential qualifications. Write immediately for full particulars and contract.

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ECZEMA

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

Headaches Vanish

Sick or nervous headaches, backaches, women's aches almost instantly respond to the liquid remedy **Capudine.** It stops the pain by removing the cause. Every home should keep a bottle handy. Sold by druggists, 10c, 30c, 60c. Insist upon getting **CAPUDINE**

Ladies Keep Your Skin Clear, Sweet, Healthy With Cuticura Soap and Cuticura Talcum

The Power of Education.

In Christian Education, a monthly magazine, published by the Methodist Episcopal Church, South, for January, 1921, some startling statements are made concerning this important matter. And when people who have generally been considered lax and indifferent about many things which we have held to be vital, in life and character, begin to become concerned about some kinds of evils, and begin to bestir themsives for a remedy, we may well take notice and find whether or not we are in the same danger. But among other things it says, speaking of the necessity of Christian schools: "We must educate or die." This is a solemn statement. If that is true of them, is it true of us? It remains, perhaps, to see. Going on, it says: "We are facing moral bankruptcy through spiritual illiteracy. The present neglect of the religious instruction of children will eventually give us a whole nation of people who know nothing about God and have no spiritual foundation of character. We are bending the wrong way. We are being deceived in the direction of the Prussian type. We have been led along until our whole system of training has been under the domination of materialism. Our schools can teach pagan mythology, heathen religion, Hindu philosophy, and modern fiction; but the Bible is barred from the classroom by the law of the land. We have kicked the Bible and religion from the schools, and some have put in soldiering and military tactics. Some of the leading authorities in American education to-day teach materialistic and naturalistic theories. That is, they teach that persons should be guided by their 'natural' instincts and should not be influenced to observe our moral ideas, to have faith in God, to love Christ, to reverence the church, and serve the kingdom."

Again, the World Call, another journal, directed by the Disciples of Christ, a little nearer home, quoting from one of the chief addresses before the late convention at St. Louis, says: "The trend of a nation's life may be changed in a single generation by the emphasis in its educational system. Japan moved from a position of pagan darkness to a position of one of the most progressive of modern nations in a single generation, transformed by her educational system. Germany was changed from a peaceful to a belligerent folk, from pastoral hillsides to a powder magazine, in a generation by her educational system. Humboldt, Hege, Nietsche, William II., and others, by concerted action through Germany's school system, set the world on fire."

If the above theory is true, it fol-

SUFFERED ALL A WOMAN COULD

Mrs. Meyer Finally Found Relief and Health in Lydia E. Pinkham's Vegetable Compound

Orange, Cal.—"I always feel very grateful to you, as some twenty years ago three doctors said I had to have a serious operation. I had a tumor, and ulcers which would gather and break. I had displacement so badly that I could hardly sit down at times, and it seemed as if I suffered everything that a woman could suffer. Then some one advised me to take Lydia E. Pinkham's Vegetable Compound, and I took it until I was cured and saved from the operation. I have told women of your wonderful medicine times without number, and I am willing that you should use these facts and my name if you like. I also used your Compound during the Change, and I can do all my own work but the heavy part, and can walk miles every day as I help my husband in the office." —Mrs. J. H. Meyer, 412 South Orange St., Orange, California.

It is quite true that such troubles as Mrs. Meyer had may reach a stage where an operation is the only resource. On the other hand, a great many women have been restored to health by Lydia E. Pinkham's Vegetable Compound

FRECKLES

Now Is the Time to Get Rid of These Ugly Spots.

There's no longer the slightest need of feeling ashamed of your freckles, as Othine—double strength—is guaranteed to remove these homely spots.

Simply get an ounce of Othine—double strength—from your druggist, and apply a little of it night and morning and you should soon see that even the worst freckles have begun to disappear, while the lighter ones have vanished entirely. It is seldom that more than one ounce is needed to completely clear the skin and gain a beautiful clear complexion.

Be sure to ask for the double strength Othine as this is sold under guarantee of money back if it fails to remove freckles.

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BALTIMORE, MD.
CHURCH, CHIME and PEAL
BELLS Memorials a Specialty

Sure Relief

6 BELL-ANS
Hot water
Sure Relief

BELL-ANS
FOR INDIGESTION

FREE TO

Pile Sufferers

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

Let Me Prove This Free.

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

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

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

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

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

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

Free Pile Remedy.

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

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Heart

Attacks come when least expected. Directly some ill feeling makes you aware that you have a Heart is the time to commence taking some treatment.

Dr. Miles Heart Treatment

is a Tonic and Regulator recommended in Functional Heart Disorders.

SOLD BY ALL DRUGGISTS

MILES MEDICAL CO., Elkhart, Ind.

lows that the future of the world is in the college halls of to-day. The potential leadership of church and State is on the present college campus. If the emphasis on modern education shall be moral and spiritual, the world has a hopeful to-morrow; but if the emphasis be rationalistic and materialistic, the second state of the world will be worse than the first. The Duke of Wellington said: "To educate a man's head and not his heart is to make a cultured devil." It is more essential that a people be good than that they be brilliant. Goodness will wait on smartness, but smartness waits on neither man nor God. In other words, emphasizing the aphorism, "The soul of education is the education of the soul," the dean of one of our great universities said: "If we continue our education in this country as we are going now, starting with the grades and heading up through the high school into the State university, in thirty years we will have reproduced the German civilization."

Tribute to a Good Woman.

BY I. B. BRADLEY.

Mrs. Mary Gooch Beasley was born on January 6, 1856, near Farmington, Mo., and was reared in Franklin, Ky. She was a member of the Gooch family of Franklin before her marriage to D. E. Beasley, of Pinewood, Tenn., in August, 1900. She had been engaged in teaching several years before her marriage. When she was married to Brother Beasley, she not only entered upon the duties of a wife, but also those of a mother to his three little motherless girls. She fulfilled these duties as a good stepmother, and lived to see them all reach mature womanhood and married to honorable men. They loved her, and scarcely knew what it was to be denied the training and care of their own mother.

To Brother Beasley she was a true helpmeet and home-keeper. She was a woman who loved her home and took a great pride in neatness and comfort. She stayed at home very closely, and was satisfied to exercise her rights and privileges in her God-given sphere—the home—looking well to the comfort and welfare of the family. She was very orderly and systematic in her home—had a place for everything.

She obeyed the gospel in early life, and was steadfast in the faith unto the end. She was a very quiet, modest woman, and never made much demonstration, but was firm, faithful, and constant, and content with the simplicity of the New Testament worship, and was a regular attendant at services so long as she was able to go to the meetinghouse.

Sister Beasley was ill quite a long

How's Your Stomach? and Your Liver?

Health is Most Vital to You

Durham, N. C.—"As for Dr. Pierce's Golden Medical Discovery which I use constantly, I don't believe there is a better liver medicine made. I use it for headache, stomach disorders and torpid liver. It is not unpleasant to take and does not leave a constipated condition as so many of the liver pills and medicines do. It does its work and leaves one feeling like a new person."—Howard Holden, 1306 Glenn St.

You can quickly put yourself in A-1 condition by going to your druggist and obtaining this Discovery of Dr. Pierce's in tablets or liquid, or write Dr. Pierce, president Invalids' Hotel, in Buffalo, N. Y., for free medical advice.

STANDARD FOR 50 YEARS

WINTERSMITH'S CHILL TONIC

NOT ONLY FOR CHILLS AND FEVER BUT A FINE GENERAL TONIC.

SEND NO MONEY

Pay Postman $4.95 on Arrival

Gold Filled Watch Bracelet POST PAID

STEM WIND & SET

Send for this rich looking gold filled Combination Watch-Bracelet today. You will find it to be a $10.00 value. Has adjusted 7-jeweled movement, the case being gold-filled and warranted to wear 10 years. It is a stem-wind and stem-set model and it looks like a very expensive watch. The picture shows you what a handsome model it is and the gold dial adds to its attractiveness. The bracelet is flexible and will fit any wrist, so you need not hesitate to order on account of size. It is sent direct to you, as pictured, in a velvet and silk-lined box. Each watch is examined before leaving the factory and you will find them perfect time-pieces.

Don't Hesitate! Our Money-Back Guarantee Protects You

So positive are we that you will be delighted with your watch that we ABSOLUTELY GUARANTEE to refund your money if you are not satisfied after examination; therefore, do not hesitate to order. Send no money. Just rush your name and address. Your watch will be sent by return prepaid mail and delivered right to your door by the postman. Pay the postman our advertised price of $4.95 on arrival and remember, if you are not entirely pleased after examination, return your watch and we will refund your money, every cent of it.

EMPIRE CITY MFG. CO.
Dept. 168, 138 5th Ave., New York

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time before her death, and had tried many doctors and many remedies, but failed to find any permanent relief. God in his goodness spared her to care for Brother Beasley through his critical illness following a very serious accident last winter. Since that time she seemed to not be able to resist the encroachment of her old trouble, and in the home she loved so well, attended by her loved ones, she passed peacefully "over the river" on the morning of October 11, 1921.

Funeral services in the Dickson church of Christ, conducted by Brother E. P. Watson and the writer. Burial in Union Cemetery.

She died "in the faith" and in hope of the resurrection of the dead. "She is not dead," but "asleep in Jesus;" and at "the coming of the Lord," she confidently believed, she will hear him say, "Awake thou that sleepest, and arise from the dead," and on the clouds ascend with him and the glorified hosts to that "land that is fairer than day." "Precious in the sight of the Lord is the death of his saints," for they are "had in everlasting remembrance."'

Notes from West Tennessee.

BY JOHN R. WILLIAMS.

One more month and the year 1921 will be history of the past. You and I have made that history. The year 1921 has been very eventful in many respects. In some places it seems that the word of God no longer appeals to the people, while in other places it seems that the people are more willing to hear and accept God's word than ever before. Why this difference? Who is responsible for this difference? In the way of visible results, I have done less good this year than any one of the thirty-six and a half years that I have been preaching. I have not lost faith in God, neither have I lost faith in the gospel as God's power to save, but I must confess that my faith has been weakened in some who claim to be followers of Christ. The church is the only servant for good that the world has; and when the church fails to serve the world for its good, then the church fails in its duty. In Obion County there have not been as many additions to the church this year as there has been in the years gone by. The church does not "have favor with all the people" as it once did. Somebody is responsible for these conditions. The thing that worries me most is, to what extent am I responsible for these conditions? As we grow older in the service of God, there is an increase of our devotion to God and for the salvation of sinful men. Younger people do not think of these things as older ones do; and sometimes the older ones are severely criticized by the younger when the older try to teach them their duty and the dangers lurking along their pathway. This I know to be true.

I am to continue work at the same places I have worked for several years, except Cloverdale. Brother Joe Ratcliffe will preach once a month for them and Brother Brigance will hold their meeting. Both are good men and good preachers. Not one word detrimental to the character of either have I ever heard. This cannot, I am sorry to say, be said of all preachers.

On the thirtieth day of this month (December) I will be seventy years old, and as our regular preaching day at Hornbeak is the fourth Lord's day in each month, I shall move up my birthday service to the fourth Lord's day, it being Christmas Day, and preach my seventieth birthday sermon at Hornbeak that day. I hereby extend an invitation to all the congregations in Lake and Obion counties to send some of the members from each congregation on that day. Of course all cannot attend; but if the weather and roads are not too bad, a few from each congregation can attend. I hereby invite all of my preaching brethren everywhere to be with us, especially the young preachers, as I feel sure I can say some things that will be helpful to those who are just starting in the work of the ministry. I can tell you of many discouraging things you will have to encounter, and also I can tell you how to overcome them and to never despair or give up the fight. My experience for thirty-six and a half years as a preacher is checkered with many incidents, some of which will be of great benefit to the young preachers. So come and be with us.

Rheumatism Relieved

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

Renew your subscription to the Gospel Advocate.

For Aches and Pains

Sloan's Liniment is recommended as an external application in the treatment of rheumatism, neuralgia, sciatica, lumbago, lame back, sprains and strains, sore muscles and a host of other external aches and pains.

Don't rub Sloan's, it penetrates. At all druggists, 35c, 70c, $1.40.

Keep it handy

Sloan's Liniment (Pain's enemy)

FIELD REPORTS

Rogersville, Mo., November 28.—I closed at Belle Plaine, Kan., last Friday night, after continuing over three Lord's days. There were five additions—four by baptism and one by membership. The brethren treated me well in every way. I began here at Rogersville yesterday. The meeting starts off well.—James E. Laird.

Oxford, Fla., November 25.—On last Lord's day the church here came together to break bread. Brother M. L. Humphries, of Ocala, preached to us on "Preparation," and pressed upon us the importance of making preparation to meet our God. He also preached a good sermon on Saturday night before. At 6:30 P.M., Sunday, we met again to pray, sing, and read scripture verses. In this the old and the young took part. In these meetings we are trying to develop our boys and girls into workers in the Master's vineyard. Brother Humphries preached again at night.—J. O. Barnes.

Decherd, Tenn., December 1.—I have just closed a nine-days' meeting at Spencer, Tenn. Twenty-one were baptized and six confessed their wrongs. The interest was good throughout. The house was full at each service. I made my home with Brother and Sister Brady, and they and all others were very kind to me. I found one of the best literary schools in the South there—Burritt College. Prof. H. E. Scott is the president and principal. I shall leave for Florida on December 6. Any one wanting to correspond with me should address me at Lecanto, Fla.—R. E. L. Taylor.

Brombead, Saskatchewan, Canada, November 27.—I have been here one week. No results. The temperature is down to thirty degrees below zero, and some hearts seem colder. I leave tomorrow for home, and expect to stay in Montana for some time. We cannot expect to convert many during this

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

Use MURINE FOR YOUR EYES **Night and Morning. *Have Strong, Healthy Eyes.*** If they Tire, Itch, Smart or Burn, if Sore, Irritated, Inflamed or Granulated, use Murine often. **Soothes, Refreshes.** Safe for Infant or Adult. At all Druggists. Write for **Free Eye Book.** Murine Eye Remedy Co., Chicago

winter. However, we have had a good harvest of souls this summer. I will spend most of the winter cultivating the seed sown. Have you read about our work among the Indians? One Indian wants to go to school that he may teach his people. I am praying that Louie may be taught the Bible that he may teach his race. Shall we send him, or will we let those people remain in ignorance? Any information will be given by the writer concerning the Northwest. Address me at Elmdale, Mont.—J. O. Golphenee.

Lake City, Fla., November 28.—I began a series of meetings near Summerfield, with the Charter Oak Church, on November 15 and continued it ten days, with good attendance a part of the time; but this is a Baptist community, with only a few members of the church of Christ, and prejudice ran high, thus causing the attendance to fall away toward the end of the meeting, but we were strengthened. Some of the faithful ones from Oxford, Capulet, and Ocala aided the work by their zeal, earnest prayers, and help in the song service. We closed on the night of Thanksgiving Day, with a splendid service suitable to the occasion, and we were greatly encouraged to go forward unto greater things. There were three additions. This is the home of Brother T. W. Barnett, a pillar of this church, in whose hands the cause of Christ is safe.—J. O. Barnes.

Denton, Texas, November 28.—All meetings yesterday were especially well attended and everything showed the liveliest interest in the work. The Sunday school was larger than common and showed great interest on the part of all. The people came early and entered into their work with zest. The crowd at the morning service taxed the building in use yesterday, and it is thought that we may be compelled to provide larger quarters for the days when we cannot be at the church building. The individual communion service now in use showed an unusually large number of communicants present in the morning service. At the morning hour there was one to take membership with the congregation, and there was one confession at the evening meeting. The baptism will be attended to to-night. We ask the prayers of the brethren everywhere on behalf of the Lord's work in Denton.—R. D. Smith.

TREMENDOUS VALUE FOR 15c.

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

Washington, D. C., Special.—People in every section of the country are hurrying to take advantage of the Pathfinder's wonderful offer to send that splendid illustrated review of the whole world thirteen weeks for 15 cents. It costs the editor a lot of money to do this; but he says it pays to invest in new friends, and, in spite of the high cost of his enlarged and greatly improved paper, he makes this rare offer to bring his circulation up to 400,000 a week. You will like this paper. It is twenty-nine years old and now better than ever. Splendid stories and rare miscellany. Question Box answers all your questions. Only 15 cents, mailed at once to Pathfinder, 93 Langdon Sta., Washington, D. C., will keep your whole family informed, entertained, helped, and inspired.

In Appreciation of Brother Ezell.

The church of Christ at Albany, Ala., realize they have given up a great, efficient, and effectual gospel minister, who has labored seven years for the good and upbuilding of the church at Jackson Street, Albany, and other surrounding congregations—namely, Athens, Tanner, and Hartsell—when J. Pettey Ezell finished his stay with two sermons, Sunday, November 13, which were very instructive to the church, as they were not sermons of parting sympathy or heart-touching farewells, but two splendid sermons on "Hindering Causes," reading Gal. 5: 1-9 as a basis for his subject at 11 A.M. and Heb. 2 at 7:30 P.M. The minister dwelt pointedly on several hindering causes that are so apt to hamper the growth and progress of God's children, not valuing the liberty of Christ by not obeying the truth, which is lack of love, lack of faith, the pride of life, lust after things that canker, the parable of the sower, the falling away after receiving the word, and ignorance of neglecting salvation, concluding with a strong admonition to parents to influence their children to study the Bible, and commending the church to God. The church regrets very much to see him go, since the seven years' work together in harmony has created a great friendship of love, not only in the church, but with the public in general. The elders of the church spoke the sentiment of the church, that perfect good will and great love for Brother Ezell and his kind and affectionate wife and children, who were loved by all who knew them, would continue to exist, and asked that Brother Ezell's counsel might be secured when advice was needed, which was granted by Brother Ezell, who also expressed regrets at leaving so many friends in Albany. May God ever bless, guard, guide, and protect Brother Ezell and his family while he faithfully declares the whole counsel of God is our prayer.

JACKSON STREET CHURCH OF CHRIST.

Not Bad Cook, But Bad Stomach.

The word "dyspepsia" means literally bad cook, but it will not be fair for many people to lay the blame on the cook if they begin the Christmas dinner with little appetite and end it with distress or nausea.

It may not be fair for any to do that; let us hope so for the sake of the cook!

The disease, dyspepsia, indicates a bad stomach—that is, a weak stomach, rather than a bad cook—and for a weak stomach we know of nothing else equal to Hood's Sarsaparilla. This digestive and tonic medicine helps the stomach, gives it vigor and tone, relieves dyspepsia, creates an appetite, and makes eating the pleasure it should be.

The biliousness and constipation found in so many cases of dyspepsia are gently and thoroughly relieved by Hood's Pills, which act in perfect harmony with Hood's Sarsaparilla.

FEATHER BED OUTFIT
NOW ONLY $12.50

Send us $12.50 and express office and we will send you One 40-lb. New Feather Bed, One Pair 6-lb. New Feather Pillows, and One Pair full size Bed Blankets or Bed Spread. All new, clean, sanitary feathers, best 8-oz. A.C.A. featherproof ticking. Biggest bargains you ever saw. About half store price. Money-back guarantee. Mail Money Order today. Catalogue free. Southern Feather & Pillow Co., Dept. P, Greensboro, N. C.

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STORY BOOKS FOR GIFTS AND REWARDS

This little series of books will fill a long-felt need for an inexpensive book for little ones. They are beautifully printed on heavy enameled stock, and each book, in addition to the illuminated cover, contains four full-page illustrations in colors. The titles are carefully selected, and the stories are clean and wholesome and well written. Each book contains twelve pages. Size, 4x5½.

The series contains such titles as Mother Goose, Little Red Riding Hood, Cinderella, Our Country Playmates, Happy Days, etc.—all equally good bedtime stories or animal stories for children. There are twenty titles in the series. Sold assorted only; 50c per dozen, $4.00 per hundred, postpaid. Send all orders to the

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For Fever Headaches and Neuralgic Pains

Safety Aspitone First

An improved Aspirin tablet which is absolutely safe to use even in cases of extreme debility and weak heart. Relieves headaches, neuralgia and rheumatic pains, and reduces fever. No depressing effects. Made by a formula which is in general use by leading physicians. 35c per package at your druggist's or by mail from the manufacturers. Piedmont Laboratories, Inc., Clinton, S. C.

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Skins with Tetterine

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Short breathing relieved in a few hours; swelling reduced in a few days; regulates the liver, kidneys, stomach, and heart; purifies the blood; strengthens the entire system.

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OBITUARIES

Lamb.

On the morning of November 3, 1921, the angel of death visited the home of our beloved brother, Otis Lamb, of Murfreesboro, Tenn., and claimed his dear wife. Dessie had been a member of the church of Christ several years. She and Otis had been married about nine years. She leaves her husband, two sweet children, two sisters, and a mother, besides near relatives and friends, to mourn her death. Services were conducted at the home by Brother L. B. Jones and at the grave by Brother J. S. Westbrooks, after which the body was laid to rest in the family burying ground at Link, Tenn.

MABEL BURRIS.

Riley.

Annie Holt was born on June 28, 1856. She was married to J. E. Riley on December 29, 1874. She was baptized on August 24, 1893, by Brother R. T. Sisco, and from that time till death claimed her, October 11, 1921, she lived a true, devoted, Christian life, hence was willing and ready to go. She leaves Brother Riley and some children and grandchildren and a host of friends to mourn her death; but they weep not as those that have no hope, but expect to meet her in the sweet by and by. After words of comfort by the writer, her body was laid to rest near Hendrix Chapel to wait till Jesus comes. C. N. HUDSON.

Baker.

Brother Willie Baker was born on September 10, 1861, and died on October 12, 1921. He was married to Miss Ada Cathey on November 5, 1884, and to this union two children were born. One of them passed over the river some years ago. Brother Baker lived the greater part of his life at Shady Grove, Hickman County, Tenn., but the latter part he spent in Texas, and died at Irvin, Texas, near Dallas. He obeyed the gospel early in life, and was an earnest, faithful, and devout member of the church of Christ. He was a kind and tender-hearted man, a true husband, a kind father, and a splendid neighbor, and was a brave soldier of the cross. Brother Baker leaves a most excellent wife and a lovely daughter, to whom his death is a life loss. But they can look up with a strong hope, with the great and exceeding precious promises in the Lord. May the Lord bless them and heal their hearts and at last give them a happy reunion "over there."

F. C. SOWELL.

Sowell.

On August 12, 1921, Wallace T. Sowell bade farewell to this world and went into the great beyond. He was born on November 21, 1863, and, therefore, lived upon this earth fifty-seven years, eight months, and thirteen days. He was first married to Miss Virginia Wright, and to this union were born four children—three daughters, Vera, Ruth, and Virginia, and one son, Wallace Wright Sowell. These are all members of the church of Christ.

CHARACTER

OR

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Eight years after the death of his first wife he was married to Miss Frances Farrar, who survives him. Wallace T. Sowell was the youngest surviving son of the late Col. William James and Emily Jane Sowell, and is survived by the following brothers and sisters: William L., T. Wilburn, and Felix C. Sowell, and Mrs. Fannie Scobey and Mrs. Emma Hammond. He became a member of the body of Christ early in life, and was a faithful and true servant of the Lord to the end of his life. He had a general information of the word of God, and his delight was in conversing on Bible topics. He was always ready and willing to have a part in church work, and although not a public speaker, he would read a chapter, lead in prayer, or give thanks at the Lord's table.

F. C. SOWELL.

Harlan.

The death of Mrs. Sarah Jane Harlan, at Columbia, Tenn., occasioned great sorrow among her relatives and friends. My first acquaintance with this good woman was made during my boyhood days, when I was entertained in her hospitable home, and it has always been a pleasant memory. She was uniformly kind and gentle in her bearing and easily won the confidence of the young people. She was loved by old and young alike. Before her marriage she was Miss Sarah Mitchner, being connected with one of the finest families in Middle Tennessee. She was married to Mr. Harlan on May 23, 1873. Her husband died several years ago. There were seven children, six of whom survive their mother. They are as follows: Mrs. A. T. Armstrong, Mrs. B. F. Wise, Mrs. B. K. Bowers, Nashville; Mrs. M. S. May, Miami, Fla.; Mrs. Henry Dobbins and A. M. Harlan, Cross Bridges. Sister Harlan's devotion to the church was marked. Within later years she has visited much among her children and other relatives; and wherever her presence was known, there radiated the influence of a cultured Christian woman. She died suddenly on a Sunday morning while attending a Lord's-day service at Columbia, Tenn. Life was extinct before kind friends who bore her body could reach the door. Viewed from this angle, this appears to be a tragic end; but when we stop to consider her devotion to the Master, it was, after all, appropriate and beautiful that he should call her to higher ground while in attendance upon his table. Brother J. Paul Slayden conducted the funeral service at Cross Bridges, near the old home. May God bless and sustain the children and show them how the Christian religion "shines the brightest in the dark."

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

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

[e] Amos 2. 9.
Neh. 9. 25, 35.
Ezek. 34. 14.
[f] Heb. *men of statures.*
[g] Deut. 31. 6, 7, 23.
[h] Deut. 9. 2.
[i] Is. 40. 22.

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

33 And there we saw the giants, [k]the sons of Ā'năk, *which come* of the giants: and we were in our own

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¶ [m]From that time Jē'
to preach, and to say, [n]R
the kingdom of heaven

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abomination: how much more, *when* he bringeth it [1]with a wicked mind? 28 [2]A false witness shall perish; but the man that heareth speaketh constantly.

B.C. 1000.

[1] Heb. *in wickedness*
[2] Heb. *a*

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16 But if the sacrifice of his offering *be* a vow, or a voluntary offering, it shall be eaten the same day that he offereth his sacrifice: and on the morrow also the remainder of it shall be eaten:

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man, and put him into the garden of Eden to dress it and to keep it. 16 And the LORD God com-

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Jabesh-gilead, who had stolen them from the [1]street of [a]Beth-shan, [b]where the Philistines had hanged them, in the day that [c]the Philistines slew Saul in Gilboa; 13 and

[a] Josh. 17. 11
[b] 1 S. 31. 10
[c] 1 S. 31. 4
[d] Josh. 18. 28
[e] ch. 24. 25; Josh. 7. 26

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18 Now when Jesus saw great multitudes about him, he gave commandment to depart unto the other side. 19 And there came [1]a scribe,

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Report from Carman, Manitoba, Canada.

BY H. A. ROGERS.

I feel that it is my duty to inform the brethren in regard to existing conditions concerning my work in Saskatchewan. I am very grateful to all who have helped in the work of spreading the gospel, holding up my hands with money and very helpful words of encouragement. Great good has been done, and God will reward all for their sacrifices.

During the last two years, with the high prices and obligations of home, etc., I have been unable to finance matters and meet the obligations before me without using money belonging to others—that is, by borrowing. I have had to borrow so much that I find myself unable to see any other than but one of two ways out. The one way is to appeal to the brotherhood, making known the circumstances; and if the brethren deem it imperative that the work be continued, they will make an effort to encourage it. The other and only way left is to take up some other occupation for a year or so until I can recruit and get in a position to enter the field again.

Most brethren, it seems to me, are quite well aware of the work that I have, by God's grace and the coöperation of the brethren, together with the sacrifices of my family, accomplished. I have worked hard and incessantly, and practiced economy in every way I could. No one can accuse me of being in the field for remuneration. In the last four years I have had about twenty dollars per month more than the expenses of the work. I have worked and prayed for the salvation of souls, and I am still praying that God will open the way for me to continue to lead dying humanity to the Lamb of God.

There have been many prayers offered up to God that he might send many more laborers into the Western country to assist in winning souls to the Savior. I verily believe that God, in his goodness, is bringing about an answer to our prayers. There are boys in the Carman Bible Training School, of which Brother H. L. Richardson is principal, who are promising for assistance in the evangelistic field in the near future; some could be made use of next summer.

Could we go ahead and continue to preach the good word, I feel that, in the light of the prospects before us, we are entering into the springtime of a glorious spreading of the word of God in this country.

I feel sure that Manitoba, Saskatchewan, and Alberta are the best provinces in Canada for evangelistic success. Will we put forth an extra effort at this time and do more for our Savior's cause and the glory of God, or will we stand still and see men sink into ruin?

At a business meeting of the Carman church, November 9, it was decided that, on account of the poor crops this year, the church could not assure any financial assistance outside of caring for the home work. This means twenty-five dollars a month less for the Saskatchewan work—three hundred dollars per year.

Brethren, I desire to see this work go ahead. A few years, with good crops and additional members and churches, should see the Saskatchewan work quite self-supporting. I ask the brethren to consider with prayerfulness the question before us. What am I to do under these circumstances? My home must be provided for. I am willing to sacrifice and do all I can to see the work go ahead. The brethren in Saskatchewan, to my mind, under the conditions which have existed in the way of poor crops, have given liberally. In my judgment, the extra help must come from the United States, Ontario, and the eastern provinces. Any church wishing any further information may have the same freely by asking. May God overrule that what is best shall be done.

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Resolutions of Respect.

Whereas, the Lord in his wisdom has seen fit to call into eternity our very highly esteemed and much loved brother, J. B. Cummings; and

Whereas, Brother Cummings has been our teacher in the Bible class for a number of years; therefore,

Be it resolved, That we deeply feel our great and irreparable loss in the very sad and unexpected death of this excellent man.

Be it further resolved, That the life of Brother Cummings and his teaching have been a great inspiration and material assistance to us in preparing for a life of greater usefulness here and for the blessings that await us over there.

Be it further resolved, That the church of Christ, the city of Trenton, Tenn., and Gibson County have lost one of the best and most highly esteemed citizens that has lived in this generation.

Be it further resolved, That we express sympathy for the bereaved family who sustain the loss of their loving and worthy husband and father.

Be it further resolved, That a copy of these resolutions be spread on the records of the Bible class, a copy be given to the family, and a copy be sent the Gospel Advocate and each of the county papers for publication.

[Signed] J. W. Travis, M. A. Williams H. J. McCaul.

Our Move to Selkirk, Ontario.

BY H. M. EVANS.

In response to a call fro" the church at Selkirk, Ontario, Canada, we arrived here on the night of September 30, and began our work with the church on the following Lord's day. We were met at the station by Brother John Cooper and were soon comfortably housed with his father, Thomas Cooper, for a few days until we could get settled in our own home. This took only a few days, as the sisters had the house cleaned and in readiness before we came. Several of them were on hand to assist us in unpacking and getting settled, and we are now ready for the Master's work, whatever he has for us to do. Circumstances during the past eight months have fully convinced us that our move here is certainly providential. For months we almost turned a deaf ear to the pressing invitation to "come over" to this little "Macedonia" to help these brethren, but the calls became so pressing and the help seemed so much needed that we threw the matter entirely into the Lord's hands, requesting him to control the matter and lead us at his will, and his marvelous working in this case, in removing every obstruction that seemed to hinder our taking this step, relieved us of all other responsibilities and left us free for the Lord's work here. "Casting all our care upon Him," we shall now endeavor to do his will in this humble field.

We regret that the Selkirk congregation has had such a checkered career as it has experienced; but the Lord has said that offenses will come, "but woe to that man by whom the offense cometh!" All the "Diotrephes" are not dead yet. Even among preachers, who above all others, ought to know better, there are those who persist in that rule-or-ruin spirit to divide congregations and create factions. If the reader has not read Brother McQuiddy's editorial in the Gospel Advocate of November 3, it will pay him to look up that number and read it.

Notwithstanding all difficulties, we are having splendid meetings and good audiences of attentive listeners both morning and evening. Making allowance for all human failings and shortcomings, we have a fine lot of brethren. The friends of both my better half and myself are too numerous to mention, and we pray that the Lord in his kind providence may open the way for the glorification of his word which is forever settled in heaven;" that the spirit of unity may animate every soul; that the lesson of Paul (1 Cor. 1: 10) may be heeded, the heart-searching prayer of our Savior (John 17: 20-23) be answered, and the name of Jehovah magnified. We earnestly request the prayers of the churches for ourselves, and especially for the cause of Christ in this field.

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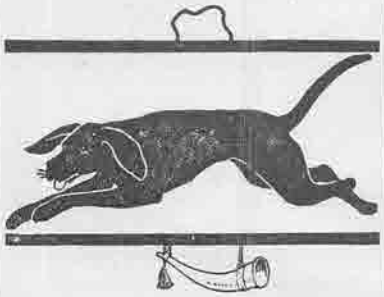

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The Other Fellow's Side

☼ ☼ ☼

When you're forming your opinions,
Do it carefully—go slow;
Hasty judgments oft are followed
By regretting—that I know;
And in argument be careful
Not too quickly to deride—
Try to look upon the subject
From the other fellow's side.

Ah, if we would use but caution,
And a little less of self;
Think a little more of kindness,
And a little less of pelf;
Try to help the other fellow,
Not to hurt him—don't you see
How much fairer, brighter, better,
This old world of ours would be?

O'er and often I've discovered
That the other fellow knew
Lots of things about some subjects
Which I didn't think were true;
And I'd still be groping vainly,
In my flick'ring light and dim,
If I hadn't hesitated
And hearkened unto him.

Keep the path your mind would travel,
Broad and open all the way;
Walk with Wisdom's comrade, Caution,
Heeding all he has to say;
And no matter what arises,
Ere against it you have cried,
Try to look upon the subject
From the other fellow's side.

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CURRENT COMMENT

By A. B. L.

The holidays are approaching, and we are reminded daily to do our Christmas shopping early and avoid the rush. Thousands of dollars will be spent for gifts of one kind and another. A great deal of money will be spent foolishly. With some it will be an effort to make a worldly show; with some it will mean a bid for more business favors; with some it will mean a mere exchange of compliments. The bright side is found in the thought that there will be many sensible gifts. Good will and happiness will be felt in many homes. Little children will revel in the delights of the full stocking. I believe that those will get the most out of this season and out of life itself who seek to help others. If one is a bit dubious about the Master's declaration, "It is more blessed to give than to receive," let him test it out, and he will be fully convinced. Jesus is always right, but there are some of his teachings that we are apt to discount. Many things that he said we regard as pure sentiment that should not be taken at their face value. One of these is found in Luke 6: 38: "Give, and it shall be given unto you; good measure, pressed down, and shaken together, and running over, shall men give into your bosom. For with the same measure that ye mete withal it shall be measured to you again." Have you been sorely disappointed in what you have been receiving? Does that expression about pouring things into your bosom seem like a vain metaphor? It is more than likely that the fault is with yourself. You neglected to give. You did not take the Savior at his word. That is why blessings are being withheld.

I call attention to another teaching which should be emphasized at this time. It has reference to the Christmas "spread." You have arranged yours already, perhaps, and have invited the guests. But who were included? In most cases the guests are members of the family and close friends. Family gatherings, of course, are necessary and are not to be condemned. But why not have a "spread" arranged in accord with the Master's instructions? Here is what he has to say on the subject: "When thou makest a dinner or a supper, call not thy friends, nor thy brethren, neither thy kinsmen, nor thy rich neighbors: lest they also bid thee again, and a recompense be made thee. But when thou makest a feast, call the poor, the maimed, the lame, the blind: and thou shalt be blessed: for they cannot recompense thee: for thou shalt be recompensed at the resurrection of the just." (Luke 14: 12-14.)

There are very few Christians, if any, who give a literal interpretation to this language. During all the years of my life I do not recall ever being present at a dinner or supper arranged exactly after the Savior's instructions. The nearest approach is when we occasionally invite a poor man home with us for dinner or the Christmas tree gotten up for the delight of all the children in the Sunday school where rich and poor receive the same present. True enough, there are the "Big Brothers" and the "Good Fellows," who adopt the slogan, "Let there be no empty stocking," and work assiduously to that end. The Elks give a big "charity ball" in our city once in each year for the benefit of poor children. But what has this to do with the duty of those who should do their deeds in the name of Jesus Christ, giving him the glory and the praise? We certainly cannot claim that in patronizing such movements we are giving a dinner to the poor and the maimed and the blind. Jesus undoubtedly had reference to gatherings *in our own homes*, where not only food, but hospitality and brotherly love, could be dispensed without stint. It is hard to find a social affair given in the home nowadays where the earthly recompense is not a motive. It is tacitly understood that if you are invited to a dinner and accept the invitation, that some time later you will have the host in your home. This is the spirit of the times, and it is the very thing that the Savior condemned. He tells us plainly to invite those who are unable to invite us in return, with the promise that there shall be a glorious recompense at the resurrection of the just. I wonder why it is that so few Christians covet this reward. Brethren, let us take Jesus at his word, and we will become more useful and happier in this world and will receive the Master's "Well done" when he shall appear.

✡ ✡ ✡

While we are on the subject of *sensible* gifts, what could be more sensible than to give something that a struggling brother needs and which would help him in preaching the gospel of the Prince of Peace? Surely that would be a blessed gift, and one that would not fail to bring returns. There are really more of such opportunities than one would imagine. And just to make the lesson plain and practical, I present the following letter which came to-day:

Bradentown, Fla., December 1, 1921.—Dear Brother Lipscomb: I need a horse and buggy bad. The support here in this section has not been enough to meet my expenses. Another year I want to get on a small tract of land I have traded for, make part of my living there, and have a way to visit the country places.

Knowing me as you do, and the sacrifices I have made to preach in the waste places, I wish you would write a short appeal to the brethren to help me buy a good horse and buggy, that I may still labor with my hands and preach the word in destitute places.

The church at Bradentown pays my house rent, and they are not very strong financially, but have done their part toward me; but that does not provide me a living. I have just finished a job of painting, and after a visit to Istachatta I will have to get back on my paint clothes to meet my next month's expenses.

If you will make mention of this through the Gospel Advocate, it may be that those who are interested will respond to this appeal. Your brother in Christ,

JOHN HAYES.

It seems a bit odd for a brother to state that he needs "a horse and buggy." In most cases the request would be for a Ford or a Dodge, because they "cover so much territory." But it appears that a modest horse and buggy suits the needs of Brother John Hayes far better than high-powered transportation. Certainly our hearts should well in responsive sympathy to a preacher who is not ashamed of putting on his "paint clothes" when necessary to make a living. Let us all pitch in and get that horse and buggy. Send your contribution to Brother Hayes, whose address is Box 111, Bradentown, Fla.

✡ ✡ ✡

There comes a letter from Alexander Kh.B. Yohannan, in far-away Persia, telling of the destitute condition of his family and fellow countrymen. He tells me that in the face of many obstacles he has been doing his "Christian duty in preaching the gospel of Christ," and quaintly adds that, like "the dove of Noah when she did not find rest, we are moving from one place to another." But the most striking sentence in his pitiful appeal is where he exclaims: "*We have lost all our hopes but God and you!*" Is it not a serious and solemn thought that humble Christians are linked with their Creator, the Almighty God, in their responsibility for the relief of the poor? God himself will be sorely disappointed if we fail to do our part. Our readers will recall the interest shown by Brother J. W. Grant in soliciting support for Brother Yohannan and forwarding the funds. Through this instrumentality our Persian brother became widely known to the churches. While his course has been disappointing along some lines, still there is no question in my mind but what he has done much good, and a gift sent to him in this time of dire distress would be worthily bestowed. I suggest that contributions be sent to Brother Grant as heretofore. His address is Bridgeport, Ala.

OUR CONTRIBUTORS

What Are We Going to Do About It?

BY CLARA WARNER.

Thirty or more years ago there came into our midst a gospel preacher, G. W. Neely. He was a Southerner, of an aristocratic family, who had lost his property, and at this time was trying to go a warfare at his own charges, as every true gospel preacher in North Carolina had to do. His wife was a cultured Northern lady of noble ideals and Christian attainments—a great teacher.

If father, who passed on into the great beyond two and a half years ago, were here, he, doubtless, could tell me what induced Brother and Sister Neely to locate in this poor section of North Carolina. But, after all, it may have been the hand of God directing them to a negro lad—a jet-black one, at that—who lived with his parents in a cabin on the hill beyond their humble home.

In this little home Sister Neely taught as many of the white children of the community as she could gather around her, while this negro boy served as maid and man of all work and played the part of student at the same time. I doubt if any of us more brilliant (?) white children could have made much progress under such circumstances, but "Charlie" worked and studied at the same time and grew rapidly in knowledge and in spiritual understanding.

Brother and Sister Neely were in our home much in those days. The things that impressed me most then were the picture books, candy, and other delights they would bring us children; but I do remember hearing them tell father that in all their experience with children and young people they had never known a more promising youth than Charlie. And the years have proven that they did not overestimate him.

As time passed, this boy, all the time working to support himself and to help his parents, developed into a preacher of the gospel—one that filled his hearers with wonder and admiration. And his life as a Christian has been no less wonderful or admirable than his sermons and the manner in which he delivers them. As a negro preacher and teacher, he is little less than a prodigy—unobtrusive, graceful, and kindly in manner, and yet optimistic, courageous, and faithful under the most trying ordeals. His people love him, but few of them are capable of appreciating what he is trying to do for them. Neither does he appreciate himself in the way that is characteristic of the race. He is just humbly trying to use the talent the Master has given him in his service.

After a while his teacher and her husband went to dwell with the innumerable hosts in the great city of the dead. Then Charlie purchased the little home where he had lived with them so long and accomplished the seemingly impossible task of establishing there a school for the education and retaining of colored youths. This is the Nelson Preparatory, Industrial, and Orphan School, nar Clemmons, N. C. He has already trained and sent out a few preachers. I doubt if any one has been able to accomplish more as a teacher and preacher under as discouraging circumstances.

While his people were perishing for the lack of gospel teaching, which he was so able to give them, he had to devote much of his time to manual labor in order to support himself, pay for his little place, and erect a cheap school building. A few weeks ago this building, which served as class rooms and also as a dormitory for boys, was consumed by fire.

In the Firm Foundation of October 25 he has made an appeal for help. Brethren, what are you going to do about it? Is not the American negro in need of the influence of the gospel of Christ? There is certainly no Christian worker anywhere more worthy of your prayers and financial coöperation or who can do more good with a dollar than C. C. Nelson. True, he has no school board to advise him or to help him expend his money wisely (!). There are no brethren here capable of acting as such, neither has a board been needed for this purpose. His appeal in behalf of his school some years ago resulted in donations to the amount of forty dollars. One hundred times as much was urgently needed and could have been intrusted into his care for the Lord's work. It would have been used wisely and frugally.

Will not each preacher who reads this advise each congregation he visits to take a collection *now*, and then at least one each year, for this work? Our colored brother will be glad to keep donors informed in regard to the amount of money he receives and the disposition made of same. Many a brother could give one hundred dollars and never miss this amount, and many others could give as much and make no sacrifice in comparison to that our colored brother is making each year. With his industry, intelligence, frugality, and pleasing personality, he could have, by placing himself in the proper environment and by directing his energies along that line, amassed a snug little fortune and could now be living at ease, had he chosen this course.

Shall we continue to let him bear his burdens alone? No one in the world can do it more cheerfully than he. But what about us? Will we be excusable for not cooperating with him and thus limiting his influence for good?

No doubt some one is saying, "Why do not the people in North Carolina who know of Nelson's work and his needs help him?" Had he chosen to have affiliated with the "Christian Church," he would have received their coöperation; but the few more conservative brethren here are too poor, too stingy, or too ignorant and prejudiced against the negro to give much help even though the matter could be brought before them.

Should our preachers like to inform themselves further before soliciting donations for this purpose, I would suggest that they write the following: W. L. Reeves, Winston-Salem, N. C.; W. E. Blackburn, Clemmons, N. C.; A. W. Lawrence, Clemmons, N. C. Send contributions to C. C. Nelson, colored, Clemmons, N. C.

May our Father put it into the hearts of his people to lend our colored brother a helping hand in his noble undertaking.

A Righteous Deed.

BY W. H. CARTER.

A few weeks back I received a letter containing a check for five dollars from a brother who owed me over four dollars back subscription on the Highland Preacher when I suspended its publication about ten years ago. This caused me to think of that brother: "You are an honest man." This caused me to look over my list of delinquents to give him credit, and I was reminded that there are several hundred dollars yet due me, which would be a great help to me now if I had it. So I write this, hoping that it will remind you, if you owe me, and that you, too, will show me that you are an honest man. If you do not know the amount and wish to pay, write me, and I will send statement.

Brethren, I am getting old and feeble, not able to go out as when young. The remuneration I receive is very little. Through the winter I am likely to receive nothing, only by freewill offerings on the part of individuals and churches. Now, if you will give heed to the above, you will help a brother in need. My address is Lafayette, Tenn.

A Jewel and a Pearl.

BY FLAVIL HALL.

[I am (November 21) in a meeting at Hardie's Chapel, near Gordon, Ga., with good attendance and ten accessions. Among them is a Jewel and a Pearl by name.]

A Jewel and a Pearl, pure as the rose of May,
Near Hardie's Chapel are to be baptized to-day,
Down in the sacred vale where nature's beauties shine
And golden memories around my heart entwine.

There many times in Jesus' holy name we've met
Baptism to observe—such scenes we can't forget;
They symbolize his burial and his resurrection, too,
And bring his triumph over death unto our view.

The Jewel and the Pearl shall now to Christ belong,
And shine more brightly marching in his blood-washed throng;
I've called them by their names, but all who Christ obey
Are pearls and jewels in the bright and shining way.

And when the King of kings and Lord of lords shall come,
He'll take them to the mansions of the heavenly home,
Where sin and death shall nevermore their glory blight,
And where Jehovah shall forever be the light.

Facts Concerning Cornelius.

BY GEORGE H. M'CAIN.

Recently I have heard some fallacious reasoning among the denominations concerning Cornelius' case. But the scriptural facts are as follows:

The Spirit did not fall on Cornelius to save him. "Send men to Joppa, and call for Simon, whose surname is Peter; who shall tell thee words, whereby thou and all thy house shall be saved." (Acts 11: 13, 14.) Therefore, saved by Peter's words.

The Spirit did not fall on him to give him faith. "And when there had been much disputing, Peter rose up, and said unto them, Men and brethren, ye know how that a good while ago God made choice among us, that the Gentiles by my mouth should hear the word of the gospel, and believe." (Acts 15: 7.) "Belief cometh of hearing, and hearing by the word of Christ." (Rom. 10: 17.) Hence, his faith came by hearing Peter's sermon.

Neither did the Spirit fall on Cornelius to purify his heart, for it is said: "And put no difference between us and them, purifying their hearts by faith." (Acts 15: 19.)

Some argue that since Cornelius received the baptism of the Holy Spirit before water baptism, he was saved before it. Then he was saved without faith; for his faith was to come by the words of Peter's mouth (Acts 15: 7), and the Holy Spirit fell on him before Peter had spoken these words. "And as I began to speak, the Holy Ghost fell on them, as on us at the beginning." (Acts 11: 15.) And if this faith was to purify their hearts (Acts 15: 9), he was saved without a pure heart. Neither does the miraculous demonstration of the Holy Spirit at the house of Cornelius prove that he was saved before baptism, for Balaam's ass received the Spirit and spoke with man's voice. (See Num. 22: 28-30.) Also, the wicked high prist, Caiaphas, received the Spirit and prophesied. (John 11: 49-51.) Hence, the mere fact of one's being miraculously endowed was not within itself proof that he was acceptable to God.

To have Cornelius and his family saved before baptism, you have an arrangement altogether out of harmony with Peter's sermon on Pentecost (Acts 2: 38) and Christ's commission to his apostles (Mark 16: 16). Among the words spoken by Peter, we find: "He commanded them to be baptized in the name of Jesus Christ." (Acts 10: 48.) This is the same Peter who said, "Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins" (Acts 2: 38); who said, "Ye have purified your souls in obeying the truth" (1 Pet. 1: 22); who said, "Baptism doth also now save us" (1 Pet. 3: 21).

The purpose of Cornelius' baptism in the Holy Spirit is distinctly declared to be for a witness. "And God, which knoweth the hearts, bare them witness, giving them the Holy Ghost, even as he did unto us." (Acts 15: 8.) The witness was to the Jews that the Gentiles had a right to the gospel. The expression, "bare them witness," can have no reference to their salvation farther than being an evidence to the Jews that those Gentiles had a right to the gospel. To say the least, there is no trouble about understanding the conversion of Cornelius, except to those who desire to establish a theory contrary to what is taught in the divine record.

Okitsu Japan Mission.

BY SARAH ANDREWS.

The work at Okitsu, Japan, is being carried forward by the native Christians during my absence, and the reports for the most part are encouraging. There have been several baptisms this year. Brother Fujimori goes down occasionally to help evangelize, and his visits always mean strength and encouragement to the Christians there. None of them, except Oiki San, my native helper, have been Christians longer than two years, and need to be taught and encouraged. The work among the children is fine. Including all in kindergarten, Sunday school, and private classes, two hundred children are being taught the Bible. You would be surprised, no doubt, if it were possible to know just how much of the Bible these little folks know. Suffice it to say we can but hope for a strong congregation in that town. Oiki San and her mother live in the Japanese house where I lived, and the church meets there for worship each Lord's day.

The Japanese seem anxious for my return, and I am hungry to go back to the work. This longing desire to return may seem strange to some. Of course, no work save the King's business could impel me to leave loved ones and native land and choose Japan, and especially a town of nine thousand people where I am the only American, as a place to live. I love the work of being a handmaid of the Lord, and the joy that fills the soul in seeing people turn from idolatry to serve the living God far more than compensates for any inconvenience, privation, separation, or even sacrifice. No matter what the cost, Christians should bear the good news to every land, and rejoice, if necessary, to endure hardness that the kingdom of Christ might be advanced among men and the commission obeyed to the letter. Paul, on his second missionary journey, having been forbidden to go into Bithynia, had traveled as far as Troas. And a vision appeared unto him in the night: "There stood a man of Macedonia, and prayed him, saying, Come over into Macedonia, and help us." Indeed, it is a vision of mankind being helped, uplifted—yea, saved—that the true missionary goes forth, directed by the word of God. Let us, as Christians, not be blind, nor yet nearsighted, to our responsibilities.

Total receipts for the work at Okitsu this year, including some gifts from friends to me, have been $670.85. Of this, $540.40 has been sent to Japan, including cost of money orders. The expenses to be met there are house rent, incidentals connected with housekeeping, and food for Oiki San and her mother, together with the needs of the work in general. Fifty dollars per month is needed until I can return to the field, which I hope to do, the Lord willing, sometime near the middle of next year. Address Sarah Andrews, care of David Lipscomb College, Nashville, Tenn.

Be absorbed in trying to do something for the world really worth while, and be sublimely careless as to what others think about you.—William Porkess.

Search the scriptures; for in them ye think ye have eternal life: and they are they which testify of me.—John 5: 39.

"The Sin Which Doth So Easily Beset Us."

BY LEE JACKSON.

A number of the brethren have recently written some good articles on "the sin which doth so easily beset us," which I have enjoyed reading; and so I am now asking space for just a few words.

The sin which was so easily besetting the Christians of the apostolic age, and which *so* easily besets Christians of every age, *was*, and *is*, the sin of unbelief. In the third chapter of his epistle to the Hebrew Christians, in the very beginning of his admonitions and warnings to them, Paul says: "Take heed, brethren, lest haply there shall be in any one of you an evil heart of unbelief, in falling away from the living God." (Heb. 3: 12.) Throughout the epistle lessons of instruction, admonitions and warnings, are intermingled, and all of these are all designed as a means of making those in danger of falling more steadfast in their confidence. The apostle says: "For we are become partakers of Christ, if we hold fast the beginning of our confidence firm unto the end." In the eleventh chapter of this epistle the apostle gives a long list of believers in God, and who confidently relied upon his promises, and who were victorious over temptations and the powers of the world by the power of faith. By the strength of their faith they gained their victories; their confidence in God and his promises was unwavering. "These all, having had witness borne to them through their faith, received not the promise, God having provided some better thing concerning us, that apart from us they should not be made perfect." (Heb. 11: 39, 40.) As the Authorized Version reads, these worthies "obtained a good report through faith." In the recorded example of their lives these men of faith stood out before the Hebrew Christians as witnesses both to the power of faith and to the faithfulness of God in keeping his promises. They are the great cloud of witnesses immediately mentioned in the beginning of the twelfth chapter—witnesses, not as spectators watching our trials and triumphs, but witnesses who bear testimony by their example. The recorded example of such characters—men of such unwavering confidence in God—serves as a stimulus for Christians for all time. As Mr. Rotherham has aptly said: "It is better for a man to have faith than for him to be able to define what faith is." Belief may be so weak that it only doubts and hesitates; but if it is strong enough to be called faith, like that of the Scripture worthies, it relies upon God, obeys his commands, goes forward in battle for his cause, and wins victories. As we are encompassed by such witnesses, let us lay aside the sin of unbelief and run with patience the race that is set before us. This is all I wish to say.

Rehabilitation Training for Discharged Civilians in Tennessee.

Much has been written and spoken concerning the heroic struggle of the disabled soldier in his effort to restore himself to his former industrial independence. His efforts have been aided by the Federal government, which provides without expense to the disabled soldier suitable courses of rehabilitation training.

But the civilian who has been injured in a factory, a young woman who is crippled from infantile paralysis, the coal miner who is lifted from the mine with a broken limb and shattered nerves—these, too, are making a fight worthy of notice. Tennessee, through the State Department of Industrial Rehabilitation, is assisting its disabled civilians to be retrained for occupations that can be followed despite the physical disability. There is available for the present fiscal year forty-four thousand dollars, which can be used to cover the cost of tuition, books, tools, and institutional supplies for disabled persons undergoing rehabilitation training; no part of this fund can be used for the payment of board and lodging, which must be provided by the trainee or some interested person or agency. Rehabilitation training is now being given in schools, shops, factories, and corporations, the type and place of training depending upon the disabled person's age, education, experience, and disability.

At the present time forty-one disabled persons are in rehabilitation training, of whom twenty-four are men and seventeen are women. The courses of training range from pedagogy, law, stenography, business administration, and mechanical drafting to sewing, weaving, broom-making, and shoe-repair work.

To be eligible to rehabilitation training, disabled persons must be sixteen years of age or over, residents of Tennessee during the past year, and must have sustained disabilities, either by accident or disease, that handicap them. Persons with congenital disabilities are also eligible, and there is no restriction in the law as to sex, color, or creed. People who read this article are requested to send the names and addresses of disabled persons who appear to be in need of rehabilitation training to the Director of Industrial Rehabilitation, Robert H. White, Capitol Annex, Nashville, Tenn., who will immediately get in touch with the disabled. It should be borne in mind that this work is not a form of charity, but a sane effort on the part of the State and Federal governments to give social justice to the injured and handicapped.

God's Blessings in Disguise.

BY J. G. ALLEN.

This is Thanksgiving Day, and I have been thinking of different things for which we should be thankful to God; but I feel overwhelmed in trying to name them all, so have decided to call attention to one especially that we overlook. It is so easy for us all to ascribe praise to God for health and temporal prosperity of every kind that we overlook some of God's greater blessings to us. In reading the Bible for the past thirty years, I know of nothing that is designed to produce more happiness to a child of God than trouble of different kinds, especially to have some one say bad things about you. We hear an evil report about some brother, and we jump at the conclusion that it is true without an investigation, and we peddle it around as true. Now, it requires a strong faith for a brother under such circumstances to rejoice, still he should. When I reflect on my life since I came to Oklahoma five years ago, I truly rejoice in the belief that our Father in heaven has counted me worthy to suffer for his name's sake. When I was younger, it troubled me to hear that some one had criticized me; but not so now, for I rejoice to think that God permits me to suffer for his name's sake. The only concern I have when I hear of such reports is, is it true? If it is, I strive to correct it immediately; but if false, I rejoice exceedingly. (See Matt. 5: 11, 12; Heb. 12: 1-11.) God has been so gracious to me since I came to this place and has crowned my efforts with such great success that now we have a splendid house to worship in, and as faithful a band to worship with as can be found anywhere.

The Way Love Leads.

Thorns or flowers in life may be,
But the way Love leads is the way for me.

Never a question, never a fear
Under God's heaven, if Love be near.

Bitter the burdens of life, but still
I bear them meekly at Love's sweet will.

Knowing that Love of Life is Lord,
Not a rewarder, but a Reward!

—Frank L. Stanton.

LOS ANGELES NOTES

By S. H. HALL
2669 North Sichel Street

House of worship, corner Altura and North Sichel Streets. Take North Broadway car to Sichel, then one block to left.

"First Disarm Our Hearts."

On Sunday, November 27, General Armando Diaz, the great Italian warrior and hero of the Piave, visited Los Angeles. While here he said some very fine things.

"*Disarm Our Hearts.*" Note how exceedingly sound was his advice when he referred to the "Disarmament Conference" in session at Washington, D. C. Here are his words:

First disarm the hearts of mankind, then armies.

Take from human hearts the hatred, the lust for power, the greed—then take from the soldiers their weapons.

The war is over. Now is being held in Washington the great world discussion so that the world may talk of peace.

I am convinced that much good will come from that conference, that some understanding will be reached.

But, remember that first we must disarm our hearts and spirits, so that we may present ourselves to the problems of peace with our consciences clear, our hearts open, our minds harboring no malice toward our neighbors.

While he was speaking of nations, may we not make the application to all troubles now existing between disciples of Christ. Those who have differences that should not exist —*what do they most need?* Is it not to "disarm their hearts" toward each other? You may settle the trouble apparently, but until the hearts of all concerned are disarmed, the trouble cannot be really settled. Timely words, indeed, are the following from the pen of the apostle Paul: "But through love be servants one to another. For the whole law is fulfilled in one word, even in this: Thou shalt love thy neighbor as thyself. But if ye bite and devour one another, take heed that ye be not consumed one of another." (Gal. 5: 13-15.)

It is encouraging to see the rulers of the earth imbibing the spirit and the teaching of the Prince of Peace. But shall we let those who have trained themselves in carnal warfare "show us the way?" I simply mean this: Shall we let those who hold positions in earthly governments show us how to put into practice the teaching of our Lord? Should we not show the nations the way of peace? And is there any better place to begin than among ourselves? Those of you who have been carrying around in your hearts feelings and thoughts about your brethren that you should not, step out and show how we "disarm our hearts." Does not the teaching of our Lord make the heart the fundamental thing? Is it not in the heart where we should begin in righting all wrongs? Our Italian warrior has it right, and well would we do to follow his advice. Doubtless there are many who have sent petitions to their congressmen begging them to use their influence in behalf of the nations disarming, when down in their own hearts they should look and do a bit of disarming. When your heart is disarmed, you can love "thy neighbor as thyself," hence be relieved of carrying around "envy, strife, evil speaking, and unjust suspicions."

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"Unwittingly Hurting Others."

Brother F. L. Rowe, in a recent issue of the Christian Leader, speaks of "how easy it is for one to unwittingly injure the work and influence or the future of some good brother." Here are his words, and they are worth reading several times:

How easy it is for one to unwittingly injure the work and influence or the future of some good brother! All of the talking and gossiping is not done by the women. There are a few men to-day whose mouths should be stopped, the same as in the days of Paul.

I reccently received a letter from an aged brother and elder, saying that a certain evangelist, well known to the brethren, was accused of being a digressive? The elder wrote to the Leader office to find out if the report was true. I reported to the elder that the charge was outrageously and maliciously false, and urged the elder to run down the report, force the man, if a member, to acknowledge his sin and ask the forgiveness of the brother whose character he had tried to damage. This was subsequently done, and the man, who claimed to be a member, admitted that he had never seen the preacher, never heard him, but had formed the conclusion from his own private judgment.

Such conduct on the part of any one is most reprehensible and should be dealt with in a vigorous manner. It is the easiest thing in the world to try to besmirch a character by taking up with some gossip that is so easily circulated, but seldom investigated. If our spiritual tongues were trained to be "slow to speak," as James commands, and if we could learn to "judge not," as the Savior commands, I believe many a strong spirit would remain unbroken and many an aggressive soldier of the cross would keep up the fight. You all know that it is the evil reports that spread farthest and fastest, and Christians, of all people, should be the last ones to give circulation to anything that has not been investigated and proven. Brethren, let us think twice before we speak, and better not speak at all than to speak evil. Let us not be individually charged with injuring the character and good work of some one who is guiltless of wrong. On the other hand, let us run down the scandalmongers, expose them to the church, force them to their knees in penitence, and perhaps, after a while, we can clean up unsightly alleys that are full of deadly spiritual typhoid.

The poet has well said: "Who steals my purse steals trash, but he who steals my good name robs me of that which makes him no richer, but leaves me poorer."

Those are fine words, Brother Rowe. Paul's advice will help us to steer clear of such mistakes: "Let your speech be always with grace, seasoned with salt." (Col. 4: 6.) If we will establish the habit of ever looking for something good in the other fellow and talk quite a good deal about the good we do see, it will put us in a condition to, with ease, speak justly and kindly of others, even of their faults. James (3: 2) said a thing that should make us forever be careful about what we say: "If any stumbleth not in word, the same is a perfect man, able to bridle the whole body also."

And if any should contend that it is not, as Brother Rowe says, easy to make a mistake here, I would have but one answer for that man or woman—viz., you simply have not tried hard enough to let your *every word be "with grace, seasoned with salt."* else you would have discovered just what Brother Rowe has discovered.

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Bits of News.

The work at Sichel and Altura last Lord's day (November 27) was glorious. The house was full for the forenoon service, with one confession and one erring Christian reclaimed. Collections went above ninety dollars. The largest crowd we have yet had for the evening service.

Some Suggestions for Thoughtful Readers.

BY JOHN H. ARMS.

In the study of Nebuchadnezzar's dream and the interpretation of it, shall we confine Daniel's explanation to the four universal empires and stop there? Surely the dream image and the stone that smote it and scattered it as the wind scatters chaff speak, through Daniel's interpretation, of a period of time very far exceeding the end of the four universal world powers. In fact, if the dream image and its being smitten by the stone include only the Babylonian, Medo-Persian, Grecian, and Roman empires, then the smiting has already taken place. Who can accept this conclusion? No one, you say. Well, then, let us seek a solution in harmony with Daniel's interpretations and all subsequent events as proven by both sacred and profane history.

Nebuchadnezzar's dream image and its total destruction by the little stone foreshadow all human governments and

their total destruction by the kingdom of God ruled over by his Son. Human government had reached its climax under Nebuchadnezzar, as shown by his kingdom being the head, and its being gold—the purest metal. Their gradual decline is shown by the other inferior metals, even to clay mixed with iron. Before these four universal kingdoms, as represented by the head, the breast and arms, the belly and thighs, and the legs, should come to an end, "in the days of these kings [these world powers] shall the God of heaven set up a kingdom, which shall never be destroyed; . . . it shall break in pieces and consume all these kingdoms, and it shall stand forever." (Dan. 2: 44.) There could be no clearer history of the final destiny of human governments portrayed by any kind of a figure or illustration than the dream image and its interpretation by Daniel.

It appears from the sacred history of man and God's dealing with him that exceedingly few have ever been satisfied with God's government. In the beginning God gave man the choice of obedience or disobedience. He gave a simple law that any intelligent being could understand and obey. (Gen. 2: 16, 17.) The devil persuaded man that it was better not to submit to God's way, and thus rebellion was instigated. (Gen. 3: 1-6.) All of man's efforts to work out his own destiny have ended in utter failure. Examples: The tower of Babel, Egypt, Babylon, Greece, and Rome. Yea, and all the selfish, furious, factious, fighting, and blood-stained human governments that exist to-day, or ever have existed. All attest the fact that "it is not in man that walketh to direct his steps." (Jer. 10: 23.)

What has man accomplished by all his efforts to govern himself? Let the blood of the millions who have given their lives in vain dreams of human supremacy answer. But God's government is, and always has been, all-sufficient for those who would faithfully submit to it. The trouble has all arisen through man's not being satisfied with God's way.

The government of God, according to Daniel's interpretation, is to utterly destroy all human governments. A serious thought just here: If the kingdom of Christ is to so utterly destroy all human governments, what right have the citizens of Christ's government to be partakers with that which Christ's government is to destroy?

Christians cannot be citizens of human governments, partaking of all the rights and privileges of the same, without being partakers of the evils and corruptions known to be abundant in them. If Christians are building that which God is to destroy and are a part of that which is destroyed, by what means are they to be saved? "How can two walk together, except they be agreed?" (Amos 3: 3.) Who is ready to say that there is any agreement between the pure, holy government of our blessed Lord and the governments of this world? Who can see any harmony in a government that is not of this world; whose citizens "walk in the flesh, but do not war after the flesh: (for the weapons of our warfare are not carnal, but mighty through God to the pulling down of strongholds;) casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ" (2 Cor. 10: 3-5)—I say, who can see any agreement in such a government and any government that was established by, and is perpetuated with, *carnal weapons, and that exalteth itself against the knowledge of Christ by the abominable divorce laws and all corrupt political methods so prevalent in all human governments known to the writer?* "Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? And what concord hath Christ with Belial? or what part hath he that believeth with an infidel? And what agreement hath the temple of God with idols? for ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people. Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty." (2 Cor. 6: 14-18.) Jesus said to Pilate: "My kingdom is not of this world: if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews: but now is my kingdom not from hence." (John 18: 36.) Jesus says to his disciples: "If ye were of the world, the world would love his own: but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you." (John 15: 19.) Also, in John 17: 15: "I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil." Thus the citizens of Christ's kingdom are indeed "pilgrims and strangers on the earth." (Heb. 11: 13.)

If a citizen of England were to be in the United States, he is a stranger, not a citizen. Yet he must be subject to the laws of the United States so long as he sojourns in the United States; yet his sojourning in, or pilgrimage through, the United States does not make him accountable for any act of the government of the United States. Just so, a citizen of Christ's kingdom is a sojourner, a stranger and pilgrim on earth. In whatever human government he may be sojourning, he is subject to its laws and ordinances, and not in any sense to be a lawbreaker, but must honor and submit to the authority. (Rom. 13: 1-8.) But this submission must be for "the Lord's sake." (1 Pet. 2: 13.) "Whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by him." (Col. 3: 17.) But how few are willing to risk the Lord's way? Has man ever been able to improve it?

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PUBLISHERS GOSPEL ADVOCATE.

Commending the Lesson Helps.

Commendations of the Lesson Quarterlies are coming in every mail. Brethren from various parts of the country who have given them a careful examination are enthusiastic in their praise of the work of F. W. Smith and F. B. Srygley, who edit the 1922 series. These words of encouragement are very much appreciated. We shall strive for constant improvement, and will welcome suggestions from all who are interested. Following are some expressions:

Samples of the Quarterlies for 1922 came to me a few days ago. I think they are fine, and it will be helpful to young and old to study them carefully. I wish the congregations everywhere would use them, for I notice in my travels that the congregations that use good literature take more interest in the work and grow faster than where they do not use it. And besides that, no one need be uneasy about the Quarterlies not being clear and strong and also scriptural, with such a team as Brethren Smith and Srygley to do the work on them. With strong minds and great faith pillowed on the commands and promises of the Bible, they will show us great things in the Book of heaven. And the topical divisions of the Advanced Quarterly are the best arranged I have ever seen, and the comments are rich, too. But Brother Smith saved the best for the last, and that is the comments on the Golden Text. They are like a strong and warm exhortation after a good sermon, and lead a fellow almost in sight of the far-away home. I pray the Lord's richest blessing on Brethren Smith and Srygley in their great work. (C. Petty, Pineapple, Ala.)

We have pretty thoroughly examined the new Quarterlies for another year and pronounce them fine. The Pearl and Bryan Streets Church will continue the use of these Quarterlies. Our order has already gone forth. (A. O. Colley, Dallas, Texas.)

After receiving the Quarterlies which have been prepared by Brethren Smith and Srygley and examining the same, I will say that I find them to be plain, simple, very edifying, and as near perfection as is possible with fallible beings. I heartily recommend said Bible studies to all congregations that have been using them. (W. T. Beasley, Belleview, Tenn.)

We subscribe for religious periodicals; we buy religious pamphlets, books, and debates for the valuable information which they contain; but nowhere, I am sure, will we find more wholesome and practical instruction and pointed lessons, on the subjects considered, than is to be found in the Advanced Gospel Quarterlies, now compiled by Brethren F. W. Smith and F. B. Srygley. While I have examined only the Advanced Quarterly, yet I feel sure that the same high-grade work is maintained in both the Intermediate and the Primary Quarterlies that is found in the Advanced Quarterly. I suggest that they be secured by all, not simply as Sunday-school literature, but for the home, the shop —everywhere. Read them as you would read other valuable literature; you will be greatly benefited. All know, who know anything of the writings of these brethren, that they are eminently qualified for this work. If these first Quarterlies are a sample of what is to follow, and I doubt not that they are, even we have reasons to believe these brethren will become more proficient as they advance in their work. We are now assured of some very fine things. (S. M. Jones, Beamsville, Ontario, Canada.)

I received copies of the literature for the first quarter of 1922. I have shown them to some of our Sunday-school teachers here, and we are all pleased with them. Personally, I am very much impressed with the system of the outlines. (T. M. Carney, San Angelo, Texas.)

I have received and examined both the Quarterlies you sent me. In my judgment, they cannot be surpassed in clearness, correctness, and strict adherence to the word of God. But nothing else could be expected from such men as Brethren F. W. Smith and F. B. Srygley. They should have a wide circulation among the congregations for the reason they are so helpful to any one in the study of God's word. (John R. Williams, Hornbeak, Tenn.)

Sample copies of the Advanced, Intermediate, and Primary Quarterlies have been received. I am gratified much beyond what I had anticipated. I gave special attention to the Advanced Quarterly, it being the one I use in my Bible class. Brother F. W. Smith has done some splendid work on it. The prominent treatment of the Golden Text in each lesson is an admirable feature among many others. Brethren Smith and Srygley deserve high commendation. Congregations throughout the country will do well to use the Quarterlies which these men have so diligently and carefully prepared. (R. P. Cuff, Macon, Ga.)

I have examined somewhat carefully and critically the Primary, Intermediate, and Advanced Quarterlies for the first quarter of 1922. The Advanced Quarterly, by F. W. Smith, is a most splendid production. The heading for each division of every lesson is suggestive, pointed, and helpful. The comments are plain, comprehensive, and inspiring. The questions are simple and direct. In a word, *it's hard to beat*. I can truthfully say as much for the Intermediate and Primary booklets, by F. B. Srygley. I feel that these two master minds are giving us their best thoughts. I congratulate the McQuiddy firm. (H. H. Adamson, Lewisburg, Tenn.)

Replying to your circular letter, I beg to advise that I received the Quarterlies and have examined them with some care. They are good and scriptural, and I have no fault to find in the teaching. I think the Primary is better than either of the others. It tells the story in a simple way, and, to my mind, is as well adapted to others as to children. The same instruction that is necessary for children in Old Testament study is applicable for adults. One good Quarterly adapted for the whole school would be as serviceable as three different ones. Our Sunday-school instruction has been *graded to death*. I see nothing in the Advanced or Intermediate Quarterlies that improves on your Primary. (Z. T. Sweeney, Columbus, Ind.)

I am pleased with the Advanced, Intermediate, and Primary Quarterlies. There is plenty of meat in them. (John W. Fry, Columbia, Tenn.)

I have received your letter and the sample copies of the Quarterlies. While I have not had time to read all the Quarterlies through, yet, in the light of the examinations I have made, I must say that I am delighted with the efforts of Brethren Smith and Srygley. In my judgment, they have done their work in a commendable manner. I see no reason why their work should not be received with the same cordial appreciation that characterized the reception of Brother Elam's splendid work. The mechanical features of the Quarterlies measure up to the high McQuiddy standard. (B. C. Goodpasture, Atlanta, Ga.)

I received copies of the Primary, Intermediate, and Advanced Quarterlies. In the Primary lessons the subjects are presented in story form. This is thoroughly pedagogical, and, in my judgment, the only way to teach the Bible to children successfully. I am pleased with the outline features in the Intermediate and Advanced lessons. Another feature that appeals favorably to me is the exegesis and application of the Golden Text in each lesson. I am not sure but that the plan should be in the Intermediate lessons as well. I am delighted with them and can cheerfully commend them to the brotherhood. (Eph. P. Smith, Martin, Tenn.)

Through the courtesy of your office, I am in receipt of sample copies of the Quarterlies for the first quarter of 1922. I am glad to note the decided improvement in the arrangement of the work. The topical headings of each thought suggested in the lesson proper, with the pointed discussion of each thought separately, will enable the student to more readily grasp the lesson, for much has been done in the preparation of the helps to simplify the same. The best help to Bible study is a simple analysis of the thought. It may impress some with the greatness and profundity of the teacher when he spreads out his information so extensively, but the student is vastly more benefited when a thought or idea is simply analyzed for him. I feel sure that users of the Quarterlies generally will appreciate the improvement, and their use will be increased by reason of the same. (C. D. Crouch, Port Arthur, Texas.)

Hold Thou My Hand.

Hold thou my hand, O Lord; no light o'erhead
Shows me the path my faltering feet must tread;
To what far depths of darkness and of woe
Might I not fall if thou shouldst let me go?
Lord, hold my hand!

Hold thou my hand; that tireless clasp means strength,
Patience, and peace, and blessing, till at length
My storm-tossed soul can calmly take its way,
And need no longer in such anguish pray:
"Lord, hold my hand!"

—Annie Johnson Flint.

AT HOME AND ABROAD

I gave them Christ.—John Wesley.

"There is no charity equal to the charity toward the uncharitable."

"Only as the church fulfills her missionary obligation does she justify her existence."

M. C. Cayce reports three baptisms in the meeting at Jackson, Miss. The interest increases.

The brethren at Grant, Smith County, Tenn., wish it made known that they have the restrictive clause in the deed given for the lot.

C. R. Nichol has been at the bedside of his sick mother, who is in the Baptist Sanitarium at Memphis, Tenn. Let us remember them both in our prayers.

Married, on December 1, at 4 P.M., on West Duval Street, Lake City, Fla., Miss Grace Barnes to Mr. George E. Hamilton, of Miami, Fla., J. M. Cole officiating.

W. A. Schultz writes: "Our work in El Paso, Texas, continues to grow. Four took membership with us lately. We have some of the real 'salt of the earth' here."

Mr. and Mrs. William Blasdell Houston have issued invitations to the marriage of their daughter, Jane Althea, to Mr. Morgan Higdon Carter, which will take place on December 28, at Portland, Maine.

A. N. Kennedy, a well-known preacher of McKinney, Texas, is desirous of holding some meetings in Tennessee and any of the adjacent States. He is now making out his schedule for 1922. Address Box 286, McKinney, Texas.

After a very pleasant and useful year spent at Athens, Ala., J. W. Brents will take up the work with the church at Phillips and Evans Streets, Springfield, Mo. Brother Brents is grateful for kindnesses shown him at Athens.

A. A. Bunner, of Cleveland, Ohio, has arranged a meeting for a systematic study of the Old and New Testaments. The class meets each evening at 7808 Hope Avenue and West Seventy-ninth Street. The class is free and open to all.

The many friends of S. M. Jones, of Beamsville, Ontario, Canada, will be shocked and grieved to learn of the death of his devoted wife. Brother Jones recently conducted meetings in Nashville and endeared himself to many of the Nashville churches.

F. B. Shepherd, 1409-A Jackson, Amarillo, Texas, sends this report of the Forest Vale Mission work: Balance from October, 11 cents; additional contributions, $35.23. Total, $35.34. Forwarded to Brother Sherriff on November 21, $35. Carried over, 34 cents.

W. J. Cullum will labor with the churches at Rockwood and Dayton, Tenn., dividing his time between them, beginning on January 1. Brother Cullum's evangelistic work in this section has been unusually successful, and we believe that his location there will prove to be a blessing.

The final report of the meeting at Eighth Avenue, North, this city, shows that there were sixty additions to the congregation—forty-six by confession and baptism. A. D. Dies is now in a meeting at Twenty-second Avenue, North, with fine crowds at each service. Three confessions to date.

The orders for literature are smaller for the first quarter of the year than in any other quarter of the year, yet we have received so far this quarter larger and more orders than ever before. We are endeavoring to double the amount of literature used in the year 1922, and will appreciate very much the hearty coöperation of our subscribers.

From J. G. Malphurs, Clarksville, Tenn., December 8: "The Lord's work in Stewart County is needing another man. The field does not demand a 'big gun,' but one who is humble and willing to work. I suspect that a single man would be preferable. We are willing to consider any loyal gospel preacher who is not too big for the work. If interested, write to me."

From Mrs. S. A. Billingsley, Chicago, Ill.: "I want you to know our congregation has increased every Lord's day since we started. This is a big field, and we hope to some day have many big congregations here. We expect to have a preacher next year and a house of worship sometime. I am enjoying the good old Gospel Advocate my father (W. H. Sutton) used to tell me about."

Joe L. Netherland, who labors with the church at Miami, Fla., writes that the church there is worshiping in their new building; also, that he closed a series of meetings at Homestead, Fla., thirty miles away, a few days ago, which resulted in four being added and a congregation of nineteen members meeting regularly in the school auditorium for worship.

From T. B. Clark, Gallatin, Tenn., December 5: "The first Sunday in December was a cold, rainy day in Gallatin, but in spite of the bad weather we had the largest attendance in Sunday school we have had. The audiences were enthusiastic for both preaching hours. E. E. Shoulders will preach for us next Wednesday night. C. R. Nichol was with us and preached an excellent sermon last week. We are always glad to have visitors."

W. A. Schultz writes: "Our brother, T. J. Gillihan, is in need. His wife is in the hospital for a dangerous operation. Brother Gillihan is a faithful, earnest preacher and a humble, godly man. I have known him from his infancy, and I know him to be worthy in every respect. I have never called on my brethren that know me for anything but what they have responded at once. Brethren, don't fail this time. Address T. J. Gillihan, Somerset, Ky."

Letters from W. A. Cameron, of Palatka, Fla., and J. W. Newman, of Taft, Fla., ask that we make correction of a statement appearing in our issue of November 17 wherein G. B. Lambright said: "I organized this church two years ago." Brother Cameron insists that the church at Pinecastle was organized through his aid more than four years ago. The Gospel Advocate readers are not interested in the details of this controversy, and the editors express the hope that it may be settled at home without malice or ill feeling of any kind.

From A. J. Bachman, Mentone, Ind., December 10: "The meeting at Mentone, which began on November 13, continued twenty-four days. During this meeting nine were added to the fellowship of the congregation. In spite of bad weather and the Methodist meeting, the attendance and interest were the best we have ever had at this place. It will soon be five years since I began working with the brethren here. They are fine workfellows. The congregation at Mentone has been at peace and growing during the five years I have labored with them. Brethren, pray that the good work may continue."

From J. C. Estes, Denver, Col., December 7: "Through the invitation of E. C. Fuqua, of Fort Collins, I spent Saturday night, November 19, with him and his good family in his home. He was then conducting a good meeting at Bellvue, a village nestling in the foothills of the Rockies, about nine miles out from his home town. I spoke for him and this little congregation on Sunday and for the little congregation at Fort Collins that evening, according to Brother Fuqua's arrangements. The following Sunday, according to John D. Evans' arrangements, I was with the faithful few at Pueblo and spoke two times."

From E. E. Shoulders, Franklin, Ky., December 8: "The fourth Sunday in this month will end my work with the church in Franklin for the present time. The Lord willing, according to agreement and arrangements, I shall begin work with the church in New York City on the second Sunday in January of next year. In undertaking the responsibility of this work, I feel keenly the need of the prayers of all God's people who are interested in seeing the cause of Christ built up in that great field. Also, I shall be glad to have communications from all who have friends or relatives in that city who are Christians. I shall be very glad to call on them and try to get them interested in the work. Until I am permanently located, you may write me in the care of George M. McKee, Box 61, Station N, New York, N. Y.

A Holiday Greeting.—Very recently the small congregation of Christians or members of the body of Christ at Oscar, Ky., agreed that to send the Gospel Advocate into the homes of several members who are deprived, by various causes, of the regular associations and Christian fellowship of the assembly from time to time, might prove beneficial and helpful. Therefore, it is hoped that those receiving the Advocate free for six months may appreciate the privilege of perusing its columns. It is also hoped that each recipient of the paper may gratefully receive it, carefully study its pages, accept all the truth contained therein, and should an error occur, reject that, but throw the mantle of charity around the writer, knowing that "to err is human."
—A Member.

The Gospel Advocate appreciates the thoughtful action of this congregation and hopes that others will follow their example.

GOSPEL ADVOCATE

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

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The date on your tab shows the time to which your subscription is paid. When money is received, the date will be changed, which will answer for a receipt. Two weeks' time must ordinarily occur from the time your remittance is sent before the tab on your paper is changed; if no cthanged by that time, notify us at once.

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

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

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

EDITORIAL

Asia Watching Christianity at the Conference.

BY J. C. M'Q.

The following article from the Literary Digest doubtless will be read with interest by our readers. One cannot but reflect how much greater the results would have been had the misionaries all been one, even as Christ prayed they should be. "Neither for these only do I pray, but for them also that believe on me through their word; that they may all be one; even as thou, Father, art in me, and I in thee, that they also may be in us: that the world may believe that thou didst send me. And the glory which thou hast given me I have given unto them; that they may be one, even as we are one; I in them, and thou in me, that they may be perfected into one; that the world may know that thou didst send me, and lovedst them, even as thou lovedst me." (John 17: 20-23.) May God speed the day when his will shall be done on earth as in heaven. While Christians should pray that they may "lead a tranquil and quiet life in all godliness and gravity," they should also work to bring about the reign of peace on earth, of which the angelic host sang when Christ was born. As Paul appealed unto Cæsar, so they should appeal unto the constituted government to so reign that Christians may be permitted to lead peaceable lives. Is it not better to bring every scriptural influence to bear in order to bring about a reign of peace on the earth than to do nothing till the world is plunged into war? Our efforts now will be more availing after we are already engaged in bloody strife.

Let us be Christians in all things. The eyes of the world are upon us. We never know what will be the result of an individual Christian deed. "Cast thy bread upon the waters; for thou shalt find it after many days." (Eccles. 11:1.)

Here is what the Literary Digest says:

Western nations cannot go on forever preaching Christ as individuals and acting the devil as States, plainly says Dr. Harry Emerson Fosdick as he returns from a tour of the Orient convinced that if the Washington Conference should have a constructive result it would be the greatest piece of Christian propaganda that ever stirred the heart of the Far East. Forty millions of people in the United States "call themselves by the name of the Prince of Peace," and the Chinese and Japanese are said to be watching, with mingled suspicion and hope, to see how closely these millions live up to the ideals they profess, to see whether Christian America is really in earnest in its move to bring peace to the world. "Deep in the heart of the Far East when she thinks of the West is an ancient word that was our Master's, too. 'Do men gather grapes of thorns, or figs of thistles? Therefore by their fruits ye shall know them.'"

And Asia is ready, too, for the message if the Conference makes good, Dr. Fosdick believes. China's greatest need to-day is "intelligently directed moral power," reports this observer, and his constructive criticism of a country torn by internecine strife and preyed upon by "foreign devils" comes appropriately at the hour when China is trying to elbow herself to a secure position among the sovereign nations of the world. Her political sickness and her economic distress are bad enough, but, beneath them all, said David Yiu, head of the Chinese Y. M. C. A., to the Western preacher, is "something deeper still—our moral and religious lack." The old religions are fallen props; official corruption, "squeeze," or graft, as we term it in this country, are so common as to be recognized institutions, and the country appears to be otherwise morally decrepit. Yet the labors of the missionaries and their converts afford such hopeful contrast where they have touched upon the fringes of the great Asiatic morass that the New York Presbyterian minister is convinced that all missionary efforts are fully worth while and will be evidenced one day in a stronger and happier people.

"There is no race on earth potentially greater," he says in a sermon published in The Christian Century (undenominational); "nor is there any hope of a settled Orient or a peaceful world except in a strong and self-controlled China." Her cry to-day "is for rising tides of moral and spiritual life. No hope awaits China apart from an access of intelligent, public-spirited character." How acutely this is necessary Dr. Fosdick shows when he recites that it is still the custom to bind women's feet, that ignorance is so wide spread that only five per cent of the people can read and write, and that lack of communication makes famines more terrible and the growth of national public spirit almost impossible. Inhabitants of villages within seventy miles of Peking actually had not heard of the founding of the republic. As for the ancient faiths, "they are not saving China. They are not offering any hope of saving China." Buddhism has degenerated until it is "hopelessly corrupt." The plain fact is, we are told, that the great mass of popular religion in China is a religion of fear—fear of the demon, and—

"Everywhere in China, from pathetic little joss houses down side streets, where the vehement beating of witch-doctors' drums can be heard all day, to Chinese supposed to be touched by Western influences, but who in times of crisis go back to the fear of demons, you find the center of the religion of China in the dread of the spiritual world.

"Now, from these old religions—Taoism with its magic and necromancy, Buddhism with its reincarnations, endless heavens and hells, and its utter lack of a social gospel, Confucianism, for all its nobility, associated with a bygone social order—the best of young China is turning away; and the future belongs to young China. Up from the schools, out of homes often uninfluential and obscure, filled with the ferment of new ideas, passionate for a great nation, comes young China; and young China does need the moral power, the social passion, the undiscourageable faith in God, the transforming spirit of Jesus Christ."

The great believers in China, we are told, are those foreigners who know her best—the missionaries. They have already witnessed changes "so immense and salutary; they believe so deeply in the elemental greatness of the Chinese people; they have seen such luminous examples of transformed persons and transformed communities, that, like Paul of Ephesus, they feel the very obstacles are hopeful." Similar evidences of fulfillment are to be seen in Japan, though, we are told,

"At first one is tempted to claim that there has not been time to prove whether Christian missions are worth while. It was 1859 when the first Protestant missionaries landed in Japan. As late as 1872 all the prominent crossroads of the Empire still bore the old edict boards, proclaiming death to every one accepting the Christian faith. It was not until 1880 that the Japanese New Testament first was published. It was 1889 before the constitution was promulgated that gave religious liberty to the Japanese. We have had only a few years in which we could prove whether Christian missions were worth while. To-day twenty-two members of the imperial Japanese Parliament are Christians. Of the six men who were closest to the Crown Prince on his trip around the world, three were Christians. It was a Christian, I am told, who wrote those fine, forward-looking speeches for him. From 1859 to 1872 only ten Japanese were baptized in the whole Empire. Now, just fifty years later, we have a Protestant Christian Church of one hundred and thirty-five thousand members and a million adherents.

"One of the most encouraging facts in the Christian movement in the Far East is this: that the native churches there with increasing self-consciousness and power are looking toward the day when they can throw over the necessity of foreign missionaries. . . . So foreign missionaries are making themselves useless as soon as possible by building up a self-controlled and self-supporting native church. All the native Presbyterian and Congregational churches in Japan are entirely self-supporting now. The Methodist native churches in Japan are raising two-thirds of their own maintenance. There are three hundred and fifty-eight Christian congregations in Japan now that are entirely self-supporting; four hundred and sixty-six more that are partly so. Still we must support the foreign missionaries, must help finance the forward movements of the church into unoccupied areas; but sooner or later the day will come when the Christian church in Japan and the Christian church in China will take their stand beside us, not dependent, but independent, brothers in the tasks of the kingdom."

Questions Answered.

BY F. W. SMITH.

I am always willing to render any assistance I can to any one who may apply to me for help, but realize my inability at times to render needed help. Answering questions is not a very good way to maintain the good will of all; for while the answer may please some, it is almost certain to displease others who especially are involved in the matter. However, at the risk of displeasing somebody, I am going to answer the best I can the following questions without giving name:

1. If there are two or three in a congregation who insist on the elders excluding all helps, such as charts, outlines, maps, and quarterlies written by Srygley and Smith, do the elders have the power (just to suit the hobbies of a few) to say to the teachers, "You cannot use that method of study?" By such an act, would not the elders go beyond their power laid down in 1 Pet. 5: 3?

2. Many congregations use individual communion cups. Is any scripture violated by preparing the communion before services begin and filling the cups?"

3. Because the Bible speaks of the elders feeding the flock, there are brethren who object to any church securing the services of a gospel preacher, like Campbell Street, in Louisville, has Brother Kurfees, or Birmingham has Brethren Lewis and Pullias. In the days of the apostles, did not James give almost all of his life in Jerusalem? Did not other gospel preachers spend several years in one place? Is it not a matter of judgment and expediency?

1. The obligation is laid upon the church to teach the word of God to all who will be taught. If the Bible *limits* the church as to *time*, *place*, or *method*, when such time, place, or method does not conflict with some other appointment of God, I am profoundly ignorant of the passage or passages which so limit the church. When the church assembles for the worship appointed of the Lord—viz., observing the Supper and the other items appointed in connection with it—we must not let anything interfere with that order. But when members of the church of their own appointment assemble at the meetinghouse or elsewhere, *it is not* the assembly of the saints God has appointed, and they have a perfect right to teach the word of God in classes, using any helps in the way of charts, blackboards, lesson helps, quarterlies or anything else that will convey the truth to the mind of those being taught. He who objects to any or all such methods in teaching the word of God *assumes* the obligation to give scriptural proof for his opposition; and if he cannot, he has constituted himself a lawmaker in the kingdom of God and seeks to bind his *man-made* law on God's children where God has left them free. No, neither the elder nor any one else has the power—authority—to say to the members of the church that they shall not do what God has given them the right to do. Might as well ask: "If some one objects to a person's being baptized, have the elders the authority to forbid it?" Elders "lord it over God's heritage" when they require the church to do something God forbids, or forbid the church doing something God requires. What, then, should be done with a member who is thus trying to hinder and impede the work of the church? Give him or her time to find the scripture that forbids what the church is doing or the way in which it is doing it; and if such scripture cannot be produced, go right on with the work. But you say, "He or she will become offended." O, no, you mean he or she will get *mad:* for that is exactly what such people do. In such a case, to offend is to lead one to sin against his conscience (1 Cor. 8: 1-13); and unless such a person is engaged in such method of teaching against his or her conscience, he or she has not been made to offend. Of course, if there should be one who objects to such methods of teaching, he or she should be true to his or her conscience and not engage in it, and I would advise all such to teach the word of God in that way that he or she thinks is scriptural.

2. If the New Testament anywhere says one word as to *when*—that is, whether before the services begin or during any intermission of the services—the table must be prepared, I have never seen it. We are told to have the fruit of the vine and unleavened bread, assemble ourselves on the first day of the week to observe the memorials; but as to by whom or when these emblems must be placed before the congregation, not one word is said.

3. As to how long a teacher of the word of God may remain in one place teaching that word, I do not know, because God has not told me. Of course elders are to feed the flock, but that does not mean that elders are to do all the work of feeding. When a church has in its membership one who has studied the Bible until he or she is able to teach the word of God, what are those recognized as the elders or overseers of the church going to do with such a member—put him or her to work teaching the word, or let him or her "die on the vine?" If the elders would visit from house to house among the flock and find out the kind of food suited to and needed by the sheep and then feed them, they would be tending the flock. O, but you say: "We have not the time to do such work, for we must make a living for our families." Very well, then, add a teacher to your number who will be the elder that "labors in the word and in teaching" (1 Tim. 5: 17, 18), and support him just as they did in New Testament times. Never mind now about being accused of having a "pastor," for that is exactly what you need—a scriptural pastor who will not be *the* pastor, but one of the pastors of the church, and one that will do a work that must be done, or the result will be a dead church.

An Unkind Thrust.

BY M. C. K.

I am perfectly willing to assist the author of the following unkind thrust in giving it as wide circulation as possible:

"THE POLITICAL POWERS.

"In Queries and Answers, by David Lipscomb, compiled by J. W. Shepherd, on pages 330-337, there is a lengthy discussion of Rom. 13: 1-3, from which I copy the following extract: 'The powers referred to here are civil or political powers. They are ordained of God as instruments of wrath for the children of wrath, to be conducted and operated by the ministers of wrath, and their destiny will be a destruction of fierce wrath; that God's children must submit to them as such, not strive by violence to destroy them. When, in the providence of God, they are no longer needed, he will destroy them—cause them to destroy and eat up one another (though they may have peace gatherings and love feasts). No Christian, then, can become a partaker or participator or partisan of them, lest he partake of their woes. Quiet, passive submission that involves no violation of the laws of the spiritual kingdom is the measure and limit of their connection with them. God's kingdom of mercy—his church—is his institution in which his children of mercy must operate, and in it receive the rewards of mercy.'

"I do not think Brother Shepherd could have done thorough justice to Brother Lipscomb's answers to questions had he ignored this subject, and it is strangely significant that any one would compile a book of hundreds of pages purporting to be David Lipscomb's answers to questions and not give one word from him in regard to the Christian's relation to war and government, since his writings were featured with the teaching of the Bible on this subject, and he many times answered questions pertaining thereto. I write this in all kindness and good will to everybody, and only because I do not think David Lipscomb's invulnerable teaching on this subject should be in the least suppressed or passed over as unimportant."

That statement was written by Brother Flavil Hall and printed in the Christian Leader of November 29, 1921. It is not the first time this brother has made a thrust at me without having the courage to give my name, but I want the public to know that he meant *me*. Although I edited "Queries and Answers by Lipscomb and Sewell," yet without one word to me or any effort to find out from me the facts in the case, he charges me with having deliberately "suppressed" from my book the writings of David Lipscomb "in regard to the Christian's relation to war and government." *The statement is totally untrue and a misrepresentation of me.* He could easily have saved himself from such a predicament if he had been sufficiently charitable to inquire of me about the matter before rushing into print with it.

My book of 767 pages, requiring two years of arduous, painstaking and tedious work at such times as I could devote to it with numerous other things on my hands, is at least 200 pages larger than I first thought it would be, and even as it is, I had to omit much matter, or otherwise it would have been entirely too large; but from the very first to the very last of the hundreds of clippings that went into the volume, I am not conscious of having rejected a solitary paragraph from its pages on any subject *because of the subject*. In fact, I thought it proper and that it would be a merit in my book, except where further discussion of a query or some other such reason required doing otherwise, to avoid, as a rule, putting things in it from either Brother Lipscomb or Brother Sewell on any subject that was amply treated in the excellent volume that had already been collated from Brother Lipscomb's writings by Brother J. W. Shepherd, and especially where there had been "a lengthy discussion of" a matter in that volume; for, throughout its preparation, I fondly cherished the hope, as stated in my Preface, that the two books would be welcomed by the public and especially by the preachers, and that they would be acceptable as companion volumes in many libraries; and the ugly insinuation in the statement that, "It is strangely significant" that I would bring out a book "purporting to be David Lipscomb's answers to questions," is unbrotherly in the extreme, and the implied charge that I "suppressed" anything from him because it was on "the Christian's relation to war and government" is *totally untrue*.

Moreover, even if my book did "not give one word" on the subject in question from either Lipscomb or Sewell, that would not change *the groundlessness of his insinuation;* but, as a matter of fact, if this brother, so utterly thoughtless and lacking in brotherly love as to make a derogatory charge against a brother which, the facts being as they are, he could not possibly know was true, had read my book with sufficient care, he would not only have found on pages 493 and 494 two questions on the identically same subject, "the powers that be," and on the identically same scripture, Rom. 13: 1-4, which he can so heartily commend when he finds it in Brother Shepherd's book, but he would also have found one of the questions addressed to Brother Lipscomb by name though answered by Brother Sewell, but the answer to the other, though not signed, bearing evident marks that it was written by Brother Lipscomb, and both answers going forth, of course, with the indorsement of both men.

I have nothing to conceal as either editor or preacher and am conscious of nothing in either capacity that would reflect upon my honor, and if it is his policy and the policy of his publisher to make underhand thrusts at brethren, I am willing to help them circulate them to the full extent that I am made their target.

The Price of the Gospel Advocate Reduced.

BY J. C. M'Q.

The past three years have been exceedingly trying on religious journals, and the present does not show much improvement. In 1919 the receipts on the Gospel Advocate were about five hundred dollars above the cost of manufacture. The expenses of manufacturing the paper during 1920 and 1921 will be something over ten thousand dollars more than the receipts on the paper in the same period of time. In addition to this, I have charged nothing for managing and writing for the paper for many years. I have cheerfully donated this amount and labor to the paper and charged it to the profit and loss account of the McQuiddy Printing Company.

The exceedingly high price of paper and labor are responsible for this deficit, as well as the fact that many of our subscribers are in arrears. With blank paper costing fourteen and one-half cents per pound and postage costing over two cents per pound, it can be readily understood that the cost of blank paper and postage would run into many thousand dollars annually on a subscription list of ten thousand or more. The United States government and the paper manufacturer must be paid even if the subscriber fails to pay his subscription. In addition to this, the cost of manufacturing the paper has been and is about double what it was under normal conditions. Few, if any, publishers of religious papers have been able to increase their receipts in the same ratio that their expenses have increased. Under normal conditions, I believe the Gospel Advocate will receive sufficient funds to meet expenses. The paper more than did this twenty-five years ago. The expense of publishing then was less than half what it is now, not considering the fact that printing paper in 1920 and 1921 cost the Gospel Advocate over four times what it did then. While labor in the printing business has not declined, printing paper is lower than in 1920, but it has not yet reached prewar prices, and I seriously doubt if it is ever so low again.

Our desire is to do the very best we can for the readers of the Gospel Advocate; so, despite the fact that wages are still high and paper is double what it was before the war, we have decided to reduce the subscription price of the

Gospel Advocate to $2 per year, in advance, effective on January 1, 1922. The price to Canada and foreign countries will be $2.50, in advance. These prices will be uniform to all alike. Those who are in arrears will be expected to pay up to January 1, 1922, at the rate of $2.50 per year. They can then renew at $2 per year, which we earnestly request all to do.

We appreciate the support and hearty good will which our readers have accorded us, and shall continue to endeavor to publish a paper that is loyal to the truth and which will arouse Christians to great zeal and effort in the Master's vineyard.

Will not our readers help us double the circulation of the paper? If each one would send one or more new subscribers, it would be done. We have made the reduction in price, believing our readers would be encouraged to pay up and send new subscribers. Shall we be disappointed? The Master's work demands our best.

TEXAS-OKLAHOMA DEPARTMENT

BY C. R. NICHOL

All articles, reports, orders for Gospel Advocate, and books, from Texas and Oklahoma, should be sent to C. R. Nichol, Clifton, Texas.

Public Discussion.

On December 29, 30, in Clarendon, Texas, there will be a discussion of the subject of instrumental music in the worship of the church of Christ, between A. O. Colley, minister of Pearl and Bryan Streets church of Christ, Dallas, Texas, and John W. Tyndall, of Atlanta, Ga. Those favoring the use of instrumental music in the worship insist that in selecting Brother Tyndall they have the ablest exponent to be found of their views. I trust it is true. Brother Colley not only knows the truth, but knows how to present it, as well as expose the sophistry of any one he may meet. Those who wish to attend from a distance should write to Thomas E. Milholland, Clarendon, Texas.

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Personal Notes.

Cled E. Wallace baptized three in a short meeting in LaRue, Texas.

Elvin Bost closed a meeting near Fort Gibson, Okla., with seven baptisms.

Foy E. Wallace, Jr., closed a meeting in Dublin, Texas, with twenty-two baptisms and seven restored.

A. E. Walker reports work with the church in Sabinal, Texas, as progressing nicely. Recently he was with the church in Idabel, Okla.

J. B. Nelson closed a meeting with the church in Bertram, Texas, with thirteen baptisms and two restorations. J. W. Acuff was the song director.

Foy E. Wallace, Jr., closed a meeting in Coleman, Texas, with thirteen baptisms and seven restored. W. A. Kercheville is the local minister, and is doing good work.

From G. A. Dunn, Hamlin, Texas, December 5: "Revival in progress at the Christian Church. Twenty additions here to date. Song service directed by J. H. Antwine, of Mineral Wells."

From T. H. Matheson, Guymon, Okla., December 1: "The meeting at Perryton, Texas, closed on Lord's-day night, with two baptized and one restored. A few days' rest at home, and then at Texhoma over next Lord's day."

J. A. Hudson, Oklahoma City, Okla., December 7: "Two fine services at the Tenth and Francis Streets church last Sunday. One became identified with us and one made the good confession at the morning service. O. E. Billingsley, of Conway, Ark., preached at night. His sermon was fine."

Ira Wommack writes from Sulphur, Okla., December 5: "I preached at Paul's Valley last Sunday to a fine crowd This finished another year's work with the church at that place. They asked me to continue to visit them once a month, and I shall endeavor to do it. I preached at Sulphur (my home) on Sunday night."

Charles F. Hardin, Davis City, Iowa, writes: "I will assist in a meeting at Claremore, Okla., beginning on January 8. The cause is weak there and needs all the help we can give it. So if any one knows of persons living there, or near there, who are or have been members, please notify me at Davis City until January 1, or J. A. Wagner, Claremore, Okla., Route 4."

From G. M. Pullias, Dallas, Texas, November 28: "George A. Klingman, of Abilene Christian College, preached at the service conducted by the Oak Cliff church of Christ on Thanksgiving Day. The other congregations of the city joined us in this service. Ten preachers were in attendance. Brother Klingman delivered a masterful address, of which he is very capable, and every one seemed to feel that it was 'good to be there.'"

From W. T. Hines, Braman, Okla., December 8: "One among the best meetings in the history of the church of Christ at Braman, of two weeks' duration, was conducted by W. W. Slater, of Fort Smith, Ark. He is the best I ever heard to instruct the church in its duty. I think every gap was laid up as he entered, and at the close the church loved him better than at first. Three were baptized into the body, two came from the Christian Church, and two took membership."

T. H. Etheridge says: "I preached at Denton on the third Lord's day. The church of Christ, under the efficient eldership of Brethren Simmons, Darnall, and Shaw, is getting along very well, it seemed to me. One was restored at the evening service. I was with the Gunter brethren last Lord's day (November 27) and preached at the morning service. Another was restored to duty at this service. I rejoice that the cause seems on the upward trend everywhere that the brethren will only try to do their duty, despite the carnality of many who refuse to 'deal justly, live rightly, and walk humbly before God.' All my time for next year is arranged for, at least tentatively, except time for two meetings. This time I am willing to donate to mission work in Texas, Oklahoma, or Arkansas. Let weak places write me at Gunter, Texas, if they should be interested."

John T. Smith writes from Lubbock, Texas, November 23: "The church in Lubbock is not making very much fuss, but we are 'shelling corn' all the time. We now have a membership of about three hundred and twenty-five, and still growing. This of itself bespeaks the unity which exists among us, which is as nearly perfect as any congregation of its size I have ever known. Moreover, the church has 'a mind to work,' as is evidenced by the fact that we are going forward with our new church building at a time when it is so difficult to raise money. The building will be seventy-four by sixty-six feet, on a lot of one-fourth block for which five thousand dollars was paid. We plan to finish only the basement now, where we will worship for a while. Later we hope to complete it and have a well-equipped house in which to work and worship. When it is finished, there will be separate rooms for the classes to be taught on Lord's day, thus removing confusion, and removing one of the objections to the 'Sunday school.' We hope to get into our new basement auditorium by Christmas or soon thereafter."

Watch and Wait.

While it is true that we never know what trouble or disaster may befall us, we likewise never know what great opportunity is going to come into our lives from an unexpected quarter. If we read the lives of the men of our country who have risen from poverty and obscurity to the greatest heights of success, we find that there were certain times in their lives when great opportunities presented themselves, that much of the success of these men was due to the fact that they were able to take advantage of such opportunities when they came.

How often have we witnessed the unhappy spectacle of some man failing to rise to the complete possibilities of opportunity as a result of thriftlessness!

Thriftless habits will undermine any character and eventually lead to ruin.—Selected.

HOME READING

I Will Not Doubt.

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

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

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

—W. Robertson Nicoll.

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Seedtime and Harvest.

In the fall, when the ground has been plowed and harrowed until it is soft and loose and smooth, the farmer sows his wheat. Back and forth across the big field he goes day after day until he has finished. He works long, and the labor is hard. How glad he is when he has made the last round and turns the horses toward home!

That is the seedtime. Long months of waiting must pass before he sees the field of waving grain, and rides the binder as it makes its rounds of that same field, hears the roar of the thresher, and hauls away the wheat. All through the long winter he waited; but the harvest came at last, as he knew it would, for God has promised both seedtime and harvest. Because he expected the harvest he sowed his seed and waited through the long months of growing and ripening.

An acorn falls to the ground. It is very small and does not appear to hold much promise; but the warm, damp earth covers it, and it is lost from sight. That is the law of its life, without which there would be no hope, for that is the seedtime of the acorn. Now the harvest will come, for seedtime and harvest is the order that God has made.

How long it is in coming! A little shoot appears through the ground, to be sure, but no one would call that an oak tree. You could snip it off with two fingers. Another year passes, and you look at it again. It is a little larger than before, but still not an oak tree. An oak tree should be two or three feet in diameter and strong, like a pillar of marble. This is no larger than a man's thumb.

A generation has passed away. The small boy who saw the acorn fall and who watched it grow year after year is an old, white-haired man now, sitting on the porch of his home. Out in the yard children are playing. They are his grandchildren. They have a swing hung from the limb of a great oak tree, and in the shade of its wide-stretching foliage they have their playground.

How happy they are! How many jolly times they have had under that tree! About it have gathered all the joys of childhood. The oak tree has a place in their lives with father and mother and home. It has always been there, to them; but the old man, in his reverie on the porch, remembers the fall of the acorn and the years of a long life that have passed while the harvest of that seedtime was coming to perfection.

There is seedtime and there is harvest in every life. There is home training. There are schooldays. There are hardships and disappointments. There are joys and sorrows. There are successes and failures. There are temptations met and overcome.

If we sow the wind, we reap the whirlwind; if we sow wild oats, we reap tares. But—O!—what rejoicing there is in the harvest time of a life that has sown its good grain in the seedtime and carries home the full sheaves in the evening!—Youth's Companion.

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Elizabeth Fry.

They were new boots—purple leather laced with scarlet—and Elizabeth was so proud of them that she cast conscious glances at her feet as she followed her father and sisters up the aisle of the hall where many hundreds of people had gathered to hear the American preacher, William Savery. In fact, Elizabeth was at first more interested in the new boots than in what he was saying. Not until he began to tell of long missionary journeys over Indian trails, of prayer meetings in pioneer cabins, of visits to towns newborn in the wilderness, did the thought of the purple boots fade from her mind. Then she gave her whole attention to the story he had to tell—and this so completely that when the meeting was over she followed her sisters like one moving in a dream. For the first time she saw that a life spent for others is not dull or dreary, but full of romance and adventure.

So it was that a great resolve was born—a resolve which has made the name of Elizabeth Fry honored throughout the whole world. Soon after Mr. Savery's visit to Norwich, and before the purple boots were worn out, Elizabeth opened a school for poor children—for in those days there were no free public schools—and here she taught until her marriage.

But it is in connection with a far greater work that Elizabeth Fry is best known. One winter business took her husband to London, and while they were there Mrs. Fry was a constant visitor to the almshouses and city jails, especially the Newgate prison. Some day you will read Dickens' story of "Little Dorrit," and understand just what that prison was like; how the inmates lived in unclean quarters, without light or air, or proper food; how often whole families were imprisoned, and the children sat about the prison yard hungry and cold. It was this that made Elizabeth Fry resolve to devote her life to bringing better things to pass.

In that gloomy prison she started a school for the children, and classes in sewing and weaving for the women prisoners, teaching them to make things which could be sold for their benefit. While they worked, she read to them from the Bible. But her work did not end there. A great part of her time was spent in trying to bring about more merciful laws and more humane treatment of prisoners everywhere. Princes and cabinet ministers listened with respect to this quiet woman in her dress of Quaker gray. At the request of the empress, the Russian government consulted her about the care of the insane, and several years of her life were spent in visits of inspection to the prisons of France and Belgium and Denmark, starting reforms which were the basis of all that we are trying to do to-day. —Dorothy H. Giles.

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Irritability of the stomach, loss of appetite, dyspeptic symptoms after partaking of food, dizziness, nausea, and vomiting are often caused by eyestrain. After the eyes are examined and glasses are worn, the symptoms disappear. Children during the period of school life who frequently suffer from headache, loss of appetite, and dizziness, and are behind in their work, should have their eyes examined and the eyestrain relieved by prescribed glasses.—Selected.

QUERY DEPARTMENT

BY J. C. McQUIDDY

The following was sent to the "Query Department" by one who desires that the name be not printed: "Please explain Matt. 12: 31; Heb. 10: 26. I desire special information on that part about 'blasphemy against the Holy Ghost.'"

The scriptures to which attention is desired declare: "Therefore I say unto you, Every sin and blasphemy shall be forgiven unto men; but the blasphemy against the Spirit shall not be forgiven." (Matt. 12: 31.) "For if we sin willfully after that we have received the knowledge of the truth, there remaineth no more a sacrifice for sins" (Heb. 10: 26.) To blaspheme the Holy Spirit is to speak reproachfully against the Spirit. To sin against the Holy Spirit is to refuse to do what he commands, just as to sin against God is to refuse to do what he commands. The Holy Spirit came last and gave the final sanction to the laws of God. To set them aside then was to leave nothing more to move the man. To sin against the Holy Spirit, I believe, is to persistently and finally reject his teaching, to refuse his testimony; to revile the teaching of the Spirit is blasphemy against the Holy Spirit, and will never be forgiven so long as continued. The letter to the Hebrews warned the Israelites of the danger of rejecting Christ and going back to the law of Moses. All sins are not willful sins. If they were, no one would be saved. Every one knowingly commits sin. The willful sin is one in which the sinner presumes to be wiser than God, assumes to change God's laws, and substitutes his own inventions for the appointments of God. King Saul did this. (1 Sam. 15: 1-9.) To intentionally displace God's law with an invention of man is the willful sin. If, after having received the truth, we willfully turn from it to our own inventions, God will not offer another sacrifice to save us. The last sacrifice has been made. This is especially true since the truth is sealed by the blood of his Son, our Lord Jesus Christ. To reject this sacrifice persistently and finally is to be lost.

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W. E. Brison, Humboldt, Tenn., asks: "By what authority was the Sabbath day abolished and the first day of the week made a day of worship?"

The law given by Moses, written on the tables of stone, is the only authority found in the book of God for the Sabbath. There is no account of its having been given to any other people save the Jewish people. When Christ came, he asserted his superiority to the Sabbath. The Sabbath was for man. Jesus said, "The Son of man is lord even of the Sabbath," declaring his power to control or abrogate the Sabbath law. He healed the sick on the Sabbath and justified the lifting of the ox out of the pit on the Sabbath. The law as explained by Moses was: "Six days shall work be done; but on the seventh day there shall be to you a holy day, a Sabbath of solemn rest to Jehovah: whosoever doeth any work therein shall be put to death. Ye shall kindle no fire throughout your habitations upon the Sabbath day." (Ex. 35: 2, 3.) The man who gathered sticks to kindle a fire to prepare a meal on the Sabbath was stricken dead. No manna could be gathered on the Sabbath. Christ did not so keep the Sabbath; for he justified going into the cornfields, gathering, rubbing out, and eating the corn or the wheat. He was asserting his authority over the Sabbath and his right to annul it. He did take it out of the way, nailing it to his cross. (Col. 2: 14.) He rested in the grave on the Sabbath and arose on the first day of the week. He met with his disciples on the first day of the week. Seven days intervened, and on the next first day he met with them again. The Holy Spirit descended on the first day of the week on Pentecost, and the disciples met on the first day of the week to break bread. The Encyclopædia Britannica, Volume XXII., page 653, writing on Sunday, or the Lord's day, says: "Thus Acts 20: 7 shows that the disciples in Troas met weekly on the first day of the week for exhortation and the breaking of bread; 1 Cor. 16: 2 implies at least some observance of the day; and the solemn commemorative character it had very early acquired is strikingly indicated by an incidental expression of the writer of the Apocalypse (1: 10), who for the first time gives it that name ('the Lord's day') by which it is almost invariably referred to by all writers of the century immediately succeeding apostolic times. Among the indications of the nature and universality of its observance during this period may be mentioned the precept in the (recently discovered) *Teaching of the Apostles* (c. 14): 'And on the Lord's day of the Lord *(kata kuriakeen kurion)* come together and break bread and give thanks after confessing your transgressions, that your sacrifice may be pure.'"

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J. H. Hyde, Fayette, Ala., wishes an answer to the following questions: "(1) How many were qualified to baptize the three thousand on the day of Pentecost? (2) What must a man do to be born of water and of the Spirit?"

1. Any man who is a Christian is qualified to baptize. We know that there were at least one hundred and twenty disciples at Jerusalem on the day of Pentecost who were qualified to baptize the three thousand. William Smith says in his "Dictionary of the Bible:" "They numbered in all some one hundred and forty persons—namely, the eleven, the faithful women, the Lord's mother, his brethren, and one hundred and twenty disciples." The twelve apostles could have easily immersed the three thousand. There was then and is now an abundance of time in which to baptize people. The difficulty is not in baptizing people, but is in leading them to *want* to be baptized.

2. In order to enter the kingdom of God, one must "be born of water and the Spirit." (John 3: 5.) The saved are in the kingdom of God, so must be born of water and the Spirit. "He that believeth and is baptized shall be saved." (Mark 16: 16.) Hence, "he that believeth and is baptized" is "born of water and the Spirit." In Acts of Apostles we find believers being baptized in order to the remission of sins and in order to entrance into Christ. Those who hear the gospel and who believe and obey it are born of water and the Spirit, enter into the kingdom of God, and, hence, are saved. After entering the kingdom of God, one must continue faithful unto the end in order to the enjoyment of eternal life.

Mental House Cleaning.

The majority of people need a mental house cleaning. Mental filth and scum never contribute to clean living. Learn to tackle big problems and contribute your mite to the world's progress. When the mind sees things in the right perspective, you can build noble structures on the concept; and as you build the ideals will expand in scope, taking breadth and altitude as the mind dwells on "the worth while." There has never been a greater challenge for men of giant mind than now. Yet so often what glows in promise is little more than the effervescence of fetid ideals. Men need the clean life. It offers nothing it cannot fulfill. The progress of it may be slow, but it rises to heights never reached by men of degraded mentality. You can reform the past if you think and do right. Step into the forefront and lead men out of the present unrest into clean, noble living that will exalt the nation.—Selected.

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OBITUARIES

Clifford.

M. A. Clifford was born on October 8, 1839, and died on November 5, 1921. His illness was of short duration. He was taken sick at 1 A.M. and passed away at 5 A.M. He was a member of the church of Christ for more than fifty years, and for many years he was an active, teaching elder in the Cross Roads Church, of Bedford County, Tenn. His influence for good was widespread in his community. In his death the church loses an active and godly member and the community a just and upright citizen. On Sunday, November 6, the writer conducted the funeral services in the presence of a large and sympathetic audience. "Blessed are the dead which die in the Lord: . . . they rest from their labors; and their works do follow them." W. B. McQuiddy.

Bunch.

David T. Bunch was born on December 15, 1848; obeyed the gospel in 1896, being baptized by Brother C. E. Holt, at Horner, Perry County, Tenn., and departed this life on October 22, 1921, after a three-weeks' sickness, at the home of his daughter, Mrs. J. A. Wiley, Kenton, Tenn. He bore his suffering with patience. He said he was like Paul: he had fought a hard fight, and had kept the faith, and was ready to meet his Savior. He was married to Miss Lavenia Harder in 1871. To this union nine children were born—four sons and five daughters. His aged companion, two sons, and two daughters survive him. The children are: A. H. Bunch, Nashville, Ark.; J. A. Bunch, Chicago, Ill.; Mrs. J. A. Wiley, Kenton, Tenn.; Mrs. L. J. Hinson, Newbern, Tenn.—all members of the church, except one. Besides these, many relatives and friends mourn his loss, but we hope to meet him where parting is no more.

A Granddaughter.

Hare.

William Huston Hare was born on August 1, 1888, and died on August 28, 1921. He obeyed the gospel in October, 1905. He was married to Miss Margarette Smith on December 30, 1918. Huston was a good child, a good boy, a good and obedient son, a good man, a true husband, and a faithful and devout Christian. He leaves a wife, one child, one brother, one sister, and his father, to grieve over his death. Huston and his father, Dave Hare, were devoted to each other. They were as Jonathan and David. He loved Huston as his own soul. The large number of sympathizing friends, acquaintances, and loved ones present, who came to pay the last respect to him whom they all held in high esteem, the many beautiful flowers contributed by his friends, the pure life of the deceased—all these served to bear away the gloom of the occasion. The funeral services were conducted by me, at the Cook Cemetery, near Milton, Tenn., where the remains were laid to rest by the side of his mother to await the resurrection.

L. B. Jones.

Carman.

My uncle, S. A. Carman, died on October 4, 1921. He was ninety-three years and twenty-three days old. He was born on September 11, 1828, and was left an orphan at ten years of age. He became a seeker of religion at the age of seventeen years and kept it up till he was thirty, but realized the change he was taught to expect could not be had that way. He became disgusted with the religion commonly taught then and drifted into infidelity; but he was not satisfied, and he decided to search the Scriptures for light, which led him into the faith, and he rode twelve miles to the town of Hartsville, Tenn., made the confession at Lord's-day meeting, and was immersed by the much-beloved W. C. Huffman, in August, 1858. He was married to Mary F. Tooley on February 23, 1853, and to this union six children were born. He had great love for the Gospel Advocate, which he had read nearly ever since its beginning. He was a faithful Christian, and would take his stick in his hand and walk for miles to be at the Lord's-day service. His exhortation to us was to always be faithful. Arilda Carman.

Hoye.

Sister Mary E. Hoye, of the Little River congregation, near Hopkinsville, Ky., has gone to her reward. Sister Hoye had grown old in the service of Christ. She was eighty-three years old when she died, and had been a member of the church of Christ for many years. Sister Hoye was sick for a long time, but she was patient and sweet throughout the whole time. Her sickness, and all other troubles, for that matter, seemed to draw her closer to Christ. She was kind and gentle and rather of a sunshiny disposition, notwithstanding she had had much sorrow throughout life. Her home was an open home, and every one was made to feel perfectly at ease and at home when in the home of our sister. When talking with her, one would be impressed with the fact that she was a woman of God, one who had walked with him and lived for him. She was faithful to the church for which Jesus gave his life. She loved good songs. She told me that when nervous she often sang herself to sleep. She said she sang in her heart, and the song usually sung was "Safe in the Arms of Jesus." She fell asleep on October 1, 1921, without a struggle. May God bless and keep Sister Laura Burris, her only daughter, and may he also love and bless and comfort Sister Hoye's grandchildren and her many friends.

W. L. Karnes.

They have hope of victory who endure.—Exchange.

The church educates through its architecture, and every building is a confession of faith.—W. H. P. Faunce.

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Be sure to ask for the double strength Othine as this is sold under guarantee of money back if it fails to remove freckles.

Renew your subscription to the Gospel Advocate.

FIELD REPORTS

Berry, Ala., November 29.—I am at home from Kentucky and Tennessee, where I spent four months in the work of the Lord. I enjoyed my work in this new field in great measure. I found many true and faithful children of the Lord, some of God's noble workmen as public proclaimers of the word. Among these were J. D. Smith, F. H. Woodward, Emmett G. Creacy, W. D. Emberton, and Brother Friend. I will be at home for some weeks, and could give some time to North Alabama and Mississippi. I am under promise to visit Columbus, Miss., the second Lord's day in December. I have some old-time friends at that place. Brethren, why can't we have more meetings in the winter time? In the North the people have their meetings in the winter time, especially in towns and cities. It seems to me that we could be busy all the while and accomplish much more good for the cause. There is too much going into winter quarters with us.—Frank Baker.

Washington, D. C., December 8.—Thanksgiving Day was a happy one to the church here. Notwithstanding the bad weather, we had a good attendance at the evening services, and one very useful man came into the church, leaving human teaching and human names to be a Christian only. I recently returned from a thirty-days' visit among the churches. Out of thirty-one churches visited, all but one either gave a donation or promised to send help soon. Please do not forget to make this promise good before the end of the year, as we should meet the notes and get out of debt. A big debt and the interest holds us back from doing mission work. Our desire is to "sound out" the word as soon as possible to those in fields near here, where there are millions who know not the way of life eternal. Brother Thompson, of Murray, Ky., has well remarked that this debt would be paid in a single day if every congregation in the land would set one Lord's day and give freely the offering of that day. This is very true. Let us do it. December 18 would be a fine day to prove what could be done. How many will give the offering of that day? Send all donations to E. L. Mills, treasurer, P. O. Box 204, Washington, D. C. Those desiring to write about members here, or those who may be coming here, will please address me at 1319 Harvard Street, N. W., Washington, D. C.—W. S. Long.

Dinuba, Cal., November 28.—On the afternoon of November 10 I left my home at Burns, Tenn., for the picturesque city of Dinuba. Brother D. F. Draper, my esteemed friend, had arranged for me to spend the second Sunday in Fort Worth, Texas. While the guest of that metropolis I had the pleasure of making the acquaintance of some of God's noble workmen. In the forenoon I preached at Northside. Brother Ben West has done and is doing a great work in that section of the city. At night I spoke to a very attentive audience at Southside, where Brother Tice Elkins labors. Those brethren were appreciative and cordial. On Monday evening I drove over to Denton with Brethren Draper and Stewart to hear Brother Elkins. He preached a thoughtful sermon on "The Character of Abraham." After the service I met Brethren R. D. Smith, R. L. Whiteside, D. S. Ligon, and my old schoolmate, William Etheridge. From Fort Worth I went down to Georgetown, the home of Brother Draper. While there I was his guest. My visit to Georgetown was a most pleasant one. Leaving there on Thanksday morning, I traveled west toward the Golden State. I passed through El Paso, Yuma, and Los Angeles, and arrived in Dinuba on Sunday morning. The brethren met me at the station and gave me a warm reception. The work here has an encouraging future.—William P. Walker.

Fresno, Cal., November 30.—In compliance with an urgent request from the brethren in San Francisco, I preached in that city on the first Sunday in November, and baptized a young man and his wife. The work is moving along nicely there; but the brethren are anxiously awaiting Brother Larimore's return. They expect him very soon. As Graton is only about sixty miles north of San Francisco, and as I had promised Brother Gardner I would visit his school this fall, I went on from the city to Graton. I spoke two evenings and two mornings to the teachers, students, and friends of the school. The Pacific Christian Academy is a fine school, and Brother Gardner and his colaborers are surely doing a grand work. Eighty-two pupils have been enrolled already and the school spirit is excellent. The Sonoma County brethren are rallying to the school work, and the Graton community appreciates what is being done. The Academy now owns five acres of land and a substantial two-story school building, free from debt; and it has an endowment fund of fifty-three thousand and five hundred dollars. No one should think or say that Brother Gardner and the other teachers have received fifty-three thousand dollars. The interest of this fund is used to pay teachers and other expenses of the school; but it is by no means a gift to any one teacher or teachers. As the brethren gave me such a cordial welcome, attentive hearing, and urgent invitation to return at Thanksgiving, I agreed to do so. When I reached Graton on Thanksgiving morning, the rain was pouring, but the house was full of eager listeners. I spoke in the forenoon, and after the adjournment the crowd of about three hundred repaired to the first floor of the building and ate lunch. My! What a lunch! Venison, turkey, chicken, salads, pies, and cakes of numerous varieties, and other good things too numerous to mention. The afternoon session was given to a round-table talk on Christian education, and was extremely interesting. At night the school gave an entertainment, which was very fine. The orations, recitations, songs, and plays were all high class, and each one taught a good lesson. Even though the rain continued, the house was filled at the night session, and the order and attention were the very best. We surely "had gladness and joy, a feast and a good day."—W. Halliday Trice.

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FIELD REPORTS

Dyersburg, Tenn., December 6.—I have been here one month. Our audiences are growing very perceptibly. Fine crowds Sunday past, with three additions. Our mid week Bible class is very enthusiastic. I find not nearly so many preachers in West Tennessee as there were eight years back when I left this field. Too many have gone away.—J. W. Dunn.

Menlo, Ga., December 4.—The Bible school taught by Brother R. N. Moody is now a thing of history. He came here (Berea) on November 5 and taught at night until December 2, closing with the largest crowd in attendance that we had during the month. Brother Moody did his part well, the attention was fine, and we trust much good was accomplished. The lessons were in Acts of Apostles. The ladies of the church here and a few others who are not members of the church have agreed to meet with me one afternoon in each week to continue the study of the lessons just gone over for the purpose of getting it more firmly fixed in our minds.—Mrs. W. J. Hogg.

Tulare, Cal., November 22.—Brother J. W. Ballard, of Helena, Okla., was with the church in Tulare for two weeks, beginning on November 6. There were no baptisms, but one restoration. While there were no visible results in the way of baptisms, yet we feel that the church was strengthened and edified. Brother Ballard is a man who is familiar with the teachings of the Bible, and he is also one who makes no compromise with error. Brother George W. Dickson, of Dinuba, will preach for the church in Tulare next Sunday. If it be the Lord's will, I will speak for the brethren in Bakersfield on Sunday. There is a splendid chance to build up a strong congregation in that city.—L. Meade Williams.

Fort Smith, Ark., December 7.—I closed the meeting at Braman, Okla., last Friday night. All things considered, it was a good meeting. We had eight additions in all—four by baptism, two placed their membership with us, and two came from the "Christian Church." There are some fine brethren at Braman, and they are doing a fine work. Brother W. T. Hines, who is one among our best preachers, lives here. He was a great help and an inspiration to me in the meeting. It was my last meeting for the season. I will preach at home next Sunday, which will close my work in Fort Smith. My next work will be the seventeen-days' singing normal at England, Ark., which will begin on December 19.—Will W. Slater.

Hanceville, Ala., December 6.—I now give a brief report of my work during the past year. My first and greatest effort has been to strengthen the brethren. I believe that preachers and elders have been far too slack along this line of teaching, especially on giving and necessity of meeting on the Lord's day. I held five protracted meetings and assisted Brother M. A. Creel in three meetings at mission points. I baptized twenty-four persons, succeeded in starting two congregations to work, and have the promise of one new house of worship. This is my second year's work, and I now have more calls for meetings than I can answer. We need more young men to preach the word. Let us encourage all to sow the precious seed.—Pride E. Hinton.

Bradentown, Fla., December 1.—On the third Lord's-day night in November I preached here for my home congregation, and we had one restored to the fellowship. On Wednesday night, at prayer meeting, we had two confessions, one of them a Baptist. The church, under a splendid eldership, has grown, and through their teaching and the writer's they have learned that meeting upon the first day of the week does not depend upon a preacher's being present to preach for them, and now the house is well filled every Lord's day. I am at this writing in a meeting at Istachatta. The church at Lakeland is doing well. Brother Hoover, from Tampa, and I visit them, and they, too, are learning that worship to God is not just to go when a preacher is present.—John Hayes.

Hopkinsville, Ky., December 8.—I am at this place on my way to my home at Wynne, Ark. I spent nine months in Jackson, Clay, and Overton counties, Tenn. I held fourteen meetings of from one to three weeks' duration. Of these, eight were mission meetings. I have promised to work in Overton County again next year. My work will be mostly at mission points. There are six loyal congregations in the county, and five of them have expressed a willingness to assist in the work. There are a number of places where the gospel in its purity has never been preached. At all points which I visited the people seemed anxious to hear. I have calls for more meetings next year than I can hold. There is plenty of work in Overton County to keep two or three preachers busy.—J. C. Pendergrass.

Athens, Ala., December 1.—I am holding a two-weeks' meeting in Oakland Church, eight miles west of Athens, and having large crowds. I am drilling the little children every night before I preach. The children are anxious. They occupy the front seats and quote verses from the New Testament by memory. I will be here until December 9. Last Friday night I closed a fine meeting in my old home town, with one baptism. I will preach for the brethren on East Jackson Street, in Albany, on the second Lord's day in this month. On Lord's-day night and a few nights following I shall preach at Tanner. From Tanner I go to Hayes Mill Schoolhouse to preach a few nights, and then to Pleasane Valley Church. The Pleasant Valley meeting will be my last meeting for a while in Northern Alabama. After that I shall return to school at Spencer, Tenn.—William W. Still.

Mayfield, Ky., December 4.—This morning at Enon and this afternoon at Water Valley I filled my regular appointments with these congregations. I was greeted by large audiences. These brethren make the services pleasant by the zeal they have for the cause and the hospitality they show those who come and go. The day brought regrets, however, because my work with them closed after laboring pleasantly together for the past two years. To-night I was very much edified by one of the Lord's noble workers, Brother A. L. Wilson, who preached a great sermon to a large and

attentive audience. Each Thursday night he conducts a Bible class that has resulted in a number of souls being added. He has had a great misfortune lately in his home, caused by his baby boy getting badly burned. I entered school at the Lipscomb College last September.—Alonzo Williams.

Imboden, Ark., December 2.—Since my last report I have taught two singing schools and sung for Brother W. F. Lemmons in a meeting at Sneed. Brother Lemmons is a loyal gospel preacher, and one that knows his lesson. The full results of this meeting cannot be determined at present. I was to go to Birdell last Lord's day for a few discourses, but was rained out; so I just preached here at home. One lady made the good confession and was baptized. We have a zealous little band of disciples here. They are always ready to do their part in every good work. Brother Joe A. Taylor, of Paragould, held a fine meeting here in October. He had very large crowds throughout the meeting and baptized two persons. Both the Methodist and Baptist preachers of the town turned out to hear Brother Taylor. Brother O. E. Billingsley will hold our meeting next year in July. We would be glad to have any loyal gospel preacher stop off and preach for us.—A. H. Porterfield.

Denton, Texas, December 5.—The services at the Pearl Street Church, Denton, Texas, are continuing to show interest. The meetings yesterday were all well attended and the membership worked with enthusiasm. At the evening hour the attendance and interest were especially pleasing, and one man made the good confession and is to be baptized at the hour for the regular prayer meeting on Thursday evening. The prayer-meeting service on last Thursday evening was probably the most interesting we have yet had, as more people, perhaps, took part than ever before. A number of the men who have not been much in the habit of taking public part in the services had their parts to play in the meeting of the last prayer-meeting service. However, our next will still be an improvement, as it will be a step in advance. Our boys will read the lesson, several of them taking part and reading installments of the lesson. Brother Elkins, of Fort Worth, and Brother C. D. Record, of Leonard, have each made a visit to Denton and preached during the last week, and those who heard them were especially pleased with the sermons.—R. D. Smith.

Hohenwald, Tenn., November 26.—I have been very busy this fall in protracted meetings. I have held ten of the best meetings I have ever held since I have been preaching, with sixty-two additions. I established two new congregations—one at Quakers, Tenn., with twenty members. I have just closed a two-weeks' meeting twelve miles north of Earl, Ark., with eight added to the one body. This meeting was brought about through Brother M. T. Harden, who moved from Rutherford, Tenn., to Earl. This is the only congregation of disciples in thirty-five miles of that place, and it was the first gospel sermon those people ever had. Brethren, I have gone and preached wherever called. Like Paul, I have labored with my hands to support myself and those that were with me. I want my brethren to tell me how to manage. I cannot work and preach all the time, and I have meetings for almost all the winter, and all in destitute fields. My wife and I are making this sacrifice almost alone. I have one on whom I can depend when I have gone my limit, and that is dear old Brother H. N. Mann, of Riverside, Tenn. Pray for me and mine when it goes well with you.—L. W. Hinson.

Buffalo, W. Va., Box 81, November 29.—I have received personal help in my work to the amount of $84.40. I have also received $37.84 to help pay our last lumber note and to help finish the church house. We are very thankful for this help. We still need about $125 for this last purpose; and owing to the precarious condition of my health I must get this off my mind as soon as possible. Surely our friends will help us out on this by the new year. Please let every one send something for this purpose now, stating what it is for. If our brethren knew the real situation here, they would help us out at once. I can use checks or money orders. Send all help to F. P. Fonner, Box 81, Buffalo, W. Va. Personally, I still need some help; and I request all my friends to keep this in mind. At last writing I was some better, but last week I had another acute attack. I am still almost prostrate. I have almost reached a point where an operation may become necessary in order to save life. I should have an emergency fund on hand all the time. So, if any of you have any help for me, please send it to me now. You can perhaps help me back to health by doing so at once. Last Lord's day we were rained out entirely here. This is the only failure we have made since the house was built, thirteen months ago. It was next to an impossibility for any one to get out; but, sick and weak as I was, I went twice. Let us be true to Christ, for these are "perilous times."—F. P. Fonner.

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From East Tennessee.

BY GEORGE W. FARMER.

On the third Lord's-day evening in September I began a meeting at Old Fort. This is the only congregation in Polk County, and it is in very poor working condition, chiefly for want of competent leadership and something in the way of regular preaching. As results of the meeting, one was baptized, four were restored to the fellowship, and the congregation was put to meeting regularly. Brother W. M. Wilson lives at this place and teaches school at Conasauga. He is a fine school man and a good preacher, and can be very helpful to the church at this place.

On the first Lord's-day evening in October, with Brother J. D. Derryberry to lead the singing, I began the meeting at Riceville. The meeting continued nine days, and five were baptized. Here we have a small congregation and some good, substantial people, but the congregation is in poor working order. It does not get the preaching it should have. The members need waking up to the proper sense of duty.

On Wednesday evening, October 12, I began a meeting at Liberty Hill. The meeting continued twelve days, and six were baptized and one was restored to the fellowship. Here we have a strong congregation numerically, but they are in very poor working order. There are many fine people here. Among them is our preaching brother, W. A. Daugherty, a good man and a good preacher, who is loved and esteemed very highly by all the people. It is to be hoped that this congregation will step fully into the harness and make itself felt as a power for good in this country. All they need is a better working spirit. So many of them have no "mind to work."

On the evening of the fourth Lord's day in October I began a meeting at Calhoun, and on Monday evening following Brother J. D. Derryberry joined me as song leader. We carried the meeting on eleven days, and during that time we were hindered much by rain. Two were baptized. At this place we have a very small congregation, but some good people; and with them as a small nucleus, we hope to build up very much as time goes on.

Brother C. R. Nichol, with Brother Will Klingman to lead the singing, recently closed a great meeting with the church at Cleveland. Thirteen were baptized, three came into the fellowship of the church to be Christians only, and one was restored to the fellowship. Brethren Nichol and Klingman make a strong gospel team. They won the love and esteem of the brethren and the people in general. We believe much harvest will be reaped yet from the meeting. Two came into the fellowship of the church at last night's prayer-meeting services.

Brother A. B. Blazer will work with the congregations at Soddy, Sale Creek, and Graysville. Dayton and Rockwood will coöperate in the support of another man, probably Brother Will J. Cullum. In the country above Chattanooga there have already been twenty-seven protracted meetings held this year, four new congregations have been established, one new church house has been completed and three others are now in process of completion. More work has already been done this year than ever in one year before. We are hoping and praying to be able to keep the good work moving on.

I was in the home of a good brother and sister in Middle Tennessee last fall, and they were talking of the probabilities of moving to another town, and were planning what they were going to do for the church in that town if they moved. What a fine index to the real spirit of the Master's cause and the pressing needs of to-day! Some people move to get out of work, others move to get into more work. The latter is the thing to do. We die a spiritual death if we do not work.

"Ho! reapers of life's harvest,
Why stand with rusted blades,
Until the night draws round you
And day begins to fade?"

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Ing-Bogard Debate.

BY H. J. SUDBURY.

Brother C. W. Ing, of Hillsboro, Texas, and Ben M. Bogard (Baptist), Little Rock, Ark., engaged in a four-days' debate, beginning on November 21, at the Cypert church of Christ, near Marvel, Ark.

This debate was conducted on a high plane, with a good spirit existing between the disputants throughout the entire discussion. The community was drawn closer together, and both sides feel that good was accomplished. The general church propositions were discussed.

Brother Ing pressed his opponent to show that one member of the New Testament church was ever called a Baptist, even in derision. No effort was made to do this, and this failure was a very eloquent argument for the truth.

On the apostasy question, Mr. Bogard was driven to say that it would be possible for a child of God to steal a horse and die without ever having confessed it, and yet be saved. This admission brought forth considerable comment from those who were not church members. Brother Ing stressed the dangers connected with the doctrine of "impossibility of apostasy," showing that a Christian might take it as a license to sin.

This was Brother Ing's sixty-second debate. He proved himself an efficient soldier, well armored and able to handle the Scriptures with force and power. The church was well pleased with his work.

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Tribute to a Good Man.

BY B. F. HART.

Dr. E. A. Davidson was born on August 8, 1845, and died on October 19, 1921. He was married on February 18, 1885, to Miss Lizzie Marks, daughter of T. B. Marks. He leaves a wife and two children—Marks Davidson, of Petersburg, Tenn., and Mrs. Nellie Shoffner, of Flat Creek, Tenn. One son died in infancy. Brother Davidson obeyed the gospel early in life. He was baptized by that prince of preachers, T. J. Shaw. He had been before the public as a physician and a church leader at Richmond, Tenn., for more than fifty years. As a physician, the rich, the poor, all had a friend in Dr. Davidson. He will be sadly missed among the poor. All who knew him esteemed him highly as a man of honor and integrity. As a church man, he stood in the front rank. His judgment was good; hence, his advice was good. He was one of the soundest men I have ever known. He had a large practice, yet he was always at church in time for meeting. He studied the Bible diligently. His great forte was class teaching. He had convictions, and the courage of his convictions. You could always tell where he stood.

Some men, after leaving us, we soon cease to think of them; others, the longer they are gone, the more you miss them. I feel that it will be that way in this case. As David said of Abner: "Know ye not that there is a prince and a great man fallen this day in Israel?" He was great in administering to the poor and unfortunate of earth. He was a prince in his loyalty and devotion to the word of God.

There is a sadness comes over me when I think that he is gone. I shall cherish his memory while I live, and try to meet him where sad partings are no more. His loved ones have all of the promises of the gospel of Christ.

In Our New Home.

BY J. D. TANT.

I am now located on the farm at Quitman, Ark. Quitman is in a fine farming country at the foot of the Ozarks, sixty miles northwest of Little Rock. There is no church of Christ at Quitman, and, so far, I have not heard of one in Cleburne County.

I shall hold a mission meeting and try to build up a church at Quitman soon. What I can do, any other preacher can do, and any church should be willing to make as much sacrifice as a man. So, if each of our three thousand loyal preachers and each of our twelve thousand loyal congregations will hold a mission meeting next year and build up a church of Christ, we can almost double our membership. How many will try?

Quitman is a fine little inland town of one thousand people, a good school, but sixteen miles from the railroad. We also have a forty-thousand-dollar college building, with only one half in use. Here is one of the finest openings I know of in the State for a business college. The town is anxious for such a school, and will give a man all the school room he needs, and will offer other inducements to get it started. If I can find a Christian who wants to make teaching his life work and who is not crazy over "our Bible college," who is willing to operate a business college and teach a Bible class also, our town will stand behind him. I am confident that we can put from one hundred to two hundred boys and girls in such a school each year. As we are all farmers and raise most that we eat, we can board them for half what they would have to pay in the cities. This would not only be a stepping-stone to better schools, but would put many boys and girls in position to make life a success. While giving them an education for this life, we can also put them under Christian training and teach them the Bible. I would be glad to hear from any brother whose mind inclines along this line. Also, it is my intention to build up a church of Christ with one hundred or more members in the next few years. If brethren who want to live in a healthy farming country near a good school, with their children under Christian influences, will write me, I will help them to find something to suit them.

It is generally known that many animals possess in a greater or less degree the same senses that we ourselves have—sight, hearing, smell, touch, temperature, and so on—and that many of them experience such emotions as fear, anger, grief, and joy; but it is not quite so certain that they have even the elements of reason as we understand that term. Their minds are like ours only in the degree of their intelligence.—Selected.

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Howell-Bogard Debate.

BY A. H. LANNOM.

This debate was held at Ramer, Tenn., November 15-18, and was a clean, high-class debate. I admire Mr. Bogard as a man and a debater. He is as fearless and daring as Goliath, yet modest enough in debate to be a real gentleman. It was my first time to hear Brother Howell in debate. I have known him for several years and have thought him to be a great man, but was surprised beyond measure at his ability as a debater. He showed himself equal to the occasion.

The general church question was discussed, and Mr. Bogard led the first two days. In his first speech he laid down eight fundamentals of the Baptist doctrine: (1) Establishment of the church, (2) direct impact of the Holy Spirit, (3) salvation wholly by grace, (4) design of baptism, (5) security of believers, (6) restricted or close communion, (7) name, (8) reception of members.

On the origin of the church, Bogard quoted Acts 1: 21, 22. He defined "church" as a body of baptized believers in the same faith and fellowship. Brother Howell gave him quite a bit of trouble over his definition and showed him that Acts 1: 21, 22 said nothing about a church, and that in order to establish his claim he must resort to forgery. In his second speech he abandoned his "from the baptism of John," saying, "If I cannot go back to the baptism of John, I can back up to Pentecost," and said he believed the church was established in Jerusalem.

On the matter of salvation wholly by grace, he said that grace included faith, love, repentance, and blood. Brother Howell placed baptism in the circle by the same process of reasoning, and asked Mr. Bogard in almost every speech to take it out, but he never tried to do so.

On the design of baptism, Mr. Bogard showed himself unequal to the task. He staked his honor and scholarship on the proposition that the Greek "eis," when pointing out relation or condition, was always "with reference to, or on account of, or because of." Brother Howell challenged his honor and scholarship, but he failed to produce any authority.

On depravity, he quoted Ps. 51: 5 and Job 14: 1. Later on he said that a child was not born a sinner, but was like the duck—not born swimming, but with a disposition to swim.

On direct impact of the Holy Spirit, he illustrated by placing his hand on a man's head, saying: "By direct, immediate impact I mean without means or medium." Brother Howell met every argument, and Bogard abandoned his position and said that the Holy Spirit never operates without means, and that the word is the means.

Bogard also made a hard fight on church succession; but Brother Howell clipped his chain at both ends, and Bogard admitted that they were not called "Missionary Baptists" till about 1832.

Bogard seemed not to care about any definite position—just the one that would give him the least trouble. He said that Howell was the strongest man he ever met in all of his debates.

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Report from Cookeville, Tenn.

BY J. PETTEY EZELL.

This is our second week in our new home. It is quite a diversion to us to be in a new field absolutely in the midst of strangers, as until now I have never lived in a county but that joined my native county—Limestone County, Ala. For thirteen years I have lived and labored in North Alabama, and for the past six years at Albany-Decatur, Ala., where I labored in two meetings the year previous to my moving there. This work, with the work at Athens, Hartselle, and Tanner, speaks for itself, and I am glad that at the end of our seventh

year's connection we were permitted to part in peace, having the absolute good will and confidence of every member, and, moreover, to leave such an unprecedented interest in the work. Our attendance at all services was never so large as this fall, and the contributions surpassed all previous records, reaching, for the month of October, $375.34. There were also at our regular services for the last two months twenty-three additions from all sources. To the Father of mercies and the God of all grace be the praise, and may he richly bless and use Brother Claude Woodroof as he comes to continue that work. Among the preachers of the church of Christ, I know of none, either old or young, who is more beloved or who will surpass Brother Claude Woodroof as an indefatigable worker.

This work at Cookeville is a diversion to me from another standpoint, for this is the first time in my life to be successor to any preacher, save I moved to Minor Hill, Tenn., once, where Brother J. T. Harris had lived four years previous. But of recent years Brethren W. L. Karnes and Charles L. Talley, both of whom bear good names, have been connected with the Cookeville church, and both did a good work. Truly this is a great congregation, and we are much pleased with our new home, with all its prospects and surroundings; and with the full coöperation of such a splendid body of people as we find here, I see every reason why we should accomplish the best work of our lives here, and to this end shall we labor and pray, and to this end we ask an interest in the prayers of all. It was my pleasure to hear Brother T. B. Larimore last Saturday night (November 26) and three times Sunday. Though I grew up within a few miles of Mars' Hill and have been under his influence, through his old students and his books and religious papers, from childhood, this was my first opportunity to hear him preach, for which privilege I thank God and take courage. He has labored extensively here, and no people love him and appreciate him more than the Cookeville people, as a token of which, and for the good they can do, they have extended him an invitation to spend the month of August, 1922, in their midst.

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A Religious Discussion.

BY F. L. PAISLEY.

Beginning on November 21 and continuing six days, Mr. E. Z. Newsom and I debated the following propositions near Piggott, Ark.: (1) "The Scriptures teach that the church described in the New Testament should wear the name 'Missionary Baptist Church' and its members be called 'Missionary Baptists!'" (2) "The Scriptures teach that party names, such as 'Baptist,' 'Methodist,' etc., are unscriptural and a sin against God." (3) "Salvation in answer to prayer before baptism." (4) "Baptism a condition of salvation from alien sins." (5) "The people who call themselves, as individuals, 'Christians,' and the church to which they belong 'the church of Christ,' 'church of the Lord,' etc., believe and teach things that had their origin with the Campbells, and should, therefore, be called 'Campbellites.'" (6) "The Scriptures teach that a child of God can so sin as to be finally lost in hell."

Mr. Newsom affirmed the first, third, and fifth; I affirmed the second, fourth, and sixth. The fifth proposition automatically turned on Newsom, and he was asked if he and his people call themselves "Christians," etc. It was shown that they were either not Christians, did not claim to be, or his own proposition said that they are "Campbellites." We have the general church propositions signed for discussion at some future time. Brother J. P. Lowrey moderated for me, and proved to be first-class in the work.

Work in Southern Alabama.

BY J. H. HINES.

Several of the churches of Christ in South Alabama sent representatives to Greenville (which is the center of the field) last Sunday for the purpose of furthering the cause of Christ in this section. The main purpose of the meeting was to coöperate and send an evangelist into the destitute fields. Ten churches, located in Montgomery, Butler, and Covington counties, were represented. These churches raised eighteen hundred dollars for the work, to be used for the support of the gospel.

Brother W. T. Grider, of Dozier, Ala., was selected by the churches to do this work. He will enter the field in January, and will work in destitute fields only. No congregation need call him; he is to help those who cannot help themselves. "The poor have the gospel preached unto them." We have too many congregations void of the Spirit. South Alabama is a great field of labor. We need more true gospel preachers in this field—men who are willing to spend and be spent. Did you ask, "What about the support?" Yes, you will be supported if you preach the whole counsel of God; but if you spend your time preaching faith, repentance, confession, and baptism, and fighting the sects, I am afraid you will not. I believe we have failed to teach the churches to support the gospel. Why not preach on "Giving?" That is a Bible doctrine. No one can withhold his money from God and be saved. Brethren, do not let money stand between you and God. Get a vision of Christ and the lost, ruined, sinful world, and you will not.

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GOSPEL ADVOCATE

Volume LXIII. No. 51. NASHVILLE, TENN., DECEMBER 22, 1921. $2.50 Per Year, in Advance.

The Need of Solid Reading

"Can't understand a word of it," said the young fellow blithely; and dropping the volume on the table, he picked up the evening paper. And soon his friend heard him chuckling over the cartoons.

Now the book he had cast aside was not written in a foreign tongue. It was not a technical treatise, abounding in technical phrases. It was one of the books denominated "solid reading." The thought it presented was no hairsplitting philosophy, and its language was clear, yet a high-school graduate felt no shame in declaring that he "could not understand a word of it."

While babies and invalids may live on a liquid diet, healthy people need something to chew on. Indeed, it is universally recognized that civilized people would be better off if their food was coarser and tougher. Our meat is too tender for our good. Our bread is too fine. Most of us would be tremendously benefited by doing more chewing.

Now, what is true of the body is equally true of the mind. Our manufacturers advertise predigested foods, and predigested mental food is offered in such abundance that we can be saved the trouble of thinking. A scientist discovers some important principle and writes a book about it. A few students read the book, and then some clever newspaper man writes a clever article in which the scientist's discovery is reduced to its simplest terms and made readable by a great deal of light and flippant talk. Of course that article is read by a hundred to one who reads the scientific book.

The brains deteriorate if they are called on to do no thinking. The young man who, when confronted with a book of solid reading, declared he "could not understand a word of it," probably spoke the truth; but this did not imply any congenital weakness of the brain, but only that it was unfit for work because it was unexercised.

As every day's bill of fare should include some food that needs grinding, so every day we should do a little hard reading. Keep a book on the living-room table for that purpose. If you do not read any more than ten minutes a day, take at least that. Do not try to read any more than you can read and understand, if it is only a paragraph. Fix your mind absolutely on what you are reading. Grip the thought and reiterate it till there is no danger of your forgetting it. Think it over to-day, so that when you take up to-morrow's reading, you will have a certain momentum to aid you. This continued for a year will bring about a very gratifying change in your ability to think, and when confronted with a book in straightforward English, you will be ashamed to say, "I can't understand it."—Editorial in Acton (Canada) Free Press.

CURRENT COMMENT

By A. B. L.

Eminent statesmen have suggested that the great American public offer earnest prayer for the success of the Disarmament Conference. This we can certainly afford to do. Nay, more, we shall be remiss in our Christian duty if we fail to observe Paul's exhortation that intercessions be made "for kings and for all that are in authority." Perhaps, if Christians could only grasp the thought clearly that the times are upset and wars break out because they have failed to pray as earnestly as they should, they would do better. The apostle states the object of such petitions thus: "That we may lead a quiet and peaceable life, in all godliness and honesty." Now, if the times are troublous so that we are not living quiet and peaceable lives, let us not think that God has failed to answer prayer, but that our prayers have been deficient. It is simply a question of our faith in God. Rather significant it seems that some of the political leaders who asked us to pray for the big conference also suggested that we do not expect too much as a result of its labors. The sort of faith that limits the ability of our God will not please him. Many needed changes in world-rule affairs may seem impossible to us just at this hour, but, remember, they are not impossible with God. He can bring about much more than our most sanguine hopes can expect.

This leads me to remark that lack of confidence is behind most of our failures in the ordinary affairs of life. How can we ask our God to bless and prosper us when we ourselves are uncertain as to the course we are pursuing? There is much truth in the saying: "If you feel that you cannot win, you will not win." Before there can be success, there must be confidence to act as a driving force.

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Let me urge every reader to consider carefully the editorial reprinted on the first page of this issue, which deals with "The Need of Solid Reading." It is the finest thing along this line I have read in many moons. It not only points out a serious defect in our methods of reading and study, but suggests the most helpful remedy. Undoubtedly the enormous amount of predigested mental food on the market makes it easy not to think. Almost unconsciously we fall into the habit of letting some one else do our thinking for us. In studying the Sunday-school lesson, we depend too much upon the "helps;" in preparing a sermon, there is the temptation to get some big preacher's "outline;" in writing a letter, we consult "The Model Letter Writer." Without ever intending to do such a thing, we deteriorate into veritable "copy cats." Now, certainly there is a time and place for the various helps, but to use them so constantly that we actually depend upon them and can't do without them is to commit mental suicide. There were two reasons, I believe, why Paul urged Timothy to give attention to reading. One was that he might store his mind with helpful truths; the other was to keep his mind exercised and alert. Personally, I know that there is nothing quite so stimulating as to dig out a sermon for myself. Books are of all shades as to their moral value, and to select the good and reject the bad requires sometimes no little skill. But you may put it down as a certainty that any book that encourages you to think for yourself is worth reading. Just here I give Mr. Edward Bok's definition of "a good book" as printed in The Ladies' Home Journal:

A good book is one that interests you.

One in which the bright rather than the dark side of life is shown.

One that makes you feel how mean are the small vices of life and how despicable are the great sins.

One that glorifies virtue in woman and honor in man.

One in which the good are rewarded and the wicked are made to suffer—suffering, by the by, that may be of the conscience, or in a more material way—a reward given either on earth or promised for the future.

One which convinces you that this world is filled with good men and good women.

One that breathes forth the goodness of a Creator, and respects his all-governing laws.

One that makes you feel that you are meeting real people—people who elevate your thoughts as you associate with them.

The world is filled with books of one kind and another, but few people comparatively are reading the good ones. You will be surprised to learn that this nation's chewing-gum bill is larger than its book bill. We have nothing against the chewing-gum manufacturers; but the people, for their own good, ought either to chew less gum and save the money spent that way to put in books or they ought to get the money for books from some other source. Chewing gum aids digestion, but, as Francis Bacon tersely puts it, "reading maketh a full man."

☼ ☼ ☼

After considerable agitation of the subject, secret societies have finally been abolished from the public schools of Washington, D. C. This is a bit of news that will be welcomed by those who cherish the thought that neither money nor clothes make the man. We share the sentiment of the Pathfinder, which comments as follows:

Secret fraternities and sororities have at last, after repeated efforts, been ousted from the schools of the national captital. This is a genuine advance, and it should be imitated in all places where such societies exist. There is not a thing that can be said in their defense; they are in every way opposed to the interests of the pupils, the schools, and the public, and they should not be tolerated for a moment. They are undemocratic; they introduce social distinctions and ideas of exclusiveness; they exercise a vicious minority domination over school activities; in short, they represent the worst features of rotten politics brought into the schoolroom. The schools are a public institution, maintained by public funds. The pupils should have no divided allegiance or secret obligations. Each pupil is entitled to be judged on his individual merits, and should be neither boosted nor held down by any secret organization.

If Greek-letter fraternities and sororities are a menace to the public-school system, then, on the same grounds, they are a menace to the student life of all colleges and universities. But it is a fact that they are not only permitted, but actually encouraged and fostered, in most of the modern institutions. The politics bred by these secret organizations affect the professors as well as the students. The average old-fashioned parent who sends the boy to college does not really know what a fraternity is. He thinks it is some kind of a social club whose existence is short-lived. Rather than deprive his boy of a little bit of innocent pleasure, he readily consents for him to join it. He does not know of the vicious influences to which he is being initiated as are admirably outlined in the Pathfinder's article. To his list he might have added gambling. Sometimes the parents do know something of these evil influences, but they are too weak-kneed to object in the face of what all the other parents are doing. Then there is always the thought that home training will make "my son" or "my daughter" immune. I do not believe in anything that encourages selfishness, snobbishness, or exclusiveness, to the hurt of others. Jesus Christ was the most democratic Being who ever trod this earth. He showed that when he said: "Go ye into all the world, and preach the gospel to the whole creation."

If the influences working for the advancement of Greek-letter fraternities were centered upon the betterment of the almost extinct literary society, no complaint could be offered.

OUR CONTRIBUTORS

Abraham: His Prompt Obedience to the Call.

BY H. LEO BOLES.

The touchstone of true faith is prompt obedience to all of God's commands. Promptness in bringing one's will into harmony with God's will reveals a faith that God honors and blesses. Man's readiness to do God's will and his promptness in submitting to the commands of God place man in an attitude of due respect and holy reverence for God. A yearning desire to know the will of the Lord and a quick response to Jehovah's fiat are the noblest attributes of human character. Abraham is an example of quick, ready, prompt, and punctual obedience to the commands of Jehovah.

The Bible record states clearly and definitely the call of Abraham, and after enumerating the blessings the divine record simply states: "So Abraham went." The writer of the Hebrew letter says: "By faith Abraham, when he was called, obeyed to go out unto a place which he was to receive for an inheritance; and he went out, not knowing whither he went." (Heb. 11: 8.) This record of Abraham's prompt obedience is very clear. It states that "when he was called, [he] obeyed to go out unto a place which he was to receive for an inheritance." He did not hesitate nor murmur nor inquire where he was to go; "he went out, not knowing whither he went;" he simply did promptly what he was told to do. He recognized that it was the prerogative of Jehovah to command and his to obey. Abraham walked by faith. One can walk by faith only when one does promptly what God commands.

At the time of Abraham's call, he was a husband, but not a father—a childless man. He did not need to seek a new country for the increase of his worldly goods. The record seems to be clear in regard to the fact that he had enough property to meet the simple wants of himself and wife. He was not yet a wealthy owner of extensive flocks and needed more pasture land. He had no ambition to see a new country and try his fortune there; he was not a "plunger" in a new enterprise; he was not a restless, discontented citizen in his native land, desiring to be on the go; he was not possessed with a burning lust of conquest which stirred him to great activities; he was not cursed with a greed of gain. So far as we know, he had had no thoughts of ever leaving his native plains. He left his country at the call of Jehovah, and went out, not knowing where he would find a new home. He promptly gives up the comfort and conveniences of his quiet home and becomes a "kithless and kinless nomad" in following the voice of Jehovah.

Jehovah calls and Abraham obeys; God orders, and without hesitancy, without any delay, Abraham moves promptly in the direction that Jehovah indicates. It is always pleasing to Jehovah, when he gives a call to the children of men or a command to them, for man to obey at once. Jehovah has never given a command and at the same time given man a probation of time in beginning to obey that command. He has never given a command and at the same time said to the ones to whom it is given: "Think over this commandment, study it out: and if you think that it is best for you to obey it, then obey it, and I will bless you." Such a course would rob Jehovah of his sovereignty and deprive man of the blessings of faith. Jehovah speaks directly to the hearts of the children of men and issues a fiat, demand, or call, and man must promptly obey without doubt or procrastination. Abraham did this, and in his prompt obedience to the call of Jehovah lies the secrecy of his strong faith, which we shall notice at another time. It is fearful to dally or trifle with the commands of our God. We show our wisdom and faith in specifically, faithfully, fully, and promptly obeying Jehovah's commands.

Promptness on the part of Abraham caused him to invest his life in implicit faith and obedience to God. He did not count the cost of giving up his old home nor the expense of the journey. He placed himself in the hands of Jehovah, fully trusting in him that all would be well. He did not know where he would go, neither did it concern him so long as Jehovah directed the journey. As he suddenly began to migrate from Ur of the Chaldees, some one or more may have asked him where he was going. Imagine their surprise and consternation when Abraham told them that he did not know. I do not imagine that Abraham was in the least embarrassed at being in such an awkward situation. He promptly folds his tent, and, "like the Arab, silently steals away," with a bright hope born of a strong faith. He goes because Jehovah directs him. Truly, if he had gone on his own account, "he would have been a fanatic;" if he had refused to go or delayed to go when Jehovah bade him, "he would have been a skeptic." His prompt starting when Jehovah said go and his stopping when Jehovah said to stop constitute the highest act of obedience. What an example of unwavering confidence in God! This was a confidence that has never been disappointed.

What Abraham did in a literal way, we must do morally and spiritually. We are commanded and warned to "love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him." (1 John 2: 15.) This demand of Jehovah, so far as the sins of the world are concerned, is an absolute prohibition, and is as binding upon us as was the call of Abraham. Our prompt separation from all the pollution of the world should be as completely and quickly done as was Abraham's. We are again commanded: "Come ye out from among them, and be ye separate, saith the Lord, and touch no unclean thing; and I will receive you, and will be to you a Father, and ye shall be to me sons and daughters, saith the Lord Almighty." (2 Cor. 6: 17, 18.) What Abraham did with a weary foot, we are to do with a confiding and trustful heart. Jehovah purposes the greatest good and happiness for all who respond to the call of service to him. The tasks and trials which we are to endure are made easy and joyous because of the trust and hope that we have in Jehovah. What at first looks very much like the rigor of a hard law may quickly turn out to be the tender mercies of our God. Let us ever pray with the Psalmist: "Give me understanding, and I shall keep thy law; yea, I shall observe it with my whole heart. Make me to go in the path of thy commandments; for therein do I delight." (Ps. 119: 34, 35.)

Lesson Quarterly for 1922.

BY LEE JACKSON.

It has been my privilege to examine an advance copy of the quarterly Bible-school lessons for the first quarter of 1922, and I want to say to the readers of the Gospel Advocate that I am well pleased with both the arrangement of the lessons and the comments upon the lesson texts. An important feature of these Quarterlies for 1922, and one which has not heretofore been made prominent in the preparation of the lessons, is the expository comments upon what is known as the Golden Text for each lesson. This is an especially valuable feature; for it not only gives the student a right conception of the purpose of these texts as standing out prominently at the head of each lesson, but it also gives a proper comprehension of their meaning as related to the subject-matter of the lesson. Too frequently these texts have been passed over as having no direct bearing in connection with the lesson study. The study of these texts in

the light of the comments for 1922 is destined to inspire a higher appreciation for the value of our Bible-school literature as a proper means for an intelligent study of the Scriptures.

If the readers of the Advocate will pardon me for saying more than it is perhaps necessary for me to say, I want to call attention to the fact that for nine months of the incoming year our lesson studies will be in the Old Testament history, beginning with the period immediately following the reign of King Solomon, under whose reign the Jerusalem temple was built. Upon the death of Solomon, the reins of government fell into the hands of Rehoboam, the son of Solomon, and against whom ten tribes of the kingdom revolted and formed a separate kingdom under Jereboam, the son of Nebat. Thenceforward the kingdom of Israel, as it existed under Saul, David, and Solomon, stands before us in history as a divided kingdom; the one part, consisting of the two tribes of Judah and Benjamin under the Davidic line of kings, being known as the kingdom of Judah, while the ten tribes under a different line of kings is known as the kingdom of Israel. Our studies for the first quarter begin at the time of the division of the kingdom and end in the ninth year of King Hoshea, king of Israel, when the people of the ten tribes were carried into captivity by the Assyrians under Shalmaneser, king of Assyria. This study covers approximately a period of two hundred and fifty-four years, a very important period in Bible history, making us acquainted with things that every Bible reader and student ought to know. Whether Christians are readers and students of Old Testament history or not, they ought to be. Therefore, it is to be hoped that with the beginning of the year our congregations will take up this study as outlined in the Quarterlies and devote their attention to acquiring this important Bible information under the guidance of the men who have so judiciously prepared these lesson comments. In this study we learn of Israel's idolatry; of the rebukes and warnings given by that grand prophet, Elijah, one of the boldest and most unique characters, not only in Israel's history, but also in the world's history; and in this study we learn of Elisha, Jonah, Amos, and others of the great prophets and characters in Old Testament history. I am glad that our next studies are to be in this history and that we are to be guided by these well-prepared Quarterlies.

The Larger Prayer.

At first I prayed for Light:
Could I but see the way,
How gladly, swiftly, would I walk
To everlasting day!

And next I prayed for Strength,
That I might tread the road
With firm, unfaltering feet, and win
The heaven's serene abode.

And then I asked for Faith:
Could I but trust my God,
I'd live enfolded in his peace,
Though foes were all abroad.

But now I pray for Love—
Deep love to God and man;
A living love that will not fail,
However dark his plan.

And Light and Strength and Faith
Are opening everywhere;
God only waited for me till
I prayed the larger prayer.

—Mrs. E. D. Cheney.

"Love never asks, 'How much must I do?' but, 'How much can I do?'"

"A man may give without loving, but he cannot love without giving."

LOS ANGELES NOTES

By S. H. HALL
2669 North Sichel Street

House of worship, corner Altura and North Sichel Streets. Take North Broadway car to Sichel, then one block to left.

"Glory in the Day of Christ."

In writing to the church at Philippi, Paul says: "Do all things without murmurings and questionings; that ye may become blameless and harmless, children of God without blemish in the midst of a crooked and perverse generation, among whom ye are seen as lights in the world, holding forth the word of life; that I may have whereof to glory in the day of Christ, that I did not run in vain neither labor in vain." (Phil. 2: 14-16.) The same writer, in his letter to the church at Thessalonica, says: "For what is our hope, or joy, or crown of glorying? Are not even ye, before our Lord Jesus Christ at his coming? For ye are our glory and our joy." (1 Thess. 2: 19, 20.) His language in Phil. 4: 1 is as follows: "Wherefore, my brethren beloved and longed for, my joy and crown, so stand fast in the Lord, my beloved." The beloved John had the same intense desire for the spiritual welfare of those whom he led to Christ. To Gaius he said: "Greater joy have I none than this, to hear of my children walking in the truth." (3 John 4.)

It must be true that every soul in whose heart our Lord lives has the same feeling for those whom he leads to Christ. It is as natural for the spiritually alive to so feel as it is for us to take nature's air into our lungs to continue physical life. And who will say Paul is selfish because he states that one of his reasons for being joyful over the growth and faithfulness of those he led to Christ is, "that I may have whereof to glory in the day of Christ, that I did not run in vain neither labor in vain?" While it would be joy to him, the joy comes not just for self's sake; he is glad for their sakes. He loves them, and seeing them saved is his joy. Too, he will be glad for Christ's sake. Christ tasted death for them, and it will be joy to him to know Christ died not in vain. And while all of this is true, don't forget that we will rejoice for self's sake. We will be glad to know our labor was not in vain. We will be glad to know our work resulted in our own safety and eternal bliss.

But the thing that started me on this strain was a letter I have just read from Sister Annie Kelley, of Atlanta, Ga. Her road has not been strewn with flowers. Poor health and other hindering causes would have caused others to have grown cold. But she holds to the truth with the tenacity of steel. After reading one of the recent articles on our "besetting sins," she wrote the following words: "I have just read your article on 'the sin which doth so easily beset us,' bowed a few moments in prayer and thanked God for such good articles in the Gospel Advocate. They always strengthen and help me. Yes, I am willing to be corrected in anything that is wrong, even if it be against me. My prayer is: 'God's will be done, not mine.'"

I must believe, if I believe the Bible, that heaven is a glorious reality and that it is worth our best efforts to go there. I must believe, if I believe the Bible, that the day is coming when I shall actually see the One of whom we read and of whom we preach—viz., the Lord Jesus Christ. Yes, we will "see him as he is" and be like him. (1 John 3: 2.) And if I believe the Bible, I *must* believe also that in the judgment I am to face men and women, boys and girls, whom I have helped or hindered as the case may be.

With these things before us, may I not suggest that when writing for our papers we give some thought to the needs of our audience—viz., the thousands of homes into which the paper goes. Strive to the utmost to write something that will meet the needs of some who read it. The editors

of our papers should never get it into their heads that they constitute the "*it*," for certain it is the paper could not continue long if the money that is paid in by the subscribers was stopped. If I owned a paper, I would consider my subscribers the big end of the concern and would try to have just a bit of thought, to say the least, of their needs and their wishes.

That we know what should be the controlling desire of our hearts cannot be questioned. It is the very desire our Lord also has—viz., the salvation of souls, the extension of the cause of Christ in the world. Whenever the man who is playing the rôle of a minister of the gospel of Christ loses sight of this aim and it ceases to be his desire, it is a curse to his audience to be addressed by him. The same is true of papers. When the managers of our papers cease to be saturated by this desire, a blessing indeed it is for the paper to die; and the quicker, the better. I cannot speak for other writers; but God knows that I try to say something that will help.

I want to thank Sister Kelley for letting me know that she was helped. Often, in writing articles, I have thought of Georgia alone and tried to say something that would help the many homes into which the Advocate goes weekly. Some of these days I firmly believe it will be my joy to meet hundreds whom I have helped in the dear old State of Georgia, and meet them never to separate again, and the reason I am so very hopeful that they will be there is because they have helped me. There is ever an *upward push* you consciously feel from the influence of those who are on their way to heaven. If I did not feel this, I would wonder if they were on their way.

In a letter from Brother Goodpasture, he says: "Everything moves along nicely. Our local work is growing in every respect. But the absorbing issue for the time being is the field work. Brother Garrett has begun well. The congregations are responding better than I really expected, considering the financial depression." Brother Goodpasture will never know how much good his letter has done me, and especially his untiring efforts to make the Georgia work go onward and upward. With Garrett in the field and the home forces continuing to work as they have continually done since Brother Goodpasture took that work, we can expect nothing but continued joy in seeing the work grow.

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Bits of News.

We had another full house last Lord's day at Sichel and Altura Streets, with three more names added to our list by statement. I preached at Ontario last night (December 8) to a full house. Brother Witty is doing a great work there. He has one of the best lots in town paid for and above six thousand dollars raised on a ten-thousand-dollar house of worship which they hope to soon begin. I wish I could be associated every day of my life with a man like Samuel E. Witty. There is no backward step in his work: it is ever upward. Brethren Riggs and Elmore are in San Diego County this week, and will be for the next two weeks, preaching the word.

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Brother Hall Leaves Los Angeles for Nashville.

Brother Hall has labored with us at Los Angeles, Cal., for the past fifteen months, and we can truly say that we are delighted with the results of his labors. The congregation has greatly increased in numbers and, we believe, in spiritual strength as well, our contributions have increased, and prospects are good for a great work to be done here. We had hoped that Brother Hall would make this his home, but in this we are disappointed, for the time at least, as he has accepted a call to Nashville, Tenn., to a work that he considers of great importance at this time. However, we feel confident that Brother Hall will follow the usual custom of those who come to California from the East, stay a while, and return—that is, come back to California to stay for good after a short stay in the East. We need him and more of his caliber in this great field, as there is a great work to be done here. Brother Hall not only built up our own congregation, but was a source of much encouragement and aid to the churches in the communities surrounding Los Angeles, and we feel that the cause of Christ in Southern California has been greatly benefited by his sojourn among us. W. EDGAR MILLER, Clerk.

GREAT OFFERS

The year is rapidly drawing to a close and now is the time for many subscribers to renew their subscriptions. We are asking and urging all in arrears to pay up and renew for one year in advance. This is important, as the cost of publishing a paper is very great. We are glad to accommodate our subscribers, but to carry so many for so long a time works a hardship and forces us to borrow money, as all our bills must be paid promptly.

Many subscribers permit their subscriptions to run far behind without any thought of the hardship it works on us and make amends by promptly paying up and renewing so soon as their attention is called to the matter.

We are writing this to impress on every one who is in arrears the importance of prompt payment and renewal. The date on the yellow slip pasted on your paper shows the time to which your subscription is paid. All dues back of January, 1922, should be paid at the rate of $2.50 per year, and renewal from January 1, 1922, at $2 a year.

We take this occasion to express our appreciation to all our readers who have so actively coöperated with us and to assure all that we are counting on their active support in every good work.

For the encouragement of our readers, we are giving to each one who will send us a new yearly subscriber at the regular subscription price of $2, with $1 additional, a first-class lever self-filling Fountain Pen that is easily worth $3. To any one who will send us two new subscribers, accompanied by $4, we will give the "Capitol" lever self-filling Fountain Pen. This is a great offer.

To any one who will send us twenty-five new subscribers to the Gospel Advocate, accompanied by fifty dollars, we will give a complete set of Matthew Henry's Commentary on the Bible. The set contains six volumes of twelve hundred pages each, large type, substantially bound. Charles H. Spurgeon said: "Every minister ought to read Matthew Henry entirely and carefully through once at least. He will acquire a vast store of sermons; and as for thoughts, they will swarm around him like twittering sparrows around an old gable toward the close of autumn." Dr. Philip Schaff, compiler of Schaff's Bible Dictionary, pronounces it "the best practical and devotional commentary for English readers." Here you will find a mine of expository knowledge and a complete preacher's commentary. This commentary is an invaluable help to any student of the Bible. We have only a limited number of Commentaries, so you should be prompt if you wish one. We are inclosing a renewal blank for the use of subscribers. Please return with your renewal and a list of new subscribers.

PUBLISHERS GOSPEL ADVOCATE.

How to Use the Bible.

When in sorrow, read John 14.
When men fail you, read Ps. 27.
When you have sinned, read Ps. 51.
When you worry, read Matt. 6: 19-34.
Before church service, read Ps. 84.
When you are in danger, read Ps. 91.

"Let Us Alone."

BY JAMES E. CHESSOR.

It is a singular fact that Israel, when most cruelly oppressed in Egypt, did not at first appreciate God's call to deliverance. They admitted, later, that they had met his gracious offer with the stupid request to be let alone. "Is not this the word that we spake unto thee [Moses] in Egypt, saying, Let us alone, that we may serve the Egyptians?" (Ex. 14: 12.) They sighed by reason of the heavy oppression to which they were subjected, yet they recoiled from the momentous issue of freedom. The decisive step that meant the destruction of their economic status and the going forth from Egypt they feared to take. The human soul oftentimes trembles and hesitates when on the eve of making a great decision. The Israelites drew back from the stupendous thing that Moses proposed and hesitated, thinking it better, perhaps, after all, to remain in slavery This is not unlike the sinner's indifferent and ungrateful attitude toward the offer of salvation. Indeed, Israel, typical of the sinner in bondage to sin, shows how lightly a sinner esteems the efforts of God's people to save him, and how the rich provisions of mercy and grace and the invitation of God to accept them at first may be uninteresting and even repugnant to him. The sinner, as Israel in Egypt, when suddenly called upon to radically change his life, would fain be let alone, though he, too, will admit that he is in evil case, and his soul yearns for the very deliverance that he, through fear and cowardice, rejects summarily. His course is quite as foolish as that of Israel.

The request of the Israelites to be left to their misfortunes shows not merely lack of appreciation, but basest ingratitude toward a God who had heard their cries and remembered their sorrows and whose providence had attended them unfailingly for four hundred years of vicissitude and sore trial. Moreover, it exhibits paralysis of will, the hopelessness of despair, and degradation. It is interesting to note this servile, craven state of the Hebrew mind brought on by long years of abject bondage. There is no better example of the enslaving power of habit. Slavery, as well as freedom, is a spiritual state, a state of the mind even more than a state of the body, and the Hebrews were enslaved both in mind and in body. They had so long accommodated themselves to serving Pharaoh that they had become actually dependent upon slavery. An inveterate cigarette smoker eventually comes to depend upon the poison of nicotine, his system demanding it. Stupefied and debased by galling slavery, Israel had lost initiative; hence their conservative tendency, their disinclination to enter upon a new enterprise, their mortal fear of change. As physical bodies tend to continue in a straight line once they are set in motion, so Israel felt a disinclination to quit the beaten path of slavery. They were simply obeying a law of the mind and exhibiting the thralldom of habit.

It is well to remark upon the slavery of habit. "An act often repeated hardens into habit, and a habit long continued petrifies into character." (Carmack.) In character the Hebrews were slaves—slaves with the broken spirit and with small capacity for liberty. The incubus of slavery for years lay like a deepening shadow upon the Hebrew mind, and under its sinister influence the race had degenerated almost to impotency. Sinners yield themselves to sin and become its servants; they permit it to *reign* in their mortal bodies by long-continued indulgence. No man ever became the victim of a vicious habit in a day. The slaves of passion are those who have yielded again and again to subtle temptation. The youth is lured into the primrose way by ephemeral and illusory pleasures; he habituates himself to a profligate life; the result may be a libertine, "having eyes full of adultery, and that cannot cease from sin." The tyranny of habit affects every activity of life. A night watchman, after years of faithful service for a corporation, was discharged with an annuity. He soon returned to the manager and asked for his former post. When the astonished manager asked for some explanation, the old watchman said that he just couldn't sleep at night; he couldn't work in daytime because the sunlight was too bright; and he simply couldn't put up with the noisy crowds. He thought it better for his health and peace of mind that he go back on duty. A convict, set free after many years' imprisonment, came back to prison and begged to be reincarcerated. He was old, he said, and didn't know what to do with himself. The responsibility of freedom, making a living and finding his place among men, was too much for him. He preferred his cell and workbench and prison rations to the free air and the obligations of citizenship. Many other examples could be given, but these will suffice. Since we must be slaves of habit, the important thing is that we cultivate good habits, and not yield to those that are vicious.

"Let us alone." This was the whine of the dispirited nation in Egypt. Aye, let us alone; let us remain the slaves of Egypt. Do not trouble us with such a staggering proposition as deliverance and freedom, for we cannot conceive of it. Have we not been in Egypt these many years? Perhaps we are doing well enough. Let us live in peace and do our daily drudgery and get our daily rations as heretofore. We prefer the troubles we have to those we know not of. "Let us alone, that we may serve the Egyptians." Later they began to count and magnify the benefits of slavery in good earnest, and to minify and belittle the blessings of freedom. "We remember the fish, which we did eat in Egypt for naught; the cucumbers, and the melons, and the leeks, and the onions, and the garlic; but now our soul is dried away; there is nothing at all save this manna to look upon." (Num. 11: 5, 6.) Fish, cucumbers, melons, leeks, onions, garlic, indeed! And all for naught! Surely the best of everything was in Egypt, the house of bondage! Pharaoh had spread a feast before his slaves that caused the table of the Lord to pale into insignificance! What were manna and quails rained down from heaven in comparison with the good things of Egypt? God's gracious gifts thus suffered in the fevered and distorted fancy of discouraged Israel. In the first trials of the wilderness, Canaan, the land of milk and honey, was quite forgotten, and Israel turned back in their hearts to the fleshpots of Egypt. The negro race before the Civil War had rather grown in love with slavery. Proof of this is seen in their refusal to rise in insurrection and their unshaken loyalty to their masters during the war. As a subject race, they would have preferred a century more of servitude rather than engage in uprising and bloodshed.

Neither Israelite nor African was ever more abjectly enslaved than is the sinner. But the sinner, as a rule, is no more interested in his salvation than Israelite and negro were concerned about their emancipation. "*Let us alone!*" It is the curt reply of the sinner to those interested in his welfare; it is the sinner's stock answer, and it sounds familiar. The slave to sin is full of excuse and specious reasoning, because he really wishes to be left alone. "Let us alone." The new life offered by Christ is a "steep and thorny way to heaven"—a mountain very difficult of ascent. Might not a fellow even try to reach the summit and fail? Who, indeed, can hold out? Do not the majority fall by the wayside? Particularly, would it not be best for the weaker one not to essay the task until he is stronger? What is the use to try and fail? Would not the last state be worse and more hopeless than the first? Really, it requires too much effort and it is too great a chance. Besides, there is no pressing necessity for so momentous a step just now; it may be deferred to some more convenient or propitious time. "Let us alone" *at present*. Be advised, sinner, that this is the whisper of your archenemy, the devil. As long as Israel asked to be let alone they had not broken off their allegiance to Pharaoh; and as long as a

sinner begs to be left unmolested in sin he is the servant of Satan. Neither Pharaoh nor Satan ever wished that his servants be loosed from their tasks. The demons remonstrated with Jesus when they were about to be cast out. "What have we to do with thee, thou Son of God? art thou come hither to torment us before the time?" (Matt. 8: 29.) They suffered great perturbation when in the presence of Jesus; and well they might, for he would not let them alone. Satan does not wish to be hindered. He coined the answer of Israel and the sinner: "Let us alone."

"Let us alone," protests the drunken man in his stupor, unmindful of his danger or his shame. He may be sinking rapidly and death may be near, but, oblivious to it all, he demands vehemently that he be not aroused. "Let me alone," signals the boy whose body has been fished from the swimming hole. He is not aware that death is approaching by a process of slow poisoning; but that he may not suffer, he wishes not to be disturbed. "Let me alone," begs the child that has drunk the contents of a phial labeled "Morphine," when all the family are in anxious distress, seeking to maintain the spark of life. "Let me alone," pleads the mountain traveler when being dragged from a snowdrift. He has no knowledge of the fact that he is sinking into the uncontrollable slumber of the freezing person. He is interested in his present feelings. "Let me alone," begs the sinner under sentence of death, "whose sentence from of old lingereth not" and whose destruction "slumbereth not." Probably the prodigal son, when leaving home over the protest of father and the tears of mother, said, "Let me alone." The sinner would be left in sin as Israel would be left in Egypt. But did God leave Israel in Egypt? If he had heeded their request, they would have been left to perish in the house of bondage. Did he judge Israel as unworthy of deliverance? Did he esteem a people whose wills were paralyzed, whose lives were degraded, as capable of judging what was the better choice for them? How would you treat a drunken man, a drowning boy, a poisoned child, a freezing person? Would you leave them alone because they requested it? You know that you would do all within your power to revive and restore them. That is what God did for Israel. He disregarded their request and he saved them by a mighty deliverance. He would have done even more for them had it not been for their unbelief.

No, Jehovah did not leave Israel alone. He brought them out of Egypt with a mighty hand and an outstretched arm. He would not forsake his people. He heard their groans and sighs. He remembered his promise to Abraham. "Out of Egypt did I call my son," was first spoken with reference to Israel. Neither were we, who are Christians, left alone when we would rather have gone to sleep in our sins. "For while we were yet weak, in due season Christ died for the ungodly." (Rom. 5: 6.) "According to his mercy he saved us." (Tit. 3: 5.) And "we love him because he first loved us." Neither has God let you alone, sinner. He loves you though you be "dead in trespasses and sins." See that you refuse his mercy no longer. Do not sin away your day of grace—your last opportunity. "My spirit shall not strive with man forever." God said that to the antediluvians. He gave them a margin of one hundred and twenty years, and, when they repented not, destroyed them in the flood. May it not come to such a pass that you, sinner, finally, shall be let alone of God, of Christ. Nay, may it not come to this! "*I go away*," said Jesus to unbelieving Jews, "*and where I am ye cannot come!*" I know of no words more pathetic, no situation so tragic. "Awake, thou that sleepest." Come to Jesus, ere he goes away, ere death overtakes you. "To-day if thou shalt hear his voice, *harden not your heart*."

Work is the easiest work in the world. Worrying is the hardest work in the world and the least necessary.—Atchison Globe.

A Colored Industrial School Building Burned.

BY W. L. REEVES.

Does this appeal to you? If not, why not? Brother Charlie C. Nelson, a colored preacher of the church of Christ who runs an industrial school for the benefit of his race, had the misfortune to have his school building burned and has not sufficient means to rebuild. Dear reader, will you help him to rebuild? I know him well, and heartily commend him as a Christian preacher of splendid ability, having a fine education and a character above reproach. Really I consider Brother Nelson one of the best preachers, white or black, that I ever heard. He has been doing a great work for the colored race in North Carolina by devoting his little farm to the support of students while they get an education under true religious influence. He owns the school farm. It is not a church farm or school. He teaches the students to work. He is considered fine in domestic arts. With such abilities and a willingness to use them at a sacrifice, I am sure Brother Nelson should be assisted liberally in his efforts to rebuild his school. Brother M. C. Kurfees, of Louisville, Ky., will gladly commend this man and his work to all, and so those who do not know me may ask him about it; so do not hesitate, but send your help at once. Address all communications to C. C. Nelson (colored), Clemmons, N. C.

I live for those who love me
For those who know me true;
For the heaven that smiles above me
And waits my spirit, too;
For the cause that lacks assistance,
For the wrong that needs resistance,
For the future in the distance,
And the good that I can do.

—Thomas Guthrie.

MATTHEW HENRY'S COMMENTARY FOR OUR READERS

The greatest preachers of the past two centuries attribute much of their inspiration and usefulness to Matthew Henry's Commentary on the whole Bible. Born in the seventeenth century, his name and his work still live and are household words. Thousands of homes treasure this commentary second only to the Bible, and many a man traces his right start to the loving advice and homely counsel of Matthew Henry.

Charles H. Spurgeon said: "Every minister ought to read Matthew Henry entirely and carefully through once at least. He will acquire a vast store of sermons; and as for thoughts, they will swarm around him like twittering sparrows around an old gable toward the close of autumn." Dr. Philip Schaff, compiler of Schaff's Bible Dictionary, pronounces it "the best practical and devotional commentary for English readers." Here you will find a mine of expository knowledge and a complete preachers' commentary.

The management of the Gospel Advocate is fortunate in securing twenty-five sets of this unrivaled commentary, which will be sent as a premium to every reader who will send twenty-five new subscribers at the regular subscription price of $2 per year. This is undoubtedly the most attractive commentary offer ever made. You will receive six portable volumes of twelve hundred pages each, large, clear, unbroken type, with substantial Roxborough binding, and will have the satisfaction of knowing that the work of the prince of commentators is in your library. If you wish to pay cash, the price for the six volumes is $17.50, not prepaid. When sent as a premium, we pay all charges.

PUBLISHERS GOSPEL ADVOCATE.

Georgia and the Far Southern Field

By B. C. GOODPASTURE

Two Classes of Workers.

The Lord summons his people to work. The "householder" went cut early in the morning to hire "laborers," not idlers or shirkers, "into his vineyard." (Matt. 20: 1.) The "householder" has his counterpart in the kingdom of heaven; "for the kingdom of heaven is like unto a man that was a householder." The great commission enjoins upon men, in the church, the supreme work of the ages—the evangelization of the world. Jesus formulated no system of idleness, indifference, and ease. His strenuous life on earth was one of intense activity. So busy was he at times that he had no "leisure so much as to eat." (Mark 6: 31.) Paul, writing to one of the best churches of New Testament times, said: "Work out your own salvation with fear and trembling." (Phil. 2: 12.) Men must not only do something to be saved from their past sins, but they must also do something to keep saved. This fact some professed Christians seem never to realize; "for they toil not, neither do they spin." But there are others who understand that they must work; they know that their eternal salvation is involved and dependent upon their work of faith and labor of love." Among these there are two prominent classes.

The first class is composed of those who want to do all they can for the cause of the Lord. Their labors are limited only by their abilities. They will deny themselves for others and for the Master. They are ready unto every good work—ready to spend and be spent." These are they who give the widow's mite and wish they had more to give; who break the "alabaster cruise of ointment" for the loving Lord, and weep because there is no more that they can do; who leave lands and gold, pomp and power, and friends and relatives, for "the kingdom of God's sake." These are the "salt of the earth" and "the light of the world." They cross seas and traverse continents with the gospel. They are torchbearers of civilization and heralds of salvation even to the distant nooks and remote corners of the earth. These are they who, when dead, will yet speak, and the sweet eloquence of their lives will surpass the words of their lips. These are they who "turn many to righteousness," and, after the world shall have passed away, they shall shine forth "as the stars forever and ever" in the unclouded firmament of God's everlasting glory. (Dan. 12: 3.) It is no marvel that the enrapt and exiled apostle on Patmos heard the voice from heaven, saying: "Write, Blessed are the dead who die in the Lord from henceforth: yea, saith the Spirit, that they may rest from their labors; for their works follow with them." (Rev. 14: 13.)

The second class of workers (if such they may be called) want to do barely enough to be saved. Instead of doing as much as they can, they elect to do as little as possible. If they should act with reference to the affairs of this life as they do with reference to matters of religion, they would be pronounced failures. If they were in school, they would desire nothing more than just to pass examinations. If they were farming, they would not care to raise more grain than was necessary to afford them scanty provisions for the following year. These have the wrong conception of matters. Alexander Campbell well described their case in the following words: "There are a great many people in the world who want just so much religion as will keep them out of hell. They belong to a class who never realize the value of Christianity until they stand face to face with the king of terrors. They studiously watch the boundary of the dominion of him who rules in the kingdoms of this world, walk as near it as is possible with safety (in their judgment), but carefully avoid, as they suppose, coming within his jurisdiction. They want everything of the world that ministers to the pride of panders to the lusts of sensuous man. They want the honors and emoluments which the world bestows upon those who flatter and serve it, and, of course, prefer to live along the borders of that kingdom, whose native products are adapted to their tastes, having recently emigrated from it, without withdrawing their affections or adopting the manners and customs of those with whom they are nominally associated. Now, interpret the actions of such people, and they say as plainly as language can say it: I am very much afraid of hell, and as I know of no other way of avoiding it but by accepting the religion of Jesus Christ, I propose to accept just so much of it as will answer my purpose. If I knew of any other way of reaching the same end, which involved still less self-denial, I would prefer it; but as I do not, I must keep along the borders of Zion until the storms of life blow hard, and then retreat to the interior and claim the security of those who have all their life long dwelt in the very presence of its King, ever ready to do his bidding! Alas for those who reason in this way! They are jeopardizing their souls' salvation every hour of such a life. They are in the blackness of darkness and on the way to eternal perdition."

In the day when God shall judge all men "according to their works" (Rev. 20: 12), to which class had you rather belong?

News Notes.

Brother Ijams is doing a good work with the church at Savannah.

O. D. Bearden preached at Manchester, Ga., on Sunday, November 27.

J. B. Beck closed a meeting at Summit, Ga., a few days ago. He is now in the midst of a meeting with the church at McGregor, Ga.

Flavil Hall recently closed a meeting near Gordon, Ga. Thirteen were baptized and two came from the Baptists. This was a fine meeting in other respects.

Hugh E. Garrett closed an eight-days' meeting at Chickamauga, Ga., last Sunday night (December 4). Much interest was manifested throughout the meeting. Three were baptized. Brother Garrett will go back to Chickamauga for a meeting next summer. He is now preaching in Rome, Ga. All who are interested in keeping Brother Garrett in the field should send their contributions to R. L. Harwell, treasurer, of the West End Avenue Church, 153 Oglethorpe Avenue, Atlanta, Ga.

Hugh E. Garrett, our energetic field man, recently visited the Valdosta, Dasher, Union, Black's Schoolhouse, Glenn's Schoolhouse, Macon, Rockmart, Cedartown, Lyerly, Hall's Valley, Pleasant Grove, Trion, Lafayette, Rossville, and Dalton congregations in the interest of the field work. All these congregations have promised to have fellowship with West End Avenue in supporting Brother Garrett. Some of them have already begun to contribute. Brother Garrett brings fine reports concerning the work being done by all these congregations. He was with the little congregation at Chickamauga, Ga., yesterday.

A Morning Prayer.

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

—Christian Work.

AT HOME AND ABROAD

A nation is no greater than its leaders.—W. H. Major.

The prospects are as bright as the promises of God.—Judson.

Prayer and pains through Jesus Christ will do anything.—John Eliot.

The address of Thomas D. Rose is 1420 Beech Street, Louisville, Ky.

Prayer is a great school in which God himself is the sole teacher.—Albert Clark Wyckoff.

There is no deeper damnation than to lose the desire for God.—Reformed Church Messenger.

What a wonderful world it would be if all men lived up to their obituaries!—The Christian Sun.

If I had but two loaves of bread, I would sell one of them and buy white hyacinths to feed my soul.—Anonymous.

A rifle range without a target would be quite as useful as a church without a definite program.—The Christian Work.

Every dogma is at best a broken light which serves its own time inadequately, then gutters and goes out.—The Discipline of Liberty.

From W. M. Gammill, Carrollton, Miss., December 1: "I preached at Old Union yesterday. One addition by confession and baptism."

The Christian too often thinks of Jesus Christ as in the past. He is not there. He has risen and gone before us into the future.—Lily Dougall.

Truly, it comes simply to this: a man with no standards in his mind is a boor, and a man with no idealism in his soul is a danger.—Harold Begbie.

The universe is not malign, tempting you with siren songs. Its music does not come and go, but sounds forever, if you will hear it.—A. Clutton-Brock.

There are those who deprive children of their power of amusing themselves by amusing them all the time, which is cruel kindness.—Times Educational Supplement.

From L. Z. Smith, Sullivan, Ill., December 12: "Just to say this is my first year with the Gospel Advocate, and must say it is a firm defender of the faith. I would not like to have it stop."

Remember the orphans on Christmas Day. The first Lord's day in January is regular contribution day for the Tennessee Orphan Home. A liberal contribution is needed to meet the demands of the Home.

R. A. Craig writes: "Last Sunday I was at the Forks of Elkhorn morning and evening. In the afternoon I was at Shelbyville. We had good attendance at both places. Brethren, do not forget the Shelbyville work. Send all donations to R. A. Craig, Shelbyville, Ky."

From R. L. Whiteside, Denton, Texas, December 12: "On the first Sunday in this month I preached at Ethel. Fine crowd, good interest. Yesterday I preached at home. Five confessed their faith in Jesus Christ and were baptized. I go next Sunday to Godley, Texas."

L. K. Harding writes from Toronto, Canada: "I am glad to report that Bathhurst Street Church is doing well. There have been a number of additions to the congregation, with an increased attendance and interest. My address will be 591 Euclid Avenue until March 27, 1922.

From J. S. Daugherty, Kirbyville, Texas, December 12: "I was with the faithful at Honey Island yesterday and preached three times. I am keeping busy in the Lord's work here. I could not sell my tenant property in Kirbyville, so I have decided to remain here at least another year."

Forthcoming Debate: Between O. C. Dobbs, church of Christ, and J. T. Robinson, Primitive Baptist, beginning on December 27 and lasting four days, at Rock Creek, Ala. Those coming from a distance should get off at Barton or Russellville, Ala. If you desire conveyance, write to M. E. Smelser, Russellville, Ala.

From W. M. Mann, Holland, Texas, December 12: "Yesterday was another good day here. We had a good crowd Saturday night, and yesterday morning our largest crowd yet, and some new faces last night, with one confession. The outlook with us is bright so far. All are at peace and in harmony."

From W. F. Lemmons, Little Rock, Ark., December 13: "I will receive mail for an indefinite period at Little Rock, Ark., General Delivery. Let correspondents please make a note of this. I preached on Lord's day and night for the church at Fourth and Main Streets, North Little Rock, and go to Alicia, Route 1, to preach next Lord's day. Those desiring meetings, debates, etc., will please write me at once at the above address."

M. C. Cayce writes from Jackson, Miss.: "Our meeting here resulted in three baptisms and in finding three (to us) new members who had not learned of the church since their coming here, and also putting new life into some who were indifferent. We will be glad to welcome all visitors to Jackson at any or all of our regular services. Sunday school at 10 A.M.; preaching at 11 A.M. and 7:30 P.M. on Lord's day; prayer meeting on Wednesday at 7:30 P.M."

From D. S. Ligon, Denton, Texas, December 16: "Wednesday night I spoke for the brethren at San Angelo, and they seemed to appreciate my talk. The church there is doing nicely under the direction of the elders. J. D. Shipman, one of the elders, has been there for some eighteen years, and he said that the brethren stood hand and heart together in the Lord's work. Brother Carney preaches for the church there and is beloved by all. He seems to know that his duty is to 'preach the word' and that the elders' duty is to look after the flock. I start in the morning to Fayetteville, Ark., to preach a few days, but hope to return home for Christmas."

Tice Elkins writes from Fort Worth, Texas, December 12: "There were large crowds at Southside Church, this city, at both services yesterday. Two very fine characters were added to the church by letter. There are additions almost every Lord's day. We will hold some special services through the holidays, in the interest of the young people. The sisters meet each Tuesday and sew for the poor. They sell nothing, but help all. They have a delightful Bible lesson on Tuesday afternoons. We have a splendid prayer service and Bible lesson each Wednesday night. The church has many good and industrious workers in it, and a few who are satisfied to sit still and watch the rest of us work."

From the church at Summit, Ga., December 14: "J. Bedford Beck, formerly of Spencer, Tenn., now of Savannah, Ga., established Emanuel County's first church of Christ at Summit on November 20, with nine members. Brother Beck is to spend one week of each month with us, and we are earnestly making every available effort to support the work and build a house of worship. We are meeting now every Lord's day in the Knights of Pythias Hall to take the Supper. Six of the nine members are Tennesseeans, and we trust the churches of Christ in Tennessee especially may heed our call for help. Mrs. R. T. Chance and Mrs. Jesse W. Brown will gladly acknowledge all donations promptly."

A. D. Dies writes: "Our meeting at Twenty-second Avenue, North Nashville, is now history. There were seventeen additions to the congregation—twelve by baptism. We closed this meeting too soon, in order that I might return home, as my wife is sick. I have been in the field since June 1, and many precious souls have responded to the gospel call and one new congregation has been established. I have suffered some hardships, made some mistakes, been persecuted, but bear no malice toward any one. I love everybody, and will them the best that heaven can bestow, and pray that after the conflict is over heaven's gate will open wide to receive them. If the Lord wills, I shall return to Nashville another year and engage in the conflict once more."

Here is the program for the Christmas-week meeting at Dasher Bible School, Valdosta, Ga.: "Unity Among Brethren," Tuesday night, December 27—W. Don Hockaday, Atlanta, Ga.; Flavil Hall, Trion, Ga. "Coöperation Between Congregations," Wednesday morning, December 28—J. L. Netherland, Miami, Fla., B. C. Goodpasture, Atlanta, Ga. "Church Finances," Wednesday night—J. H. Hines, Montgomery, Ala.; J. P. Slayden, Columbia, Tenn. "Missions," Thursday morning, December 29—G. E. Claus, Valdosta, Ga.; J. B. Beck, Savannah, Ga. "Christian Education," Thursday night, December 29—R. P. Cuff, Macon, Ga.; E. H. Ijams, Savannah, Ga. There will be a round-table discussion on all subjects, so that every one will have an opportunity to be heard. Every one is cordially invited to come.

HOME READING

She Would Never Say "Please."

There was once a small child who would never say
"please,"
I believe if you even went down on your knees;
But, her arms on the table, would sit at her ease,
And call to her mother in words such as these:
"I want some potatoes!" "Give me some peas!"
"Hand me the butter." "Cut me some cheese!"
So the fairies, this very rude daughter to tease,
Once blew her away in a powerful breeze
Over the mountains, and over the seas,
To a valley, where never a dinner she sees;
But down with the ants, the wasps, and the bees,
In the woods she must live until she learns to say
"please."

—M. S. P., in St. Nicholas.

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An Insight.

The engineer had just completed the sign. The parson had hung it up. And there now it was in gaudy red letters over the ranch-house door. They lived on a spur of Cheyenne Mountains—they and the Sick Man and the Kid—and they looked across the Colorado desert a hundred uninterrupted miles as they sat and took the cure. They were brothers of the order of T. B., and the sign they had just put up blazed the deepest feeling of their souls. It read: "No one can truthfully say any good of tuberculosis."

The midday sun beat down upon the plains. Seventy-five miles away a huge ledge of white sandstone, one hundred or more feet high, made a line like a board fence painted white. An insect whirred up in the stillness with the noise of a rattlesnake. A jaybird jeered from the top of a near-by pine tree. The four men lay dozing in their chairs. One of them had a dream; he had a vision of the burden of the world.

Across a vast, wide plain a mighty army toiled; the strangest army man had ever seen since that great host marched round the eastern desert seeking for the Promised Land. There were women no less than men; little children, and old folks bent with years; stalwart youths right ready for all venture and all strife, and they whose faces bore the horrid marks of wasted powers and challenges ignored. As they went, some were far ahead and blazed the course that should be followed; some prepared the road and built the bridges, cleft the rocks and filled the gaps; some scoured all the land and sought for food, and warned of danger or of storm; while others sang, playing on musical instruments, and cheered the march along; and others still bore heavy burdens on their backs, which seemed to be the baggage of the host.

And as the sleeper watched, these last claimed his attention. They held a place unique among the rest. For as he looked he saw that they it were who set the pace for the strange march. Progress could not be swifter than their feet. By reason of the loads they bore, the others walked all free and unencumbered, and yet these could not go more fast than they, than they who staggered and oft stumbled in their steps—for heavy were the weights upon their backs.

As they who carry its great load advance—not they who blaze its path or make its road or cheer its way along—the human race advances, quick or slow.

The sleeper saw, and as he saw he sought to know the nature of these loads, the contents of these packs. He went more close, and on each load he found a word was writ. On one was written "Injustice;" on another, "Bad Inheritance;" on another, "Vicarious Sufferings;" on another, "Grief;" on another, "Disease."

The dreamer slept, and when he awoke he thought upon his dream and what its meaning was, if meaning aught it had. And as he pondered it, he heard; he heard from out the old rebellion and long seeking of his soul for explanation of that fate which had been his—his broken hopes and good ambitions killed, his stricken life, his manhood sheathed in idleness and weakness—a voice:

"You sought to be a leader of the host; you chose to be a maker of the road; you would have been a helper or a singer in the throng. It could not be. Your task was nobler yet. You are a burden bearer of mankind. There is the burden of the race, the burden of its folly and its wrong, its ignorance, its stupid prejudice, its sin, its willful violation of the law, its innocent transgression of the rule. Some one must carry that—must carry that great sadness and great pain, that ineptitude, that care—must carry it that others should go free, that mankind should go forward and go up."

He heard, and as he heard he reached up and took the new-made sign from out its place and brake it in small pieces. His face showed a great content.

O, fellow bearers of the load we did not choose, the load we fain would have some other carry if we could, remember this—*the burden bearers help the world along.*

I know not how it is. I know not all the law. I am only sure of this: the fight that each man fights behind his chamber door for courage and for patience and for faith, he fights not for himself alone, he fights for all mankind; he fights as one who is a helper of his kind, as a blood brother of that One who in little Galilee, obscure, almost alone, was wounded for our transgressions and bruised for our iniquities, and who upon the cross became the Burden Bearer of the human race.—Alexis Stein.

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Hallowed Memories.

There are hallowed memories in every normal life. They connect us with the past, and bring again voices and faces and scenes that once were to us as the wine of life itself. There are the memories of a mother's face, a father's counsel, a song that once quivered on lips now silent. There are memories of graves and deathbeds and fond farewells. These all are hallowed memories. There are other memories of the struggle of the soul when at last it came to see the light and hear the voice of pardoning love. The memories of the old church with her songs of inspiration; of times when heaven came down to greet the earth, and mercy sat full of joy and glory upon the altars of Zion. Memories of the moments when temptation came upon us, and we cried for the passing away of the cup, but at last lay weary and exhausted upon the bosom of Christ and said to him: "Not my will, but thine, be done." Home memories, soul memories, how hallowed they are! Some of them have been long with us, and some of them are of but yesterday, but among our treasures they hold a high place, and no merchantman with goodliest pearls could buy them from us.

Even the bitterest experiences of life are often in the end transmitted into golden memories. When death came into the home, the thought of the loved one filled us with an agony of grief. The object or the sound that reminded us of them broke down the gates and let pour the flood of tears. But, with the years, the memory has become soft and sweet. The mother tenderly caresses the toy of her departed child, and her memory brings back again the dear form. She hears again its foot upon the stair, and there is a chastened joy in the memory of that which once filled her with inconsolable sorrow. In heaven memory will do that for us, and we shall recall the sorrows of earth only to rejoice in the fact that "earth has no sorrow that heaven cannot heal."—Selected.

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EDITORIAL

Review of O. E. Payne's Book on "Psallo."

BY M. C. K.

CHAPTER IV.

THE FUNCTION AND AUTHORITY OF LEXICONS (Continued).

In continuing the argument from the lexicons, it is proper to note, in this connection, and to keep constantly in mind two vital facts established in Chapter III. (1) That the legitimate function of a lexicon in all languages is to define words and that the correct definition of a word includes all that the word means and excludes everything else. Hence, to state exactly what a word means, no more and no less, is to define the word correctly, and the slightest variation from this rule is a violation of the principles of lexicography in all languages. (2) That the very highest lexical authority in the whole English-speaking world on New Testament Greek is Thayer's great work and that it defines *psallo* to mean "in the New Testament *to sing a hymn, to celebrate the praises of God in song.*" That is, he uses the verb "sing" and the noun "song" to "fix the bounds" or "mark the limits of" the verb *psallo* in the New Testament. This means that, according to this great lexicon, there is nothing in *psallo* in the New Testament which is not in "sing" or "song." Hence, we are here confronted by the significant and weighty fact that, no matter how many lexicons are produced either in the book here under review or anywhere else that say *psallo* in the New Testament has instrumental music in it, they are all, in the field of New Testament Greek, inferior to Thayer and are therefore placed at the decided disadvantage of arraying themselves against the highest authority in the world. Is any well-informed and thoughtful person prepared to adopt a position that has only such support?

But, for reasons that will appear, I now introduce the testimony of the great lexicon of Sophocles, equally eminent in his particular field, the Roman and Byzantine periods from B.C. 146 to A.D. 1100, which includes the New Testament era. For this entire period covering about twelve hundred years, here is his definition: "Psallo, *to chant, sing* religious hymns." Thus, this native Greek, this mighty master of his native tongue, who was honored as professor of the Greek language for thirty-eight years in Harvard University, uses the verbs "chant" and "sing" to "fix the bounds" or "mark the limits of" *psallo* throughout this long period. Is not this significant?

Now, Sophocles is not introduced here because his testimony is needed in determining the meaning of the word *psallo*, for after the highest authorities in the world in classic Greek and New Testament Greek—the lexicon of Liddell & Scott and that of Thayer—have spoken, the testimony of others is not needed. But since the great work of Thayer, the highest authority in the world on New Testament Greek, uses the English verb "sing" and the noun "song" to "fix the bounds" or "mark the limits of" *psallo* in the New Testament, thus limiting it to vocal music, and since this position is supported by the eminent lexicon of Sophocles covering the Roman and Byzantine periods and including the New Testament era, these eminent authorities constitute a most serious and insurmountable barrier against the advocates of instrumental music in Christian worship, and hence, from their very first appearance in print, it has been a perplexing and bewildering problem to know how to meet them, and because of the light this circumstance sheds on the situation, I introduce Sophocles. Men noted for their learning, piety, and integrity, and who advocate the use of instrumental music in divine worship, have been annoyed and embarrassed no little with this problem of how to meet Thayer and Sophocles; but the author of the book here under review, while seeming to feel the force of the difficulty, has no trouble in brushing it aside seemingly to his own satisfaction and in his own characteristic way. Where great men and scholars have stood speechless before the problem and have failed to show a way out, he has "cut the Gordian knot" *by attempting to cast discredit upon Sophocles and by actually changing and suppressing the language of Thayer!* I shall now give, in his own words, his treatment of the case, and shall also give the facts as they are in Thayer's lexicon with the facts also concerning Sophocles, and then leave the reader to decide how far such a book is reliable.

In my book on "Instrumental Music in the Worship," commenting on Thayer's definition of *psallo* in the New Testament and his omission therefrom of its classic meanings, I said:

> "When this prince of New Testament lexicographers comes to the New Testament period, he omits all of these meanings and limits it to touching the chords of the human heart, saying that it means 'in the New Testament *to sing a hymn, to celebrate the praises of God in song.*'"

A part of this passage was quoted in Chapter III. to show that Paul himself refutes the author's denial about "the chords of the human heart." I quote it now to show his change and perversion of Thayer's language. On page 86, immediately following this quotation from my book, he says:

"In exactly the same way this same 'prince of New Testament lexicographers' defines: '*Baptizo*, to dip repeatedly, to immerse, to submerge. In the New Testament it is used particularly of the rite of sacred ablution.' If Thayer had stopped there, as many lexicographers did, what would Mr. Kurfees and those who agree with him as to baptism and instruments say if Ditzler, Rice, Morrison and affusionists generally should stoop to pretend that outside the New Testament *baptizo* signified immersion, but that in the New Testament it signified some other act, performed some other way, and as proof, point to such definitions, of which there are a number, that give as much warrant for their doing so, as Thayer and some others do for feigning that outside the New Testament *psallo* means to play an instrument, or to sing to one, but that in the New Testament it signifies some other act, performed some other way?"

Note how he says, "If Thayer had stopped there;" but Thayer did *not* "stop there," and the attempt by the author of this book to make the impression by either stopping there in quoting Thayer or by any other way that Thayer treated *psallo* "in exactly the same way" that he treated *baptizo, is a glaring and gross misrepresentation.* We shall see that Thayer's treatment of the two words is not only different, but radically and vitally different; yet, in order to camouflage or break the force of Thayer's phrase "in the New Testament," which the lexicographer uses in introducing his New Testament definition of *psallo*, this man not only changes the arrangement of Thayer's words, but he actually suppresses from Thayer's definition the very thing which, if he had given it, would have utterly defeated his point by showing that Thayer *does the very reverse* of what he represents him as doing. More than fifty pages earlier in his book he very freely gave this suppressed part when discussing the meaning of *baptizo* apart from *psallo* and the music question, but he suppressed it here when giving it would have defeated his point on the meaning of *psallo*. I regret to have to expose such dealing by one author with another, but I cannot properly reply to this book without it. Here is the way this man quotes and suppresses Thayer: "In exactly the same way this same 'prince of New Testament lexicographers' defines: '*Baptizo*, to dip repeatedly, to immerse, to submerge. In the New Testament it is used particularly of the rite of sacred ablution.'" (Page 86.)

Now, I cheerfully concede that in quoting a passage it is not improper sometimes to omit a part of it which is not material to the point in hand, but in all such cases fair and honorable dealing requires the use of some mark indicating the omission; yet between the phrase "to submerge" and the phrase "in the New Testament," Thayer uses twenty-five lines containing over one hundred and fifty words, all of which this man omits with no mark indicating omission. But this is not all nor by any means the worst that he does, for he then *suppresses* the very part of Thayer's definition of *baptizo* "in the New Testament" which shows that Thayer, in the case of the latter, did the very *reverse* of what he did in the case of *psallo*—namely, in the case of *baptizo*, Thayer shows, by specific statement, that the classical meaning and the New Testament meaning *are identically the same*, but in the case of *psallo* he shows, by specific statement, that the classical meaning and the New Testament *are not the same*. Here is Thayer's New Testament definition of *baptizo* with the part given which this man suppressed:

"In the New Testament it is used particularly of the rite of sacred ablution, first instituted by John the Baptist, afterwards by Christ's command received by Christians and adjusted to the contents and nature of their religion (see *baptisma* 3), viz., an immersion in water, performed as a sign of the removal of sin, and administered to those who, impelled by a desire for salvation, sought admission to the benefits of the Messiah's kingdom."

Thus, Thayer distinctly says that *baptizo* "in the New Testament," precisely as he had just defined it in classic Greek, is "an immersion in water." But this man suppresses the fact. And why? Shakespeare's Hamlet, replying to a dark question, is made to say, "Ay, there's the rub," but in the present case the facts are luminous and the answer is ready at hand. By changing the arrangement of Thayer's words at one place and suppressing a part of his definition at another, the author of this book makes it appear to his readers, who know not the facts, that the phrase, "in the New Testament," used by Thayer in the case of both *baptizo* and *psallo*, is no more proof of a change from the classical meaning to a different meaning in the one case than it is in the other; that there is no more to indicate that the classical meaning and New Testament meaning are the same in the case of *baptizo* than there is to indicate that they are the same in the case of *psallo;* and therefore that "Ditzler, Rice, Morrison and affusionists in general" have the same proof that *baptizo* "in the New Testament" means "some other act" than immersion that "Mr. Kurfees and those who agree with him" have for contending that "outside the New Testament *psallo* means to play an instrument, or to sing to one, but that in the New Testament it signifies some other act." But, as the reader can now see, he makes this point not only at the expense of making a statement which is not correct, but by perverting and suppressing Thayer's words. He says: "In exactly the same way" Thayer treats *baptizo* and *psallo. This statement is a positive misrepresentation.* It is true, as he shows, that Thayer introduced the New Testament definition of both *baptizo* and *psallo* with the phrase, "in the New Testament," but Thayer not only does *not* treat *baptizo* and *psallo* "in exactly the same way," but he distinctly says that the former "in the New Testament," precisely as in classic Greek, is "an immersion in water;" whereas in his treatment of *psallo* when he comes to the New Testament, *he omits all of the classical meanings and limits psallo to singing or vocal music.*

Now, in connection with such dealing with Thayer, he tells the reader what *he thinks* Thayer *meant*, thus: "The evident meaning of Thayer's entire definition is: 'Outside the New Testament, *psallo* means to play a stringed instrument,' 'to sing any kind of music—patriotic, secular, pagan or festive—to the harp.' But in the New Testament, 'to sing God's praises, to the harp' of course." (Page 86.) But if Thayer *meant* that, *why did he not say it?* He *did* say it in the case of *baptizo*—that is, when he comes to the New Testament he repeats the classical meaning as being the New Testament meaning. Why did he not do it in the case of *psallo?* The answer is, because in the case of *psallo* the New Testament meaning is *not* the classical meaning, but a different meaning, and consequently Thayer gives what that different meaning is.

But let us test this man's logic on this point. According to his contention, it was not necessary for Thayer when he came to the New Testament to repeat the classical meaning of *psallo* as being the meaning of the word "in the New Testament;" that he meant for it to be taken for granted that the meaning was the same, only it was there applied to "sacred" things. Then, if this be true, why did he do differently in the case of *baptizo?* Why did he not say: "In the New Testament it is used particularly of the rite of sacred ablution," *and stop there?* If the meaning of *psallo* in the New Testament is the same that it was in classic Greek and it was therefore unnecessary to repeat that meaning when he came to the New Testament, then, since the meaning of *baptizo* in the New Testament is the same that it was in classic Greek, *why was it necessary to repeat that meaning when he came to the New Testament?* It is a strange lexicographic principle that, in the case of two words with the same meanings in the New Testament that they had in classic Greek, it is necessary for a lexicographer to say so in the one case, but not necessary for him to say so in the other. But that is the lame logic of this book.

The facts of the case are that *baptizo* in both classic Greek and in the New Testament means "an immersion in water," and Thayer's lexicon says so; and that *psallo* in classic Greek means "to strike the chords of a stringed instrument" or to make instrumental music, and "in the New Testament" it means "to sing"—that is, strike the chords of the "heart" or make vocal music, and Thayer's lexicon so represents it. In fine, Thayer says that *psallo* in classic Greek means "*to play on a stringed instrument, to play the harp,*" but that "in the New Testament" it means "*to sing a hymn, to celebrate the praises of God in song;*" and hence, if Thayer represents the case correctly, then just as certain as it is that playing is not singing and singing is not playing, just that certain it is that, according to the highest authority in the world on New Testament Greek, singing is taught and enjoined in the New Testament and playing is not.

But, in accordance with my promise in Chapter III., I will now show from the facts that this man's handling of Sophocles, though he does not misrepresent what Sophocles says is the meaning of *psallo*, is, nevertheless, quite as remarkable for other reasons as is his handling of Thayer. In fact, in attempting to break the force of the great scholar's testimony, his treatment of the latter is more presumptuous and reckless than was that of the former. As it will shed a bright light on his manner of judging literary matters and hence form a proper background for a correct judgment of his book, I now give, in his own language, what he sends forth to the world as *his* estimate of this great Greek scholar and his lexicon.

1. In my book on "Instrumental Music in the Worship," I say of Sophocles that "he sifted every passage in Greek literature, but did not find where *psallo* means to sing with an instrument." But this man says in reply: "Sophocles does not say, neither does his lexicon, that he sifted little or much on this question." (Page 167.) Sometimes both in books and otherwise men *say* things by their deeds in a more emphatic way than by their words, and there is a popular adage to the effect that "actions speak louder than words;" and if this man wished to advertise his ignorance of the vast and prodigious work of Sophocles, or his recklessness in handling that author's great lexicon, he could not have hit upon a more fitting statement for that purpose than the one just quoted. For the reader's information, I state the fact in reply that I myself took the pains to make a careful survey and count the long list of Greek authorities consulted and used by Sophocles as the basis of his great work, and was able, as may be seen on page 47 of "Instrumental Music in the Worship," to make the following statement:

"The Greek lexicon of Sophocles, himself a native Greek, and for thirty-eight years professor of the Greek language in Harvard University, covers all of the Roman period and the Byzantine period down to the end of the eleventh century, in all more than twelve hundred years' history of the language from B.C. 146 to A.D. 1100. As the basis of his monumental work, this profound and tireless scholar examined, as we have found by actual count, 146 secular and 77 ecclesiastical authors of the Roman period, and 109 secular and 262 ecclesiastical, modern Greek, and scholastic authors of the Byzantine period, a grand total of 594 authors and covering a period of more than twelve hundred years."

2. Now, notwithstanding such an array of such significant facts indicative of wide and thorough research in Greek literature, through the long period of twelve centuries, this man, in an effort to belittle Sophocles himself and lessen the force of his testimony, says: "He obtained his definition from within the walls of the monastery rather than from without in the world of letters." (Page 65.) Again: "He spent the first half of his life with his uncle and other monks in connection with a Greek monastery, . . . which . . . may account for his definitions." (Page 75.) Still again: "It is but natural to inquire: 'How came Sophocles to define *psallo* to sing?' . . . Sophocles' connection with a monastery during the impressionable first half of his life adequately accounts for his definition." (Page 77.)

Now, just as if it were a fact, this man says Sophocles "spent the first half of his life" in a monastery; but, turning to the New International Encyclopedia, we get what *are* the facts that Sophocles was born near Mount Pelion, in Thessaly, Greece, March 8, 1807, and died at Cambridge, Mass., in the United States, December 17, 1883, in the seventy-seventh year of his age; that he received his earlier education at the convent on Mount Sinai, but emigrated to the United States in 1829 and continued his studies in Amherst College. (See the New International Encyclopedia, Volume 21, page 292.) Thus, he was only a boy twenty-two years old when he came to this country, where more than fifty-four years of his life were spent and where he was really educated in Amherst and other institutions of learning. Yet this man says he "spent the first half of his life with his uncle and other monks in connection with a Greek monastery"!! Thus he gives us another sample of the marked inaccuracy of things in the book we are now examining.

3. But the most ludicrous if not indeed the most ridiculous thing in this book is its author's attempt to act in the rôle of *critic of Sophocles as a scholar!* Shades of Maimonides, Erasmus, Schleiermacher, and all the rest!! He even attempts to belittle the eminent Grecian as a lexicographer and tries to make the impression, no doubt succeeding at least with some who do not know the facts, that this Harvard professor who says *psallo* from 146 B.C. to A.D. 1100 meant "*to chant, sing* religious hymns," was not much of a scholar after all. As we have already cited for another purpose, here is what he says of Sophocles: "He obtained his definition from within the walls of a monastery rather than from without in the world of letters"! (Page 65.) He not only speaks of him as "this habitue of the monastery" (page 76), but speaks slightingly of high estimates of Sophocles as "the pretension that, like Simon of Samaria, Sophocles 'himself was some great one'" (page 78); and that some write of him "as if the lexicographer were a prodigy of learning" (page 78).

Well, on the hypothesis that Sophocles was the very small man as a lexicographer that he is here represented to have been, *what a prodigy he was after all!* Logicians tell us it is sometimes best to meet an erroneous position by meeting its advocates on their own ground, and we shall pursue that course in the present case. Harvard University is the oldest and most heavily endowed institution of learning in the United States, being founded early in the seventeenth century, about three hundred years ago, and famous all over the world as a seat of learning. The reader can get a fair idea of its standing by noting the relative endowment of a dozen of the leading institutions of learning in our country. Beginning with the smallest in the list and ending with the largest, here are the facts: Brown University has an endowment of $5,500,000; Rochester University, $6,125,000; Northwestern University, $6,520,000; Oberlin College, $6,600,000; Princeton University, $9,564,000; Washington University, $10,249,000; Johns Hopkins University, $15,000,000; Cornell University, $16,702,000; Yale University, $24,000,000; Stanford University, $24,550,000; Chicago University, $30,000,000, and Harvard University, $43,000,000. Not only does the last rise in the list nearly five times more than Princeton, nearly three times more than Cornell, and about a third more than Chicago, but nearly twice the endowment of Yale; and yet, according to the author of this book, this incompetent Thessalian hailing from Mount Pelion, who was hampered by confinement "within the walls of the monastery" and not broadly educated "without in the world of letters;" this unscholarly Evangelinus Apostolides Sophocles, too ignorant to define words in his native tongue, so

completely hoodwinked Harvard University and the rest of the world as to keep himself in its department of Greek for thirty-eight years! *Was there ever such a prodigy?!* But this is not all. According to the American Cyclopedia, this prodigy hailing from the home of Xenophon, Plato, and Demosthenes, so completely hoodwinked Yale University as to get its A.M. degree in 1837, and so hoodwinked Harvard again as to get the same degree from it in 1847, and so hoodwinked the Western Reserve College as to get its LL.D. degree in 1862, and so continued to hoodwink Harvard as to get the same degree from it in 1868, and finally so hoodwinked the makers of the Americana and the New International Encyclopedia as to get himself written down as an "American Greek scholar" and "a Greek American classical scholar"! Then, to cap the climax, the magic spell created by "this habitue of the monastery from whom was shut out the light beaming from "the world of letters," was still so powerful even three years after his death as to lead "the President and Fellows of Harvard College" at a meeting in Boston in 1887 "to authorize the publication" of a "Memorial Edition" of his Greek lexicon "and to entrust the whole matter to Professor Joseph Henry Thayer." *There now!* Along with the President and Fellows of Harvard College, even Thayer, the great Joseph Henry Thayer, whose New Testament lexicon even the author of the book here under review actually concedes is a "scholarly work" (page 28) and a "truly great New Testament lexicon" (page 86), became a victim of the same magic spell and joined in a scheme to extend the circulation of this unimportant lexicon over the world! Elijah ridiculed Baal's prophets; but, with all due respect for brethren who attempt on honorable grounds to defend, as they have a right to do on such grounds, instrumental music in the worship, those false prophets no more deserved ridicule at the hands of the great prophet of God than does a man now who, in order to break the force of weighty testimony against his sectarian position in religion, will attempt at the expense of contradicting facts to belittle a great scholar and his work of whom all these things can be said.

[Note: After making a public attack upon my honor and veracity in his book, and the Gospel Advocate management declined to open its columns to him for a possible repetition of such discourtesies, this man has shown no higher appreciation of the principle involved than to write the management proposing that he and I submit *such a thing* to the decision of a private committee chosen by him and me! As a matter of editorial courtesy, our office sent his letter to me, and I promptly wrote the following reply to the management: "For a man to have so little regard for honor among Christians as to publish in a book that I state what I know is false when I make statements and then to have the face to suggest that I 'agree to refer the matter to' a private committee for settlement, or to any other kind of a committee, public or private, to decide whether he has done wrong, is simply disgusting as well as ridiculous. He himself selected the public as the audience before which to take the case, and I have gone to that audience."—EDITOR.]

Tennessee Orphan Home.

BY J. C. M'Q.

On December 9 the Board of Directors of the Tennessee Orphan Home had their annual meeting. The meeting was very harmonious and satisfactory. There were some things encouraging and some rather discouraging. It was indeed a pleasure to note the improvements which had been made in the Home. The Advisory Committee of sisters has been very helpful in arranging the furniture of the Home and in suggesting improvements which have added much to the comfort of the Home. The children should indeed be comfortable in the Home. We wish to extend an invitation to all interested persons to visit the Home, note its general appearance and also the appearance of the inmates.

At present there are seventy-seven children in the orphanage. We are continually having calls to take more, but our funds are limited so that we can take only a specified number. It is not the intention and purpose of the management of the Home to keep children indefinitely, but to get them good, Christian homes at the earliest possible moment. No orphan home is as good as the ideal Christian home. We would like to encourage all to take children in their homes, to fit and qualify them for the duties and responsibilities of life. Many husbands and wives would greatly help and benefit themselves by taking an orphan boy or girl into their homes to feed, clothe, and educate. No right-thinking person would take an orphan simply for its services, but would take it for the purpose of fitting it for the real duties of life. I take this occasion to suggest to our readers to inquire of our vice president and treasurer, John W. Fry, Columbia, Tenn., when wishing to adopt an orphan boy or girl. We may not always supply the demand, but often can do so. While we do not expect to keep the children in the Home after they are twelve years of age, we appreciate the fact that we are responsible for them until they reach the age of twenty-one. We know of no better work than to get Christian homes for orphans.

We regret that the contributions for the Home were not so large during the present year as during the preceding year. Receipts were over four thousand dollars less. The fact that we had borrowed one thousand dollars in order to meet current expenses and had only four hundred dollars cash on hand was also a discouraging feature of the meeting. I believe it only necessary to call the attention of contributors to this fact in order to supply the deficit and to greatly increase our contributions for the future. Those who wish to do Christian work could do no better work than make a liberal contribution to the Tennessee Orphan Home during the Christmas holidays. By such gifts one strengthens his own spirituality and greatly increases his interest in the work of building up the kingdom of God. There are many brethren scattered throughout the country who can do no better thing for themselves than to give one hundred dollars, more or less, for the maintenance of orphan children. I am glad to see all united in declaring that it is a good work to take care of and to provide homes for orphans.

It would greatly add to the interest of contributors if they would see many helpless children without fathers and mothers. It is true that we do not have so many suffering, starving children in this country as there are in Russia and China, yet it is not necessary to leave the borders of our own country to find many orphan children who are in need of food, clothing, sympathy, and love. Right here in Davidson County I am told of six orphan children who have neither father nor mother and have not the necessaries of life. The relatives of these children are not rich, and perhaps are not in condition to properly care for and train them. These are bright children—sprightly boys and beautiful girls—and are capable of being developed into a useful manhood and a noble womanhood. There should be hundreds of Christian homes open to these children right here in Davidson County. It is our aim and purpose to stimulate Christians in our own country until they will adopt these children and make them members of their own families instead of sending them to any orphan home. However, we find it necessary to give them a temporary home in an orphanage until we can find Christian homes for them. No man will ever censure himself or feel that his life has been a failure because he has taken an orphan boy or girl and fitted him or her for a useful and noble life. How delightful it will be in the great day of judgment to hear the Master say: "Inasmuch as ye did it unto one of these my brethren, even these least, ye did it unto me!"

I do not feel that it is necessary to beg our readers to contribute to this work. I feel sure that all realize and

appreciate its importance and will cheerfully make sacrifices for the sake of the orphans. This work is in its incipiency and should grow to much greater proportions. Every community should feel responsible for its orphans. No community should be willing to send children to different orphan homes without at least helping to support the orphan homes. The responsibility rests upon us all alike, and no man can throw his responsibility on the shoulders of another. In our gifts, in our efforts to do good in all things, we should be Christians.

The first Lord's day in January of 1922 is the day for a regular contribution to the Home. I believe that those who contribute to the Home will be glad to give us a very liberal contribution at this time. The needs of the Home are imperative, so we are depending upon those who coöperate with us to do their very best to make the Home just what it should be in every particular. We intend to improve the institution and make it better as the days come and go. We want the prayers, we want the fellowship, and we want the hearty support of all contributors in helping us to bring about this result. We should all reach out for a nobler and better life. We should never be satisfied with our accomplishments until the Master says to us: "Well done!" Send all contributions to the Tennessee Orphan Home, Columbia, Tenn.

The Tabernacle Meeting.

BY F. W. SMITH.

There is in both prospect and preparation a united effort of all the congregations in the city of Nashville and adjacent territory, known simply as Christians or disciples of Christ, to engage in an evangelistic campaign, beginning on March 28, 1922. This meeting is to be held in the Tabernacle, or Ryman Auditorium, running not less than twenty days.

Brother N. B. Hardeman, of Henderson, Tenn., has been engaged to do the preaching, and Brother C. M. Pullias, of Birmingham, Ala., has been procured to lead the song service. Brother Hardeman is recognized as an able proclaimer of the word, and will, no doubt, do his part well. Brother Pullias is a splendid leader of song, as well as preacher. He possesses a strong, rich, full, and mellow voice, and puts life and vigor into the songs. I know of no one whose voice could so well fill the tabernacle, with a seating capacity of perhaps seven thousand, as that of C. M. Pullias. As a leader, he will be clearly and distinctly heard in the remotest part of the great building.

The song service will be one great feature of these meetings, and will not only demonstrate the fact that no instrument made with human hands can equal the human voice, but that such instruments are entirely unnecessary in the worship of God even if they were permitted by the New Testament.

The Nashville churches have many fine singers, and when all these voices are united in the praises of God, it will be worth traveling many miles to hear and unite with them. There will be no discount on either the preaching or the singing, and it only remains for the churches and scattered saints, if such there be in and around the city, to fill the tabernacle; for the larger the audience, the more inspiration there will be to the speaker and singers and the more good accomplished.

The Preparation for the Meeting.

This has really been in progress for months, the leading spirits in the movement having meetings in all the congregations of the city to stir up an interest and devise the best and most efficient plans to make the meeting a success. Committees have been appointed for different features of the work, and much time and money will be expended in this effort to tell "the old story," the story of the cross. The churches participating in this work want it distinctly understood that it is simply New Testament church coöperation, with each church retaining its congregational independence, raising and disbursing its own funds without any outside organization to take control of and manage its affairs.

The churches are going about this work with a zeal, push, and enthusiasm that spell success upon its face. The advertising feature is one of the most essential to the success of the meeting, and the churches have very wisely considered this. Plans have been perfected to bring these meetings before the community in a way never before seen in this city. There will be no spasmodic effort along this line, but printer's ink will be made to keep the matter before the people in a way that will be a constant reminder. Plenty of funds will be used for this most important part of the work.

Objects of the Meeting.

First of all, to carry out the solemn obligation to preach the word. There are, perhaps, thousands in the city of Nashville who never heard the gospel in its simplicity and who know nothing of the different covenants, dispensations, and laws of the Bible; in fact, who have the Bible in their homes, but do not know how to read and understand it.

Another object of the meeting will be not only the conversion of sinners and the edification of saints, but the bringing together of all the members that they may know each other by face and name, thus cultivating a stronger and deeper fellowship and greater coöperation in the work of the Master. It is thought by some that for a long time there has not been that degree of mutual help and cooperation among the churches for the advancement of the kingdom of Christ that should have been, and it is hoped and believed that this united effort will bring all the forces into this broader and more efficient coöperation and fellowship in the Lord.

Again, one of the prime objects of this meeting will be to quicken the evangelistic pulse of all the churches and bring again the good old times when James A. Harding—bless his name!—stirred this city from center to circumference with his evangelistic spirit of fiery zeal and when churches sprang up here and there like they did in the first ages of Christianity.

The writer, in a speech at a gathering of fifty or more brethren a few years past, made a strong plea for the evangelization of the city of Nashville, urging that the churches coöperate and sustain evangelists from year to year and all the year. I cannot say that the present effort is in any way the outgrowth of my humble plea, but I am nevertheless glad to see the effort on foot.

Last, but by no means least, is the desire to get before that element of the city who are anxious for Christian unity, but have no proper conceptions of the only and true grounds of such unity, the opportunity to hear and understand the great plea that was launched more than a century ago by the Campbells and their colaborers. If this meeting should result in nothing more than a candid hearing by our fellow citizens of this grand plea, the basis of unity, and the only basis on which the religious world can ever unite, it will be a grand success. Now for a "strong pull, a long pull, and a pull all together."

Flowers' Use of Color.

Botanists tell us that plants are made warm, are really protected from cold, by their colors. Probably few of us who love to see the beautiful colors of the autumn foliage ever think of it as a protection for the trees themselves against the frost. Yet these colored leaves actually produce heat for the tree and protect it from cold. In the same way the colored petals of flowers help to keep the pollen at their center warm.—Selected.

Commending the Quarterlies.

We are gratified on account of the enthusiastic reception given our Quarterlies. Words of commendation have come from all parts of the country, and the orders are larger than ever before at this season. Please understand that we give every order prompt attention, mailing the Quarterlies the same day the order is received. Read what the brethren have to say:

I received the Quarterlies and have looked over same. They are true to Brother Smith's characteristic way of presenting a matter, and I feel sure that he who studies the same will appreciate the splendid comments made. (N. B. Hardeman, Henderson, Tenn.)

I am glad to express to you my indorsement of the arrangement and presentation of the lessons of the new Qarterlies which you sent me for examination. They are clear, logical, and concise. I feel that the different grades in Sunday-school work who use these Quarterlies will immediately grasp the thought that is meant to be conveyed. I unhesitatingly commend these Bible helps to the brotherhood, and bespeak great progress for those who use them. (E. E. Shoulders, Franklin, Ky.)

I appreciate your sending me the Quarterlies. They have a splendid appearance, and upon rather a hasty investigation I pronounce the matter interesting, new, and well adapted to those who are to use it. (W. C. Hall, Nashville, Tenn.)

The three Quarterlies came duly, and I have looked them through hastily, and my judgment is that the world and the church would be greatly benefited by the reading of them. (A. Ellmore, Gunter, Texas.)

I have just received samples of literature for the first quarter of 1922. I am very much pleased with the arrangement and treatment of the series of lessons in the Old Testament. The comments and explanatory notes are pointed and practical. Such helps, if properly used, will stimulate a greater interest in Bible study wherever they are circulated. To get sound teaching continually before the minds of the rising generations is the greatest work that can engage our attention. (John D. Evans, Denver, Col.)

Many thanks for the three copies of the new Quarterlies (Advanced, Intermediate, and Primary) for the first quarter of 1922. I pronounce them good, safe, and sound. I feel that the authors, Brethren F. W. Smith and F. B. Srygley, are fully competent to edit them, and we need have no fears of the results of studying their teaching. I see some new features in the new ones that I like very much. More work and closer study is going to be demanded of the teacher as well as the pupil. These lessons are so arranged and commented upon that both teacher and pupil can get all there is in them by a little application. There is danger in destroying the pupil's and teacher's individuality and begetting a spirit of indifference and carelessness when a lesson is discussed too much in detail and too many minute interrogations are made. I feel that the purpose of such lesson should be to serve as a guide and help to the teacher and pupil to learn the lesson, and not the author predigest the whole thing minutely. My ideas are only one man's, and I may be wrong. I am not a perfect teacher. I am glad to serve the cause of Christ in any way that I can. (J. B. Nelson, Dallas, Texas.)

I have had before me for several days the Quarterlies for Bible study, printed by the McQuiddy Printing Company, Nashville, Tenn. As to beauty and mechanical skill, nothing along this line that has ever come under my notice in any way equals them. The Bible maps are also of the finest quality. And so far as the comments on the lessons are concerned, I know of nothing better. They are, indeed, all that is claimed for them—helps to a thorough study of the Bible. As to the ability of the editors both as scholars and men thoroughly qualified in the knowledge of God's word to edit such helps, they need no commendation from my feeble pen. Hence, I can heartily commend their works to all Bible schools in need of such helps. They are issued by the publishers as *helps to Bible study*, and not as *substitutes* for the Bible. (A. A. Bunner, Cleveland, Ohio.)

I have perused several lessons in the new gospel Quarterlies for the first quarter of 1922, and while I have never taken a big interest in the International Sunday-school Lessons (it is usually too scattering), I like the short, pointed, direct, and logical way Brethren Smith and Srygley treat the subjects for each Lord's day. Many good and scriptural lessons and warnings are given in a short, pointed way, which cannot but do good to those who take them in the right way. When it comes to human aids on the Sunday-school lessons, I would guess this is about the best we have to-day. (H. W. Jones, Hardin, Ky.)

I have just received the sample copies of the Bible-school literature for 1922. *I like it.* I like the way the lessons are arranged. The best way to show it is to use it. Our order is on its way. (J. H. Hines, Montgomery, Ala.)

I have examined your new Quarterly and am well pleased with it. I am pleased that it is a Quarterly rather than an annual, as a Quarterly will be used by so many more children. Then I am pleased with the general form of the comments. I am sure that not only the Gospel Advocate, but the writers of the comments, deserve thanks for their efforts to furnish a faithful Sunday-school Quarterly. God bless every effort to teach the word." (W. P. Skaggs, Itasca, Texas.)

The samples of literature for the first quarter of 1922 have been received and examined and the work is found most excellent. You are to be congratulated upon your success in selecting such able men to edit these helps. The improvement in the arrangement and the character of the work in general are sure to meet with the approval of all. It is predicted that the brotherhood generally will receive this action with pleasure. (R. D. Smith, Denton, Texas.)

I have received and examined sample copies of your Quarterlies and am well pleased with them. I hardly see how they could be improved. (C. W. Sewell, Corpus Christi, Texas.)

I have just examined the new literature, and think the arrangement is splendid and the comments are excellent. There is no reason why a great deal cannot be learned by the right use of it. (H. M. Phillips, Chattanooga, Tenn.)

I received the Quarterlies for 1922, and must say the lessons are true to the sacred writings and show that they were prepared by men who have imbibed the inspiration of the prophets and apostles. No truer teaching was ever promulgated than that which the former Quarterlies by Brother Elam bore, and it is clear that the present lessons are up to the high standard of those by him. (Flavil Hall, Trion, Ga.)

I have read with much interest the Quarterlies for the first part of the coming year. Knowing the brethren who wrote them, I expected much. I am not disappointed, but delighted. All the churches should have their supply on hands early, and have enough not only "to go around," but for new members to be enlisted in the classes. The comments upon the lessons are true to the Book. (A. G. Freed, Henderson, Tenn.)

I have examined the new Quarterlies for the first three months of 1922, edited by F. W. Smith and F. B. Srygley, and published by the McQuiddy Printing Company, Nashville, Tenn.; and I like them. They seem to be exceptionally well graded for the three classes—primary, intermediate, and advanced; and I am sure they will be acceptable and profitable to a large number of users. The clear classing of the notes on each lesson under from three to seven distinct heads and the black-faced headlines marking and naming each section are specially attractive to me; also, I am much pleased with the comments on the Golden Texts, each a sermonette in itself. (J. W. Grant, Bridgeport, Ala.)

I have received from the McQuiddy Printing Company copies of the Advanced, Intermediate, and Primary Quarterlies for the first quarter in 1922. I have examined these and pronounce them excellent. Brethren Smith and Srygley, who prepared these Quarterlies, did good work, and it shall praise them. I think that the congregations will continue to use these Bible Lesson Helps, and that they will be pleased with these brethren as editors. (John T. Smithson, Louisville, Ky.)

I received the Advanced, Intermediate, and Primary Quarterlies you recently sent me, and I like them fine. I had so much confidence in the ability and loyalty of F. W. Smith and F. B. Srygley that I had already advised churches where I had been to buy them and had assured them they would be all right. I am an earnest advocate of "helps" in the study of God's word, and I believe your Quarterlies are among the best we have. I shall continue to commend them wherever I go. (Charles Holder, Bridgeport, Ala.)

I have examined the three Quarterlies, and am glad to say that I find them to be in that high grade that the literature you have formerly sent out has ever maintained, both in the mechanical work and editorial strength. The very fact that F. W. Smith edits the Advanced Quarterly and F. B. Srygley the Primary and Intermediate should be commendation enough as to the soundness and clearness of the doctrine taught in them. I wish them a large circulation. (S. H. Hall, Los Angeles, Cal.)

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A Letter to My Brethren.

BY U. G. WILKINSON.

For thirty years I have preached the gospel. About twenty years of that time I have done nothing else and had no other income except the contributions of brethren and friends. This has been during the prime and flower of my life. At the same time I have written much for publication. This has cost much labor and considerable expense. I have also received many private letters from those seeking instruction on various subjects, all of which I have been very glad to give my careful attention, sparing neither labor nor expense in doing what I could to serve the Lord and his people without money and without price.

I have lived more economically than most men. There are few who could have managed at all on the small income that I have received. But I have not been able to accumulate anything for future use. The best that I was able to do was to provide a humble little home for myself and wife and meet my commercial obligations. This I have done that I might "owe no man anything but love." But my life and work are known to my brethren, and I do not come to them as a stranger.

For more than two years now I have been sick, unable to do anything more than some occasional preaching and writing. This I have done all along and am still doing even beyond my strength. I seem to be slowly recovering my health. I have been advised by physicians and those who know, that if I will not expose or overdo myself this winter, I will, no doubt, by warm weather, be able to actively engage in work again. No doubt this is true, as I am only fifty-eight and in the prime of life, had not overwork and nervous and other chronic troubles broken me down. My troubles have been such as nervous breakdown, chronic indigestion, catarrh, rheumatism, etc., all of which seem to have been fairly well mastered by treatments that I have been forced to undergo at home and abroad. But the past two months and more I suffered with a severe attack of la grippe, from which I seem now to be about recovered.

But all this has left my system weak and exhausted to an extent that will take time to recover. So I cannot hope to be able this winter, at least, to labor and expose myself in such a manner as would be necessary should I take the field as an evangelist. As I have always done general evangelistic and missionary work, there are no local congregations that I can claim as specially obligated to me to supply my needs. I have to depend on the brethren and churches generally for help. But so far I can thank God that my brethren have helped me in such measure that I have not suffered, but only just enough to get along with. Now winter is here, my money all gone, taxes due, and other expenses incidental to this season, without the means to meet them. As I am unable to get out and provide these means, I do not see how I will get through unless the brethren supply my needs. It is very humiliating to me to ask them to do so; but I know that my noble brethren will be able to sympathize with me and help me and no one be injured thereby. It will be a small thing to them, but very much to me, and great fruit for them unto the Lord. Even if I should rapidly recover, which is not possible, what I have lost and still must lose before I am able to make my own way makes it very necessary for me to have the fellowship of my brethren.

Brother A. LeRoy Elkins, of Oklahoma City, who has just held a short meeting at my home, and Brother B. U. Baldwin, who lives and labors with the church here, will cheerfully testify that all I have here said is true, as well as many others of our ablest brethren who personally know of my condition and needs. And my fervent prayer to God is that in His infinite love and mercy who does all things well this may be the last time I will be compelled to come to my brethren with my troubles. But his will, not mine, be done. May he bless all his faithful children. Remember me in your prayers. My address is Comanche, Okla.

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Special Honolulu Letter.

BY MAX LANGPAAP.

This letter is sent as a special plea in the interests of the church of Christ in Honolulu. This work is not self-supporting. It will be quite a while before it is. We look to the churches of Christ in America to assist us until that time when we can say: "It is enough; we can look after this work ourselves." God hasten that time. We want this church to grow so evenly and permanently that it will eventually graduate into self-support. Is not this Honolulu work just as much yours as ours? The church is the body of Christ. We are all members of that body. Therefore, what concerns any part of this body concerns all of the rest of it, too, whether congregations or individuals. So, under the circumstances, we feel justified in ever keeping before you the urgent needs of the work here, for in doing this we have the very best interests of the cause of Christ at heart. God forbid that any selfish motive should worm its way into this work. Help, because it is the work of Jesus Christ. Give all the glory to him.

We want to make a special plea on this occasion for a special effort to help us reduce the heavy burden of debt on the missionary home. As stated in another letter, we are practically living on borrowed money, as far as the house itself is concerned. We are paying out considerable sums every month in interest to those who have no interest in the work directly, not being members of the church of Christ. For all that, we are very thankful for their splendid help. But it is a logical conclusion that the church of Christ should have all this benefit itself; and this ought to be the case as soon as possible. Here a little, and there a little, will help clear up a source of much expense and worry. We need eleven hundred and twenty-five dollars by the first of February. We are daily offering prayers for God to bless us with freedom from these shackles. May we not look for fellowship from you for this worthy work? May the Lord bless you in helping us bless others.

We have good news to report from Honolulu Church. One precious soul baptized. We believe prospects of others obeying the gospel are good. We hope and pray and work to this end. The meeting on Sunday, November 20, was also an extra good meeting. We had a good class in the Moilili Schoolhouse in the afternoon, and later on in the evening had a splendid opportunity for preaching the gospel in our home. Slowly, but surely, the work advances and the good seed is being sown. It will always be a happy occasion for us to be able to report baptisms in this difficult field. Please do not forget that we ought to begin right now to secure a meeting-house of our own. Property is increasing in value all the time. Our October expenses amounted to $195.93. Included in this amount is a dental bill and cost of some necessary clothes, amounting in all to $55.65. Our receipts for this same month were $100.12. I have started a garden, with which I hope to cut down our living expenses considerably. We must pay our bills when they come due. Will you be a partner in this good work? November here reminds me of March in California in that it is very windy and blustery, only the wind is not cold. It never gets cold here, but it certainly rains. Help Brother Gibbs to get off to Africa. Pray for us and with us that the cause of Jesus Christ may advance steadily. We need your help, and we are praying to God to move you to help us. Our address is 3557 Kaimuki Avenue, Honolulu, T. H.

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Among the Colored Folks

M. Keeble's Report.

On November 16 I closed an eight-days' meeting at Sugar Grove, Ky., which resulted in two precious souls obeying the gospel and the church encouraged to be more faithful. These are fine people. The white people attended well. One white brother made some encouraging remarks one night during the meeting, and his words will never be forgotten by us.

On the third Lord's day in November I preached at Henderson, Tenn., to a large crowd; and I remained one week, encouraging them in their work. While here the white brethren told me of one of the young white preachers who is attending the Freed-Hardeman College, who went into the jail and preached to the prisoners, and four made the confession, and he baptized them the same day. All of them were negroes. This shows the influence that this college has on these young men, and I pray that such men as Hardeman and Freed may live long on the earth.

On the fourth Lord's day in November I was with the congregation at Capleville, Tenn., and remained there three days. Interest good. These people have done much to encourage me in my work.

On November 30 I was at Newbern, Tenn., and spent three days, with a large crowd each night. I was glad to find them faithfully serving the Lord.

On the first Lord's day in December I was with the church at Obion, Tenn., and preached day and night to an interesting crowd of people. Although they are few in number, they are willing workers for the Lord.

Recently a group of white brethren in Nashville supported Brother Will Cullum in a meeting at the Jackson Street church of Christ (colored). This meeting continued about three weeks, with good interest throughout. In passing through, I was blessed with the privilege of being in the services, and Brother Cullum preached a powerful sermon, and I believe all were benefited. The Jackson Street Church has received several setbacks in the last few years, but we all believe his being with us has strengthened us and made the outlook bright for the future. A good many white brethren and sisters attended and seemed much pleased with our services. Although we are poor in this world's goods, we wanted to show our willingness to help support a man like Brother Cullum, so the church raised a small contribution and gave it to him. Thank God for the brethren that sent Brother Cullum to us.

As this year is very near its close, I have begun to sum up my work. I have held fourteen meetings, baptized one hundred and forty, and restored fifty-nine. Of the number that were baptized, eleven were preachers. I have also started three missions. In six meetings I was supported by the white brethren and sisters. At Birmingham and Albany, Ala., and Martin, Tenn., the white churches put the negro mission work on their program for the year, and I would be glad if other churches would remember my race in arranging for 1922 work. All of these churches were pleased with the results and engaged me for another year. The white church at Murray, Ky., was highly pleased and want me there thirty days next year. I am thankful to the brethren, white and colored, who have assisted me in my work, and I pray that I may do a greater work for the Master next year. As the holidays draw near, I would appreciate being remembered by any one who wishes to encourage and assist one who is giving all of his time to preaching the gospel of Jesus Christ. My address is 1013 Jefferson Street, Nashville, Tenn. M. KEEBLE.

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FIELD REPORTS

Gallatin, Tenn., December 12.—The second Sunday in December was a beautiful day in Gallatin. We had the best attendance yesterday the congregation has had this year. Large crowds at the morning hour and at the evening hour. Fine attendance in the Sunday school.—T. B. Clark.

Ullin, Ill., December 10.—Our meeting here is fine. The "digressives" here are cleaning up and coming right. One Catholic girl from a Chicago Catholic school will be baptized to-morrow. I baptized a Missionary Baptist woman and girl. I will leave here for Mayflower, Ark., the first of January.—J. C. Mosley.

Covington, Ind., December 12.—We are having a good meeting here. Six have been baptized, all of them "the same hour of the night." Brother William Ellmore, whose home is here, spent a few days at home last week. I appreciated his help in the meeting. The church is coöperating nicely.—Earnest C. Love.

Columbus, Miss., December 13.—Last Lord's day we had with us Brother Frank Baker, of Berry, Ala., who preached at noon and at night two plain and instructive sermons to a small but attentive audience. The church seemed edified. We are encouraged to press onward and upward in the Lord's vineyard at this place.—J. W. Howell.

Springfield, Mo., December 7.—I closed at Hutton Valley on November 13, with seven additions, and left thirty members working. They will construct a new building, and I will be with them in 1922. I closed at Mountain View on November 27, with ten additions and much good done otherwise. I will be with them again in 1922. They have thirty-five working members. I am now at Neosho in a good meeting.—M. S. Mason.

Athens, Ala., December 12.—I am still preaching and holding meetings in Northern Alabama. I am now here in Athens. On Saturday night and Lord's-day night I preached for the brethren, and Brother H. L. Kirby, of Albany, Ala., preached on Lord's-day morning. I will begin another meeting on Tuesday night at New Hope, Ala. I will begin a meeting in the town of Harris, ten miles south of Athens, on December 19. I cannot preach in all the places where the brethren want me.—William W. Still.

Albertville, Ala., December 13.—On last Friday night I preached to an appreciative audience near Big Springs, in Blount County. This was the first preaching ever done there, and the prospect for doing some good there is favorable. On Saturday night and Sunday following I preached in the home of Brother J. R. Ledbetter for a congregation that was started in a tent meeting that I held there last summer. They have met regularly ever since the meeting, and notwithstanding they have been weakened by members moving away, they are pressing faithfully on, and bid fair to develop into a strong congregation. They contemplate building a house as soon as money matters get easier. This place is also in Blount County, near Summit.—R. N. Moody.

Union, S. C., December 12.—Our work is moving along nicely. We had two fine audiences yesterday. Several new ones were present. Our contribution yesterday was for our building fund, and amounted to more than fifty dollars. We thought this was doing very well for a new, poor congregation. I had twenty-six in my adult class. We usually have five services during the week; but when we complete the house so we will be free to give our entire attention to the spiritual side of the work, we will have more. We find cottage work is very effective. I am glad to report that our house is nearing completion. We have the outside about finished, and the plastering is being done on the inside this week. Brother Gibbs and I have been able to save several dollars by working on the job in doing anything that was to be done. We will lack about seven hundred dollars having enough to pay all bills when finished. This does not include the seating.—Thomas H. Burton.

Fort Smith, Ark., December 12.—Yesterday was my last day with the Park Hill church of Christ. We had fine services and large attendance. I have labored with this church for three years. It is too much to say that my services were of universal satisfaction, but I can truthfully state that at least eighty-five per cent of the congregation were entirely satisfied with my feeble efforts, and it was with a degree of sadness that I resigned the work. More than twenty-five dollars was handed to me in addition to my salary the last day, besides a special "shower" and other gifts. May God ever bless and care for the good people of Park Hill Church. I will be with the Southside Church, in Beaumont, Texas, for six months. We are not "moving" to Beaumont, as the brethren there are to furnish us a furnished house; so the wife and children have agreed to go with me and "camp" with them for six months, at the end of which time we hope to be back in "good old Arkansas," for I have my home at Fort Smith, and, so far as I know, will continue to live there. My new address will be 393 Essex Street, Beaumont, Texas.—Will W. Slater.

Denton, Texas, December 12.—Our meetings yesterday were interesting and enthusiastic. The attendance at all hours was most excellent. At the morning hour two came forward upon the invitation, one to identify himself with the local body and the other to

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make the confession and be baptized. We attended to the baptizing in the afternoon. We ask the prayers of all who love the Lord that the work in Denton may continue to grow and the children of God to multiply. We have had more than a hundred added since my coming to Denton, perhaps something like a hundred and fifty, and between seventy-five and one hundred of these were baptized. But there are so many others who might have been saved if all of God's people had worked faithfully together for his cause. May heaven bless the poor bleeding cause of our Master and grant that his people may yet come to themselves. What is needed, it seems to me, is that the workers become busy each in his own field, and keep busy at trying to keep down the weeds that, as it appears to me, are growing head-tall everywhere to-day. There will then be no time to try to manage the affairs of others; but it is just as true to-day as when my father told it to me years ago—an idle mind, or brain, is the devil's workshop. May God help us to till each his field, and the church and the world will be a thousand times better. —R. D. Smith.

Report of Work for 1921.

BY R. N. MOODY.

This has been the busiest year of my life, and a very successful one. The first protracted work was in Anniston, where I continued for one week a meeting that Brother Woodroof had carried on for a week. My next meeting was a tent meeting in Boaz, continuing two weeks, with five baptisms and a new congregation started. The next was a mission meeting at Diamond, continuing two weeks, with five baptisms. The next was at Acton, Tenn., beginning on the third Sunday in July and continuing two weeks, with twelve additions. The next was at Ephesus, in Limestone County, Ala., beginning on the fifth Sunday in July and continuing one week, with four baptisms. Next at Bethel, Limestone County, beginning on the first Sunday in August and continuing two weeks, with five additions. Next at Delrose, Tenn., two weeks, with no additions. The next was a mission meeting at Berea, in Cherokee County, Ala., where there was once a strong congregation, but by deaths and removals it has been reduced to a mission point. There were four baptisms, of material that bids fair to revive the congregation. My next meeting was a tent meeting in Blount County. There were nine additions; and adding to these the five at Diamond makes fourteen, besides seven members already in the community. They are keeping up the Lord's-day worship and have the foundation for a good congregation. I next went to Honeycomb Valley and preached a week, with four baptisms. My next work was a four-weeks' Bible school, beginning on November 5, which was more mission work.

It will be seen that I spent about three months in mission work, for which I received about one hundred and thirty-five dollars, less railroad fare; but that seems to be the only solution of the mission question. Let the preacher go at his own initiative and do the work for what he can get, while the congregations in his community call in a transient man to hold their annual meeting (or entertainment) and pay him more for a two-weeks' meeting than they pay the home preacher for a year's work, seems to be the order of the day with many churches.

Such work is not sought by many preachers, and such preachers are not sought by many churches. They seem to prefer the man who travels far and near, and who, always preaching under favorable circumstances, can always make a good report, when often they are not as good preachers as the home man. But so it is.

This year I passed the seventieth milepost on the journey of life, and wife and I passed our golden-wedding day. So the most of the battle of life is behind me, and I will soon cross "over the river" and know just how it will go with me. Notwithstanding the frosts of seventy winters have whitened my few remaining locks, I still feel young and can hardly make myself realize that I am growing old. I am praying and hoping to be spared a few more years to work in the vineyard of the Lord, and that he will not call me hence as long as I can do any good here.

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First and Second Adam. No. 2.

BY J. J. VANHOUTIN.

The second Adam will have a divine law by which the righteous will be judged and saved. The word of God is the seed of the kingdom, and the spiritual ideas in the word become the spiritual germ to eternal life. The first sin was brought about through words, and in those words were ideas, and those ideas became the germ of sin, and as they were sown into the heart they grew up into disobedience. The case was about this way: There was a preacher called "Satan," also called "Serpent." He began his evil work by preaching a false theory; so then and there a falsehood was preached, a falsehood was believed, a falsehood was obeyed; this brought sin, which severed the relationship between Adam and his Creator, and the result was death. Now, in order to counteract this sad affair, God has ordained that the truth should be preached, the truth should be believed, the truth should be obeyed; then sin will be canceled, or remitted, and life will be the result. When the truth is preached, the seed is being sown; faith produces obedience, which is the growing of the spiritual germ in the word, and that growth is the Christian man or woman, whose obedience severed their relationship from the first earthly Adam and brought them into covenant relationship with the spiritual Adam, and they are partakers of the spiritual life which the second Adam gives; and that spiritual life must have spiritual food; and by that spiritual food, called the "Bread of Life," the soul-spirit part of that Christian is nourished, fed, cultivated, kept, guarded, guided, and protected, and by good works, kind acts, and a Godlike life they work out their own salvation. Before the advent of Jesus (as some say) twenty-five false Christs had arisen. Jesus said of them that they were "thieves and robbers." Christ was the first and only Prophet and Teacher that ever based the blessings of his mission and teaching upon his own death and resurrection; and by demonstration he answered the greatest of all questions, which was: "If a man die, shall he live again?" The last or second Adam went into the dominion of Satan, who is now commonly called the "devil," and overpowered him, and took from him the keys of death and the grave, and will eventually come and unlock the portals of death and set the captives free. What was lost by the first Adam's sin will be restored by the second Adam's righteousness. Then, if men have lost heaven, it will be their own fault, by not receiving the spiritual germ in the word seed; or if they ever did, they failed to cultivate the truth by feasting upon the "Bread of Life." "But if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you." (Rom. 8: 11.)

The Passing of a Beautiful Life.

The little town of Hazel, Ky., the church, and the community, all are sad at the passing of this earthly life of Brother David Denson Swor. Brother Swor was one of their brightest and most beloved sons. He became a Christian early in life. He spent his days here in getting ready to live. He was a student several sessions in the Freed-Hardeman College. He loved to tell the old, ever-new story of a Savior's redeeming love. He suffered long, but never complained. His faith grew stronger and hope brighter as he neared the river.

Brother Swor was born on January 13, 1898, being twenty-three years and seven months of age when called hence. He was the eldest son of Brother and Sister Zol Swor.

The wife, mother, father, sister, and brother are deprived of his earthly associations, yet they have the memory of a beautiful life to comfort, and the rich heritage of a life of faith in God to emulate. They "sorrow not, even as others which have no hope." "Blessed are the dead which die in the Lord." "For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him."

Brother John Taylor and Brother Coleman Overby spoke words of comfort to a large gathering of friends and sorrowing ones at his burial.

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Tant-Clark Debate.

BY J. W. DUNN.

Beginning on December 6 and continuing for four days Brother J. D. Tant and J. R. Clark (Baptist) discussed the differences in origin and practice of the church of Christ and the Missionary Baptist Church, eight miles south of Dyersburg, Tenn. The crowds were larger than the accommodations. Mr. Clark is an experienced debater. He seems, however, to have developed a peculiar bitterness toward the church of Christ. His forte is in sophistry and ridicule. He is one of the bitterest men I have ever heard. This course incurred for him disfavor even among some of the Baptist people. I have never seen a man kinder and more considerate than Brother Tant. I have known Brother Tant since I was a lad, but I had never heard him in a religious discussion, and I seized this opportunity with peculiar pleasure. It is difficult to be and do just what we should under such scurrilous attacks as came from Mr. Clark; but if all of us will pursue Brother Tant's course in this debate, the cause of truth will never suffer, but many friends be won. Brother Tant's brethren were well pleased, but this is more than I can say for Mr. Clark and his people. The men are uneven from every angle. Brother Tant is the only man I ever moderated for that gave me no occasion to speak, not even telling him when his time expired. The crowds were very orderly and well behaved.

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Let Us Rise to Higher Ground.

BY JOHN T. HALL.

The effort to write logically and to the interest of all is no child's play. By the diligent work of the members, the church of Christ at Jackson, Tenn., has been in a good working condition for many years, and no one individual should have all the honor for this prosperity. In the Revolutionary War, Washington was greatly honored as the leader for gaining our independence, while many others were just as diligent and faithful and did their important part in the play. Neither here nor anywhere else can the church prosper without coöperation and harmonious efforts. It is a task upon the part of some folks to avoid self-importance. The minister and other leaders should feel humble, have a Christlike spirit, and fully realize that it takes the means and efforts of each and every one for a church to be just what it could and ought to be. There are two extremes in the church to-day—the lover of money and seeker for popularity and the other fellow who is careless and indifferent and does nothing. The irreligious are not all fools. The one who claims to be a humble follower of the lowly Nazarene is watched day in and day out. By our fruits and daily walk and conversation we are known. There is real Christianity, there is pure and undefiled religion. There is to-day too much neglect of the untaught, the poor, the unfortunate. Listen to the warning in the great Book: "He that knoweth his duty, and doeth it not, shall be beaten with many stripes." The command to one is binding upon all. We are taught that there will be a judgment day, and that the sentence will be passed upon all the self-righteous, deceivers, and hypocrites: "Depart from me, ye workers of iniquity; for I never knew you." Many fine sermons are preached to us and beautiful and consoling admonitions are given us by many who do not live up to what they preach, which causes indifference upon the part of many, and such is an impediment or a stumbling-stone in the way of the church.

To say that we are all imperfect and liable to err is no new thought to you, while there are some who are careless and indifferent. Some good people sometimes unintentionally say and do wrong and cause trouble and confusion and discord among the members. Some willfully and maliciously sin, and those who do ought to do as the apostle Peter—go out and weep bitterly. Remember the adage: "An honest confession is good for the soul." While we all make mistakes and do and say things which should never be said or done, such is our human weakness. While there are many who are faulty and bad, there are some who are good and true. If some in the fold in whom you have had implicit confidence should fall away, go wrong, and prove to be hypocritical wolves in sheep's clothing, do not let such destroy your confidence and zeal for the religion of the Lord Jesus Christ. There is and always has been troubles with which the church has had to contend. It makes it hard upon those who are carrying the burden of the church. Only try the harder to live an upright life, to be faithful, etc., that you may truthfully be said to be the salt of the earth and the light of the world. It is not the common, illiterate only that make mistakes; the educated, the eminent, occupying high positions in life, make them, too. Do not be too ready to believe every rumor you hear against a brother or sister; sometimes they are persecuted wrongfully. The great step to-day for one and all to take is, "Keep yourself unspotted from the world." Listen to the great admonition of the Savior himself: "What I say unto you I say unto all, Watch." The expression could as fitly be spoken and applied at this present time as it was over two thousand years ago, of the sin in high places. In this fast age of the twentieth century, Get money right or wrong, go to every worldly to-do you can, have a good time, is the go. If you obey both the divine and temporal laws, you know you are right and cannot be mistaken. When the eunuch obeyed the admonition of Philip, he went on his way rejoicing. If there ever was a time for common-sense talk and upright living, it is now. Be consoled by the divine admonition: "Be not weary in well-doing: for in due season you will reap, if you faint not."

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The angel said unto them, Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Savior, which is Christ the Lord.—Luke 2: 10, 11.

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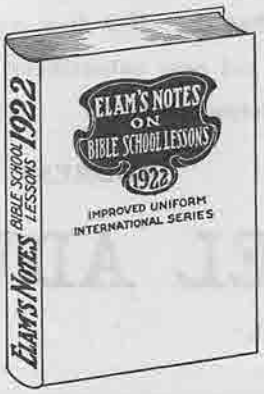

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Best Wishes for Our Readers—1922

May the blessings of thy God wait upon thee, and the sun of glory shine upon thy head;

May the gates of plenty, honor, and happiness be always open to thee and thine.

May no strife disturb thy days, nor any sorrow distress thy nights;

And may the pillow of peace kiss thy cheek, and pleasures of imagination attend thy dreams.

And when length of years make thee tired of all earthly joys,

And the curtain of death gently closes around the scene of thy existence,

May the angels of God attend thee, and take care

That the expiring lamp of life does not receive one rude blast

To hasten its extinction.

And, finally, may the Savior's blood wash thee free from all impurities,

And permit thee to enter into the land of everlasting felicity.

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CURRENT COMMENT

By A. B. L.

Sins may be classified under the threefold division of the world, the flesh, and the devil. Those of the world are sins of society; those of the flesh are sins against the body; those of the devil are sins of the spirit. A man may be innocent of the sins of the world and the flesh and yet be under the influence and dominion of the devil. Paul's warning is not aimed at a bodily malady, but a spiritual one.

A person who sins in spirit is apt to be very religious in his make-up. Those who put Jesus to death were eminently religious. They kept themselves apart from the world. They were not given to licentiousness, drunkenness, theft, or lawlessness. Some of this guild were called the "bleeding Pharisees" because they went about blindfolded in order that they might not even see the world, and they were always bruising themselves in consequence. They were grave and serious churchmen whom nobody ever suggested as being guilty of frivolity. They fasted twice a week; they kept the moral law with almost painful precision. *But they sinned nevertheless.* Just so a man may be wearing the name of Christ, may be going to church with consistent regularity, may be giving to one good cause and another, may be temperate and entirely free from the lusts of the world, may occupy a high position among the brethren, and yet be sinning in his heart against God and his fellow man.

It is characteristic of such sinners that they are very respectable. The man who commits these sins is never obnoxious to the police. He is in no danger of being arrested. These are sins of *motive;* so that, while we may seem to be living aright because of conscience and the fear of God, we are really making a show of it because it is the conventional, or convenient, or prudent thing to do. Or they may be sins of *thought;* so that, while our words and actions are excellent, our hearts behind them are filled with envy, and malice, and uncharitable feeling. Absalom sits at the gate of the city; and when the people come with their troubles seeking for the king to help them, Absalom is heard to say: "O that I were made judge in the land, that every man who hath any suit or cause might come unto me, and I would do him justice!" A nice, pretty speech in itself. Nothing the matter with the action. But behind the honeyed speech there is the black heart of a revolting son. In the kisses of a boastful man lies the sting of a traitor. So it was with Judas Iscariot, who kissed the Master; so it was with Ananias, who sold the land and brought only a part of the price to the apostles' feet; so it was with Simon the sorcerer, who asked for a miraculous gift of the Holy Spirit. What they did appeared to be all right, but it was all wrong. The evil was not in the action itself, but in the motive and in the thought behind it. Therefore, Peter said to Simon: "Repent therefore of this thy wickedness, and pray the Lord, if perhaps the thought of thy heart shall be forgiven thee."

Because the spirit is greater than the body and because mental culture is of more importance than physical culture, it necessarily follows that the temptation to sin in thought is the hardest and last to be overcome. There is a danger in which every man stands. It is the danger of sinning in his heart. So great a man as Peter succumbed to that when Paul withstood him to the face. And Paul himself stood in watchful fear of this constant danger, lest by any means, after having preached to others, he himself should be rejected.

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The New Testament teaches that merely respectable people may be esteemed, respected, admired, and even courted in this world, and yet they will be damned in the other. Dives, who awoke in the other world in torment, was very likely a respectable citizen of this world. He doubtless lived in the handsomest house in town and by his gracious hospitality enriched the circle of his friends. The priest and the Levite who saw a wounded man on the Jericho road and passed by on the other side were on the way to church. The Pharisee who said, "God, I thank thee, that I am not as other men are," told the truth. He was not as many other men are. He was no extortioner, no adulterer. He attended divine services with amazing regularity and made his proper support to the religious institutions of his day. You will find a long, pious procession of such people on the pages of the Bible. They pass by with hands folded, praying and singing as they go; but they are going straight in the direction of the bottomless pit. After a while they will stand before God in the judgment, and harking back to their respectable lives, they will say: "Lord, Lord, we have preached in thy name, and in thy name we have cast out devils; we come before thee bringing our good records with us." But the righteous Judge will frown upon them and say: "I never knew you. I never heard a prayer you said; you did not pray to me. I never heard a sermon you preached; you did not preach to me." No, they preached and prayed and did their works of charity and public service for their own satisfaction and for the impression it would create upon the community. They had no religion. They had respectability in the place of it.

The trouble with respectability is that it is negative, conventional, formal, without a worthy purpose and without warmth of life. It is like a painted post. A crooked tree responds in some measure to the influences of the earth and air; it can grow and, perhaps, can be straightened. But the post stands as it is. The fire in the picture may be admirably laid and may seem to blaze over a hearth that is immaculately swept, but the real fire, for all of its ashes and disorder, is warm; it flashes and it flames; it burns high and low; it is alive. Jesus Christ was quick to recognize the difference. It was the difference between the Pharisee, morally correct, but cold and unresponsive, and the publican, who had an understanding of his shortcomings, knew that he was far from good, but honestly desired to do better. Two sinful characters are presented side by side in a house where Jesus went to dine. The host is a self-righteous man. He watches the woman who washes the feet of the Savior with her tears and wipes them with the hair of her head, and he himself stands ready to criticize and condemn, saying within himself: "This man, if he were a prophet, would have perceived who and what manner of woman" this sinner is. Yes, she was a sinner; no doubt about that. But the host was a sinner, too, and all of his vaunted respectability could not hide the light of his sin from the Master.

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The Pharisees as a sect have long since passed from the earth, but Pharisaism is not dead by any means. It has crept into our hearts, and it constantly threatens to overthrow the goodness and efficacy of our religion. It is still a favorite snare of the devil to teach men and women that respectability is equivalent to righteousness.

The spirit of bluff and feigned respectability drag us down to hell. We see it in the man who flatters you to your face and censures you behind your back. We see it in the hatred, and strife, and willingness to believe evil that is common. We see it in the motto of the man who says: "All men are liars except you and me, and I have strong suspicions of you." We see it in the lives of those who go to church because it is the custom of the best people or because a "go-to-Sunday-school campaign" is on. We see it in the actions of people who are content to "join the church" that is most popular in the town where they live. We see it in the desire of a man to become an elder or a deacon because it will help him in his business. We see

it in the contribution of a man who gives only because he is asked to give or because it helps his business.

I have never been to such a function, but I am told by those who have attended a mask ball that for the greater part of the time the dancers wear their masks, and while wearing them they dance and laugh and flirt outrageously. But late in the evening the master of ceremonies cries, "Unmask!" And then they all come off. If Jesus were here to-day, I believe he would say to a great many professing Christians, "Why feignest thou to be another?" Don't wait for death to unmask you. Don't wait until you reach the border line between time and eternity! But unmask! Unmask! Tear away the gauze of self-complacency and respectability that beclouds your eyes and let the world see who you really are. It may embarrass you at first, but it will save you at the last. Are you not sick and tired of pretense and hypocrisy? Don't you long for something truer and nobler and grander than merely make-believe? Would you not be wholesome and genuine and true? Are you not ready to say, with the great apostle Paul: "By the grace of God I am what I am?" Are you not ready to pray, with David: "Search me, O God, and know my heart; try me, and know my thoughts, and see if there be any wicked way in me, and lead me in the way everlasting?"

A bit of poetry or a verse of Scripture learned while dressing in the morning; a few foreign words or phrases conned on the way to work or between tasks; a great book read in snatches while waiting for meals; a dip into noble literature at bedtime; a studious effort to secure contact with some nobler person than one's self every day—by such simple plans as these life is enriched.—Selected.

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OUR CONTRIBUTORS

Is It a Command?

BY J. D. TANT.

I note with joy that Brother H. E. Garrett is sent out from a Georgia church to do mission work. It means this is an innovation among the churches of Christ and should be stopped at once, if we have no Bible authority for the same. It should be stopped, first, because it is an innovation in the church of Christ. Secondly, because it will put many located ministers out to doing scriptural work. Thirdly, it will put many elders who are at ease in Zion to work feeding the flock as God has ordained they should do. The church of Christ at Cleburne, Texas, is the only other church in all my knowledge that is doing like the Georgia church—putting an evangelist out all the time to do mission work.

Many years ago, in Texas, John T. Poe called for a list of names of all preachers who would hold one mission meeting during the year. More than one hundred answered that they would hold a mission meeting. The next year he called to know how many churches would hold a mission meeting, and only three churches out of our nine thousand congregations agreed to do so much.

All our congregations insist on that part of the commission that says one must be baptized to be saved, yet the same congregations forget that part in the commission that says, "Go ye into all the world." I can easily find five hundred churches who have reversed the commission and, instead of telling their preachers to go, say: "Come and locate with us and be our preacher this year."

I have had occasion to hold two mission meetings and one debate this year at my own charges, and now have another mission meeting at Quitman, Ark., my home, to hold soon at my charges. I know a number of congregations whose wealth runs from fifty thousand to five hundred thousand dollars, yet, to my knowledge, they have not held a mission meeting for ten years. It has been the practice in the West that more than seven-tenths of all the mission meetings are held by the sacrifice of the preachers. I am sure that preachers are partly to blame along this line.

We have fifteen or twenty preachers in Texas, who have become favorites among churches able to support them, and they are called for all the time for meetings, and we often hear them complain that they have more calls than they can fill, and some of them now have booked calls two years ahead; yet we have more than five hundred preachers in Texas, who are grand, godly men and able gospel preachers, who are continually stating that they have time to let and begging for work.

I have eight or ten calls before me now at different places, with only a few struggling members, begging for a gospel meeting in their part; but I am not able to hold these meetings at my charge, and no congregation feels called upon to do mission work to help support any man outside their located minister.

I hope all churches, as well as all preachers, will begin to remember that we are standing between "go" and "woe." Christ says "go," and Paul says "woe" if we do not preach the gospel.

In my travels this year I have found at many places that the "digressives" have gone to seed and are dying on account of their extreme innovations. I am also confident that many good men and women have been driven into the digressive ranks because they wanted to work and found no encouragement to work in the church of Christ.

In Tennessee, Arkansas, and Texas we have at least five hundred churches amply able to do like the church in Georgia and at Cleburne, Texas. Put some strong man out all the time, and five hundred preachers supported in mission work for five years can almost double our congregations and develop the eldership and make our old churches stronger. Preaching brethren, suppose we launch a campaign to do more mission teaching and get more churches in mission work than ever before. The church needs educating along that line.

Endurance.

BY GERTRUDE COCKERELL.

"Although affliction cometh not forth of the dust, neither doth trouble spring out of the ground; yet man is born unto trouble, as the sparks fly upward." (Job 5: 6, 7.)

How true is this to the experience of life! But some of us remain engulfed in the trough of our troubles; while others are borne in triumph on their crest, and so reach their desired haven.

The problem of trouble has given rise to various cults that propose to dispel it through self-mastery, or through establishing *self* master of all situations. These have a subjective value, but surely should not be the objective of a child of God. There is too much seeking of salvation, of deliverance from life's ills, apart from Him—the Savior.

To each of us is presented a blank check, as children of God, and the limit imposed upon our drawing is: "If ye shall ask anything in my name, I will do it." (John 14: 14.)

Many a coveted possession is withheld that might be ours. Why? "Ye ask, and receive not, because ye ask amiss, that ye may consume it upon your lusts." (James 4: 3.)

How many of us suffer lack because we "ask not?" How many "have not" because the hands held out to clasp the gift are unclean, the motive impure! And, again, our lack of faith, or actual unbelief, may paralyze the Hand that holds the gift. "Therefore I say unto you, What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them." (Mark 11: 24.) And, yet again, a plea may be rejected on this ground: "If I regard iniquity in my heart, the Lord will not hear me." (Ps. 66: 18.)

But with all the vast blessings that our Father is ready to bestow upon his suppliant children, there usually remains "a thorn in the flesh," some residue of trouble. Why? "Earth is your school, not home." Here, if true to our "high calling of God in Christ Jesus" (Phil. 3: 14), our place is with him in his now-rejection—"without the camp, bearing his reproach" (Heb. 13: 13); "strangers and pilgrims on the earth" (Heb. 11: 13)—our inheritance yonder.

Can we expect better treatment from the world or professing Christians than that our Master himself received? (Matt. 10: 24.) And surely preparation is necessary for our inheritance on high for *place* there, all of grace, true, and by grace, "according as his divine power hath given unto us all things that pertain unto life and godliness, through the knowledge of him that hath called us to glory and virtue: whereby are given unto us exceeding great and precious promises: that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust." (2 Pet. 1: 3, 4.)

There is an education in the school of suffering such as we can get in none other: "Tribulation worketh patience; and patience, experience; and experience, hope: and hope maketh not ashamed: because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us." (Rom. 5: 3-5.) In view, then, of the salutary effects of "tribulations," the apostles could say this: "We . . . rejoice in hope of the glory of God. And not only so, but we glory in tribulations also." Alas! that we know so little of this "glory."

We are not here to seek out pleasant pastures for ourselves, "soft places." No, the mandate has gone forth: "Endure hardness, as a good soldier of Jesus Christ." And to make sure the position, "no man that warreth entangleth himself with the affairs of this life; that he may please him who hath chosen him to be a soldier." (2 Tim. 2: 4.) And the time of suffering will not be unduly prolonged: "Weeping may endure for a night, but joy cometh in the morning." (Ps. 30: 5.) Instead of the sad refrain, "I cannot be." "I cannot do," let us rather say in triumphant faith: "I can do all things through Christ which strengtheneth me." (Phil. 4: 13.) "I can bear this trial so long as my Father wills I should." And what a witness is ours if, in and through our trials, we manifest his saying and his keeping power! And how bright the prospect before the child of God! Surely, then, we can afford to wait patiently his time of deliverance.

And, then, how light our afflictions compared with what Christ endured for us—the "contradiction of sinners against himself;" a crucifixion that only culminated in *the* crucifixion, when he could declare of his earthly ministry, "It is finished."

And we are let into the secret of his endurance: "Who for the joy that was set before him endured the cross, despising the shame." "Consider him," is now the exhortation to the tried child of God, and what he bore, "lest ye be wearied and faint in your minds." And then we are bidden to consider the love manifested in our "chastening," its proof of sonship, and to "be in subjection unto the Father of spirits, and live." (Heb. 12: 2-9.)

And, beloved sufferer, as you and I are taken up with Him in his sufferings and his joy, in the faith that makes us subject to his will, in what we may be called upon to endure in "the fellowship of his sufferings" (Phil. 3: 10), we shall be strong to endure, "looking unto Jesus the author and finisher of our faith," our now soon-coming Lord.

Straining Out Gnats.

BY W. N. ABERNATHY.

"Ye blind guides, that strain out the gnat, and swallow the camel!" (Matt. 23: 24.) This is the language of our Savior while in the temple during his last visit to Jerusalem. It is one of his bitter denunciations of the scribes and Pharisees for their pertinacious adherence to the law while ignoring its true import. Bear in mind that Jesus instructed his disciples to observe their teaching, but to beware of their works. (Matt. 23: 1-3.)

I believe that some good brethren are unconsciously manifesting this form of Pharisaism to-day as a result of man's proneness to take one extreme while opposing another. As Brother Lipscomb used to say, some in opposing the sects become sectarians themselves. In opposing the humanly devised methods of the sects, they have formed the habit of demanding a "Thus saith the Lord" for every expedient that may be devised for carrying out the commands which God has given. They fail to observe that when God gives a command, all necessary expedients are included. When God said, "Go, teach all nations," everything necessary to do the teaching was included, and any expedient that does not violate some principle or command of the New Testament is lawful; and some things that are lawful may not be expedient. (1 Cor. 6: 12.) It was lawful for Paul to have a wife, but he says that it was not expedient.

Now let me get back to the subject of teaching. When Christ said to go teach all nations, he did not say anything about building ships, constructing railroads, organizing Bible societies, establishing schools, or any of the numerous

expedients that have been employed to honor God and save man. I seldom visit a congregation in which there are not one or more members who oppose the use of the literature on the grounds that it is man's work. These same brethren will bring to the assembly Bibles that have been translated by man, contain references arranged by man, and to which have been appended a concordance and a Bible Dictionary, all as much man-made as the Quarterly, and insist on every man, woman, and child, regardless of mental ability or literary attainments, using it and accepting their comments on the same. These brethren do not realize that their comments are as much literature as those in the Quarterly.

I have just been in correspondence with a good, conscientious brother who objects to Bible schools on the ground that they supplant the church in teaching the Bible. If this claim is true, his objection is well founded; but, as I see it, the claim is not true. I tried to get him to see that the school sustains the same relation to teaching the gospel that the wine press does to eating the Lord's Supper. In order to obey the command to eat the Lord's Supper, it is necessary that some person or company of persons engage in making the wine. We are nowhere commanded to make wine, but the command to eat the Supper makes it expedient that we do so. If all of our schools were done away, it would be about as difficult to teach the Bible as it would to take the Supper if the wine press were done away. The fact that corruption gets into these schools is no more an argument against them than the adulteration of the wine is an argument against the wine press.

After all, these conservative brethren may serve as brakes to prevent the building up of ecclesiasticisms and the establishment of customs that are not warranted by the Book divine. Let us read, meditate, and pray, before we accept that which is doubtful.

Give the Young Brethren Something to Do.

BY C. R. LAWS.

Why is it that we see so many aged brethren who, if called on to take part in the service of God, look horrified and refuse? Is it that they do not mean to serve God in spirit and in truth, or is it that they have done as the unprofitable servant of the parable—gone and buried their talent instead of using it for the service of their Master? Whose fault is it that they have buried their talent? The greater part of the time it is the fault of the congregation. Many times they fail to encourage as they should. The elders are afraid to trust any work in the hands of the younger brethren; won't even ask a younger brother to make a short talk at prayer meeting. And these young Christians continue to wait for an opportunity until their heads are flaked with the frost of many winters; and if called on then, they are afraid to trust themselves. If they had had the privilege and the proper encouragement in their youth, they probably would have been much more faithful servants of God and a greater benefit to their fellow man. Why not insist that they use their talents in the service of God before the rust doth corrupt?

I have known two congregations that impressed me greatly because of the vast difference between them. In the first, on each Lord's day an aged brother carried on the entire service himself, never even calling on one of the elder brethren for anything; and this continued until the interest died and few met there. All the younger brethren went from place to place, and some finally failed to go anywhere, and thus drifted into worldly things, when, if they had been encouraged as they should have been, they possibly would have made valiant soldiers in the army of the Lord. In the other congregation all took part, from the youngest to the eldest brother; also each Sunday night they had prayer meeting to train the younger in the work of the Lord. Each Lord's day the house was full, and a greater spirit I have never seen than was manifested throughout the whole community. Even the youngest brother took great interest in the work of the Lord both at home and abroad.

Brethren, in youth is the time to train boys even as it is trees. As the bush may be bent, but the tree cannot be; even so the boy may be bent, but the man cannot be. Then why not train the babes in Christ to be useful in the service of God, as they tread his footstool?

I have known boys that were willing and anxious to become stronger and to develop in the service of their Master, but were held back from the opportunity by some brother who was afraid to trust a boy in the work of the Lord. And for the lack of encouragement the boy would begin to drift away, and then this good brother would say: "I told you how it would be. I just felt like he would not hold out faithful." Brethren, that one statement has sent many a man to hell, and before God who is responsible?

Then why not put forth a helping hand and speak some words of encouragement and give them every opportunity to develop their talents? May God bless the prayer meetings carried on to encourage the faint-hearted and the babes in Christ, that they may grow in the knowledge of our Lord and Savior Jesus Christ and go forth to do much good while God permits them to walk among men on earth.

Disappointments Are Stepping-Stones.

BY JOSIE KITTRELL KIRK.

Paul says: "Our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory."

Could this passage possibly support the idea that we should crouch under disappointment when our ambitions are thwarted, and allow it to embitter us or drive us from our aim?

No, let the disappointment be a step toward a better understanding of conditions and a greater yearning and determination to accomplish, mastering the obstacles, many or few, that present themselves.

Let us remember that in one sense we are alone in the world. Each is the master of his own fate, and in the great University of Experience is where the finer texture of our being is woven.

Do not nourish the disappointment long enough to seek sympathy from friends; but crush it, make it the fertile ground to yield a hundredfold of realized ideals.

God, in breathing into man's nostrils the breath of existence, also breathed the breath of understanding, the breath of aim and purpose, the breath of appreciation and longing. But with it all, he knew in the frame of dust the sweet would loose its sweetness were it not in companionship with the bitter, the gaining would grow tiresome unmolested by hindrances, the sunshine of pleasantries would become dull with no intermingling with the shadows of disappointment.

So little time should be spent on the plane with nurtured regret, for the current of discouragement cannot become so strong and the waves of disappointment cannot dash so wide but that if we cling to faith in our possibilities we will reach the accomplishment of our aims. And not only a realization of the things of to-day, but with firm footing we may follow our unerring Guide, who, too, had the hindrances, on to endless glory in the love-lit Somewhere, where our souls will then be prepared and our bodies designed to live free from the bitter, the shadows, and the disappointments.

For the word of God is quick, and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart. —Heb. 4: 12.

Men's Ideas as to the Meaning of the Word "Church."

BY LEE JACKSON.

Questions have been addressed to me calling for a statement of my ideas as to the "church" of Christ as his body really is. While some of these questions embrace more than can be properly considered in a brief article, yet, for the sake of our plea for a unity of understanding in the knowledge of Bible teaching, so far as such unity is practically possible, I will contribute my effort toward settling some of the problems which these questions present. I will preface my statements by saying that I seek no controversy with any one who may differ from me in his understanding of issues involved in this question as to what the word "church" means in its New Testament usage. All that any of us should want to gain by our investigations is a better knowledge of what the Bible teaches, and this in order that, as sincere servants of the Lord, we may attend to our duties of worship and service with as little friction among ourselves as possible. For thirty years or more I have humbly made a specialty of this line of study, being first led into my present understanding of the matter by our own lamented Brother David Lipscomb, who wrote at about the time I refer to: "There is not the shadow of any universal church in the New Testament, nor is there the representation of a tangible church—one that may be reached and associated with—save the local church." Quoting, "Upon this rock I will build my church," Brother Lipscomb further says: "This is regarded as applicable to the universal church, but it can be so only by being the foundation on which every local church is builded; for there is no manifestation of a universal church in the Bible, save in the local." After reading this teaching of Brother Lipscomb, I began anew my study of the subject of the "church," and in doing so I have made use of all sources of information within my reach.

1. The word "church" is in our Authorized Version of the New Testament by virtue of the ruling of King James, of England, under whose direction the version of 1611 was made. The ruling bishop in the church of England at that time was Richard Bancroft, who was strongly prejudiced against the work of giving to the common people any version of the Bible which did not retain the old "ecclesiastical words" that had been in use by the Roman Catholic clergy for long centuries. Of course such "ecclesiastical" words had acquired a fixed meaning through usage by the Roman Catholic hierarchy. Under the influence and direction of Bancroft, King James imposed upon his selected translators fifteen rules by which they were to be governed in preparing the Version which he was to authorize for public reading. The third of these rules reads: "*The old ecclesiastical words to be retained*, as the word 'church' not to be translated 'congregation,' etc." Among these "ecclesiastical" words to be retained under this rule are such terms as "ordain," in its official application, "bishop," "church," and other technical terms. Wickliffe, in 1380, Tindale in 1534, and Crammer in 1539, had given preference to the word "congregation" as the proper rendering of the word *ekklecsia;* and all of the Puritan reformers of that time were likewise contending for "congregation" as the correct translation; and so the clergy of the established state church were very much afraid of the influence of this simplicity in translation. They wanted to hold on to the forms of speech that would aid them in sustaining their ecclesiastical polity. And so, as the result of the weight of this ecclesiastical authority over the King James translators, the word "church" instead of the word "congregation" found its way into our English Version of the New Testament.

2. The claim of some authorities is that the origin of the word "church" is uncertain. The varied forms in which the word has existed, as well as those in which it now exists in the German and Slavonic languages on the Continent of Europe, could be copied from a work which is before me, but this is unnecessary. From these varied but kindred forms it has been claimed that originally the pagan tribes of Europe had one common term by which they designated their *places* of heathen assemblies, and that the early missionaries among them simply adopted this word, and that, therefore, this adopted word in process of time became transformed into our word "church." Bishop Trench, a learned philologist of England, traces the origin of the word back to the time when Greek-speaking missionaries from Constantinople first preached to the Gothic tribes on the Lower Danube River. These missionaries used a Greek word which meant "*pertaining to the Lord*," or "*house of the Lord*." This was not the word *ekklecsia*, but a *different* word; and as these Gothic tribes had gotten this different word from their missionaries, they in time passed it on to the other German tribes, our own Anglo-Saxon forefathers being among this number. Eventually this word evolved into our word "church." In support of this claim, Mr. Trench quotes from a work written as early as A.D. 840. This is the origin of the word as traced in our dictionaries.

3. By able and scholarly students of the Bible the word "church" has been adjudged as being of too varied and doubtful meaning to be a correct representative of the simple and definite word used by Christ and his apostles. Of the use of the word "church" a writer in a standard "*Cyclopedia of Biblical Literature*" aptly says: "It is beset with difficulties because of the failure to always discriminate between the visible and invisible church, and because every denomination, in order to render itself powerful and practical, must assume the form of a church, and is consequently driven to define the church to suit its own position and history." In view of the fact that the range of usage for the word "church" is all the way from that of a world-embracing Catholic hierarchy down to that of a local Baptist church as an *official* institution, this statement is remarkably significant. The Baptists tell us that each local Baptist church is an *official* body, vested with authority to do business for the Lord, while Catholics tell us that their ecclesiastical hierarchy, with the pope at its head, is the *authoritative* church of Christ on earth.

4. When Jesus said, "Upon this rock I will build my *ekklecsia*," he used a definite term, and one that was easily understood by the common people as meaning a congregation or an assembly of persons. And therefore the preacher or teacher who uses the word "congregation," or who tells his hearers that "*church*" simply means congregation, is always on safe ground; while, in spite of his best efforts and with the best intentions, if he constantly uses the word "church," he leads uninformed people astray in their thinking. This was recognized by such men as Alexander Campbell, David Lipscomb, and many others among us of an older generation, and so they taught accordingly; but apparently there are many of our present generation who claim to represent the "restoration movement" that have drifted away from our former simplicity and purity of speech. Much has been said about the etymology of the word *ekklecsia*, the effort being to fix upon it the meaning of "*called out*," and consequently "*called together*." But all that is gained by this showing is that by natural consequence when persons are called out and called together they become an assembly or congregation. And also frequent reference has been made to the use of the word in Athens, where it was applied to the official assembly of the city council. But common reason tells us to remember that our Savior and his apostles addressed those who understood words in the meaning established by usage among the common people, simply as understood by those who were neither versed in etymology nor acquainted with technical usages in the far-away city of Athens.

5. More could be said, and needs to be said, but I cannot

reasonably ask for more space. One other matter calls for attention, and then I will close. A certain class of men have said, and are now saying, much about the "*beginnings*" of the church. These men look upon the congregations planted by the apostles as simply the beginnings of a "church" as afterwards to be developed. Others tell us about the "church" spreading abroad from Jerusalem. All of this is contrary to the facts of New Testament history. Each congregation planted by the apostles was in itself a unit as a complete institution, and did not exist as any part of an expanded "church." As the congregations were multiplied the inspired writers mention them in the plural form, not singular.

A Profitable Investment.

BY GEORGE W. FARMER.

Here is your opportunity for an investment. People want to invest their money, time, and interests where it will be safe and where it will be yielding a profit; and the safer the investment and the greater the profit, the more eager they are to invest. So we find people to-day venturing and reaching out by way of investing their money in real estate, such as farm lands, houses and lots, ore lands, mining stock, oil stock, bank stock, railroad stock, and so on. Sometimes these investments are profitable and sometimes unprofitable; sometimes they result in total loss and sometimes in a breaking up and bankrupting those who invest.

I have in mind a proposition for people who are able for such an opportunity. There is absolutely no chance to lose in this proposition. Like investments have been made in other places, and their returns have been rich and satisfactory.

Among the thirty-two counties in East Tennessee, there are two to which I call special attention just now. Meigs and Monroe counties, with opportunities golden, are now under our vision.

Meigs County lies along the east bank of the Tennessee River, thirty-five miles from north to south; and is bounded on the south by the Hiwassee River. Decatur, a little inland town, is the county seat. The county is thickly populated and the people are sober, moral, and intelligent. By reason of this county's lying along the Tennessee and Hiwassee rivers and these rivers being paralleled by alternate valleys and ridges, it makes it a fine agricultural country; and in addition to its fine productive soil, there are some rich iron-ore beds in this county. There may be other metals and also oil under the surface. I do not know.

Monroe County lies farther east. Madisonville is the county seat of this county. This is a fine agricultural county. The noted Sweetwater Valley, one of the finest agricultural sections in the State, lies in this county. In addition to these fine farm lands, there are fine marble quarries in this county. It is also densely populated, and the people, as a rule, are intellectual and cultured.

Now, it is not the farm lands nor ore lands, marble ledges nor slate quarries, that I am calling upon people with means to invest in. There is something of far more value than these, in which people with means are called to invest their money, time, and interest; and such investment is safe in the absolute.

We have not a congregation of the church of Christ in either of these counties. In Meigs County, at Big Springs, there was at one time a little congregation, but none there now. All gone down; only a few scattered members. In Monroe County, in and about Sweetwater, there are a few members. The Tennessee Military Institute is located in this town. Some of the members of the faculty and their wives, some of them, are members. At Tellico Plains, in this county, I am told, there are several members, but no congregation. Some preaching has been done there.

Now, many of the people in these counties, no doubt, would accept the gospel if they had a chance to learn it. Think of the value of an immortal soul! Absolutely nothing of more value. And all souls are precious in God's sight. Stocks, bonds, houses, lands, gold, silver, diamonds, and pearls are as filthy rags as compared with human souls.

Now, who is able and willing to invest some means in having the gospel preached and some congregations of Christians planted in these counties? Select your missionary and send him into these fields. Let us put one in each county and put him to work. "They that be wise shall shine as the brightness of the firmament, and they that turn many to righteousness as the stars forever and ever." (Dan. 12: 3.) May God put it into the hearts of those who have means to use to put at least some of it in these sections. The investment is safe. No one ever lost in trying to save a soul.

Why Not?

BY H. M. PHILLIPS.

The question of unity has been considered by mortal man since Adam and Eve were driven out of the garden of Eden. It should especially be studied by those who in the kingdom of the Lord have hope for the eternal unity. It is an evidence of wrong somewhere when there is division even in a small way. It is possible for division to exist and there be no evidence of right, but, as a rule, wrong is present. The question comes: Why not get it settled and be at unity?

It is hardly possible to conceive of human beings living without divisions arising, but it is also reasonable to think that such should be settled. Divisions came in the early church, but they were overcome in God's way, or, at least, the way was clearly pointed out for such. It is as clear for us if we will make use of the revealed way. A get-together meeting is a good thing when a division arises. When the case of circumcision came up in the early church, a meeting was had and it was settled the right way. (See Acts 15.) Why not do so now? Paul did not talk so much nor write about Peter's error, but he blamed him face to face. If one party refuses to meet to settle the difference, then it is but right to let it be known that the error is not believed in by the other; but it is at no time the true spirit to refuse to come together and talk the matter over when a willingness is expressed by either side—that is, the other side should be ready to come and make an earnest effort to agree with the adversary while opportunity presents itself.

We often invite the world to come and let us reason together. Why not ask one another in the body of Christ to do the same? Too many divisions are tried to be settled in public, in the papers, that should be settled in private. If you have aught against your brother, go to him. Most people seem to desire to broaden the difference by a public statement rather than talk the matter over in person, and thereby fail in unity. Much of the division written about in papers could be settled if both parties were only willing to come together in love and work and pray for unity.

There is a spirit of force manifested by some which only serves to widen the breach. Hardly can you drive a person, and not all will be led. Some will only balk and spend the time in kicking or lay down the work. Kindness and love, considering self lest you also be tempted, are essential to reconciliation. The offender should gladly ask pardon, and the offended should freely grant it. We are all taught to forgive one another; but if we continue to stand against our brother, we may be sure that we are not with God. There is a vast difference in being firm against that which one advocates and the one who advocates it. When we all

learn fully that we are just human beings at best and really sympathize as we should, it will be much easier to settle divisions as God reveals.

God's word clearly tells us how to maintain the unity that God's children should, and we can do it if we will, for God gave it so we could. Now the question is, why not? O, how we will regret some day if we fail in unity! "How good and how pleasant it is for brethren to dwell together in unity!" Why not?

Four Definitions of Sin.

BY W. CLAUDE HALL.

Sin has been a curse to the human family from the beginning. Its stain still blots the characters of men and women who were good and pure and noble before the blighting influence of sin came into their lives. It was the cause of the first pair being expelled from Eden, away from the luscious fruit that gave life eternal. It brought death, suffering, distress; and caused debauchery, murder, and crimes of every description.

The Bible is not a dictionary in any sense; however, fortunately for us, there are four definitions of sin, which, taken together, give a very definite and clear concept of it.

The first one of which we desire to speak is a very inclusive expression. "All unrighteousness is sin." (1 John 5: 17.) This includes every sin of every age and people. "Unrighteousness" is simply not the right way of doing whether in the religious or secular life, anywhere at any time.

The next definition is a little less inclusive. "Sin is lawlessness." (1 John 3: 4.) "Sin is the transgression of the law," as we find in the old version. Here a law must be in existence before any sin can be committed. God has always had law. Some people have found that transgression of this law was followed by punishment of the direst sort. You call to mind, no doubt, when David went to Kiriath-jearim to bring the ark to Jerusalem. The law of God was to carry the ark by the staves through the rings at each corner. They made an improvement in God's law by putting the ark on a new cart and hauling it instead of carrying it on the shoulders. When Uzza put forth his hand and stayed the ark when the oxen stumbled, God immediately caused him to fall down dead. God's law, though a simple one, had been transgressed, and Uzza paid the penalty. The law of the Spirit to-day is just as emphatic. We have it in form so we may read it with understanding. Now if we transgress it, we are sinners. How careful we should be to get the law so understood that people will be more careful and considerate with respect to its demands!

Another definition of sin found in Rom. 14: 23 is still more less inclusive in the scope. "Whatsoever is not of faith is sin." "Faith cometh by hearing, and hearing by the word of God." Our operations in the religious field, then, are limited to those ideas contained in the word of God. If, then, we should go beyond this word, or add anything to the worship without its first having emanated from our faith which comes through the word of the Lord, we are sinners.

The last definition is so definite and comes so near to all of us that we might designate it as the "bull's eye." The first definition given may be represented by a large circle; the second, by a smaller one in the first; the third, within the second; and the last one a small circle in the center—the whole figure not unlike a rifle target card. "To him therefore that knoweth to do good, and doeth it not, to him it is sin." (James 4: 17.) Perhaps not many of us would deliberately do unrighteousness, neither would we willfully transgress the law nor do a thing religiously without faith, but how many of us know to do good and refuse to do it? This, too, is sin. "For the wages of sin is death." (Rom. 6: 23.) Not physical death necessarily, but eternal death; separation from God forever. How wonderfully happy we should be to know that though sin is such a menace the blood of Christ will cleanse us from all sin! Glorious thought! We come in contact with his blood in his death. We are baptized into his death. (See Rom. 6: 3.) No one can be scripturally baptized until he has had faith in his God, repented of his sins, and determined to live in accord with the law of Christ.

Growing in Circulation.

We are pleased to be able to bring a cheerful message to our readers. Orders for Bible Lesson Helps are decidedly more than we have ever had before at this season of the year. The first quarter of the year is usually the smallest of the year, but it now appears that the present quarter will be by far the largest. This is especially gratifying and encouraging. We are endeavoring to double the circulation of the literature during 1922. Preparations are now in progress to run an especially large number of the entire series for the second quarter of the present year. All who have coöperated and are now coöperating with us so nobly in the work have our most hearty appreciation.

It is also encouraging to note increased interest in the Gospel Advocate. A decided improvement will be made both in the contents and the paper of the Gospel Advocate for 1922. The paper which has already been ordered is a better quality and heavier. Especial attention will also be given to the character of advertising that appears in its columns. It shall be our endeavor to publish a paper that will be a help and an inspiration to a nobler life in any home. It is important that all pay up back dues to the paper at the rate of $2.50 a year and renew for a year in advance at $2 a year. We are receiving many encouraging letters as to the merits of the paper, and a number are making up a list of twenty-five new yearly subscribers in order to get a complete set of Matthew Henry's Commentary on the Bible. The Fountain Pen that we are giving absolutely free is first-class. This offer is within the reach of every subscriber to the Gospel Advocate, but for a limited time only. Read carefully the offers below:

For the encouragement of our readers, we are giving to each one who will send us a new yearly subscriber at the regular subscription price of $2, with $1 additional, a first-class lever self-filling Fountain Pen that is easily worth $3. To any one who will send us two new subscribers, accompanied by $4, we will give the "Capitol" lever self-filling Fountain Pen.

To any one who will send us twenty-five new subscribers to the Gospel Advocate, accompanied by fifty dollars, we will give a complete set of Matthew Henry's Commentary on the Bible. The set contains six volumes of twelve hundred pages each, large type, substantially bound. Charles H. Spurgeon said: "Every minister ought to read Matthew Henry entirely and carefully through once at least. He will acquire a vast store of sermons; and as for thoughts, they will swarm around him like twittering sparrows around an old gable toward the close of autumn." Dr. Philip Schaff, compiler of Schaff's Bible Dictionary, pronounces it "the best practical and devotional commentary for English readers." Here you will find a mine of expository knowledge and a complete preacher's commentary. This commentary is an invaluable help to any student of the Bible. We have only a limited number of Commentaries, so you should be prompt if you wish one. We are inclosing a renewal blank for the use of subscribers. Please return with your renewal and a list of new subscribers.

PUBLISHERS GOSPEL ADVOCATE.

Work is one of the prayers most promptly answered. God would not spade your garden for you if you prayed a year. But he will make it grow, which is the answer to the prayer you offered when you spaded it.—The Witness.

AT HOME AND ABROAD

T. H. Matheson reports three baptisms in a mission meeting at Optima, Okla.

"The more religion we export, the more we possess. Love grows by exercise."

F. W. Smith baptized two young men at the regular service at Franklin, Tenn.

Claud Woodroof came to see us last week. He closed an interesting meeting at Palmyra, Ind., on December 18.

The brethren at Stratford, Okla., have completed a new house of worship. Ira Wommack will preach for them one Sunday in each month.

William G. Klingman has some time for singing schools or meetings during January, February, and early March. Address him in care of this office.

F. B. Srygley closed a four-days' debate with Mr. Neal, a Baptist, at Jordan Springs, near Clarksville, Tenn., on December 23. Brother Srygley seems entirely satisfied with the result.

S. H. Hall will begin his labors as evangelist for the Russell Street Church, in Nashville, next Sunday. The church is glad to have the help of such an efficient worker and is anticipating a successful year.

From John Hayes, Bradentown, Fla., Box 111, December 19: "The meeting at Istachatta lasted two weeks, with three baptized. I preached at Manatee yesterday morning. I will preach here next Lord's day and night, and leave next month for a mission meeting."

A brief message from C. R. Nichol informs us that his mother died in Memphis, Tenn., on December 21. Our brother has the sincere sympathy of all the editors, and we believe that this announcement will call forth similar expressions from many of our readers.

From H. M. Phillips, 4410 Saint Elmo Avenue, Chattanooga, Tenn., December 19: "Two splendid services here yesterday. One brother restored. The church moves along well in the work of the Lord. Unity prevails in the congregation. Quite a lot of gifts to the poor."

From S. M. Jones, Beamsville, Ontario Canada: "Notwithstanding that last Lord's day (December 18) was the worst day that we have witnessed for a long time, there were two confessions and baptisms, and on the 11th there were four confessions and baptisms. We are hopeful of others."

From E. V. Cowan, Ravenden Springs, Ark., December 15: "I read the Gospel Advocate with increasing interest. I used to think I could not do without it, but I know I could not now. It is the best paper I ever read, and is getting better all the time to me. I think your efforts are well repaid, as great good is being done by your paper."

A. O. Colley, Dallas, Texas, writes: "Fine day at Pearl and Bryan Streets Church, Sunday (December 18). There were five accessions and a very large audience. We are planning for a great work this next month in every line of work. We have accessions almost every Sunday. We will soon have to build more to our house or swarm. We have some good workers who go out into the surrounding places for mission work each Sunday."

At a called meeting of the Board of Regents of Thorp Spring Christian College, at Thorp Spring, Texas, on December 20, Mrs. John T. Overby and J. S. Newman were present as new members of the board. This meeting was called by Dr. T. H. Dabney, chairman, Granbury, Texas. Mrs. Overby is quite interested in school work. Brother Newman is minister for the church of Christ at Clifton, Texas. Reports were read by A. R. Holton and C. H. Hale, copresidents. Plans were discussed relative to general improvement of the school plant.

From D. S. Ligon, Fayetteville, Ark., December 19: "I preached here on Sunday, morning and night. We have a faithful band of disciples here, and I can see an open door leading into a great field of labor. One great trouble here, as in many other places, is that the meetinghouse of our brethren is not well located. It is off to one side, which makes it hard to get the general public out to hear any preacher. The University of Arkansas is located in this city, and, of course, creates a greater responsibility upon the church, and also places before the brethren a greater opportunity of doing good. I go home for Christmas."

From H. M. Phillips, Saint Elmo, Tenn., December 23: "I have just finished reading Brother Kurfees' review of Mr. Payne's book; and as I have read the book, I feel sure that the review ought to be put in tract form and sent out to let the world know the whole truth in the matter. I was anxious that the review be made as soon as I read the book, and I am indeed glad that it is being done, and done so well. Brother Kurfees is well skilled in the work of reviewing the book, and I think that Mr. Payne ought to have a real nice copy or two for his own use to help him to see the many errors and sad misrepresentations, as well as the ugly spirit in which he wrote. I am pleased with the smoothness and pleasing manner in which Brother Kurfees is presenting the matter, and trust that he will go on and give a thorough review of the whole book. May the Lord bless Brother Kurfees with many years yet, so he can let the people see the way of the Lord clearly."

WEDDING BELLS.

Married, at Franklin, Tenn., on Monday, December 26, Miss Josephine Terrill and Mr. William D. Wirt. F. W. Smith officiating, in the presence of many relatives and friends.

Married, at the home of the bride, in Decherd, Tenn., on December 21, Mr. Herman Hallady and Miss Leona Sweeney, H. M. Phillips performing the ceremony. The couple will live at Ensley, Ala.

Mr. William Carroll Bell announces the marriage of his daughter, Jessie Irene, to Mr. Ernest William Broadwell. The ceremony was performed on Thursday, December 22, by J. Leonard Jackson, of Nashville, in his study.

Mr. Walter Ruhland Sloan and Miss Elizabeth Adkisson were married at Ashland City, Tenn., on Monday, December 26. The ceremony was performed by A. B. Lipscomb in the house of worship, and was witnessed by a large gathering of relatives and friends.

ANNOUNCEMENT.

To the Brotherhood: I wish to inform you, if you do not already know, that there is but one religious paper published by our brethren in the whole of the Dominion of Canada. This paper is the Christian Monthly Review, a thirty-two page magazine, published by D. McDougall, West Gore, N. S., Canada. The associate editors are: Dr. H. M. Evans, John M. Bruce, S. Whitfield, Dr. O. H. Tallman, C. W. Petch, H. A. Rogers, and J. L. Hines. At the present time Brother McDougall is reviewing O. E. Payne's book, "Instrumental Music is Scriptural," through the columns of this journal, and he is doing his work well, showing to a demonstration that Payne's arguments on "psallo" are unfounded and therefore fallacious. Every one should have the benefit of these articles; so sit right down, now, and send me one dollar, and I will send you the Christian Monthly Review (and the back articles on the review of Payne's book) for one year. Brethren, don't put this off; for I desire every one, especialy the preachers, to avail themselves of this opportunity.—J. L. Hines, Monticello, Ky.

A REQUEST.

It is now my purpose for the year 1922 to hold as many evangelistic meetings in as many isolated and destitute fields as it becomes possible for me to reach. During the year now gone by it was my privilege to do a great deal of that sort of work in preaching the gospel, and I feel that in a way, at least, my labors have not altogether been in vain. While I am advanced in years, yet I am still young, both in disposition and mental energy. I am decidedly in a better state of health than formerly, am physically able to endure hardships, and I am probably better prepared to be of more service to the cause of Christ than ever before. As the Lord has blessed me in giving me health and strength, it is my earnest desire to grow old in his service, doing all the good that I can as opportunity offers; and when the time comes for me to lay my armor down, I want it to be the time for my entrance into my eternal home. My request is that brethren everywhere be of assistance to me by putting me in touch with places that may need my services and where I can do good in preaching the gospel and in teaching the Scriptures. I solicit correspondence with brethren who may become interested in my proposed work; and as early in the year as possible or convenient, I want to be able to arrange work that will keep me busy. My permanent address is Oakland, Miss., and I also request that brethren make a note of this. While I may not have grown wiser, yet I have learned both by experience and observation, and am ready to put this into service for the Master.—Lee Jackson.

GOSPEL ADVOCATE

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

TERMS OF SUBSCRIPTION

$2.50 a year, in advance; to Canada and foreign countries, $3.00, in advance.

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

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

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

The date on your tab shows the time to which your subscription is paid. When money is received, the date will be changed, which will answer for a receipt. Two weeks' time must ordinarily occur from the time your remittance is sent before the tab on your paper is changed; if no cthanged by that time, notify us at once.

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

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

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Guarantee of Advertising.

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

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

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EDITORIAL

Handling Aright the Word of Truth.

BY J. C. M'Q.

Paul admonishes Timothy: "Give diligence to present thyself approved unto God, a workman that needeth not to be ashamed, handling aright the word of truth." (2 Tim. 2: 15.) He also charges Timothy: "And the things which thou hast heard from me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also." (2 Tim. 2: 2.)

While we believe every inspired word of God, while we accept both the Old and New Testaments, it is necessary for every one to give diligence in handling or dividing the word of truth. We do not read on every page in the Bible the plan of salvation; so it is folly to tell the alien sinner to just let the Bible fall open and there read it. We would not instruct a beginner in English grammar to just let it fall open anywhere and there study it. The same is true of arithmetic. Is it possible that man's books have more order and system than the Bible? Nay, verily.

The Old Testament is not of equal importance and authority with us who live in the Christian dispensation as the New Testament. Let us see: "God, having of old time spoken unto the fathers in the prophets by divers portions and in divers manners, hath at the end of these days spoken unto us in his Son, whom he appointed heir of all things, through whom also he made the worlds." (Heb. 1: 1, 2.) God spoke to the Jews by the prophets, and Moses, no doubt, was included among the prophets. He now speaks to both Jew and Gentile through his Son and the apostles. "Therefore we ought to give the more earnest heed to the things that were heard, lest haply we drift away from them. For if the word spoken through angels proved steadfast, and every transgression and disobedience received a just recompense of reward; how shall we escape, if we neglect so great a salvation? which having at the first been spoken through the Lord, was confirmed unto us by them that heard." (Heb. 2: 1-3.) The word spoken by angels was the law. That the angels coöperated with Moses in receiving and giving the law is taught in both the Old and New Testaments. Stephen, in his memorable sermon, for which he died, in speaking to the Jews, said: "Ye who received the law as it was ordained by angels, and kept it not." (Acts 7: 53.)

It is also important for us to understand that the law was given to the Jews and not to the Gentiles. It was meant for Jews only, and not Gentiles. It was the law which separated Jew and Gentile; it was the middle wall of partition between them. Hence, Paul says of Christ: "For he is our peace, who made both one, and brake down the middle wall of partition, having abolished in his flesh the enmity, even the law of commandments contained in ordinances; that he might create in himself of the two one new man, so making peace." (Eph. 2: 14, 15.) "The law" means the whole law, and not simply the "ceremonial law" as is sometimes assumed. Whenever he says "law," he means law—*the whole law*. It is an egregious blunder to draw a line between what men call the moral and ceremonial parts of the law to make it appear that only the ceremonial was done away by Christ. Such an assumption is unwarranted in the face of the following scripture: "Who also made us sufficient as ministers of a new covenant; not of the letter, but of the spirit: for the letter killeth, but the spirit giveth life. But if the ministration of death, written, and engraven on stones, came with glory, so that the children of Israel could not look steadfastly upon the face of Moses for the glory of his face; which glory was passing away: how shall not rather the ministration of the spirit be with glory? For if the ministration of condemnation hath glory, much rather doth the ministration of righteousness exceed in glory. For verily that which hath been made glorious hath not been made glorious in this respect, by reason of the glory that surpasseth. For if that which passeth away was with glory, much more that which remaineth is in glory." (2 Cor. 3: 6-11.) Here the law of Moses is contrasted with the gospel. The letter, which is the law, killeth; while the spirit, which giveth life, is the gospel. The law, the Decalogue, which was "written, and engraven on stones, was glorious," and was done away; while the gospel, which exceeds in glory, remains. It cannot, in candor, be denied that the apostle teaches that the whole law was done away in Christ. The law was not given to remain, but to lead us to Christ. When it perfectly served this purpose, it vanished away. Paul teaches this plainly. Hear him: "What then is the law? It was added because of transgressions, till the seed should come to whom the promise hath been made; and it was ordained through angels by the hand of a mediator. Now a mediator is not a mediator of one; but God is one. Is the law then against the promises of God? God forbid: for if there had been a law given which could make alive, verily righteousness would have been of the law. But the scripture shut up all things under sin, that the promise by faith in Jesus Christ might be given to them that believe. But before

faith came, we were kept in ward under the law, shut up unto the faith which should afterwards be revealed. So that the law is become our tutor to bring us unto Christ, that we might be justified by faith. But now that faith is come, we are no longer under a tutor." (Gal. 3: 19-25.) Thus, according to Paul, when Christ, the promised seed, came to his authority, the law that was added to the promise, having served its purpose, expired by limitation. Principles, truths, and absolute right will never perish, can never be abolished; so that all of these that were in the law are retained in the gospel. But the law of Moses as such is gone. We "are not under law, but under grace." We are not obligated to do a thing simply because it was in the law of Moses. Christ has blotted out the "bond written in ordinances that was against us." "As therefore ye received Christ Jesus the Lord, so walk in him, rooted and builded up in him, and established in your faith, even as ye were taught, abounding in thanksgiving. Take heed lest there shall be any one that maketh spoil of you through his philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ; for in him dwelleth all the fullness of the Godhead bodily, and in him ye are made full, who is the head of all principality and power: in whom ye were also circumcised with a circumcision not made with hands, in the putting off of the body of the flesh, in the circumcision of Christ; having been buried with him in baptism, wherein ye were also raised with him through faith in the working of God, who raised him from the dead. And you, being dead through your trespasses and the uncircumcision of your flesh, you, I say, did he make alive together with him, having forgiven us all our trespasses; having blotted out the bond written in ordinances that was against us, which was contrary to us: and he hath taken it out of the way, nailing it to the cross; having despoiled the principalities and the powers, he made a show of them openly, triumphing over them in it. Let no man therefore judge you in meat, or in drink, or in respect of a feast day or a new moon or a Sabbath day." (Col. 2: 6-16.)

Paul would not have the law fastened on the church at Colosse, neither is it God's will to bind it upon his children to-day. While the Old Testament is important, is true and profitable to us; while it gives us an account of the creation and of God's dealings with men in former times; because it contains many promises and prophecies, some of them fulfilled and some of them being fulfilled in Christ, we should study it. Since it tells us of illustrious examples of victorious faith in God, because it is full of faith and devotion, and because it is full of shadows and types of which Christ is the substance and antitype, it helps us to a better understanding of the New Testament, but still it is no longer *authoritative*. We may now read it and study it through our lives, and yet never learn from it what we must do to be saved. Christ has "all authority in heaven and on earth." This is the meaning of the transfiguration. Moses and Elijah, representing the law and the prophets, appeared, to disappear. Jesus only was left, and a voice from heaven said: "This is my beloved Son, in whom I am well pleased; hear ye him."

The Condition in Which the Society Brethren Find Themselves. No. 1.

BY F. W. SMITH.

I believe it will serve a good purpose to let the readers of the Gospel Advocate see the conditions, as described by Brother Mark Collis, into which the departure from the simplicity of the New Testament has brought the society brethren. Read carefully this and each installment. The article appeared in the Christian Standard under the heading, "The Crisis in Missions:"

Every missionary organization among us was founded by and received its early support from men and women who were loyal to our plea.

These men and women plead for the unity of Christians; they believed that the restoration of New Testament Christianity is the only plan by which a permanent union of God's people can be effected; they adopted the motto announced by Thomas Campbell: "Where the Scriptures speak, we speak; where the Scriptures are silent, we are silent."

Following these principles, they looked upon the Bible as an infallible guide, so inspired of God as to be free from errors and contradictions. They adopted the confession—Jesus is the Christ, the Son of the living God—as a statement of their creed. This statementwas understood to assert the deity of Christ so assuredly that to cease to believe it was to cease to be a Christian; furthermore, it was understood to assert that Jesus is our Prophet to speak for God, our Priest to intercede for sinners, our King to rule in all matters pertaining to the church. Like other Christians, they emphasized as conditions of pardon for the sinner; faith in Christ, a turning away from sin in genuine repentance, and the confession of the name of Christ. They also stressed the importance of a Scriptural baptism, which they insisted is the immersion of a penitent believer into the name of the Father and of the Son and of the Holy Spirit; in baptism they saw a symbol of the death, the burial, and the resurrection of Christ; furthermore, to them, baptism had a deep spiritual significance, setting forth the fact of the sinner's death to sin, his burial with Christ, and his resurrection to walk in newness of life.

The observance of the Lord's Supper upon the first day of every week was regarded as a sacred duty; the Supper and the day setting forth the two fundamental facts of the gospel—the death and the resurrection of Christ.

The organization of the church followed the New Testament order: there were evangelists and ministers, the preachers and teachers of the church; elders, the bishops and pastors of the flock; deacons, who ministered in the temporalities of the congregation. (Of course, in all periods of the Restoration movement, our brethren have regarded prayer, scriptural sanctification, and a godly life as absolutely essential.)

These things were looked upon, not as matters of opinion that could be observed or omitted according to the will of man, but as matters of faith, for each one of which a "Thus saith the Lord" could be given; their observance was regarded as absolutely essential to the restoration of New Testament Christianity.

All this was very simple. Unlettered men could understand it, could preach and teach it. Yet men of great intellects and scholarly attainments saw the beauty of this plea for apostolic Christianity and became its advocates. The plea made a strong appeal to the people, and the cause grew with marvelous rapidity.

The first directors of our missionary organizations were careful to employ only those who were loyal to this plea. Prospective missionaries were questioned very explicitly with regard to their faith. Those in charge were careful to know that the candidate was right on the question of the incarnation and the deity of Christ; that he believed the Bible was of God and an absolutely safe guide; that the ordinances of Christ must be observed, just as the New Testament sets them forth; that the organization of the church was a matter of divine wisdom and could not be improved. No one was sent into a missionary field who was not regarded as true to the faith which was once for all delivered unto the saints.

About thirty years ago men arose among us who had more or less accepted German rationalistic teaching. These men held that the Scriptures were inspired much like the writings of Milton and Shakespeare, only perhaps to a higher degree, and were to be tested by rationalistic standards; they talked about the divinity of Christ rather than his deity, and held that he made mistakes and changed his purposes. With them Christianity was evolved, its teachings and ordinances being derived from Judaism and from various heathen cults. This school of thought to-day is much the same as when it first appeared among us; it has not, in the least, modified its primary conceptions; but, on the other hand, has intensified them.

The members of this school may vary somewhat in their views, some rejecting both the incarnation and the bodily resurrection of Christ, and some accepting one and rejecting the other; some accepting one miracle and some rejecting another; some rejecting all miracles. Although there is variety among them and different degrees of unbelief, yet they all carry the same mark of rationalism.

Among those holding these views, the authority of God's written word is held lightly. For this reason, we need not be surprised that those of our brethren who have accepted these views, with perhaps few exceptions, stand for open

membership What this position leads to is seen in the church of Mr. E. S. Ames, of Chicago, a radical of the radicals; who, without baptism, receives Methodists, Presbyterians, Jews, Catholics, Mormons, Christian Scientists, anybody. Some of these brethren say that they would not receive the unimmersed, but will be ready to do so when the time is propititious for it. With them, baptism is a matter of expediency.

From the first these brethren have been diligent propagandists. Their organization, the Campbell Institute, has worked insidiously and persistently; their purpose evidently being, as far as possible, to place men holding their views in our professors' chairs, in our pulpits, and on our missionary boards. Their organ, The Scroll, has carried its pernicious influence into the studies of many of our ministers. That they have strong grip upon our missionary organizations no one can question.

Brother Collis says: "The first directors of our missionary organizations were careful to employ only those who were loyal to this plea." This "plea" he has told us had as its guiding star the motto: "Where the Scriptures speak, we speak; where the Scriptures are silent, we are silent." But "every missionary organization among us" was a *violation* of that plea, hence the trouble in which the society brethren find themselves to-day.

Furthermore, these "organizations" about which the Scriptures are as silent as the grave have for their foundation, and every law by which they are governed and controlled, nothing more than human wisdom; and human wisdom can devise no plan or organization that can be kept free from corruption. So long as a church is governed by divine law, it cannot fail of its mission, for that law is perfect and holds the church to its divinely appointed place.

We Are Facing Another New Year.

BY D. S. LIGON.

Friends, we are facing another New Year;
Let us all smile and never fear;
For God is good and will smile on you.
Trust in him; he'll take you through.

Friends, we are facing another New Year;
Sing glad hosannas, give one big cheer;
Buckle on the whole armor, then we'll win
In every hard battle with self and sin.

Friends, we are facing another New Year;
Let us all remember that the Lord is near,
To help and to bless every trusting soul
Everywhere, and from pole to pole.

Friends, we are facing another New Year;
Let's not stop to grieve or shed a tear
Over the troubles and trials of the past—
Buckle on the whole armor and win at last.

Friends, we are facing another New Year;
Bringing many blessings to us so dear,
To cheer us along in the thickest of strife,
Preparing us fully for the duties of life.

Friends, we are facing another New Year;
Let's trust in God, him always hear.
Truly, we then can all sing, "It is well
With my soul," saved from hell.

Friends, we are facing another New Year;
The past is gone with all its care;
Let's buckle on the whole armor of God
And this New Year begin to plod.

Friends, we are facing another New Year;
God's ears are open and will always hear
The righteous of earth who on him may call
For help and mercy—he will give to all.

Friends, we are facing another New Year;
Keep God's commandments, him always fear;
This is man's duty from the first to last,
Till these New Years are all in the past.

Friends, then we'll face an eternal New Year
When God will wipe away each tear;
When the Savior calls in accents of love:
"Come up, and rest in heaven above."

Prospectus.

Whereas, the organization is contemplated of a corporation under the laws of the State of Tennessee, to be known as the Gospel Advocate Company, or by such other name as may be selected, with a capital stock of not less than Fifty Thousand ($50,000.00) Dollars, for the purpose of taking over, owning, and publishing a religious paper known as the Gospel Advocate; the taking over, owning, and publishing of all Sunday-school literature now published by the McQuiddy Printing Company, of Nashville, Tenn.; the taking over and owning of the stock of books, song books, Bibles, tracts, pamphlets, together with all copyrights, plates, dies, etc., used in the religious end of the business of McQuiddy Printing Company; and it is desired by the undersigned to become stockholders in said corporation.

Now, therefcre, we, the undersigned, do hereby promise and agree to and with each other, in consideration of the mutual promises and agreements herein contained, that we will pay to the Treasurer of said corporation as soon as he shall have been elected to that office, on demand, the sum set opposite our respective names, being the subscription price of shares of the capital stock of said corporation, at One Hundred ($100.00) Dollars per share.

We hereby further agree, in consideration of the aforesaid, that our several subscriptions are made for the use and benefit of said corporation, and that when said corporation is duly formed and organized said subscription may be enforced as and when the Board of Directors of said corporation may hereafter determine.

The stock is made up as follows:

The electrotypes, song-book plates, dies, song books, religious books, Bibles, and tracts, taken at a very low price, amount to $23,753.86. J. O. Hooper has been with the McQuiddy Printing Company from its very beginning, and is fully acquainted with the stock and knows the values as well as any man in the house. He says: "I have estimated these items at a very low price—at perhaps half what it would now cost to manufacture them."

The Gospel Advocate and the Sunday-school literature are estimated at $27,000.00. I have a standing offer of $15,000.00 for half interest in the literature. This offer is from a man who knows the literature, who knows its circulation and just what it is doing. This would make the literature alone worth $30,000.00. By proper effort on the part of the stockholders of the new company, we should easily double the circulation of the Gospel Advocate and also the circulation of the literature. If the business is properly pushed, I believe that in a short time it can be doubled.

We have $18,000.00 or $19,000.00 worth of stock for sale I would be glad to have any Christian brother in good standing take at least ten shares of this stock. Any one who does not desire to take this much can take whatever amount he wishes, provided he takes as much as one share of $100.00. J. C. McQUIDDY.

This, the 14th day of December, 1921.

How few, if any of us, ever "give" anything to the Lord! By the term "gift" is meant that upon which the recipient has no direct or personal claim. When we come to think of the Lord's right to all we are and possess, there is no room for bestowing upon him a gratuity. The fact is, he wants us to render to him what is due him, both of our life and our substance. Some suppose that a "gift" is made to the Lord which is over and above the tenth; but the trouble here is that the idea of absolute title to the nine-tenths is erroneous. The conception of "paying" is also slavish, although it recognizes the lordship of Jesus and one's own stewardship. The higher principle is that of love, which willingly surrenders the one-tenth or more, and which holds the nine-tenths subject to the Lord's will.—Baptist and Reflector.

Appreciation of Brother F. W. Smith's Articles.

"I wish to say I appreciate your review of Boll. I can't see how Brother Boll's most ardent admirers can accept his teachings on the kingdom. I don't believe they will." (G. C. Brewer, Cleburne, Texas.)

"I have read with great interest your exposure of the fallacy of R. H. Boll's kingdom theory, and I hope you proceed, as suggested, to put your work in tract form." (John E. Hammond, Meaford, Ontario, Canada.)

"Inclosed please find ten dollars—five for the fund to have published in pamphlet form Brother Smith's articles against Boll's theory and five to aid in sending the Gospel Advocate to those who are unable to pay the subscription." (S. M. Jones, Beamsville, Ontario, Canada.)

Brother Smith's articles mentioned in these commendations have been put in tract form and will be sent free upon request. The expense of printing the tract is to be borne by voluntary contributions from those who believe its circulation will do good. Send requests for copies or contributions to the McQuiddy Printing Company, 317-319 Fifth Avenue, North, Nashville, Tenn.

God's People Are Separate.

BY W. T. BEASLEY.

"Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty." (2 Cor. 6: 17, 18.)

"The church of God" (1 Cor. 1: 2) which was established by the apostle Paul (Acts 18: 8), as a whole, failed to live up to the divine standard. First, they were divided (1 Cor. 1: 11-13); and Paul says, "For ye are yet carnal" (1 Cor. 3: 13), and "to be carnally minded is death" (Rom. 8: 6), and "the wages of sin is death" (Rom. 6: 23). (1) To be divided is to be carnal. (2) To be carnal means death. (3) The wages of sin is death. Therefore, it is a sin for a church to be divided. Secondly, a young man had taken his father's wife to be his wife (1 Cor. 5: 7); and Paul says: "They which do such things shall not inherit the kingdom of God" (Gal. 5: 21). Thirdly, some were going to law with each other. (1 Cor. 6: 1-8.) The Savior had said: "If any man will sue thee at the law, and take away thy coat, let him have thy cloak also." (Matt. 5: 40.) They failed to be controlled by his words. (John 12: 48.) Fourthly, some were eating meats "offered unto an idol." (1 Cor. 8: 1-13.) The apostles, elders, and brethren at Jerusalem decided by the direction of the Holy Spirit that Christians must "abstain from meats offered to idols" (Acts 15: 1-29); and when we sin against the brethren, we sin against Christ (1 Cor. 8: 12). Fifthly, some were meeting and having a drunken feast. (1 Cor. 11: 18-22.) Paul says: "They which do such things shall not inherit the kingdom of God." (Gal. 5: 21.) Sixthly, some had denied the resurrection of the dead. (1 Cor. 15: 12.) Paul says: "If thou shalt believe in thine heart that God hath raised him [Jesus] from the dead, thou shalt be saved." (Rom. 10: 9.) They were in a lost condition. Paul, speaking to the faithful ones, many or few, says: "Come out from among them [those that were not living the Christian life], and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you."

For the last thirty-five hundred years God's purpose and idea was that his people should be separate from all other people. They were not allowed to marry people of another nation. (See Deut. 7: 2-4; Josh. 23: 11-13; 1 Kings 11: 1-6; Ez. 10: 9-12.) Nor does God to-day teach his people to marry people of the world or of some other faith (1 Cor. 6: 14); and when they do, they are sinning against heaven. Our Example was separate (Heb. 7: 26), and we must be separate (Isa. 52: 11), "and cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God" (2 Cor. 7: 1). Christians are in the world, but not of the world. (John 17: 14.) Again, Jesus says: "My kingdom is not of this world." (John 18: 36.) The church of God, or the kingdom, composed of Christians, is not of this world.

Some of our brethren seem to act as if they thought the world could not get along without them. Brethren, where are you lending your influence when you are going, acting, and doing as the world? How can you let your light shine when you are doing just like the world? Don't be a friend of this world. They can elect their officers, wage their wars, and run their moving-picture shows, public bathing places, card games, dancing halls, theaters, and such like, without your presence or influence. We can let our light shine by refusing to touch the unclean thing. Remember, if you are a friend to this world, you are an "enemy of God." (James 4: 4.) I was told last summer that a certain brother made a half dozen trips carrying other men's wives and daughters to the polls to vote. I have wondered how many trips he has ever made in a single day to carry such people to worship the great God of heaven. Don't love "the things of this world." (1 John 2: 15-17.) This world will pass away, but he that doeth the will of God will abide forever." (1 John 2: 17.) Unless we come out and be separate, and touch not the unclean thing, God is not our Father, and we are not his sons and daughters. (See 2 Cor. 6: 17, 18.)

Comment on the Quarterlies.

"I have examined with some care the Advanced, Intermediate, and Primary Quarterlies for the first quarter of 1922, published by the McQuiddy Printing Company, of Nashville, Tenn. In my humble judgment, all are of a high order and will prove very helpful to Bible students. In the Advanced and the Intermediate Quarterlies each lesson is divided into its principal parts, the divisions indicated in large type, thus enabling the student to mentally grasp and hold these divisions, an important thing in the study of any subject. The comments are terse and clear, using Scripture to throw light upon other scriptures. The Primary Quarterly is the author's masterpiece. The lesson story is told in such a straightforward and interesting way as to almost compel attention. The large print makes it readable, with ease, to young folks. I can and do conscientiously commend these Quarterlies." (T. Q. Martin, St. Marys, W. Va.)

"I have examined quite a number of the lessons in the Advanced Quarterly for the first quarter of 1922, prepared by F. W. Smith, and am very highly pleased with the work. It is a decided improvement over any other Quarterly I have ever seen in two particulars, at least. First, avoids burdening the lesson with a redundancy of Scripture references impossible for the student to look up; secondly, in its original and unique method of dealing with the Golden Text, which in all other Quarterlies stands as a sort of ornamental filler, rather than as a practical part of the lesson. One or two scripture references directly on the point are as good as a hundred, and do not 'pad the lessons,' so to speak." (D. E. McCorkle.)

"Through the kindness and courtesy of the McQuiddy Printing Company, I have received sample copies of the Advanced, Intermediate, and Primary Quarterlies for the first quarter of 1922. I have examined them with much interest and some care. Their teaching is 'sound doctrine.' The fact that Brethren F. W. Smith and F. B. Srygley are the editors is a guarantee of safety and faithfulness in teaching. I cannot say that this literature is better or will be better than it has been heretofore when edited by that scholarly, painstaking, and Bible-loving man of God, Brother E. A. Elam, but feel sure there will be no deterioration nor lowering of the high standard to which he held the Quarterlies. These are fine for private study; and for those Bible schools who want literature, there is nothing equal to them. I have never been in favor of the use of such literature, but in the hands of an efficient and tactful teacher, who will have his pupils to also have the Bible in hand in the class, much more good can be accomplished than by the desultory reading of a chapter under a teacher who generally has not studied his lesson. For those who wish the literature and who think they can accomplish more good with it than without it, I would recommend that they order from the McQuiddy Printing Company, Nashville, Tenn." (Ira C. Moore, Charleston, W. Va.)

HOME READING

Opportunity.

They do me wrong who say I come no more
When once I knock and fail to find you in;
For every day I stand outside your door,
And bid you wake and rise to fight and win.

Wail not for precious chances passed away,
Weep not for golden ages on the wane;
Each night I burn the records of the day;
At sunrise every soul is born again.

Laugh like a boy at splendors that have sped;
To vanish joys be blind and deaf and dumb.
My judgments seal the dead past with its dead,
But never bind a moment yet to come.

Though deep in mire, wring not your hands and weep;
I lend my aid to all who say, "I can."
No shamefaced outcast ever sank so deep
But he might rise and be again a man.

—Walter Malone.

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The Love of Country.

It is a common saying that every man of the city expects to own a farm and live in the country. There is a deep longing for the association with nature.

We are getting to be a nation of cities. It is not a good sign for the moral uplift of the world. Thomas Jefferson spoke of the city as "the sore spot of the body politic." City life is more or less enervating. It tends to soften the moral tissues. It has many advantages, but many dangers also. The father and mother whose boy, and especially whose girl, has gone to the city to live and labor, cannot help feeling that they have gone into a place of danger.

When we come to our Southland, we find the large proportion of its population in the country. Some have estimated it as high as seventy-five per cent. And at the same time we find a people conservative and moral, cultivating the finer side of life, and not altogether swallowed up in money-making.

The love of the country is one of the primal instincts of Edenic birth. God set the first man to farming and taught him agriculture.

When God wanted to instruct a man in all the deep things of law, statesmanship, and religion, he put him on the backside of an uninhabited land. There Moses thought over and thought out all those great facts he had acquired in his course at the University of On.

When Job was bowed down in despair, his foolish wife failing him, his friends joining in the chorus of condemnation, and his own heart confused within him, God took him out and showed him the wonders of nature in the wide expanses of the country. We have a higher example of the divine use of country life. Jesus gathered about him the troubled, and led them out to the open air and the flowery field of the countryside, and showed them lilies blossoming in their unequaled beauty, the sparrows as they reared their young, the very grass that to-day is and to-morrow is fired under the oven, and taught men the minute and unceasing providence of God. The church is concerned with people. The kingdom of God includes all parts of man's nature—his social, æsthetic, material, and intellectual, as well as religious side. In fact, we cannot divide man up into water-tight and soul-tight apartments and say we have something to do with this and nothing with that.

What can increase the love of the country, render more satisfied the growing generation, and keep on the farms the best of our youth?

The most compelling purpose in driving men to the city is love of associating with our fellow man. Then anything that satisfies this craving in our country will help.

What an opportunity here has the church to develop and encourage anything that will bring the people together. Good roads central buildings for social purposes in connection with the church, bright acetylene lights, telephones, consolidated schools with children carried miles to a really fine building and good school.

As we ride through the country and see the barnlike churches sitting back in the woods, cold and lonesome and dark and unpainted, can we wonder that the young people seek the bright light and cheerful surroundings of the city?

Why are the ministers leaving the country? It is extremely difficult to secure young ministers for country churches. It is a pitiful fact that the church is running away from its largest population and neglecting its best source of supply. No greater mission can be given to a young minister than to take a whole county, it may be, and make it attractive and uplifted and happy in the development of a new country life and spirit.—Selected.

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Voicing Our Gratitude.

A neighbor found his recreation during a hot summer in refurnishing his home to delight his loved ones on their return from vacation. The parlor gleamed with new pictures, and every chamber had its souvenir of thoughtfulness. He said: "It paid to see their enjoyment. But one thing broke me all up. My little Dot climbed into my lap and kissed me and said: 'Papa, you was weal good, wasn't you?' She was the only one that said so. Bless her heart!"

The least thing you or I can do to show that we are thankful is to say so. If you are a Christian, that means a confession of your faith in the goodness of God. If you are not a Christian, and only a deist, then emulate, if you do not imitate, the boy Goethe, who made a tiny altar, put on it some combustibles, and placed it in the window, where the sun's rays would make them flash.

Try also to feel grateful. A class of deaf-mutes was asked to define gratitude. One wrote: "Gratitude is the memory of the heart." Noah Webster could not beat that. To kindle a sense of thankfulness, we have only to think. Rubbing will set dry sticks on fire; heart fibers will do as much under the friction of purposeful remembrance. An old man could not come to church, so he spent the morning in recollecting the events of his life. It was his last worship on earth. Two days later he was gone. Some of us are going out of life like boorish guests who depart without thanking their host.

Do something to show your gratitude. Has the year been prosperous? Help somebody who is in need. Has your faith comforted you? Tell it to somebody who is staggering under his load without the assurance of the divine love. Edwin Booth, after a terrible bereavement, wrote to a friend: "O, that I could give you the full companionship of the love of God as I have felt it since Mary's death, the peace that has filled my soul, and the strength that has flowed steadily into it since that terrible day!" Did he give the companionship of God? Nay, that is for God himself to give; but he led the way into the house of comfort, where God always lives and waits to bless all who will become guests of his affection. Are you grateful for 1921? Try to lift somebody else into the sunshine. Sir John Lubbock tells us that ants will drop the load of sweetness they are carrying to the nest and carry in any wounded or sick ant. "Go to the ant, thou sluggard; consider her ways and be wise."—James M. Ludlow.

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It is only persons of firmness that can have real gentleness.—Rochefou.

QUERY DEPARTMENT

By J. C. McQUIDDY.

J. T. Daniel, 1903 Park Avenue, Chicago, Ill., says: "Please to answer in the Gospel Advocate (1) what part of Matt. 27: 51-54 occurred before Christ was buried and rose again. Please explain verse 53. (2) Do Isa. 26: 19 and Hos. 13: 14 refer to the resurrection of Christ?"

1. The passages are: "And behold, the veil of the temple was rent in two from the top to the bottom; and the earth did quake; and the rocks were rent; and the tombs were opened; and many bodies of the saints that had fallen asleep were raised; and coming forth out of the tombs after his resurrection they entered into the holy city and appeared unto many." It is clear that the veil of the temple (sanctuary) was rent in two from the top to the bottom when Christ yielded up his spirit. Here is what Mark and Luke mention as occurring at the crucifixion. Mark (15: 38) says: "And the veil of the temple was rent in two from the top to the bottom." Luke (23: 44-46) says: "And it was now about the sixth hour, and a darkness came over the whole land until the ninth hour, the sun's light failing: and the veil of the temple was rent in the midst. And Jesus, crying with a loud voice, said, Father, into thy hands I commend my spirit: and having said this, he gave up the ghost." Taking the three evangelists together, it appears that the darkness over the land, the failing of the sun's light, and the rending in two the veil of the sanctuary from top to bottom took place at the crucifixion. Matthew gives information which neither Mark nor Luke gives when he says: "And the earth did quake: and the rocks were rent; and the tombs were opened; and many bodies of the saints that had fallen asleep were raised; and coming forth out of the tombs after his resurrection they entered into the holy city and appeared unto many." The earthquake was at the crucifixion, but the resurrection of the bodies of the saints was after Christ's death, burial, and resurrection, for Christ became "the first fruits of them that slept." (1 Cor. 15: 20.) Then all mentioned by Matthew, save that connected with the resurrection of the saints, happened at the crucifixion.

2. The passages read: "Thy dead shall live; my dead bodies shall arise. Awake and sing, ye that dwell in the dust: for thy dew is as the dew of herbs, and the earth shall cast forth the dead." (Isa. 26: 19.) "I will ransom them from the power of Sheol; I will redeem them from death: O death, where are thy plagues? O Sheol, where is thy destruction? repentance shall be hid from mine eyes." (Hos. 13: 14.) The passage in Isaiah expressly refers to Christ's resurrection and the saints that should rise with him. The passage in Hosea refers to the Israelites as dead and buried in their Babylonish captivity. They should be ransomed from this, which looks forward to Christ's power over death by rising from the grave.

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J. E. Gorsuch, Crockett Mills, Tenn., is interested in missionary work and inquires as follows concerning the plan of doing missionary work, the number of missionaries in foreign fields, etc.: "I am interested in the missionary cause and doing the Lord's work as within my power. There is some discussion through here regarding missionary work and the plan or how of it. Will you direct me to the book, chapter, and verse giving the Lord's plan for the church to carry out the last commission of the risen Lord? Again, can you give me some information as to the number of missionaries and native workers on the foreign field, the number of stations occupied, the number of converts made, and the amount of money spent last year in foreign work? How many schools, orphanages, and teachers are there on the foreign field? Are there any records on the home field work?"

I know of no specific plan of doing mission work. When all authority in heaven and on earth had been given unto Christ, he said to his disciples: "Go ye therefore, and make disciples of all the nations, baptizing them into the name of the Father and of the Son and of the Holy Spirit: teaching them to observe all things whatsoever I commanded you: and lo I am with you always, even unto the end of the world." (Matt. 28: 19, 20.) It is the duty of Christians to obey the command of Christ. The specific method of going is not revealed. The Holy Spirit does not tell us whether to go on foot, on horseback, on an express train, or on an airplane. The method of going is left to our convenience and common sense. When the Holy Spirit separated Barnabas and Saul for the work whereunto the Lord called them, being sent forth by the church, they sailed to Cyprus at Salamis, where they proclaimed the word of God in the synagogues. After they had completed this journey, they returned to Antioch; but "when they were come, and had gathered the church together, they rehearsed all things that God had done with them, and that he had opened a door of faith unto the Gentiles." (Acts 14: 27.) Thus we see that, being sent forth by the church, when their work was complete, they reported to the church and not some central board. There was no general board backing them, but they felt duty bound to report their work to the church that had sent them forth. The churches of Christ, under the direction of the Lord Jesus Christ, should send out missionaries and support them in his work. As to the number of missionaries in the foreign field, I do not know. E. S. Jelley is at work in India. Mr. and Mrs. E. A. Rhodes, Mr. and Mrs. Harry Fox, Miss Lillie Cypert, Miss Sarah Andrews (who is now on a furlough attending the David Lipscomb College), O. Fujimori, Y. Hiratsuka, H. Ishiguro (now in Abilene Christian College), the three last named natives of Japan, and J. M. McCaleb, are working in Japan. In South Africa there is one American couple who is beginning the work—Brother and Sister W. N. Short. It is estimated that something over ten thousand dollars annually is contributed to the support of these missionaries. As to the correctness of this estimate, I cannot vouch. I am sure there is great room for improvement in mission work. With God, no one is a foreigner; every soul is important in his sight. The command to us is to "preach the gospel to every creature," to "the whole creation," and no one can be a Christian without having a missionary spirit. The man who is a true convert desires to make known to others the way of life. The great hindrance to missionary work is a lack of zeal and enthusiasm. We should give our very best to the service of God.

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J. S. Holland, Hanlin, Ga., is interested about Christ's sheep. He says: "Please give me an explanation of John 10: 27-29. I understand that the followers of Christ are sometimes called 'sheep.' Will all the sheep do what the three verses that I have referred to says? I will thank you very much if you will give me a clear answer."

"My sheep hear my voice, and I know them, and they follow me: and I give unto them eternal life; and they shall never perish, and no one shall snatch them out of my hand. My Father, who hath given them unto me, is greater than all; and no one is able to snatch them out of the Father's hand." Verse 27 very clearly declares that Christ's sheep follow him. All who obey and follow Christ are his sheep, and Christ will give unto them eternal life; no one shall take them from him, and they shall never perish. Certainly all who do the will of God are Christ's sheep, and, if faithful unto the end, will at last inherit eternal life.

You Would Fly Out Of Your Skin

Eczema Makes You Wish You Could

Your disease, which is sometimes called salt rheum, not only itches, but also burns, oozes, dries and scales over and over again. Sometimes it covers the whole body and causes intense suffering.

You have found that local applications have no lasting effect, and you want permanent relief.

You must thoroughly purify your blood or the eruption will continue to annoy, perhaps agonize you. Take Hood's Sarsaparilla. This blood-purifying medicine has been successfully used in thousands of cases.

To make and keep the bowels normally active, take Hood's Pills. They are gentle and thorough.

Makes a Family Supply of Cough Remedy

Really better than ready-made cough syrups, and saves about $2. Easily and quickly prepared.

If you combined the curative properties of every known "ready-made" cough remedy, you probably could not get as much real curative power as there is in this simple home-made cough syrup, which is easily prepared in a few minutes.

Get from any druggist 2½ ounces of Pinex, pour it into a pint bottle and fill the bottle with syrup, using either plain granulated sugar syrup, clarified molasses, honey, or corn syrup, as desired. The result is a full pint of really better cough syrup than you could buy ready-made for three times the money. Tastes pleasant and never spoils.

This Pinex and Syrup preparation gets right at the cause of a cough and gives almost immediate relief. It loosens the phlegm, stops the nasty throat tickle and heals the sore, irritated membranes so gently and easily that it is really astonishing.

A day's use will usually overcome the ordinary cough and for bronchitis, croup, hoarseness and bronchial asthma, there is nothing better.

Pinex is a most valuable concentrated compound of genuine Norway pine extract, and has been used for generations to break severe coughs.

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

MAKE LOAFING HENS LAY

While the price of eggs is high. Get three times the number of eggs you have been getting by using CaroVet Egg Producer, a wonderful poultry tonic. Satisfactory results guaranteed by money-back offer. 2½-pound packages, with full directions, for only 80c, delivered at your door. Send money order, stamps, or check.

CAROLINA REMEDIES CO.,
No. 3 CaroVet Building, Union, S. C.

Girls! Girls!! Save Your Hair With Cuticura

Soap and Ointment to clear Dandruff and itching, 25c. each. Samples free of Cuticura, Dept. V, Malden, Mass.

FIELD REPORTS

Cookeville, Tenn., Dec. 20.—I am pleased to report increased interest in all lines of work. The attendance on Lord's days is very satisfactory, especially at the morning service. Splendid interest in all Bible classes, of which we have five distributed through the work as conditions permit. The Lord's-day contributions have many times multiplied in the last month till on the second Sunday in this month it reached $111.01 and yesterday $91.61. We have had two baptisms also during the last month. All seem anxious to make this a good year in the history of the church. To this end, we shall seek to enlist the labors and prayers of each one.—J. Pettey Ezell.

Ravenden Springs, Ark., Dec. 15.—I am now near the end of my year's work in the Master's vineyard, and think perhaps many might be interested in the work in this part of the vineyard. I have worked for the most part in Randolph County, Ark., and can report some real good results. There have been about one hundred souls added to the one body and many others restored. We had some fine meetings. I held eight meetings, taught about four months in a public school, taught three singing schools, and preached at my appointment work some. We have a plan to keep some one busy in our county all the time if we can. We really need two preachers for mission points.—E. V. Cowan.

Alabama City, Ala., Dec. 18.—Our work is progressing nicely here. Today was our second Lord's-day-morning service, and there were twenty-five present, a gain of nine from last Lord's day. Brother T. S. Williams, from Attalla, Ala., preached an interesting sermon. Within a radius of three miles there are twenty-four thousand people, and not a preacher of the gospel in Alabama City. This is one of the largest mission fields in North Alabama. We have full access to a large auditorium that will seat several hundred people. A Birmingham church is going to help us support a good preacher and build up a large congregation here. We will be glad to hear from some one who is willing to come and take up the work in Alabama City, and the congregation will give such a one hearty support.—Jake Hamilton.

Brunswick, Ga., Dec. 15.—The work at this place is progressing nicely. We have been able to secure Brother J. B. Beck, who is well known to all the readers of the Gospel Advocate. He is spending one week each month and preaches on Lord's day and night. We are having cottage prayer meetings in the homes of some of the people. The support coming from some individuals and the congregation at Lexington, Ky., has been greatly appreciated. Brother M. F Chenault, of West Columbia, Texas, has come to help in the work here. I regret it very much, but duty is taking us away from this work. We are leaving here for Detroit, Mich. I want to urge those who can and are helping in the support here to continue it promptly. I have never worked with a more earnest band of disciples than the few here. I want the prayers of the people for the work here. Send all donations to Mrs. E. A. Stuckey, Brunswick, Ga., Box 282.—Mrs. R. L. Crowell.

Shelbyville, Ky., Dec. 16.—Last Sunday I was at the Forks of Elkhorn and Shelbyville. The work at the Forks is moving along with fine interest. We have fine attendance there every Sunday. The Shelbyville work is holding its own well. Last Wednesday I was at the prayer meeting of the Campbell Street Church, in Louisville. It is a real treat to visit these brethren. They are up and doing. Brother Kurfees is giving special instruction in the Sunday-school lessons every Wednesday night after the prayer meeting. It is gratifying to see all the brethren remain after the prayer service to prepare their lesson for the following Sunday. Brethren, we are needing help badly at Shelbyville. Only one dollar has been sent in answer to our written appeals. How brethren with means can shelve this most important appeal is more than I can understand. I appeal again to the churches to kindly send us a liberal donation at once. We want to begin our building next Apri' —R. A. Craig.

England, Ark., Route 2, Dec. 17.—A religious discussion was held at Blakemore Church between Brother Joe H. Blue, of Morriston, Ark., and Elder R. S. Burnett, of England, Ark. Four propositions were discussed, as follows: The future establishment of the kingdom, the immortality of the soul, the resurrection of the dead, and the final punishment of the wicked. The debate embraced four days, and was well attended. Elder Burnett made a strong fight for the Christadelphian faith, but his cause went down in defeat. I consider Brother Blue the strongest defender of the truth that I have ever heard. He has held seventy debates. Brother Barber, of Morrilton; Brother Arrington, of Stephens; and Brother Burnett, of Hazen, were the preaching brethren who attended. Some three or four Christadelphian preachers were present. The brethren were more than pleased with Brother Blue's defense of the truth. I acted as Brother Blue's moderator. All correspondents will please address me at 393 Essex Street, Beaumont, Texas. —Will W. Slater.

Ontario, Cal., Dec. 12.—Brother S. H. Hall delivered an interesting discourse here on December 8. This will probably be Brother Hall's last visit here before he begins work in his new field of labor, at Nashville, Tenn., January 1. Brother Hall's work in Southern California has been very fruitful and is highly appreciated by the brethren. In addition to his intensive labors in Los Angeles, he held profitable meetings in Ontario, Riverside, Pomona, and Downey, with a large number of conversions at each place. The Los Angeles work went forward by leaps and bounds. His soundness in the faith, exalted conception of the church, deep consecration, tireless energy, good judgment, passion for lost souls, knowledge of the Scriptures, together with his clear, kind, forcible way of presenting the

truth, make him one of the greatest preachers of the gospel now living. I am sure I speak the sentiment of practically the entire brotherhood of Southern California when I say that we are sorry that he is going away, but we are glad he came. He has helped us and the cause we love. Our very best wishes and prayers accompany him to his new field of labor. I hope that some time, in the providence of God, he may return to the Golden West and resume his labor in the Master's vineyard. "God be with you till we meet again."—Samuel E. Witty.

Wheat and Chaff.

BY A. ELLMORE.

Suffering in a good cause is better than rejoicing in a bad cause.

If there were no authority for the church, then I would have no use for any society but the family.

When the sheep has matured his suit, without charge, he gives it away, and begins immediately to provide for himself another.

The following requisites will cause almost any devout man to pray: great faith, great need, and great trouble.

Our mistakes of yesterday ought to help us improve upon our efforts today. A teamster will hardly drive twice over the same broken bridge.

No man is capacitated for everything, and he could not use all the talents if he had them. Then, let us first find out what we can do the best, and do that with all our might, and thank God for all our gifts.

To do good for evil is of God; to do good for good is of man; but doing evil for good is of the evil one. Let us do good and forget it.

It would be well for every one who sings in worship to pause and ask himself: "Am I singing to praise God, or just to please the people?"

It is not enough that we confess our sins. The drunkard confesses his sins as soon as he sobers. We should confess our sins and forsake them.

A weary traveler may need the gospel; but if he be worn and hungry, in order to gain his confidence and his attention, it might be best to give him first a good supper, then preach to him.

I have no doubt but if many of us could spare the time and would go into private where we could have no visitors and no literature but the Bible and be held in that prison thirty days, it would be a great benefit to us.

Many people become anxious at times to know the future. Little children can hardly wait until they become grown; some adults consult the old gypsy wife and have her explain and reveal the future; while some ignorant ones consult the spirit medium to learn the condition of their dead friends. Foolish people!

Suppose God would take us up and open the future, reveal all the good and all the evils, all our losses and all our gains, all our happiness and all our sorrows for twenty years, what would be the influence upon our lives? Would not such information destroy our trust in God's attending providence? But we need not ask God to reveal the future, and it is useless for us to ask witches or familiar spirits to do so.

We are not running by sight, but we are walking by faith. Then, let us abide strictly by "what is written," ask nothing more and be satisfied with nothing less, and let us be faithful and thankful.

MRS. CARL LINDER
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BY W. W. MOODY.

The work in St. Louis continues very encouraging. Good attendance and good interest at all services—Sundays, morning and evening, and midweek meetings. The congregation now numbers about seventy compared with something like thirty-five members the first of last June, an increase of one hundred per cent.

Brother W. A. Sevedge, who has been with us as an evangelist for the past four months, is doing fine work, and is very much appreciated by all for his untiring efforts, zeal, and enthusiasm.

We expect, by the grace of God, to have another tent meeting on our lot in the spring, and several other tent meetings in various parts of the city during the coming summer season; and, as soon as possible, to build a suitable house of worship on our lot.

There is now only one thing to hinder the onward progress of the church here—the lack of sufficient funds—not to build a meetinghouse (we are trying to take care of this part of the work among ourselves), but to support Brother Sevedge while he labors with us to spread the precious truth of God and to save lost souls.

Just think of it! A city of one million souls with so few who claim to be simply Christians and Christians only. We are sure all will agree that here is an opportunity to do some real missionary work

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Gospel Trumpet Blasts.

BY A. A. BUNNER.

"Whereby are given unto us exceeding great and precious promises: that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust." (2 Pet. 1: 4.) Us! Yes, us. Well, who are the "us" spoken of in the above, to whom are given the "exceeding great and precious promises?" This is a question that we must either settle definitely and scripturally in our minds in order that we may know to a certainty that the promises are ours, or else live and die in doubt. If the "us" includes you and me, then we can go on our way rejoicing. Well, let us see if we can settle the question scripturally. "Know ye not that so many of us [no more, no less] as were baptized into Jesus Christ were baptized into his death?" (Rom. 6: 3.) "The like figure whereunto even baptism doth also now save us." (1 Pet. 3: 21.) "But," says one, "I was saved without baptism." Well, then, you were not saved like "us," and this "us" includes the apostle Peter and all those to whom he wrote his first letter. Hence, you are not of "us;" and if saved at all, your salvation makes God a respecter of persons, which thing I do not for one moment believe. Hence, you had better make sure of your salvation before you go too far.

But as we have found out to a certainty who all belong to the "us," a few words of kindly warning and admonition are due them. These "exceeding great and precious promises" are given "that by these ye might be partakers of the divine nature." Not that you *were* partakers of that divine nature as soon as you became the heirs to these promises—*no, no*—but that by these you might *be* partakers, continually and day by day appropriating to yourself the divine nature. When we are sure that we are heirs to all of the promises of God in Christ Jesus our Lord, this surety gives us the hope that is the sure "anchor to the soul" (Heb. 6: 19); and John (1 John 3: 3) says: "Every man that hath this hope in him purifieth himself, even as he is pure." To men or women who have not the most implicit faith and confidence in these promises, they are of no use; but if they have implicit faith in them, they will show it to the world by "giving all diligence" and adding to their faith virtue, knowledge, temperance, patience, godliness, brotherly kindness, and love. (2 Pet. 1: 5-7.) Such will just simply take God at his word, believe all that he has said, even to such things as recorded in 2 Cor. 8: 11-24; 9: 6-13; 1 John 4: 11-21; 1 Cor. 16: 1, 2; Rom. 16: 17, 18; Heb. 10: 23-25. Yea, the congregations will be imitators of the Philippian church. (Phil. 4: 8-16.)

We now come to the proper nature. There are two natures of which Christians have to decide for themselves which one they will be controlled by—the divine and human natures. God never intended that his creature, man, should be led and governed by the impulses of his human nature. Cain's posterity were led by it, and the results were such that the whole race of man became so corrupt that even the sons of God contaminated themselves with the daughters of men, so much so that Jehovah said unto Noah that "all flesh had corrupted his way upon the earth." (See Gen. 6: 11, 12.) Paul, in Rom. 1: 21-31, gives us a dark picture, showing the condition of the world when led by the impulses of human nature. In fact, the Bible gives us plenty of testimony along these lines. Saul of Tarsus, when under the influence of his human nature, could say of the Christians, "I was exceedingly mad against them, and persecuted them even unto strange cities;" and when Stephen was slain, he stood by, consenting unto his death. But when under the influence of the divine nature, he could admonish his brethren: "Brethren, avenge not yourselves. If thine enemy hunger, feed him," etc. Stephen, under this divine influence, when dying, could pray for his enemies thus: "Lay not this sin to their charge." Should the time come when all Christians will come wholly under the happy influence of the divine nature, then, and not until then, will we have no more jealousies, liars, talebearers, slanderers, thieves, drunkards, adulterers and adulteresses, fornicators, false brethren, and hobby riders, and selfishness will wholly cease, and we will be the people that God wants us to be. Brethren, "be not deceived; God is not mocked." Let us all strive, then, to come under the entire control of the divine nature. "If we live in the Spirit, let us walk in the Spirit, and make no provision for the flesh, to fulfill the lusts thereof." One great reason why the gospel is not being preached to every creature to-day is that Christians are walking after the flesh. O for more imitators of the Christ along all lines of Christian duty and living! "Whereby are given unto us exceeding great and precious promises." Brother, sister, does this include you?

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Among the Colored Folks

Alonzo Jones' Report.

During the first six months of this year I preached once a month for the Mount Lavana congregation. Four were reclaimed, one baptized. On the third Sunday in April I preached in Lebanon, Tenn. One confession. On the second Sunday in May I began a meeting in Murfreesboro, Tenn., which resulted in one confession and baptism. On the first Sunday in July I began a meeting in Tullahoma, Tenn. Two were baptized. On July 10 I preached at Lynchburg, Tenn., with one confession and baptism. On July 17 I began a meeting in Widener, Ark. All doors were closed against me. I began preaching under an oak tree and continued ten days. Five precious souls were baptized. On the fifth Sunday in July I began a meeting under a brush arbor near Water Valley, Tenn. Two obeyed the truth. On the first Sunday in August I began a meeting at Hillsboro, Tenn., and had good crowds, but no additions. On the second Sunday in August I began a meeting sixteen miles above Fayette, Ala., and closed with nine additions. On the fourth Sunday in August I began a meeting near Match, Tenn. I found the church in bad condition. There were no additions, but the church was edified. On the first Sunday in September I began my eighth meeting with the Duck River congregation, near Shady Grove, Tenn. The meeting closed at the water's edge with nineteen additions. On the second Sunday in September I began a meeting in Viola, Tenn., and closed at the water's edge with nine additions. On September 19 I joined Brother J. H. Hall in a meeting six miles from Columbia, Tenn. One confession and baptism. On the second Sunday in October I began a meeting in Louisville, Ky., with the Burnett Avenue congregation. No additions. On the fourth Sunday in October I began a meeting in McMinnville, Tenn., and closed at the water's edge with eight additions. From November 8 to November 17 I was in Widener, Ark., again. All doors were again closed against me. At last I got the schoolhouse to preach three sermons in. One precious soul obeyed the gospel. On November 20 I began a meeting six miles from Fayette, Ala., in a destitute field. Four (Methodists) obeyed the gospel. My fourteenth meeting for this season began on December 4 with the congregation in Centerville, Tenn.

In some particulars this has been one of the hardest years I ever witnessed; yet I am willing to suffer for the Master's cause. I am glad to say that a few white brethren have been mindful of me. I have received some liberal contributions of money and clothing. I cannot express my gratitude to the ones that have ministered to my necessity. The Jefferson Street congregation has been very mindful of me this year. ALONZO JONES.

Alexander Campbell's Report for 1921.

I began a meeting on the second Lord's day in June on the Bellbuckle and Shelbyville Pike, near Brother W. G. White's farm. Four were baptized and two were restored.

The meeting at Dickson, Tenn., began on the third Lord's day in July. One was baptized.

On the fifth Lord's day in July I began a meeting at Farmington, Tenn. Four were baptized.

The meeting at Wetumpka, Ala., began on the second Lord's day in August. I thank Brother Selley, of Nashville, Tenn., for the contribution. Fifty souls were baptized in this meeting. The white Christians supported the meeting. They are doing a great work for the Lord. The preachers of Nashville, both white and colored, should go to Alabama and see the great fields of work awaiting them. People by the thousands are starving for the gospel of Christ.

The meeting at Fosterville, Tenn., began on the fourth Lord's day in August. None were baptized.

The meeting at Scotch Chapel began on the first Lord's day in September and closed without any baptized.

The meeting at Chattanooga, Tenn., began on the second Lord's day in October. Two were baptized and three restored. This meeting was supported by the white Christians of Chattanooga. I am truly thankful to them for their help. The white church at Chattanooga and Wetumpka, Ala., are the strongest workers I have seen.

The meeting at Charleston, Miss., continued two weeks, but there were no baptisms.

The meeting at Oakland, Miss., continued one week. No baptisms.

Preaching at Jackson Street church of Christ, at Nashville, Sunday night. One confession was made.

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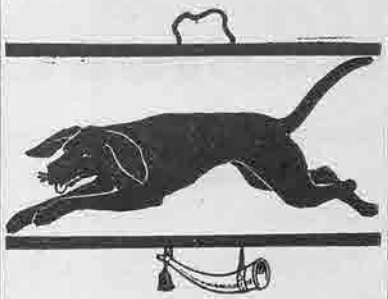

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OBITUARIES

Sims.

Mrs. Gertrude Sims was born on September 14, 1848, and died on October 17, 1921. She obeyed the gospel when she was about seventeen years old. She was good to the sick, and always helped the poor and needy. Sister Sims was faithful unto death. The funeral services were conducted by the writer at the home of Dr. D. C. Huff, the brother of the deceased, in the presence of a large audience of friends and sorrowing loved ones, after which the body was laid to rest in the family burying ground, to await the resurrection at the last day.

L. B. JONES.

Sellars.

Mrs. Avie Council Sellars, aged fifty-six years and five days, wife of S. T. Sellars, died on Thursday morning at eight o'clock, at her home at Fernvale, Tenn. Surviving her are her husband and seven children: Sam D. Sellars, of Nashville, Tenn.; Allen Sellars, of Fernvale; Mrs. Willie Carter, Mrs. Herman Hamilton, and Mrs. Martin Smith, of Franklin, Tenn.; Mrs. John Martin and Mrs. Grover Garner, of Nashville. Services were held at the residence on Friday afternoon by Elder W. T. Beasley. Interment was in the family burying ground. She was a good woman and a member of the Christian Church. It seems so sad to have to give up our mother, but the Lord knows best. She was a kind and tender-hearted woman, a true wife and mother. But we should not weep as those that have no hope, but hope to meet her in heaven when life is over.

HER DAUGHTER, ANNIE.

Hearn.

In the death of Brother L. Y. (Dock) Hearn, which occurred on October 14, 1921, the church of Christ at Paris, Texas, lost one of its greatest men. Brother Hearn was born on October 27, 1857. At the age of twenty-three he was married to Mattie L. Page, who was a faithful life companion, and who is now left, with the seven children who were born into the family, all of whom are now married. Brother Lee Garrett spoke words of comfort to the loved ones. The writer also had a short message for the friends and loved ones, selecting for a reading Heb. 12. Brother Hearn had spent all of his life in Paris. For forty years he had been employed by the city of Paris in different departments, and for the past seventeen years he had been Street Commissioner. He served the public; he did his best. The funeral services were held at the church building. The house was filled with people of all classes, including the mayor and other city officials and employees of the city, and they were all his friends. Just outside the door stood three or four of the colored men who had been with "Uncle Dock" for years as street men; and they loved him. He was at peace with all men, and we fully believe he is at peace with God.

ROBERT G. COOK.

Judgment.

It usually takes a very little superficial thinking to erect a personal judgment seat in one's own mind. To it we seldom summon the person to be judged, but often entertain some very untrustworthy witnesses. Sitting in judgment with an absent defendant is hypocrisy. So many lives have been ruined by the circulation of stories, partly true, but which fail in telling the other side. Our hope of pardon before God is that he will hear and understand the "other side of our plea."

Some one has said that we have two ears and one mouth, to hear twice as much as we say. "All her listening was tempered with the sweetest judgment," said a friend about one who had gone. "She was so gracious in letting what would hurt another slip by. She could not recall a single unpleasant thing about a neighbor." It was regulated by a full measure of God's love. That should determine our judgments.—Selected.

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Ceasing to Learn Carnal War.

BY WILLIAM J. MILLER.

According to the teaching of the sacred Scriptures, there were to be people who would cease to learn carnal war. According to prophecies by Isaiah and Micah, a time was to come when people would beat swords into plowshares and learn war no more.

The time spoken of was to be "in the latter days" (Mic. 4: 1), and the people were to be of "many nations" (verse 2). In verse 3 Micah said: "And they shall beat their swords into plowshares, and their spears into pruning hooks; nation shall not lift up sword against nation, neither shall they learn war any more." (See Isa. 2: 1-5.)

Micah and Isaiah speak of this occurrence, explaining that it was to occur at Jerusalem. It was on the first Pentecost after the death and resurrection of Christ that the law went forth from Jerusalem, while the Jews of the nations were assembled there, and Peter preached to them. "Now there were dwelling at Jerusalem Jews, devout men, from every nation under heaven. And when this sound was heard, the multitude came together, and were confounded, because that every man heard them speaking in his own language." (Acts 2: 5, 6.) The "devout Jews" of the "nations," that were dwelling at Jerusalem, were the people that Isaiah and Micah were prophesying of. Therefore, it was not people that were not devout people that were spoken of in the prophecies.

A record of the last war that will have ever been is in the last prophecies. (See Rev. 20: 7-14.)

While people were under the law of Moses, people, by the approval of God, at times, fought in the wars, by directions which God gave. Under the law of Christ, there are no directions given for Christians to engage in world wars. Christians are to fight with "the sword of the Spirit, which is the word of God." (Eph. 6: 17.) Paul told Timothy to "fight the good fight of faith." (1 Tim. 6: 12.)

A Benediction for the New Year.

The Lord bless thee, and keep thee: the Lord make his face shine upon thee, and be gracious unto thee: the Lord lift up his countenance upon thee, and give thee peace. (Num. 6: 24-26.)

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What a Picture!

BY H. L. KIRBY.

Just think of a beat or county grown up in weeds or sedge grass, and my children and your children and our neighbors' children in that place, and we know it is to be set on fire real soon! If they are not rescued, they will burn alive. Our friends say to us: "Help me save my children." We say in reply: "I am not as good on the hunt as some one else. I had rather you would get them." Still, we are looking for this place to be set on fire any day. At the same time there is a set of people telling them: "O, it will not be fire; that is only a parable; it doesn't mean real fire." Others are saying: "If they are lost in this condition, you will have a thousand years' trial in which to be saved." We must not forget that there is but one way to come out of this place. We know this is true. Other people are telling our friends: "O, it does not make any difference which way you go; if you are just honest and sincere, it will be all right." While "all Authority" says, "One way;" and the time is coming nearer and nearer each day, hour, and minute.

The scene looks frightful to me. Then, again, we offer our help in this search, and the people that are interested will say: "You cannot search as good as some one I have seen hunting. I'll just wait and see if I can get some one like that fellow to help me; maybe it will work out all right." What would you think of such a condition? Would you not think them all acting very unwise? Yes, every one would be looked on as not giving the matter proper thought. We are sure it would be true in such a case.

In this world we would rise up and say: "Come on, and let us get them out of the danger." It doesn't make any difference if it does hurt somebody's feelings, I am going to do my best to save these poor people, whether they be rich or poor." You would ask any and all to fall into the hunt. If a man was on crutches, you would not say, "You cannot do any good;" but, "Come on and do the best you can." Doubtless it would be right.

We could not stand and look on such a picture. Still, in a religious sense, this picture is as true as can be. We all know there is but one Christ, and he said: "I am the way." (John 14: 6.) Again, he said: "I am the door." (John 10: 7.) "He that entereth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber." (Verse 1.) What shall happen to this class of wicked? They shall be cast into hell, with all nations that forget God. (Ps. 9: 17.) Will Christ save them when he comes back? Let us see. He shall be revealed from heaven with his mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ." (2 Thess. 1: 7, 8.) Then, what is the condition of hell? Flames. (See Luke 16: 24.) They were hot, for the rich man wanted water to cool his tongue.

We cannot tell when this time is coming. "But of that day and hour knoweth no man, no, not the angels of heaven, but my Father only." (Matt. 24: 36.) Still, we hear from every street corner words like these: "It doesn't make any difference; if you are honest and sincere, you will be all right."

God will let you be misled. Yes, if you love not the truth, God will send you a strong delusion, that you may be damned who believe not the truth. (2 Thess. 2: 11, 12.)

What kind of fire is this? It can never be quenched. (Mark 9: 34.) How about this punishment? How long will it last? It is everlasting. (Matt. 25: 46.) Will I be tormented always? "And shall be tormented forever and ever." (Rev. 20: 12.)

Is not this picture enough to cause people to lay aside any excuse and go to work with all their might for the salvation of this world? I confess I have stood back and have not offered my service to the cause as I should. I shall not do it any more. We do not wait until we are the best at anything else. Why wait in this great work? May the Lord help us all to say: "Here am I; send me, send me."

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The Only Way of Salvation.

BY C. W. DE ARMOND.

It is a strange thing to me that preachers will get up in the pulpit, claiming to be preaching the word of God, and say that one can be saved by faith alone, or without being baptized. I never have read any such thing as that in the New Testament; and if it is in there, I would like some one to tell me where I can find it. I think I read the Bible correctly, but, without adding to it, I can't find where faith alone will save any one; but I do find where faith is necessary to salvation. (Acts 10: 43; Rom. 5: 1; Rom. 1: 16; Acts 16: 30, 31; and other passages.) Now, then, the question is: "Will faith only save?"

In James 2: 17 we find that faith alone is dead; in James 2: 20, that faith without works is dead; and in James 2: 24, that we are not justified by faith only. In 1 Cor. 13: 2 we find that faith without love will not profit or amount to anything. In Gal. 5: 6 we read: "For in Jesus Christ neither circumcision availeth anything, nor uncircumcision; but faith which worketh by love." Now, then, it seems to me that since faith must work by love before it avails, then faith cannot save the moment that one has faith; for there certainly must be some time in which faith works before it saves.

By taking the New Testament and reading it, we can soon find out that we are not saved, or justified, by faith only. I will agree, however, that the Bible teaches that we are justified by faith, saved by faith. But as it is, faith is not the Savior. Christ is the Savior, and not faith. Man is saved by repentance, though repentance is not the Savior; but it is a means to the end—salvation in Christ. Man is also saved by confession and by baptism, and yet all of these cannot be Saviors. Our Savior is a Person, a Being. And so faith, repentance, confession, and baptism are acts necessary to be performed to reach salvation in Christ, the Savior. And that is the only way of salvation, the only way to reach Christ, as I find it.

It does not make any difference how men may change this around and say this and that, the only way of salvation will always be just like it is now. For in Matt. 24: 35 we read: "Heaven and earth shall pass away, but my words shall not pass away."

There are just lots of people being confused and misled by the teachings of men to-day by not reading and studying the Bible as they should on this subject. Now, then, let us all study the Bible more and teach other people the only way of salvation, as we know that there is only one way, and not any other; and if there is another way, it is by men and not by Christ. "And being made perfect, he became the author of eternal salvation unto all them that obey him." (Heb. 5: 9.)

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Faith.

BY P. T. PRYOR.

"Believe on the Lord Jesus Christ, and thou shalt be saved." (Acts 16: 31.) This was given by Paul and Silas in answer to the inquiry of the jailer: "What must I do to be saved?" I shall try to give a few reasons why they told him to believe on the Lord.

If for no other reason, it would doubtless save a long argument on baptism or works of any kind, for faith works. In speaking of Abraham offering Isaac upon the altar, James (2: 22) says: "Seest thou how faith wrought with his works?" Faith wrought or influenced Abraham to offer Isaac. Notice carefully, **faith** wrought. "By faith Noah, . . . moved with fear, prepared an ark." (Heb. 11: 7.) Noah built the ark; but what moved Noah? That's what we want to get at. If faith could move or influence Abraham to offer his only son upon the altar and move Noah to build the ark, Paul and Silas knew it would influence the jailer to be baptized.

"Faith without works is dead." A faith that will not move or influence any one to obey God is a dead faith. If we have a living faith, it will move us up to the house of God on the first day of the week. It will influence us in doing all the will of God. A faith that has no influence over us is a dead faith; and we will never grow any with a dead faith. Paul commended the Thessalonians "because your faith groweth." For anything to grow, it must have life. "The letter killeth, but the spirit giveth life." (2 Cor. 3: 6.) The "letter" here is the law of Moses. I believe a repetition of cold commands will kill any church. Why not preach more on faith? It will influence us to obey the commands. Paul and Silas preached faith to the jailer, and it moved him to be baptized. To be baptized without faith would not please God. So he "rejoiced, having believed in God." Notice, the rejoicing was ascribed to faith and not baptism, for his faith was the cause of his being baptized. So he was justified, or saved, by faith.

"But they have not all obeyed the gospel. For Esaias saith, Lord, who hath believed our report?" (Rom. 10: 16.) Is it not a fact that the proof of their disobedience was in their unbelief? They did not believe the preaching, therefore did not obey. How do we get faith? "But these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name." (John 20: 31.) "So then faith cometh by hearing, and hearing by the word of God." (Rom. 10: 17.) We are not only saved by faith, but it keeps us safe.

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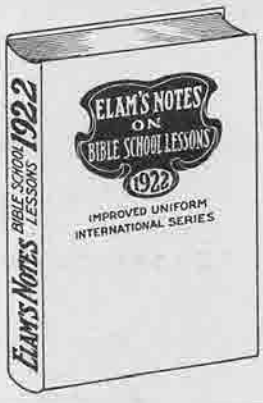

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Brother A. B. Lipscomb published a poem in "Current Comment" from an unknown author a few weeks ago that I will never forget. In describing faith, this author truly said:

"'Tis the anchor that holds when the tempest
Drives the soul through a furious sea."

When the ship is on the sea and the tempest begins to drive it, the sailor weighs anchor, and the ship is safe just so long as the anchor holds. Just so with our soul. When the tempest of trials and persecutions begins to drive us, faith is the anchor that holds us to God, our only hope. So if the anchor holds, we will stand the tempest; and when it is over we will sail into the haven, to the joy of the "cloud of witnesses," all the more honored from having stood the test.

"Believe on the Lord Jesus Christ, and thou shalt be saved."

What Is Fame?

"Fame is the perfume of heroic deeds." (Socrates.)

"Fame—a flower upon a dead man's heart." (Matherwell.)

"Fame is the thirst of youth." (Byron.)

"Fame, the sovereign deity of proud ambition." (Sheridan.)

"In fame's temple is always a niche to be found for the rich dunce, importunate scoundrels, or successful butchers of the human race." (Zimmermann.)

"The aspiring youth that fired the Ephesian dome outlives in fame the pious fool that raised it." (Colley Cibber.)

Hastening Evolution.

Put a boy born of gentle white parents among Indians, and he will grow up like an Indian.

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I am as certain of those great truths as I am of the great truths in the plant world. Put a plant into close quarters, without sunshine and room to grow normally, and you'll get a hoodlum plant.

The only place hoodlums grow is in dark, dry, cramped surroundings. Change these surroundings, put a little love and care and sunshine into their lives, and you get opposite results.—Luther Burbank.

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